

Desert. The doctor needed the vacation so much, too. "Was the disappointment for yourself or for the doctor; that is, were you sorry because the doctor's health would suffer or that you lost the inspiration of his companionship?"

Mr. Martin gave her a startled look, then being honest himself, and respecting something he saw in the face, he said slowly:

"Well, I suppose it was the loss of the doctor's companionship as much as anything."

Mother Angela went on evenly: "I think I can answer your question for you. I shall leave Bobby out of the question. He is the child who was saved from blindness through the doctor's sacrifice. It is hardly just or fair to call him a pauper. He is just a child, whose natural protectors have been taken from him."

Her voice was gently reproachful as she continued: "We are all children in the sight of God, depending on His bounty. We all have ideals; with some it is one thing, with some another. They are not always realized, but we are the better for them." She stared off in the distance for a moment, then continued: "I am an old woman now and life has taught me this: If the doctor had gone, cowardly leaving his duty undone behind him, he would have taken with him a disturbing thought, which would have dimmed the brightness of the fairest Egyptian day, and if he buried that thought he would have buried with it the greatest and finest things that Egypt or the Libyan Desert could teach him."

Her face flashed, her eyes were transfused as it was lighted with the earnestness of her words, then the radiance slowly faded until she was a simple nun, with bright eyes and a face which age and character had deeply lined.

Mr. Martin had nothing to answer. Words seemed superfluous, and he bowed himself out. Afterward, in telling the story to his friend, he said in his blunt way:

"I've heard a lot of talk about the 'light that was never on sea or land.' I've put it down as mostly unbecome, but, by George, I saw it that day in that sister's face."

And being as earnest as he was outspoken, and having a private fortune at his disposal, he took upon himself the plans for Bobby's future, and incidentally some wise plans for the Home. In the months that followed, when Mother Angela checked her columns, often there was a substantial balance in favor of the Home. But that is another story.

After her visitor had left that day, Mother Angela knelt before the statue of St. Anthony. Bit by bit she pieced out the story of Bobby and his successful operation and everything was made plain. Gratefully she offered her thanks to their good patron.

The next morning Dr. Sullivan received a package. Opening it he found a beautifully framed picture of St. Anthony.

A card accompanied it, which read: "To our kind friend, Dr. Sullivan, 'St. Anthony's assistant' and who, like myself, have had 'bad experiences,' should not come to an identical conclusion."

SPIRITISM: A PERSONAL DOCUMENT

J. Godfrey Raupert, K. S. G., in America

There is a question which is continually being asked me by people with whom I am coming in contact, in various parts of the country, in connection with my crusade against Spiritism to which, in view of the daily growing interest in this subject, I feel I ought to furnish the answer. The question is, after all, not altogether a personal one since it may well and logically be concluded that if the study of a subject like Spiritism has really been instrumental in pointing one searching soul in the Romeward direction, it might well be supposed to be instrumental in producing a similar effect on other souls. And if this is found not to be the case, why is it not the case? The question referred to is: Has your long and exhaustive study of the phenomena of Spiritism influenced your mind in making your submission to the Catholic Church, and, if so, to what extent has this been the case?

It is not easy to reply to such a question as this so fully and as adequately as one would desire within the limited space available in a periodical. For the satisfaction, however, of those to whom I have promised the explanation and who do me the honor of being interested in my personal history, I shall here briefly state to what conclusions I have come on this point in the course of the years.

Those of my American friends who have read or heard the story of my conversion to the Catholic Faith will have observed that there is no reference at all in that story to Spiritism and physical research. This is due to the circumstance that I endeavored from the beginning to keep the two lines of inquiry apart, so far as this was possible, for the simple reason that I then looked upon my spiritistic researches as a purely scientific investigation not directly connected with religious questions and that I never, as is so often and so mistakenly reported, embraced the spiritistic creed. My religious difficulties began soon after my ordination in the Church of England and my appointment to a densely populated parish at the East End of London. I then held liberal Evangelical views, attached very little importance to

dogmatic definitions, and regarded belief in Christ and personal devotion to Him and obedience to His moral laws as the sum and substance of Christianity. But I very soon found that, whatever advantage such an attitude of mind might possess, and however independent it made me of current controversies, it did not really work. Problems presented themselves to me which I could not solve, and questions were addressed to me by some of my parishioners which I could not answer. I had to admit to myself in the end that, while I maintained that Christianity was a Divine revelation, I could not really say in what that revelation precisely consisted, what it was that had been revealed. My attitude admitted of no definite and precise statement such as was constantly being called for in the teaching of children and in my dealings with the sick and sorrow-and-sin-stricken amongst our people. I determined, therefore, after a time, to make a full and exhaustive study of the subject, from its historical as well as from its dogmatic point of view, such a study as I had unhappily never been called upon to make either at Oxford or in my more immediate preparation for Holy Orders. I believe that I read all of real value that had been written on the subject, studied the works of great controversialists, both Anglican and Catholic, and finally came to the conclusion that my position was wholly and utterly illogical and untenable. I recognized clearly that a revelation was no revelation at all, if it left every thing vague and uncertain and if it did not furnish us with truths which the mind could not discover for itself. The works, which, I think, influenced me more than others were the earlier writings of Dr. Dollinger and those of Cardinal Newman, especially his "Essay on the Development of Doctrine."

While this search after truth was in progress I came in contact with the phenomena of Spiritism which were then being eagerly discussed in intellectual circles in England, and respecting which searching questions were being asked me by the members of a more fashionable church near London to which I had meanwhile been transferred. I considered the matter of sufficient importance to warrant my addressing myself to its experimental study, and I did this with energy and perseverance. It did not then occur to me that the result of these researches could be likely in any way to influence the movement of my religious thoughts and my ultimate conclusions.

But, in looking back upon it all now and in examining myself very searchingly, I have come to see that this has been the case. I believe now that if the influence of spiritistic discoveries upon the state of my mind was subtle and, in many respects unperceived, it was strong nevertheless and certainly indirectly helped me in finding my way to the Catholic Church.

What surprises me today is that really well-informed Spiritists who, like myself, have never submitted to the mediumistic process and who, like myself, have had "bad experiences," should not come to an identical conclusion.

The ascertained facts of Spiritism in the first place, brought me a very full and vivid conviction of the objective reality of the unseen world. And if they did not actually demonstrate human survival and immortality they did demonstrate the existence of a spirit world and of spirit-beings, and that the phenomena were, therefore, to say the least, a strong presumption in favor of the survival of the human personality in physical death. In any case they proved that intelligence can exist and operate apart from, and independently of, bodily organization.

It will seem strange to some that a clergyman who is supposed to believe in such survival should derive help and confirmation from such a source as this. But Catholics little know how vague and indefinite the belief of these outside the Church is, even in such a fundamental matter as this and what an amount of skepticism prevails amongst those who pose as the authorized teachers of the people in the City of confusion. On the other hand are there not hours, or at least moments, in the lives of the most convinced believers when the practical every day world takes possession of the imagination and when spiritual things are, for the time being, felt to be hopelessly impossible and unreal? In this respect, therefore, and to this extent the facts of Spiritism unquestionably influenced my mind and fortified a fundamental conviction, and that strong and immovable conviction has certainly remained with me to this very day. I look upon the man who lacks it as a mental imbecile rather than as a person of superior intellectual force. But my researches in the course of time, also disclosed to me the indubitable fact that, in whatever form we may express it, there is a sphere where everything respecting every single human life is known and accurately recorded, not as we would present it to our fellows, if we were asked, but as it really is, and that consequently every individual life must have an important part to play in the working out of the world-scheme and be of significance to the Power that called it into being. I inferred from this fact that the daily thoughts and doings of men are not such trivialities as the vast majority of men have come to imagine—of no particular effect or significance—but that they are very important and permanent links in a continuous and unbreakable chain, the end of which

is in the hands of God. I saw that the mental and spiritual world too is ruled by law and that man is hourly molding and shaping his character and, beyond doubt, shaping it for eternity. I saw that heaven and hell are states for which man is preparing himself and that escape from the latter could only be by the mercy of God. To put it briefly, I saw very clearly that human life is an infinitely more serious affair than even many religious people are disposed to believe.

This serious aspect of matters was, I am sure, further confirmed by my discovery that there is, beyond doubt, evil and suffering and misery in the world behind the veil. I came to this conclusion gradually, after years of careful observation and quite contrary to my expectations and to my accustomed modes of thought. My form of Protestantism held some vague notions respecting reward and punishment in the after-life, but I did not really believe in hell. It was my custom to speak in hopeful confidence of all those dearth-bred I had attended and I shared with my contemporaries the common belief that death covered a multitude of sins and that God could not really be unkind to his sinful and wayward children.

The incontrovertible results of my researches however—several "bad experiences" of my own, and many others which I personally investigated—changed all this. I received what I could not but regard as striking confirmation of the truth of the Catholic Faith.

I addressed myself to an exhaustive study of that teaching, the results of which I have recorded in my little work on "Hell and Its Problems." Years have passed since I reached these conclusions and formed these views of life. I have, in the course of those years, visited many countries and have come in personal touch with many great and well-informed teachers with whom I have discussed the subject from many causes to change my mind and that mind remains unchanged in spite of the plausible reasonings and seductive arguments of the men of "the new revelation movement." I am daily becoming more deeply convinced that the key to the true solution of the psychic mystery is in the hands of the Catholic Church and that this would be increasingly acknowledged were all the facts of the case made fully known and had we facilities for reaching the masses of men to those at the disposal of our opponents. But the secular press deliberately closes its columns to an exposition of the Catholic aspect of the matter, finding it no doubt more profitable to fill them with the preposterous deductions of anti-Christian Spirits and of well-meaning but very unphilosophic scientists. Only yesterday I was informed by a friend that, while one entire window at Brentano's book store in New York is filled with Spiritism, there is not a single volume amongst them which presents the subject from the Catholic orthodox Christian point of view. The odds, no doubt, are very heavy against us. We have enemies, I know, strong and resourceful, on this side of the veil, as well as on the other, preparing pitfalls for the unwary, and there is that lack of material means which cramps and paralyzes our activities and limits and hinders the spread of the accurate information so sorely needed just now. One has to look out, helpless and disconsolate, while a movement which, with such information might so easily be given a Romeward direction, is daily shaping itself into a more formidable antagonist to the Church. But God's ways are not our ways. Strange and mysterious things are happening on this earth and we can but hope and pray that not too many of our people will be swept away by the flood and that the awakening may speedily come. Meanwhile one can but strive to rescue individuals who, distracted by the perplexing problems confronting them, have rashly ventured on the perilous and uncharted sea of Spiritism.

But I cannot dwell on this aspect of the subject at greater length here and now. I have said enough, I think, to enable my friends to see to what an extent I believe my psychological researches have aided and influenced me in finding my way, along a thorny road, to the Catholic Church.

PURCHASING POWER OF THE DOLLAR

Prices are high mainly because the purchasing power of the dollar is low. The purchasing power of the dollar is low because we have too much money in circulation for the amount of business that is to be done. Practically all economists are agreed in accepting what is called the quantitative theory of money, which holds that if the quantity of money increases faster than the amount of business to be done, prices must go up, since money is becoming cheaper. Remember that money is not a fixed measure like a yardstick, which always remains three feet in length. Money is subject to the law of supply and demand. For many years the supply of gold has been increasing so rapidly, and during the War we have had inflation of currency and too many substitutes for money. So long as this condition continues the dollar will be cheap, and everything for which it is exchanged will be dear.—Dr. John A. Ryan, in Catholic World.

GENERAL INTENTION FOR FEBRUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

CATHOLIC GENEROSITY

It is not by reckoning up the millions that acknowledge membership in the Catholic Church, or by counting the number of our institutions in this or any other country, or in finding matter for admiration in the architecture and the magnificence of our temples, that one can get an accurate measure of the work the Catholic Church is doing in the world today. And yet figures are not such illusive things, and stone and marble may be symbols of something more substantial than themselves, the existence of which is evident even though much of it is hidden from human eyes: namely, the religious zeal, the good will, the devotedness and heroic service, which fill the hearts of all who are called by God to impart His message to men. No one can get an adequate idea of what the Church is accomplishing in the world unless he take into account the stupendous energy exercised by our hundreds of thousands of consecrated men and women, our clergy, our missionaries and our admirable Sisterhoods, at home and in foreign lands, to whom are entrusted by divine vocation the propagation of the Catholic faith and the advancement of God's interests on earth.

At home thousands of our priests are spending their years preaching the Word of God and strengthening the souls of their flocks by the sacraments. Other thousands of our religious, having left all for Christ, are showing their generosity in His service by spending their lives tending the sick, caring for the aged and the foundling, and instructing those who will carry the burdens of the next generation; they go through the world noiselessly, they die unknown and unsung, leaving behind them, however, an example of charity of which their Church is the universal legate. Other thousands of our missionaries and our religious orders are showing their generous service, more strikingly perhaps and more heroically, by abandoning home and country and crossing oceans to work among the heathen. Amid the poverty of foreign missions and the patient endurance of every kind of privation, they labor among uncivilized races until the Catholic faith takes root, and they count themselves satisfied and well paid, if, in the end, they have brought a few pagan infidels to the fold or if they have baptized a few little children and sent their souls to Heaven. All this generosity at home and abroad represents untold abnegation on the part of those who are giving their lives to the service of God and who look to Him alone for their reward in the world to come.

And yet in presence of what still remains to be done, it may well be asked, not whether the limit of the heroic zeal of our clergy and Sisterhoods has been reached, but rather whether or not the rest of the Catholic world is doing its share to help them in their quest for souls. When we contemplate the vast multitudes that live outside the Church in civilized lands and the still vaster multitudes dwelling in pagan countries, we stand amazed at the work before us. There are, we are told, over fifteen hundred million inhabitants on the earth at the present time. Of these, sixty-one per cent. know not Jesus Christ. Leaving aside the hundreds of millions living in schism or professing various forms of Protestantism, there are nine hundred and forty millions of infidels still awaiting conversion to the Church which Christ built on the rock. Generous service and heroic zeal will be easily found to labor among those appalling numbers, but will zeal and self-sacrifice on the part of our consecrated men and women alone accomplish the task when they are handicapped at every step, owing to lack of resources, often even of the necessities of life?

This urges us to ask the question, What is the rest of the Catholic world doing to help the propagation of the faith? There are nearly three hundred million Catholics in the world; what share are they taking in the extension of the Kingdom of God? They are not called to preach or teach at home, or to travel to foreign lands to convert the heathen, but surely they are called to do something! Are they employing their wealth and their opportunities to help those who have enlisted in the noble cause? Do wealthy Catholics realize that it is dearth of material resources which is hampering the work of God's Church throughout the world? Take one instance, typical of many others, which has fallen under our notice in recent weeks. Newspapers from Ireland inform us that the Mayoist Mission to China has had applications from three hundred young Irishmen who have offered themselves for future missionary work among the Chinese, but owing to lack of funds only about one-seventh of that number could be received in the new missionary college in Galway. Is the Chinese Missionary College recently established in Almonte, Ont., receiving the encouragement it undoubtedly deserves? And yet there are four hundred millions in China awaiting conversion! Here in Canada the Church Extension movement is remarked how slowly the bureaus for the education of young priests are reaching their full amounts? In this admirable work, destined to preserve the Catholic faith in the West, we rarely see a gift of money which reaches the three figures. The "widow's mite" is not wanting, it is true, but how many "widow's mites" it takes to complete a six thousand dollar bureau! Can it be that our wealthy Canadian Catholics have abandoned themselves to their selfishness? Do they prefer to live their lives in luxury, ignoring their responsibilities towards the souls of those around them?

And yet the wealthy are only the stewards of their wealth. The gold they possess was created by God and still belongs to Him. The accident of birth, or the enterprise, or the stroke of luck, which puts them in possession of their pot of gold, does not justify the hoarding and speculation as they assume when approached for a donation to charitable works at home, or when asked to give generously to help the extension of God's kingdom in foreign parts.

It would seem that the secret of generous giving is being held by the enemies of the Church. We have merely to look at the millions which are gathered in yearly by the sects for the propagation of their doctrines in pagan countries to feel the blush of shame. Can it be true that the sectaries are more zealous in spreading their errors abroad than Catholics are in spreading the truth? Should not all Catholics be interested in the glory of their Church? Why should the burden of Catholic propaganda throughout the world be laid on the shoulders of the poor? Why is it, for instance, that our foreign missions should have to depend almost entirely on the Society for the Propagation of the Faith and the Holy Childhood for funds which are gathered in cent by cent? The only answer is that wealthy Catholics have not yet learned that they are merely the stewards of their millions.

What is here asserted about the lack of help towards foreign missions may be applied equally well to Catholic activities at home. Our churches are poor, our schools are not equipped for their work, our teachers are underpaid, our colleges and seminaries are as yet unbuilt, our hospitals and charitable institutions are constantly clamoring for the wherewithal to enable them to meet the needs of the times; and yet how rarely do we read of any large gifts of money made by Catholics for those purposes! Alas, we fear that the words of the Just Judge will one day ring in the ears of many of our rich: "I was born and bred in pagan darkness and you offered me no light; I was held in the bonds of heresy and you did nothing to loosen my bonds; I was a stranger to your Fold and you did not invite me in; I hungered for the Words of Life and you gave me not to eat; I thirsted for the grace of the sacraments and you slaked not my thirst; I was deprived of all advantages of membership in the Catholic Church and you did nothing to help me enter; in a word, my soul was naked and in dire want and, notwithstanding your opportunities, you passed me by." Then the rich will ask, "Lord, when did we see Thee hungry or thirsty or a stranger or naked or in prison and did not minister to Thee?" And the Judge will answer them, saying: "Amen I say to you, as long as you did it not to one of these least, neither did it you to Me."

In order to meet the needs of propaganda what is evidently wanted in every country is organization among Catholics. During the recent War the world got a taste of the results that can be produced by organized effort. The lessons which were taught us during those strenuous years should be learned by heart by Catholics and then put in practice. Human prudence and foresight which served so well in worldly affairs might well be applied to our own, in view of the eternal interests that are at stake. If our resources were well organized, we should not have to deplore the destitution of Catholic institutions at home, which are willing for lack of support; nor should we have to listen to the desperate appeals so often made by our foreign missionaries for aid to convert souls. Our clergy and lay communities at home and abroad are giving their time, their strength and their service to their works—all they can give; the least the wealthy can do is to be generous in helping them.

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The man who would banish sentiment and feeling from the hearts of the world, is an active worker for the return of the glacial period of very hard rock and very cold ice. Who would eclipse the dawning hopes of youth, or draw the curtain of twilight over the sunset memories of old age?

Must all the canvases on which are painted the pictures of the world, be made into flour sacks, and all our monuments broken up to macadamize our roads?—Father Donnelly, S. J.

Men doubt the good and exaggerate the evil we say of ourselves. The wise, therefore, speak not of themselves. Though self-praise should bring gain, it is still a childish and indecent thing.—Bishop Spalding.

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