

## How Faith Came

Continued from last week.

The two young men were in the dining car when the discussion started. They did not notice that the man sitting nearest them was listening with a look of interest and pity to their low-toned conversation.

"Of course there are the Bishops," went on Kenneth. "Surely they could decide in council the doctrines we ought all to hold and teach."

"My friends in Chicago would never agree to be guided by Bishops," replied the American.

"Then, say a committee of eminent men, professors—"

"You would never get them to agree," objected the other.

"Well, couldn't they or the Bishops elect one of themselves to decide the things about which we disagree?"

"They wouldn't agree," repeated the American. "Besides, they would never find a suitable man. How could a whole country like yours or mine ever allow itself to be guided by, to submit itself to the authority of a single individual? It isn't possible."

"No," agreed Kenneth disconsolately, but as he spoke, the stranger, bronzed and bearded, leaned across the table.

"Will you excuse me, gentlemen," he said courteously, "if I remark that you have come to an erroneous conclusion?"

The young men looked up with surprise and interest.

"You say it is impossible for a whole country to submit in matters of religion to the authority of a single individual. Yet this is done. Not one country, but many submit willingly and gladly to the authority of one man."

"Do you really mean what you say, sir," cried Kenneth. "Then may I ask who this man is?"

"This man," replied the stranger, "is the Pope."

For a moment there was silence and the two younger men looked at each other in consternation. Then Kenneth spoke.

"May I ask, sir, if you are a Roman Catholic?" he said.

"I am, thank God," replied the other. "I am a Catholic priest."

"A priest!" cried the young clergyman together, looking in amazement at the dust-stained traveling coat and the rough, brown beard.

"Do you mean, sir, that in Catholic countries all think alike," replied the priest.

Immediately the point which had raised all Kenneth's uneasiness came to his mind.

"Would you mind telling me, sir," he asked eagerly, "how many Sacraments you have?"

"We have seven," replied the priest. "All over the world Catholics have seven Sacraments," he reiterated.

"Are you sure?"

A laugh of genuine amusement startled the young men for a moment, but a second glance at their informant showed them that they were to do with a man of the world, even if he were a Romish missionary of the train, he finally learned from him the futility of his search. He was told that he would never find a Catholic who held different views from his fellows on articles of faith, for if a man denied any one of these he was no longer a member of the Catholic Church. From this priest, too, he learned other things concerning Catholicity which, being an honest and loyal minded man, he felt left him no alternative. He could not present himself for ordination in a Church whose tenets he did not believe; he could not believe that private judgment was desirable or even possible when it led to such a variety of opinions on such an important subject as the number of the Sacraments instituted by Christ. The Catholic Church, with the unquestioned authority of her head, the Pope, attracted his intellect; and he felt that in honesty he must consider her claim to being the One True Church, founded by Jesus Christ Himself.

"And the same interpretation of the Creed?"

"The same, exactly the same," replied the missionary.

"Well, if that's so, it's fine," declared the American. And the priest heard the other young clergyman mutter under his breath:

"It's more than that—it's Divine."

Seeing the effect his words had had, the priest went on:

"Tomorrow, soon after day-break, we shall be in Chicago. I don't know a soul in the city, but I shall ask to be directed to a Catholic church—any one; it does not matter which—and I shall ask to be allowed to say Mass. My papers, signed by my own Bishop in France, ensure my welcome, and the same vestments will be put at my disposal as those I have worn in Asia and in Europe, in Cathedrals and in thatched-roof mission chapels. The same missal will be placed on the altar from which I shall read the prayers. The server who will answer me will do as he would for an American priest, and the Catholics of Chicago will receive Holy Communion from my hand without a thought of my opinions on my nationality. The latter is not of the slightest consequence. They know that the former are the same as their own."

"Very fine, very fine indeed," repeated the American.

"Incomprehensible," murmured Kenneth with his mind on the impossibility he had found in trying to reconcile the opinions of even his teachers.

"Did you say incomprehensible?" asked the priest. "I think not, sir. The Pope, you must remember, is the direct successor of St. Peter to whom Jesus Christ said, 'I have prayed for you, that your faith may never fail.' As members of the Church founded on the rock of Peter there is nothing incomprehensible in our unity."

Try as he would, Kenneth Graham could not forget the words of the Catholic missionary. He was far from belonging to that school of earnest thinkers who are the mainstay of the High Church party in England. Mr. Lisle was an old-fashioned kindly-natured, broad churchman and he thought more of doing what seemed to him to be right than of troubling much about doctrine, and Kenneth had been well content to follow in his footsteps.

But the studies which were to have prepared him for ordination had made him think, and after his conversation with the missionary he determined to start on a different quest to that which had recently occupied him. Instead of trying to find members of his own Church who agreed, he now wanted to find sons of the Church of Rome who disagreed. And in his latter quest, as in the former, he was unsuccessful. Difficulties beset his path at first, for he did not know a single Catholic and the few whose acquaintance he managed to make were, one and all, disinclined to talk religion.

Yet when he was able to put his question as to the number of Sacraments the answer always and unhesitatingly was, "Seven."

At St. Louis, growing bolder, he entered a Catholic church and, finding there a priest about his own age and very different in appearance to the travel stained missionary of the train, he finally learned from him the futility of his search. He was told that he would never find a Catholic who held different views from his fellows on articles of faith, for if a man denied any one of these he was no longer a member of the Catholic Church. From this priest, too, he learned other things concerning Catholicity which, being an honest and loyal minded man, he felt left him no alternative. He could not present himself for ordination in a Church whose tenets he did not believe; he could not believe that private judgment was desirable or even possible when it led to such a variety of opinions on such an important subject as the number of the Sacraments instituted by Christ. The Catholic Church, with the unquestioned authority of her head, the Pope, attracted his intellect; and he felt that in honesty he must consider her claim to being the One True Church, founded by Jesus Christ Himself.

To be continued

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## Things Catholics Should Not Forget

### The Church's Inestimable Contribution to Science.

#### Albertus Magnus a Striking Example.

The recent appearance of a timely pamphlet of the English Catholic Truth Society entitled "Don'ts for Students in Science and History", compiled by G. S. Boulger, F. L. S. F. G. S., draws attention to a matter which it is well for Catholics to keep in mind. It has become so much the custom of the present age to link the name of religion with ignorance and hatred of science and to speak quite cock-surely of the opposition between scientific learning and the Church that Catholics are indeed likely to fall victims to this common error. The idea is in the air and all are in danger of becoming inoculated with its injurious poison.

Dr. Walsh gives a good number of "don'ts" which will serve as antidotes for this trouble. "Don't believe," he says for example, that there was no study of science until modern times. Many branches of science, especially those of practical application, attained a very high level in medieval times; the medieval universities took a lively interest in scientific research and many questions were studied according to thoroughly scientific methods. In almost every department of science, students are now finding it worth while to refer to the long-neglected medieval authorities. That is certainly a matter which it is valuable to remember. When the details in its regard are given, the force of its truth can be better understood. "Don't forget," he adds a little later on, "that it was to the Orders of St. Francis and St. Dominic that the universities of northern Europe owed their early success; to teachers such as the Dominican Blessed Albert the Great and his pupil St. Thomas Aquinas, and he quotes the words of the non-Catholic Green in tribute to the latter.

Science then flourished in the Middle Ages under the encouragement of such great master minds as those here mentioned!—And science of the most "modern kind" was not unknown within the monastery walls of those Catholic centuries! That is the fact, as Father Erich Wassmann, the great Jesuit biologist has shown in such striking manner in his splendid work, "Modern Biology and the Theory of Evolution". He quotes the testimony of the noted German professors Dr. R. Hertwig of the University of Munich, and Dr. H. Stadler, to show that biology, the boasted science-child of the nineteenth century, was known and studied in a scrupulously thorough manner by the great Dominican, Albertus Magnus. In a lecture on "Albertus the Great as an independent student", delivered in Munich in 1905, the latter professor said: "This very prolific writer was a scholastic, but he occupies a position on a level with Aristotle rather than subordinate to him, and did not simply reproduce Aristotle's statements, but, as far as he could, explained, completed and expanded them. He displayed great shrewdness and keen intelligence in carrying on his favorite observations on the animals and plants of Germany, whence he derived the evidence for his scientific statements that he based upon Aristotle. His writings therefore contain all the information on natural history possessed by the people of Germany of his day; he describes the life of animals as observed by intelligent huntsmen and farmers, fishermen and bird-catchers; everywhere the biological element and his own personality are prominent, and for this reason his writings form a sharp contrast to the dry book learning of the periods preceding and the following his life-time."

From Hertwig we learn, through Wassmann, that Albertus even began to collect his own zoological observations. In many passages of his work on animals he refers to his own investigations, and when he describes anything, he frequently adds the remark to the effect that he has himself seen the thing in question, and even possesses it in his collection. He devotes several chapters to the habits of the falcon, which he seems to have studied with particular interest. In one instance he tells us that he took a short sea voyage for zoological purposes, and on the shore of an island he collected eleven kinds of "bloodless sea-beasts". And many other like details are told of him. (Wassmann, "Modern Biology and the Theory of Evolution", London and St. Louis, 1914, pp. 13-16).

Biology therefore is not so new as we have been led to imagine. Aristotle devoted much time to it, and Aristotle lived quite a time ago. And in the famed Dark Ages, a white-robed Dominican, suffering today under the label of "ignorant", which is placed upon the monks of his time, worked sedulously to learn of some of those things which many have regarded as comparatively recent discoveries. Catholics should certainly know something of these things and not allow themselves to fall into the misconception which so many people harbor at the present day. Science and Religion go hand in hand—a fact which the records of History strongly attest.

C. B. of C. V.

## Foreign Mission News

Special correspondence by The Propagation of the Faith Society 318 Lexington Ave., New York City.

### In Need of Comfort.

Fr. L. Sacre, P. F. M., of Vellore, diocese of Pondicherry, India, says that his director at Paris Seminary used to say: "If a day ever comes when you feel utterly abandoned, remember that God still remains and that you belong to him." Fr. Faber also said: "They are rich who possess God, but they are richest who possess only God."

As the spiritual father of numerous orphans, Fr. Sacre needs to remember all these helpful remarks, for he has little else at present to comfort him. It is a sad sight to see hungry faces around one, and to know that you have nothing with which to satisfy that hunger. Hard, too, is it to turn away the destitute children who surround the mission because, like the family in Bethlehem, there is no room for them. Let the New Year bring good cheer to Fr. Sacre, and let it show him that he possesses a few good friends in a far-away land.

### The Outlook In China.

Bishop Rayssac, of Swatow, reports that one of his priests was attacked by a brigand a short time ago and left for dead. Happily the bullets with which the assassin had attempted the life of the missionary were extracted and he will in time recover. Mgr. Rapessac thinks the future of China looks dark with revolution always in the air. The present government is weak and the military generals hold the balance of power. They choose their own soldiers, and as a proverb of the country says, "An honest man never becomes a soldier, it is easy to guess of what material the soldiers are made."

With twenty-eight missionaries, of which six are native, for 33,000 Christians scattered over a vast district, Bishop Rayssac longs for the day when he can build a seminary for the education of Chinese priests. One of his European assistants, Fr. Guillaume, is seventy-two years old and has been forty-four years in the missions without a break. Notwithstanding his age he, alone, cares for more than a thousand Christians living far apart.

Philadelphia has a "St. Edmond Home for Crippled Children." It is in charge of the Sisters of Bon Secours.

One of the magnificent dahlias on exhibit at Santa Rosa, Cal., has been named "Agatha," in honor of Mother Superior Agatha of the Ursuline College.

Among the works of the St. Vincent de Paul Society in Brooklyn and Pittsburgh is the collection weekly of tin foil.

St. Thomas' College in St. Paul, Minn., is one of the six institutions whose graduates may be received in the Reserve Officers Corp of the U. S. Army in case of war. This is the ordinance of the War Department.

In Washington there is a Spanish Catholic Athenaeum Society. Its honorary president is the King of Spain.

St. Mary's Infant Asylum, Dorchester, Mass., provided for 580 infants during the year.

The well-preserved Pantheon in Rome, now the Church of the Martyrs, was erected by Maseus Agrippa, 27 years before Christ.

Sister St. John Baptist, of the Gilbert Islands, Oceania, has become a leper.

The Provinces of Spain are asking the Cortes that the Government stipend of \$60 per annum to priests, be raised to \$200 per annum.

The Cathedral of Mexico City is 400 feet deep and 200 feet wide with 17 entrances, many domes and spires. Its High Altar is one of the most magnificent in the whole Church, costing approximately a million dollars. The Cathedral dates from 1573. It has or once had, a \$300,000 chalice.

## News From Ireland

Rev. Brother Thomas, C. S. S. R., who died a short time ago at Clonard Monastery, was son of the late Mr. Blackstock, tobacconist, Belfast.

J. T. Abraham, B. A., principal Donegall Road N. S., Belfast, has been appointed principal of Thomas Street N. S., Portadown.

The late Mr. Jern, Belfast, left estate valued at £63,114. Belfast parks committee recommends the corporation to allot sixty acres in the public parks for food production.

The death occurred recently at his residence, Cathedral road, Armagh, of James Johnston, retired coachbuilder.

J. A. Hardcastle has been appointed astronomer to Armagh Observatory.

Mrs. S. Cleary of Bagnalstown is a sister of Rev. Mother O'Flaherty, who died a short time ago in the Convent of the Immaculate Conception, Edmonton, Canada.

Most Rev. Dr. O'Dea has sent £25 to the poor of Ennistymon from a bequest of his late brother, M. O'Dea, Ennis.

At her residence, St. Parnell street, Ennis, after a short illness the death occurred of Norah, widow of the late John Powell.

D. J. Buckley, C. E., Cork, was unanimously elected engineer to Mallow R. D. O. There were three other candidates.

St. Finbar's Mutual Benefit society has presented the most Rev. Dr. Cohan, with a beautiful gold chalice, a handsome set of vestments and an illuminated address.

Mary Ann Daunt, 80, who lived alone at Carrigaline, has been found dead in her home.

John O'Doherty, F. R. C. S., who has been appointed lecturer and examiner in surgery to the Queen's University, Belfast, is also honorary surgeon to the Mater hospital in that city. He is a native of Magilligan.

At the Convent of Mercy, Pump street, Derry, the death occurred of Sister Mary Cecilia, a daughter of the late Captain Marlow, of Wexford. She entered the religious profession at the age of twenty-one years.

£460 has been subscribed by the parishioners of Mayobridge in aid of the bazaar to defray the debt on Newry Cathedral.

The late Patrick Murphy left £100,000 towards the payment of debts contracted by the town of Newry, and for relief rates.

Rev. John Healy, C. C., Blanchardstown, has been appointed by his Grace the Archbishop to be P. P. of Naul.

The Dublin Reconstruction Bill was on the motion of the Earl of Crawford, read a second time in the House of Lords a short time ago.

Loughrea Guardians passed a resolution of condolence to J. Mul-kerrin, D. C., on the death of his father, M. Mul-kerrin, Earlspar-k. Requiem Mass was celebrated at Kilenadeene church, Most Rev. Dr. Gilmartin presiding.

Tralee U. C. has unanimously co-opted Maurice Quinlan in place of his father, the late L. Quinlan.

James Walsh has been co-opted vice-chairman Kilkenny County Council in room of the late J. G. Dooley.

The death has occurred in Thomastown in his 58th year of J. Walsh, R. O., proprietor of the Commercial Hotel. He was a brother-in-law of the Rev. E. O'Keefe, St. John's, Kilkenny.

Austin Freely, Carrow, near Ballyhaunis, brother of the late Very Rev. B. Freely, P. P. Bekan, has been appointed a J. P. for County Mayo.

## Our Help Reaches The African Jungle.

Africa is now reaching a crisis as far as its missions are concerned. The bishops and priests send out only one story—that of present want and threatened destitution. Every little help we send is increased a thousand-fold in value when it reaches the wilds of the Dark Continent.

Right Rev. Joseph Heintz, a Redemptorist, Prefect Apostolic of Matadi, with residence at Tumba, says:

"Coming home from a long trip through the jungle I found a gift from America awaiting me, intended for the support of my catechists. How it cheered my weary spirit! The catechists are our only hope; of late we have not been able to pay them, and they are really suffering for the means to live. Help us to keep these good men in the service of the Church until our priests return."

### Catholic Charity Guild In New Quarters.

The new and larger headquarters of the Catholic Charity Guild are located at 107 Clinton Avenue No., and have been occupied as the central offices during the past week. Besides the offices, which consist of a suite of three rooms, presided over by Rev. Jacob F. Staub, M. R., there is a waiting room, a kitchen for demonstrating cooking, a committee meeting room, a suite of rooms for caretaker, and a large storeroom for emergency supplies.