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### MEDIUMS EXPOSED

FATHER HERREDIA TELLS HOV HE BECAME ACCOMPLISHED IN TRICKS OF SO-CALLED SPIRITISTS

By the Rev. Charles Herredia, S. J. (By N. C. W. C. News Service)

Washington, D. C., August 16 .- To expose the tricks which mediums represent as "spiritistic manifesta-tions," the Rev. Father Charles J. Herredia, S. J., of Holy Cross College, Worcester, Mass., is giving a series of public performances which are said to rival the feats of the greatest

magicians of the stage.

When requested to tell how he became, interested in "magic" and indicate the purpose he had in giving lectures and exhibitions, Father Herredia wrote the following:

Since earliest boyhood I have seen so many frauds in the realm of the occult that I determined to set about expering them. And this is how I bagan the work I am now engaged in. When I was about eighteen years

old, I heard a priest say in a pulpit that a certain great mind reader was in collusion with the "Old-boy." The next night the theater was jammed. Every one wanted to see how the devil worked. Then with my brether I did, at a public lecture, the same "wonders" that had been performed by the mind reader.

That was thirty years ago. Since then, on account of a great attraction for tricks and some little familiarity contact with magicians and their

ent countries, I have observed the wave of spiritism rise and fall with the passing years. In California eighteen years ago, I had a great chance to study mediums and their methods. The same in Italy twelve years ago. Again in Mexico, during the regime of Madero, who was a Spiritualist, I had much to do with the mediums. Finally, during the last six years of my residence in this especially in Boston, the hotbed of spiritism, I have had personal experience in this matter.

And so fer thirty years I have given lectures in the United States, in Mexico, Italy and in England. In Rome, as Vise Rector of the South American College, I gave an "illustrated "lecture to the students, at which two cardinals were present (one of them dear old Cardinal Vives.)

THE POWER OF SUGGESTION

For the last thirty years, teo, have been reading books on Spiritism in English, French, Italian and Spanish. I find that they centinually copy one another and repeat the same things ever and over again. Do not ferget the power of sugges-When a falsity is repeated and repeated and printed and reprinted as a fact, we begin to believe it is true. That is what has happened in the case of theusands of the se-called spiritistic phenomena. But I had the courage to read all the volumes of the Journal and the preceedings of the Lendon Seciety for Psychical Research, and a good deal of the literature of the American Seciety for Psychical Research, and I have taken the pains to examine the principles and mest wonderful phenomena of Spiritism at the original sources, and I came to this conclu-sion: "There is almost always some

leak' in each of the phenomena." That does not mean that I deny the existence of genuine phenomena. some of them myself. But I do question the explanation given by the aposictical reason why Our Lord "Spiritist" and by the advecates of could not permit the souls as well as ning of the world, and yet for sixty centuries civilized and uncivilized nations explained it by the devil, the gods, or by some preternatural powers. Then came an American, Ben Franklin, with his kite, and proved it to be electricity. So it has been with spiritistic phenomenaonly we are still waiting for an ade-

Spiritism, as a hypothesis, as a pos sible explanation of the phenemena, I find no difficulty in admitting, but I certainly deny that it has clearly established its claims. So, too, I admit with certain reservations the theory as a pessible explanation of phenomena wrought through a medium. (There is no question here of spontaneous phenomena, e. g., possession by the devil unsought apparitions, etc.)

But leaving aside for the present the explanation of the phenomena, let us look at the phenomena in themselves. When you see a field in the cinematograph and a storm, a wreck, er a fleod, you are not able easily to distinguish between the scenes that were taken in the studio duced by the greatest mediums on and those taken from real nature. In the same way spiritistic phenomena Sisters to the levitation of Daniel can be reproduced so easily by trick. ery (I have done so), and in such s mystifying manner, that even most that is not my fault, but because I learned people are decaived. Fer an ordinary person it is practically im-possible to distinguish the true from

LIABILITY TO FALSE IMPRESSIONS

Hence it is not enough for me to have the testimony of one or two men, no matter how honorable, in order that I may believe that to be a real, genuine phenomena which he claims to be such. He says what he thinks, he is truthful, but veracity is

can reproduce on those same wit nesses similar impressions : secondly because the power of observation in this kind of phenomena is so diminished by the mysterious surroundings, etc., that in the ninety-nine out of one hundred, the good man tells me net what has occurred. but his own impression of what has occurred - oftentimes two entirely

different things.

Let me quote here the words of that champion trickster and most shrewd woman, Madame Blavatsky She says: "I have not met more than two or three men who knew how to observe and see and remark on what was going on around them. It is simply amazing. At least nine out of every ten people are entirely devoid of the capacity of observation and of the power of remembering accurately what took place even a few hours before." (A Modern Priestess of Isis, p. 156). And she surely knew her business.

How careful the Church is in this respect. She most gladly admits and asserts the existence of miracles, and yet she insists on years and years of most careful investigation before she will accept any of the wonderful facts" as miracles.

But some say "we have the authority of scientists to attest the genuine character of the phenomena." Please tell me who are those scientific men? The names of twenty or twenty-five "scientific investigators" of psychism are repeated in every Catholic and non-Catholic beek ad nauseum Because Cenan Deyle, a novelist, or with the method of their perform.

Sir Oliver Ledge, a physicist, or ance, I have been in almost constant Hyslop, a retired professor of philos. ophy, or Creeks, the chemist-all anti-Catholics—tell us that the phen omena exist and are wrought by the souls, we Cathelies seem to be bound to admit their testimony to be up-to

Go to Harvard, go to Yale, to Col-umbia or Stanford, and if you ask real scientists whether the bulk of scientists admit spiritism, they will

laugh at the very question. What genuine phenomena exist, are not preduced at 50 cents, five nights a week, in the back streets of our one hundred largest cities. And yet this is the brand of spiritism experienced by 95% of its enthusiasts. To write or talk of such spiritism as authentic, coming from the devil or from any other source but the clairvoyants and mountebanks who make a living selling fake spiritgrams ; to take seriously the nonsense emanat-ing from the other side, all this certainly preduces werse effects among our Cathelic people than if we do not talk on the subject at all. We advertise spiritism too much.

Realizing this, I thought it would be a great lesson fer our Catholic communities to see how easily the so-called phenomena of spiritism could be repreduced by a priest who is certainly not in collusion with the Audiences are mystified. They wisness the phenomena produced much better than by the erdinary mediums; they cannot detect nor explain the method, and yet they are sure that it is all a deception. As a consequence, they laugh at spiritism, they laugh at their own gullibility, and they laugh heartily tee at the 'spirits.' 'What foels we mortals be," they say, going out from the lec-

ares. "No mere spiritism for me."
And it seems to me that this conclusion is much better than the conclusion they draw from some other lectures and books. "Maybe it is the devil," they say, "but in that case why could Our Lord not allow the souls of the dead also to produce the same effects?" I have been asked admit them, because I have seen this question many times, and to the hest of my knowledge there is no "diabelic" tkeory. Lightning the devils to produce them, especially a phenomenon since the begin. if we consider the case of gannine spiritism mentioned in the Scriptures. (Cf. I Kings xxv.-iii., 7-20 . Witch of Endor.)

REAL PURPOSE OF LECTURES

My conclusion then was this: Show the Catholics (perhaps also the bona fide spiritists later on), how easily they can be deceived. Daplicate the spiritistic phenomena and they will augh at spiritism and have nothing to do with it in the future. This is the real purpose of my lectures. I do not consider spiritism from the religious er meral peint of view, but take it rather on its ridiculous side leaving the serious work of investigatien not to the masses, but to religious, common-sense theologians to whom that task really belongs. We do net publish moral theology in the vernacular, but in Latin, to limit such knewledge to these men who have to knew it. To give such treatises to the common people would do more harm than

Finally, in my lectures, I do net perform tricks, but reproduce one by Douglas Heme. If in so doing I seem to be merely parforming tricks, am faithfully reproducing what they the "spirits."

#### PREJUDICED VIEWS LEAD TO CONVERSION

The writer of this heard of a conversion the other day which is rather remarkable not enough; positive knowledge of tending a Methodist college, hoping

judiced in his views. Two or three of the students did not think it was cessary to be of that frame of mind and one of them called at a Catholic bookstore one day in search of a hisfory of the reformation from the Catholic viewpoint. He stated plainly that it was his desire to "catch" the professor—and he did "catch" him. Time went on. The young man enlisted and was sent to a Southern training camp. There he frequently attended Mass with some of his Catholic companions. He went across. He saw the devotion of the Catholic soldiers to their religion and he also was a witness to the fidelity of the Catholic chaplains. and he came back a baptized Cath olic, having received the sacrament of penance and having made his first Communion. It was the privilege of the writer to meet this young convert at a recent week end retreat and the example he set throughout was supremely edifying. His family are not at all pleased with the step he has taken, but he says he has learned that religion is made up of sacrifice and he is prepared to make it if necessary. He hopes, however, that prayer will open the eyes of the other members of his family, and that they too, in due course, will come into the true fold. God grant it .- Catholic

#### THE VISIONS AT LIMPIAS

The problem of the manifestations at Limpias is handled in a remarkably able manner by Father Thurston, S. J., in the current Month. Our readers will be familiar with the story of the phenomena connect ed with the beautiful wooden crucifix in the parish church of Limpias, on the North coast of Spain. The the North coast of Spain. suffering face of our Lord has been seen at times to move the eyes, change colour, and shed drops of blood, and this not by single individuals, but by groups of persons, all bearing witness to the "prodigy." On these occasions others have been present and seen nothing; and at other times the phenomenon wit-nessed has varied for different spectators. Thousands of pilgrims flock to Limpias, but only an inconsiderable portion of these witness any-thing. Remarkable effects have followed these manifestations in the way of conversion and change of life. and some few cures in the physical order. Such are the salient features of the case. Father Thurston follows en the lines of a famous Dominican, Father Luis Urbano, who in three articles in Ciencia Temista - the Spanish theological Magazine cenducted by his Order-maintains that the phenomena are subjective and not objective. Father Thurston's object is to show that this subjectivity is not at all of necessity inconsistent with the veridical nature of the manifestations. In referring to the phenomena as "collective hallucination," he by no means relegates the vision of Limpias to the region of deception or illusion. He says : "There may be no selid bedy, no material form, where the percipient believes he discerns such bodies and torms, but it may still be absolutely true that there has been some psych invasion from outside." In the latter phrase lies the kernel of Father Thurston's thesis. "Apparitions at the point of death," he tells come under the head of hallucination, but the hallucination corresponds with events that are happening, have happened, or will happen. Thus, a sensory perception may have no objective counterpart wording of the document. Their remedies or reforms in the l in the field of vision and yet be guarantee morsover was not to the those facts and principles. veridical." Father Thurston leaves with this suggestive thesis to work upon and moves away into reminiscences of similar phenomena connected with pictures of our Lady, showing the occurrences at Limpias to be no novelty in psychic experi-A SUGGESTIVE THESIS

Many points will strike the reader of the extremely well-authoricated evidence compiled by Father Urbano and quoted by Father Thurston. and queted by Father Thurston. An avith "engagements," "treaties of avenue of thought is opened out by that given by Dr. Gutierrez, a standings." All such terms and reform at this time? that given by Dr. Gutierrez, a medical man who, standing on the sanctuary step, amidst a dense crowd, observed an extraordinary series of changes pass over the figure on the cross cerresponding with every stage in the approach and final victory of death. In reading his detailed description of these physical appearances—"I was as much affected," he wrote, "as though I had never seen a man die "—one is at once reminded of the vision granted to Juliana of Norwich, whose description tallies marvellously with this one given by a medical man of long experience. In the case of Juliana, the vision with its wonderful changes, tool place whilst the priest held the cross before her dying eyes—presumably a little rough symbol of the thing visioned. Fifteen years of meditatien in solitude gave Juliana the key to her vision. The message of the Christ of Limpias must, in any case be the main point of the phenomena, perceptible to some and not to ethers. Is, indeed, conversion and change of life follow on the manifestations, the main mystery clears. upernatural is strengthened. The primary concern, then, of the ultraand of the ordinary devout, A young man was at- is plainly, to see that idle curiosity-"psycho sensuality" of an age

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THE ESSENCE OF THE MONROE DOCTRINE

It was startling to Americans who

know American history to hear from the lips of a presidential candidate that Article Ten of the Versailles Covenant was nothing more than the Monroe Dactrine in European or world-wide application. Article Ten is not difficult to understand. It pleages the members of the League to "respect and preserve against external aggression the terri-torial integrity and existing political independence of all members of the League." It guarantees political independence to League mem-bers but not to peoples, and its guarantee is to that precise form of independence now existing. More over it deliberately safeguards the territorial integrity of League mem

The Monroe Doctrine on the other hand is a statement of policy built on principle. It was given to the world at a time when self determination of peoples was not a phrase but announced its fixed determination to keep European hands off the "Governments who have declared their independence and maintained it and ciples acknowledged." The pelicy was as clear as the principle upon which it was based. That principle was self-determination. On it the Government of the United States was built, the "rights of peoples to determine the governments under which they would live as against the policy of force and salfish aggression." Founded on this principle it was but logical for America to make it the living ideal for the hemisphere in which she was the leading democracy. She could not do otherwise and be true to herself. The policy of the working classes." Neverthetaking the name of the Menroe Doctaking the name of the Monroe Doc-trine was nothing more than a line of action bearing on the present and future relations between America and Europe that would hinge on the principle of self determination. That

is its assance Article Ten is the direct opposite. It is the antithesis not the essence of the Menroe Doctrine. If it were essentially the same its principle should be the same. But it is not. The signatories to the Covenant knew it was not or they would not have signed. The powers represented at Paris denied the principle of self-determination and substituted the facts that are available, political independence" in the very principles, and then to advocate wording of the document. Their remedies or reforms in the light of of the League. diplomat's pen. Admittance was consideration of its conservatism or denied, for admittance meant the its radicalism. I never ask myself self-determination. Article Ten misleading; it hampers one's honesty meant no such thing, so Article Ten of thought and one's effectiveness. phrasas are perfectly in accord with

European diplomacy. The Mource Destrine is in accord with self-determination. It is American. It is democratic. It is the fuller expression of the principles contained in the Declaration of Independense. It means government built upon the consent of the governed, the will of a people carried out by a government of, for, and by the people. Article Ten is as much the essence of the Monroe Doctrine as imperialism is the essence of emocracy.-America.

TO LAFAYETTE!

Since nations as well as men do not live by bread alone, it is fitting and meet that the Knights of Colum bus, who gave so good account of themselves at home and abroad during the War, should cement the friendly relations established between France and America by recognizing in a memorial form the in It idle curiosity goes unrewarded, as debtedness the United States ever it appears to do, the case for the must feel toward Lafayette. The dedication at Metz of the equestrian statue to the great Frenchman, in which the Philadelphia Knights of Columbus played so prominent a part, is more than a return for past not enough; positive knowledge of facts is absolutely essential. Unless I am convinced not only of his veracity, but also of his penetration, I will not accept his testimony, understanding as I do, first, how readily I charge appeared to be decidedly pre-

a story of youth aroused to national perils ready to right grave wrongs, who stood not upon their order of doing it until wrong arrogantly seated on the throne eager for world domination was ignominiously over As the Sculptor Bartlett has pre-

sented Lafayette, we see an impetuous young nobleman, just the age of our own young officers who gallantly met the test at Chateau Thierry and in the Meuse-Argonne offensive, and not the somewhat mature and portly man past middle life which it suited American art to look to in the matter of representatives of General Lafay. ette a generation or so ago. No, when Lafayette came to these shores to aid Washington he was youth personified; a young zealot who believed in the cause of liberty freedom. He was no swash-buckling eprig of nobility who, in a harum-scarum way, was willing to draw his sword for any cause merely for the love of fighting, but an inspired and inspiring ardent devotee of the New World, who viewed himself almost as a crueader in a new holy cause. Of this Lafayette so signally set out in the Bartlett figure with its exalted aspect of face and the uplifted sword, the inscription in honor of this type of consecrated youth

Flaman of Freedom, whose far-reach ing gaze Pierced the dull marks and waste of

angry seas, And saw the New World bathed in golden rays
Of hope for Man and human liber-

We in thy debt, where no return re-Raise this fair shaft to Thee as Youth

supreme, Vouchsafed that boon, so rare in Fate's decrees, To have the vision: realize the

This is just what Lafayette meant to France and the infant Republic of America. To-day the new memorial an ideal struggling for expression in the Western Hemisphere. The then youthful Republic of the West Knights of Columbus have set up Knights of Columbus have set up this splendid monument in honor of the new understanding between France and America is one more proof, if any were needed, that they whose independence we have on know how to play their part as great consideration and on just prize devout and koyal Americans in peace as they did in war .- The Public

### SOCIAL REFORMERS' DOUBLE RULE

Pope Leo says that "there can be no question whatever, that some remedy must be found, and found quickly, for the misery and wretched ness pressing so heavily and unjustly at this moment on the vast majority finds himself listed as a radical while just as frequently, because he will not adopt the proposals of extremists he is dubbed a conservative.

Dr. Ryan in his new book, "Social Reconstruction," which is an amplification of the Program of Social Reconstruction of the Bishops who formed the Administrative Committee of the National Catholic War Council. question.

with either designation," he says. "The important thing is to know all 'territorial integrity" and "existing acquire a good knowledge of the peoples of any hemisphere but to the about a quarter of a century since I At the | began to write pieces for the papers doors of the Peace Conference on the social question, and I do not peoples accredited representatives think that during that time I have were knecking for admittance when ever determined my attitude toward Article Ten was forming under the a particular reform measure by a acknowledgment of the principle of that question, because I think it is came forth from secret covenants I ask myself, first, 'is this measure 'openly arrived at" and took its place in conformity with right reason and wise and prudent to advocate this reform at this time?

"In some quarters my social and industrial views have been accounted 'radical.' but in the course of time I have seen most of these views become classed as 'conservative.' I think we shall all have the same experience if we cling to those two general rules, asking ourselves whether a measure is in accordance with reason and the Church's teaching, and whether promulgation or advocacy of it now would do more harm than good or more good than harm. It is not a question of courage; if one abides by these two rules one will not be called upon frequently to think of one's self as extremely courageous in advecating a measure which most people have not yet thought about; for one will have acquired the habit of envisaging the problem in an objective light, from temporary consideration and free from all thought of praise or blame. After all, truth and justice are the only important ends to seek in this matter of social

reform. As the years pass by bringing wars and the tightening of the social castles in our capitalist society, need for courageous handling of the social question becomes insistent.—The Catholic News.

A saint is not understood in his own day. He is like a hill touched

Even the man with a weak intellect may be headstrong.

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