

God. If you were to go through a Tyrolese village at 6 o'clock in the evening, you would hear from every cottage a hum like that of a hive of bees; every one, father, mother, children, and servants, saying their prayers. It is much the same at noon, only then many of the people are out of doors in the fields or in their gardens. The church bell rings at twelve, and the mowers put down their scythes, and take off their caps, and fold their hands in prayer for about a minute and then go on with their work. One market day at Innspruck I was dining, and there was a party of farmers at another table having their dinner. The church bell rang the Angelus. Then they all rose up and, standing reverently, the eldest man in the party began the prayer and the rest responded. And the women shopping were standing still in the market and those at the booths selling stood also with folded hands, and the men had their hats off, and instead of the buzz of bargaining, rose the murmur of prayer from all that great throng.

We have witnessed the same thing in Spain, in many parts of Ireland, along the Catholic Rhineland, in Luxemburg, in the unspoiled places of Italy and France (notably in Brittany and the Auvergne), and among the French Canadians, not alone in the old provinces, but even in the settlements which they have formed across the border in Michigan, and in the villages which (like that of St. Albert) they have formed in Manitoba and other portions of the young and strenuous West.

### Departed Chivalry

When the Reds of the French Reign of Terror dragged gentle women to the scaffold and let the flying knife of the guillotine fall upon their unoffending necks, Edmund Burke declared that the age of chivalry was gone. There is at least as little chivalry in the heart of official France to-day in its war against religion as was displayed by Marat and his associates in the wild campaign against throne and altar that kept The Lady Guillotine busy during the Terror. Death was then at least swift and the end came soon. Now, the guillotine no longer falls on the bared neck of the Sister of Charity; but the hand of the official burglar seizes her dowry, plunders the iron pots from the community kitchen, the sacred vessels of the convent altar—even the underclothing in the press and on the clothes-line—and drives the humble servant of the poor from her home of piety, penniless, into the world, to live or starve as circumstances may befall.

But the 'chivalry' of the burglar order goes still further. An instance of its legalised operation was told a few weeks ago by an exiled nun—Sister Reparata, a gifted Irishwoman and descendant of John Philpot Curran—who recently arrived at the convent of the Sisters of St. Joseph, in Buffalo, from the religious house in Paris, from which she had been driven out, stripped of her habit and almost penniless. The convent in Paris was sold and is now a vaudeville theatre. Sister Reparata relates an incident which is worth recording as an illustration of the new Radical-Socialist 'chivalry'. When her community was disbanded, the Sisters driven out on the street, and the convent doors closed behind them, 'two Sisters returned to their father's house. The man', says the Buffalo 'Catholic Union and Times' (from which we take the story), 'had given to each daughter a dowry when they entered the convent. Now the Government turned them out penniless, while the minions of the law proceeded to eat and drink his daughters' allowances. Nor did the French Government stop there. Soldiers came to his house and declared one of his daughters must go elsewhere, as it was against the law for two members of a community to live under one roof. The distracted father protested that they were his children, his flesh and blood for whom a second

time he would provide a livelihood under his roof. It was no use. One daughter had to go.'

She, too, fled to America to seek there a home and a livelihood which—because of the faith which she professed and the habit which she wore—was refused to her by the modern atheistic exponents of French official 'chivalry'.

But in God's good time the tide will probably turn. 'To admit', says the learned Abbe Klein in the 'Atlantic Monthly' for April, 'that the Catholic religion must disappear completely in France would fall to take account of the laws of life. A great social force which has since early ages penetrated to the depths of the morals and of the soul of a nation, may be checked in its manifestations by mischievous law or decrees of public power—it cannot be destroyed by such means. The spring in the earth which seeks a chance to escape may perhaps be stopped here and there; but, cut off from its outlet, it will succeed nevertheless in liberating itself.' And the Pope recently said to the Bishop of Grenoble: 'I would like to be able to say to you in the words of Our Lord, "Generatio hæc non præteribit" ("this generation shall not pass") : but it is not given to me more than to you to read the future. Will the trial be long or short? I cannot say. But what I do believe, and firmly, is that it will end with the triumph of the Church, and not only of the Church itself—about which there can be no doubt at all on account of the promises Our Lord has made to her—but of the Church of France, to which I have devoted and for which I shall always cherish a special affection. . . Tell your people, and never cease to repeat, that the first thing necessary is a return to the Christian life. There and there alone is salvation. Many look to great things from events which might lead to a change in the policy of the parties in power. Vain hopes! It is idle to change the Government without a change of heart—it is building on sand.'

## SCIENTIFIC FACTS AND SCIENTIFIC THEORIES

### CHRISTIAN FAITH V. SHIFTING HYPOTHESES

#### AN ARTICLE THAT EVERY CATHOLIC SHOULD READ

The following able and popular presentation of a subject of perennial interest formed the subject of a paper read at the Preston Catholic Conference by Bertram C. A. Windle, M.D., F.R.S., President of Queen's College, Cork. It has been published in pamphlet form by the Catholic Truth Society, and we cordially commend its perusal to every reader of the 'N.Z. Tablet':—

Many persons proclaim, and still more believe, being for the most part wholly ignorant of one or other or both subjects, that between religion and science there is an absolute incompatibility, nay, more, a conflict to the death.

'Of all antagonisms of belief,' wrote Herbert Spencer, 'the oldest, the widest, the most profound, and the most important is that between religion and science.' Those who still believe in this writer will not be surprised that his 'ipse dixit' carries great weight with the uninformed multitudes who are incapable of studying the subject for themselves, and who, therefore, conclude that Spencer is right, and that those who believe in religion must necessarily be enemies of science. One object of this paper is to show that this is the most arrant nonsense that was ever penned by rational man, and that between science, properly so-called, and religion, properly understood, there can be no kind of dispute or dissension.

Science, to those who know what that much-abused word means, is the study of ascertained or ascertainable facts, and with such facts, when once established beyond yea or nay, religion has nothing and can have nothing to do. But science, beside dealing with facts, her own especial province, is also, and, as will be shown, inevitably, given to

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