

THE MORALITY OF HYPNOTISM.

Felix A. Mc Caffrey, O. C. C. in N. Y. Freeman's Journal.

Is Hypnotism Unlawful? May I place myself safely under the influence of the experiment?

These are questions which are very often heard nowadays, and it is with the purpose of giving a low of the pros and cons for and against hypnotism, and consequently allowing would-be experimenters to act in some way for themselves, that I have been induced to pen the following lines.

Frederick Anton Mesmer (1734-1815) an Austrian physician, began towards the close of the last century to publicly profess his ability to heal all manner of diseases by means of a power called "animal magnetism."

For a time his doctrines were regarded with favor by members of the medical profession as well as others; but his refusal to reveal his secret caused him to be regarded with suspicion. A commission was appointed by the government in 1785 to investigate the matter. It consisted of such illustrious scientists as Bailey, Erasmus, Lavoisier, etc., and reported in adverse terms of him and his experiments.

The magnetization was effected by certain passes, contact and fixation of the eyes; but these were often accompanied by actions of a superstitious and even of an immoral character.

The commissioners declared that the effects were entirely due to imagination and imitation. They repudiated the notion of the supposed magnetic influence, and asserted that any beneficial results which were more than counterbalanced by the detrimental effects which would ensue to health, both physical and moral, by the employment of this so-called magnetic force.

Later on, the authority of the Holy See was brought to bear upon the subject; and it, while not condemning mesmerism, absolutely condemned the immoral and superstitious practices connected with it and employed under that name.

Mesmer fell into disrepute, and died in Switzerland in 1815.

But the work thus inauspiciously begun was destined to play a more important part in the world's history; and during the past twenty years it has become resurrected under the title of "hypnotism."

"The true that even now certain grave dangers are attached to it; but employed by medical practitioners of any standing, it is at least stripped of the superstitious and immoral practices which rendered it odious in former times.

Hypnotism is produced by passes, contact and fixation. The subject is told to gaze fixedly at some object at a short distance from and above the operator, or to stare into the monotonous tick of a watch, or else some passes are made in front of the face and chest of the subject. After a time he gradually falls into a drowsy condition just like that preceding an ordinary sleep.

This is one method of producing hypnotism. Others utilize the simple suggestion of the idea; for instance the subject is told to "Gaze fixedly at me, and think of nothing but of going to sleep. You feel your eyelids heavy; your eyes are very drowsy; your eyes grow more and more fatigued; they wink; your sight is becoming dimmer and dimmer; your eyes are closing; you cannot open them! Sleep!" If the operation is successful, the patient passes into the hypnotic state, from which he is usually awakened either by passes in the opposite direction, or by blowing on his face, or by an emphatic "Awake!"

Such are the different methods employed in accordance with the different views which the holders regarding hypnotism by the doctors of the Paris and those of the Nancy Schools.

According to the former as represented by Charcot, the cause of the deeper stages, is a nervous disorder found only in hysterical patients, and exhibiting itself in three stages: cataleptic, lethargic, and somnambulistic trance.

According to the Dr. Bernheim and his followers of the Nancy School, hypnotism is not a nervous disorder, but a state claiming close affinity to natural sleep. They explain away the nervous disorder theory of the Paris school by attributing it to the opinion confined to those advanced by Charcot, that the neurotic patients of the Salpêtrière hospital, and assert that the three stages insisted on by Charcot may be explained by suggestion and imitation.

Hypnotism is now extensively employed on the Continent as a therapeutic agency in the curing of diseases. It may not (in time to come) be as yet it may be said to be the only method which fulfils all the requisitions which its most sanguine exponents hope for; but it undoubtedly deserves recognition in medical circles on account of the many cures which have been thoroughly investigated by the most eminent scientific men.

Although sometimes exhibiting effects which appear to be at least suspicious, we are assured by authority that hypnotism is no longer to be regarded as a superstitious gift; for almost all of its effects as far as known at present can be explained by our knowledge of physiology and psychology. The reason given for its never attaining the status of a universal therapeutic agency is on account of the number of persons suitable as subjects.

On the point of suitable subjects practitioners are by no means agreed. Botley gives only 30 per cent. as susceptible; Morrell, 70 per cent.; Delboeney, over 80 per cent.; while Bernheim denies the right to judge of hypnotism to all hospital doctors who cannot hypnotize at least 80 per cent. of their patients, and Force fully agrees with him. (Moll, "Hypnotism," p. 47.)

Were this a scientific treatise, we might discuss some of the remarkable phenomena which follow from hypnotism, such as illusions and hallucinations; the inhibition of voluntary muscles; exalted sensibility; amnesia

and defined suggestion, etc.; but this is not our purpose, and we will proceed to the question:

IS HYPNOTISM LAWFUL, AND MAY ONE SAFELY SUBJECT ONESELF TO THE INFLUENCE OF THE EXPERIMENTER?

Well, it is admitted on all sides that hypnotism when practised by the unskilled, unauthorized exhibitor, is attended with serious results both to the body and mind. It undoubtedly has power of doing good when employed by the skilled physician; but the employment of it by these irresponsible and unscrupulous charlatans is likely to bring it again into disfavor. Cases are extant where subjects experimented on by such have been rendered lunatics, or had their nervous systems severely damaged. Crimes have been committed by persons who have been hypnotized.

A person who is hypnotized is capable of receiving beneficial suggestions; so he is almost as liable to receive impressions for evil; and it is quite possible for him while under the influence of the hypnotic sleep to be impressed with the belief that he is to commit some act after he has awakened from that sleep. Consequently Continental Governments have rightly and wisely prohibited the exercise of this power except by those who are skilled and duly authorized.

Again: frequent hypnotization brings on a horrid hypnotic habit, and renders the patient more or less subject to the will of the experimenter—a consequence which may often be attended with serious damages. Wundt, in his lectures on "Human and Animal Psychology," describes "hypnotism as a two-edged instrument. \* \* \* It must be looked upon, not as a remedy of universal service, but as a poison whose effect may be beneficial under certain circumstances." \* \* \* It is a phenomenon of common observation that frequently hypnotized individuals can when fully awake, be persuaded of the wildest fables, and therefore regard them as passages of their own experience."

But where hypnotism is employed for illicit purposes, or in connection with superstitious practices as spiritism, clairvoyance and occultism then it is evidently immoral.

Discussing the question, is hypnotism ever lawful? Genecot tells us that its use is altogether unlawful if means, in themselves bad, are employed to produce hypnosis, or if supernatural or unworthy effects are sought. ("Theologia Morala," vol. 1, 275 et 53.)

But as employed by medical men of standing and skilled scientists, it is in all probability free from superstition, and lawful; for he says that although many of the phenomena which arise from hypnotism cannot as yet admit of sufficient explanation there exist probable reasons why we should attribute them to natural powers. And, as I said in the beginning, the Holy See has not condemned it when thus used, but only its abuse. For instance, in the Encyclical Letter of August, 4th, 1856, we find the distinction between those who use and abuse, and those who are reprehended who without having sufficiently studied the subject, boast of having the power within themselves of driving, etc. Besides, since 1856, no document has been issued in which the Holy See repudiates the use of hypnotism; although it cannot be ignorant of the fact that it has been employed by many skilled and Catholic doctors, with moderation, 'tis true; and for good reasons.

Nevertheless, even when all sign or symbol of superstition is wanting it is unlawful for anyone to subject himself to the influence of the hypnotizer without grave cause. The reasons usually given are:

(a) In the hypnotic trance the subject is placed entirely under the will of the experimenter, and besides there must be a grave motive to justify the suspension of reason.

(b) Sufficient guarantee must be procured concerning the honesty and skill of the operator; for many and serious dangers, have ensued, and are always likely to ensue, to health when hypnotism is employed imprudently and by those unskilled in the science.

(c) It ought always to be used in the presence of a witness who can be considered trustworthy, such as a parent, husband, etc.

These conditions being present, and all taint of superstition being absent, Genecot goes on to say "It is lawful to place oneself under the influence of the hypnotizer so long as there exists a grave cause for doing so." He sets forth as sufficient reasons, the following:

(a) When other means have failed, and hypnotism is likely to have beneficial results in the curing of certain diseases; and (b) the progress of the science of medicine and psychology which can be obtained by experiments in this branch." Besides these he enumerates other cases in which the employment of hypnotism may result in a vast amount of good, e. g. in curing the propensity to suicide or in temperance.

FELIX A. MCCAFFREY, O. C. C. 338 E. 29th St., New York.

The Greatest Obstacles.

The bad example of indifferent Catholics is the greatest obstacle encountered by missionaries to non-Catholics. How often do Protestants say to them: "Your ceremonies are beautiful—your doctrines clear and well-founded, but frequently don't seem to attach much importance to confession, the Real Presence or Mass. If your church is true and holy, why does its sanctity not shine forth in the lives of your people? I know Catholics going to your church who don't lead good lives." Good example should be the practical test of our religious convictions to attract non-Catholics not only to us personally, but to the truth of our holy religion. The Missionary.

Beware of the professional orator who make a business of addressing Catholic societies for political purposes. They are dangerous demagogues. If you wish your child to become an honorable citizen and a practical Catholic he must receive a religious training.

THE FAITH OF THE INDIANS.

INTERESTING LETTER OF FATHER CHARLEBOIS, O. M. I.

Rev. Father Charlebois, O. M. I., the Indian Missionary at Duck Lake, Sask., Canada, writes: "Last week I was called to see an old sick Indian. He was in a very small log hut. I could hardly stand up in it, the roof was so low; there were two little windows in it, and the cold breeze was blowing through the cracks in the hut. He was lying on the bare floor with a thin blanket for a quilt. His wife was sitting on the floor and his children were around her. I took them from her and was in great pain."

"Not, Not, (Father, Father), said he, I am going to die. Try to make my soul live. Long ago I loved the war and I killed people when I was a pagan, but since I know God, since the holy water of baptism was poured on my forehead, I never did it again. I wish to see God. I put my life in His hands. He can do with me what He will."

"I gave him the sacraments and prepared him for death. I sent them all some clothing. Yesterday I carried some clothes to a very old blind woman. She was not able to work. She was delighted to get them and kept repeating, 'Wirakoma, wirakoma, (thanks, thank), tell the good people who sent those clothes that they are charitable and kind like the Son of God. I thank them from my heart and I will pray for them.'"

"Another family to whom I brought clothing was in terrible distress. The man and his wife are blind. He is very intelligent. 'Look, Father,' said he, 'how poor we are; my wife and grandchildren and myself. We have nothing to protect us against this awful cold. When I was young I could kill the buffaloes. When the Half-Breed Rebel broke out in 1855 I was the only one who refused to take part in it. I was loyal to the white rulers of the government. Now I and my family are wretched and naked, but those who sent us this clothing have kindly hearts, for they relieve our misery. I hope they will give us more for next winter.'"

"These few instances will give me benefactors an idea of how much good they can do by giving me clothing for my Indians. I will be glad to get any kind of good, wearable garments for men, women and children. Civilized people like to change their garments when the season changes, and if they will send me their cast off clothes I can do much with them. Ship them to me in a strong bag, by freight only. Be sure to mark it 'Charity clothing.' I will send you a name inside and outside and put your name inside and outside of the bag. Try to get as much as possible among your friends. Some charitable persons may prefer to send me offerings of money. I will be happy to receive it and will remember them to before God's altar."

Those who have never visited this immense country would wonder if I told them some of my experiences. Here are a few:

One June day, in 1895, I started from my mission at Cumberland to go to see the Bishop at Prince Albert. I took three big breeds with me, as they were good horsemen. There are numerous marshes and rivers here, and it took us eight days to get there. Our provisions were nearly gone as we arrived there, after great hardship and danger. We had left only three little dogs, which the men killed on the river shore. When we heard the whistling we knew that we were approaching Prince Albert. I was glad to get to the Bishop's house. Two of my brother priests welcomed me with great joy, for we had not met for a whole year. They made me take off my hat and they threw it into a fire, because it was burnt up from the broiling sun. My poor old hat which had done me such good service—and as for my shoes, they would not let me cross again over the threshold of the door with them. They made me put on a new pair which they gave me. The good Bishop Pascal treated me with the tenderness of a father for a son. After a few happy days' stay I started to return to my lonely mission. Bishop Pascal and the priests and brothers came to see us on the bank of our little canoe named the "St. Joseph."

"It was a perilous journey, for on the way back we had to pass over dangerous rapids. We had a sad parting after a joyous meeting. My Bishop and his companions waited on the shore to wave us out of sight as our little boat sped away on the Saskatchewan River. For a long time we were in the country of the savages. In the morning I said Mass on the shore in a tent, and I begged on the protection of God and His Blessed Mother. God guarded us, for our little canoe went safely over the most dangerous point of all. This was an immense rock in the rapids on which, the previous summer, a steamboat had struck it and gone to the bottom of the river. I uttered a fervent 'Deo Gratias' as we went by. On we floated with the current for two days and two nights; then a contrary wind arose and we lost a day as we had to put into a bay for safety."

"When I go to my Indians I bring pictures to instruct them. One shows the death of the Just Man; one, the death of the sinner; another is a picture of heaven and one that of the devil and hell. The Protestant and the pagan Indians also come sometimes to see them, although their ministers forbid them to come near me. They crowd into the cabin or tent; then I tell them about the Catholic religion. Once when I showed some squaws the pictures, they were greatly moved and said: 'Is this, then, the One we are serving?'"

"Then an old pagan squaw spoiled the good impression they had received by saying: 'I saw that devil in a dream. He was at the door of the house of the man of prayer, and he told me not to go in there, for he was going to carry him off to hell.'"

"One winter day I went to visit the savages on their hunting grounds. It was very cold. I had a Protestant

guide with me and some good dogs to draw the sleds, and I wore my snow shoes. The night came on as we reached a large lake which we had to cross to get to an encampment of Indians. Both myself and the dogs were exhausted, the guide continued ahead and I lost sight of him on account of the falling, powdery snow. Here, then, was I alone on the lake, and the dogs had lost track of the Indian's footsteps. I tried to hasten them, but my shouts were all in vain. They stopped short, and I was so weak I could not go on. I felt as if I would drop down with fatigue. I lay down on the sled and recommended myself to the care of the Blessed Virgin and my Guardian Angel. There was occasionally some light from the moon, then again a great darkness. After while the dogs moved on and I followed them on foot. I had confidence that the Holy Mother of the missionary would not desert me. I was not mistaken. She directed the steps of the dogs straight to an Indian encampment, where my guide had already arrived. It was 9 o'clock in the evening. I was too sick to eat any food; instead I took a large dose of 'Pain Killer,' rolled a blanket around me, became unconscious and remained so until the break of day, when, to my great surprise, I awoke refreshed; it was a new Father Charlebois."

"We continued our journey and reached a camp where I met one of my first converts from Protestantism. He welcomed me to his tent. It was very low and small. I could not stand upright in it without striking my head against the poles which upheld it. For a bed we had pine branches. I wished to say Mass, but it was impossible to do so, there was no table, not even a little space where I could place my portable altar. Neither could I hear confessions, for we were all huddled together. I told them that on my way back I would say the Mass in a larger tent. We went on, my good dogs covering the forty five miles and bringing me at last to a village made up of four good Catholic families. They all ran out to meet me with a great welcome, clasping my hands. These Indians love their priest. They gave me a little cabin to stay in. It was the best they had, but it was very cold. They gathered around me and made me talk to them far into the night. Next morning was Sunday. 'How shall I say Mass here?' I asked. 'There is not a single table in the camp.' 'Wait, Father,' said one of the most ingenious, 'and I will arrange one for you.' In a short time he came and said: 'It is ready, Father.'"

"I went and saw my altar case fixed on to the wall, held there by means of cords and poles, about 5 feet from the ground. 'This is the first time,' said I, 'that I have offered the Holy Sacrifice so high to heaven.' They spread out an old carpet under my feet in respect for the priest, and as I offered up the Mass, they all sang together, hymns in praise of God and of Mary Immaculate. This was like the poverty of the stable of Bethlehem, still it gave me joy to see their devotion, and I am sure that our Lord was pleased with them. I stayed three days with these poor children of the woods. I baptized two infants, gave one first Communion, heard the confessions of all and gave them the Bread of Life, which makes the heart strong. Before I departed, another family arrived from a distance of thirty miles. They had heard that I was at the camp and they wanted to speak to me and go to confession and Communion. They had their little children with them. It was forty degrees below zero. I believe few whites could brave such bitter cold to go to confession."

In the Brucha Reserve the Government agent lends me his little shed to say Mass in for my Indians. I have no chapel there. The shed is 20x13 feet in size. About six miles from Duck Lake there is a little shrine in a cave dug out of the side of a hill. A good Oblate Brother placed there a statue of the Blessed Virgin. The Indians go there to pray and to ask Our Lady for her help. There have been cures and favors obtained at this humble shrine. It is very poor and exposed to the elements."

The Queen of Heaven deserves a better throne than this. If I had money I would build a little chapel to enclose it so I could say Mass there. — (Rev. O. Charlebois, O. M. I., St. Michael's School, Duck Lake, Sask., Canada.)

HEROIC ACTS STIMULATE HEROISM.

We do not take sufficient account of all we can do for others. If there is anything personal and intimate, it is courage. It would appear to be impossible to have it for others; to exert will in their place, since this demands personal determination. However, every one has experienced what it means for our will to have the support of a secure, friendly will, which sustains us at critical moments. And this comes transformed. The strength does not maintain the status of a foreign aid; it becomes our strength. Like a general, we are drawn into us, becomes transformed into our substance and blood, flows in our veins, beats in our breasts, sparkles in our eyes. Speech even and direct contact are not necessary to produce this result; it may be produced at a distance and without the knowledge of those to whom we owe it. The face of a passer-by, an act of patience or of justice borne, an act of gentleness or of justice given, of which we happen to know, inspire us and give us life, sound across our soul the awakening of all the good forces asleep within us.

You are struggling with difficulties, your work is troubled and your good will is weak. One of those painful moments of strife and discouragement, when a man is no longer anything but the shadow of himself, is passing over you. In these circumstances a newspaper falls into your hands. In it you read that, on

such and such a day, in the heart of Africa, a brave soldier, surrounded by enemies in superior numbers, an officer, who does not speak your language and who is not fighting for your cause, has kept calm; that, the better to show his tranquil resolution, he has, at a moment like that, before his troops, hemmed in, lost, lighted his cigar, recalled in few words the memory of the fatherland and the duty of a soldier, and then marched toward the enemy and to certain death. It is all told in three lines. And when you have read it, you arise, you come out of your depression, you organize your resistance, you look your trouble in the face, you feel high spirits, virility, a certain generous ardor for the struggle. And all this life, this generous elastic life of courage that animates you, you owe to those who are unknown to you, to the vanquished and to the dead lying out yonder without burial and without name. What a proof of what we can do for each other!—Charles Wagner.

A COMMON DELUSION.

THAT CATHOLICS "ALWAYS PRAY TO THE VIRGIN," OR "NEVER PRAY DIRECTLY TO GOD OR HIS CHRIST."

Rev. F. M. De Zabeala, S. J., in the Catholic Weekly, London.

But why pray to Our Lady or the saints, when I can go straight to the Saviour? Such is the question put by many of our non-Catholic fellow-countrymen. Why appeal, they ask, to any admittedly secondary power at all? Why should I petition by proxy when I can go personally to my Saviour's feet? Away with all go-between and spiritual middlemen!

To us Catholics this attitude of Evangelicalism and Dissent has a touch of self assertion in it, not to say self-righteousness. It seems entirely blind to the possibility of personal unworthiness, and of any sinful need of man to be seconded by the prayers of those whose far worthier pleading can lend force and acceptableness to his own. But it behoves us rather to deal with facts, and not with theories. Revelation, as we have seen, establishes the fact of secondary meditation, and there is an end of it. Beggars cannot be choosers. Our ways of approach to God must be determined by Him and not by ourselves. It is mercy enough that we are suffered to approach Him at all. No more injury is done to the supreme dignity of Christ by such secondary meditation than to the most absolute earthly sovereignty who admits the intercession of a special favorite on behalf of some obscure subject.

THE MASS BOOK AS EVIDENCE. A common delusion prevails amongst many that, in accord with the above principles, Catholics "always pray to the Virgin" or "never pray directly to God or to His Christ," or "are not allowed to pray to Him except through the absurdity of such a notion, which springs from abnormal ignorance of the Catholic spirit and practice. Take the Missal, or Mass book, which, of all other books used by the Catholic church in her sacred rites, is the most official, and hence thoroughly representative of Catholic belief.

From cover to cover not one single prayer collect is to be found addressed personally to Our Lady or to any saint. All are addressed to one or other of the three Divine Persons of the Trinity. It is true that in them reference is often made to the intercession of saints, that God is asked to grant our requests out of regard for His chosen servants, even as Abraham begged mercy for Sodom and Gomorrah through the intercession of his nephew Lot. But every prayer is, in its form, directed immediately to the Godhead. Then, again, numbers of them end with the words: "Through Jesus Christ Our Lord," or "Through the same Jesus Christ Our Lord," etc. Besides these official prayers, there are numberless devotions practised by Catholics in honor of our blessed Lord. In fact, the Real Presence of the Divine Trinity upon the Catholic altar forms the very centre of all our worship.

AS POWERFUL HELPERS. So, when we petition the Blessed Virgin, or the saints, we do not seek favors from them as if they were the source of the same, but as powerful helpers, far more acceptable to God than we are, for obtaining what we ask from the Divine Source of our own unworthiness involved in this appeal to the more worthy constituents of itself an act of humility and reverence towards the three-holy God, in whose all-seeing presence we stand as sinners, but whose favors nevertheless we are seeking. And this lowliness of heart cannot be disposed of in a moment. For God resisteth the proud and giveth grace to the humble.

To put it in a nutshell, we do not turn from Christ in order to apply to Mary or to the saints, but we go to Christ, with, and under the protection of His Mother and chosen servants. Even so does a child, desirous of some favor which the father alone can grant, drag his mother or some elder brother or sister along with him into the paternal presence, and with them to the father's feet. This, and nothing more, do Catholics mean when they seek the supreme grace of salvation through the intercession of Mary—for instance, in the ejaculatory prayer, "Sweet Heart of Mary, be my salvation," a form of address which often staggers and scandalizes non-Catholics. They do not understand the Catholic faith, and do not stand the Catholic devotions. No doubt the above words, taken pharisaically are capable of an entirely unorthodox interpretation.

A FIGURE OF SPEECH. But that interpretation has no existence in the mind of the Catholic who uses the prayer. It is confined to those who do not use it, and who analyze it literally according to their preconceived prejudices concerning the nature of Catholic beliefs. They think that Mary is here appealed to as the meritorious cause of our Redemption, to the detriment of the essential mediation of Christ, whereas she is only asked to be their salvation in a figurative sense

—that is, by interceding with Him Who alone can save us. This figure of speech is a common one, and fully understood in other matters not affecting the good name of Catholics. Some charitable person is said to be "the salvation" of a wail and stray whom he has rescued from the hands of vice, and so enabled to live virtuously and die happily. Does any one suppose that, by such an expression, the grace necessary for this moral transformation of the wail from spiritual death to life is attributed to the benefactor as its cause? Assuredly not. Those supernatural aids to salvation came, as they only could come, from God. Nevertheless God in His good Providence made that charitable person the instrument and channel of His saving mercy. By a figure of speech that channel is put for the fountain-head. In the same way Catholics often ask the Mother of the Saviour to be instrumental in obtaining for them from Him the graces necessary to avoid sin and to save their souls, and in this sense to be instrumental in their salvation. Protestants may disbelieve in any such power of Mary's. Be it so. But they have no claim to teach us what we mean by such prayers to her. What we really do mean involves the fullest recognition of Our Lord's exclusive power to save our souls, or else we should not ask Our Lady to incline that power mercifully towards us by her intercession.

CONFERENCE OF MISSIONARIES

The event that is attracting the greatest interest in the near future is the Conference of Missionaries that will assemble at the Apostolic Mission House on June 11, and continue in session till the following Thursday, the Feast of Corpus Christi.

There will be accredited to the Conference over a hundred Missionaries who are actively engaged in mission work, and the range of topics that will be discussed in open debate covers all the main topics of missionary activity. The following schedule of papers has been given out: "Welcome to the Delegates on behalf of the Catholic Missionary Union," by Very Rev. A. P. Doyle; "Address by the Chairman," Right Rev. P. J. Donahue, Bishop of Wheeling, W. Va.; "The Diocesan Missionary Bureau," Rev. Wm. Guinan, D. D., Superior of New York Apostolate; "Missionary Outlook in the South," Rev. Osmond Weisneib, O. S. B.; "Missionary in Northern Alabama," Rev. Anthony Siebenfoercher, Spiritual Director at St. Mary's Seminary of the West; "Suggestions as to the Literary Propaganda," A Paulist Protestant New Reach the Rev. W. E. Robinson, Dean of Faculty of Law of the Catholic University; "Church Extension and Convert-Making," Rev. Francis Kelley, President of Church Extension Society; "The Negro in America," Rev. Thomas J. Duffy, of the Jesuites; "The Catholic Missionary Union—its Missions and Propagation of the Faith," Rev. James A. Walsh, Director for Archdioceses of Boston; "Socialistic Errors as a Hindrance to Conversions," Rev. Wm. Kerby Ph. D. to the Catholic University; "The Apostolate of the Cloister," by one within; "The Apostolate Among the People," Wm. F. Downey, Founder League of Good Samaritans; "The Apostolate among the non-English speaking peoples," Rev. Walter Elliot, of the Apostolic Mission House; "Mission Work from Layman's Point of View," J. S. Leahy, State Deputy K. C. of Missouri; "The Blessed Sacrament as a Convert Maker," Rev. E. D. Butler, of the Fathers of the Blessed Sacrament.

AN EMINENT TEMPERANCE ADVOCATE.

We are pleased to learn from the Philadelphia Catholic Standard and Times that Father Hays, "the English Father Matthew," will pass through Canada and the United States on his return from a tour in Australasia. The tour Father Hays has just completed in Australia was very successful, 51,263 persons taking the pledge, making a total of 325,800 administered by this zealous advocate in the last ten years.

Everywhere he has been enthusiastically received by Catholics and non-Catholics. The clergy of all denominations and public officials have joined in the receptions to him. The welcome to Australia was voiced by its Premier, the Mayor of Melbourne presided at the reception given him on his arrival and before he started home, W. L. Bowditch, M. A., presided and said that nothing but an urgent Cabinet meeting prevented the Premier from being present. A letter from Pope Pius X. was also read, expressing His Holiness' pleasure with the results of Father Hays' work, and imparting the Apostolic Benediction to all connected with it.

Father Hays is a nephew of the late Monsignor Nugent, of Liverpool, and a disciple of Cardinal Manning, upon whose advice he gave up his inclination for the legal profession to become a priest and to devote himself to the poor and the outcast in the slums of English cities. He was ordained to the priesthood in 1894, and is forty years of age.

The first of all "special devotions" practised by the children of the Church—the devotion of the Church in the Catacombs—was the devotion to the Good Shepherd. They were in conflict with the world, with the persecutor's cruel power, with the unbeliever's immoral, and they turned from strife and conflict, for rest and peace, to the Good Shepherd, who still seemed to say to them: "Fear not little flock. Then, too, Our Lord Himself displayed an evident preference for this name for He said, speaking of Himself: "I am the Good Shepherd."—Rev. Kenelm Digby Bost.