

makes real the concern of the Infinite God in the affairs of men, for your Heavenly Father knoweth that you have need of these things, the fisherman, preparing the cast, John be on these nets," the herdsman places his flock under the care of Jesus the Good Shepherd, that they be kept safe from the wolf "and led into pleasant glens;" and the beggar at the roadside turns to God, reciting that he asks alms "in honor of the only Son of Mary, who was born in loneliness, amongst asses and oxen, in a cold stable at the hour of midnight." These are the people who, as Chesterton sees, by years of practical faith have made the Christian ideal "in a special sense, real," so real as to appear even in statistics, "so self-evident as to be seen even by sociologists," so deep-rooted in their affections, as to make "even its unpopular virtues popular."

This is poetry; it is also fact and fact, as all noble poetry must be. There remains for us who are not Irish, save perhaps by ancestry, but Americans, one or other practical consideration. The first is that these are the people who, as Archbishop Hayes of New York wrote, when subscribing to the Bond Issue of the Irish Republic, "from time immemorial have been a world-power, through their exiled children, working among nearly every civilized people, for the spiritual and material betterment of the world. Her sons and daughters have figured as builders for good nearly everywhere, hard toilers, patriotic citizens, zealous missionaries."

It is neither to my praise nor my blame that I am not an Irishman; by preference I would be, were I not, as I am pleased to think that I am, an American; "just plain American," as a small child once assured me, when together we sought the grave of Hawthorne, in that old American town, Concord. It is as an American, that I note how often through the centuries the Irish people have borne the horrors of Belgium and Northern France, and not with the overflowing measure of sympathy given these afflicted countries, but alone, and frequently in contumely and scorn. Surely, we have learned some new lessons after the flames of four years of War; and it is inconceivable that with the winning of the battle for freedom, Christian Ireland alone should be held in bondage for new tyrannies and other tyrants. And it is inconceivable that any American who has drunk deep at the fountainhead of American liberty, who rebels against the principle that nations may at will impose their rule on weaker nations, whose heart has thrilled at those immortal words,

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed" can ever lift his voice against the Irish champions during the seven centuries of blood, of the right of a people to choose their own form of government.

But Americans who are also Catholics are bound by an even closer tie of sympathy to struggling Ireland. We adore the same God and Jesus Christ whom He has sent. We kneel at the same altar. Today we fight as all Catholics, but particularly Irish Catholics, have ever fought, to preserve the sanctity of the home against the faithlessness. Thus are we the brethren of these men and women who with hearts made yet more tender by centuries of sorrow, love Mary and Patrick and Bride, but above all else "the most noble and humble Child Jesus, Son of the Nurse," and with souls undaunted gave up everything that their Catholic Faith might not be imperiled.

## BISHOPS' PASTORAL LETTER

### JUSTICE AND CHARITY MUST PREVAIL AS THE ENQUIRER

Among the many editorial comments on the Pastoral of the Bishops of the United States, the following from the Sunday Cincinnati Enquirer, reflects the sentiment of leading secular papers towards this important document:

No thoughtful American citizen can be justifiably indifferent to the contents of this pastoral letter from the Archbishops and the Bishops of the Roman Catholic Church, which was read last Sunday from every pulpit of that denomination in the United States. The interests of too many people are concerned to be carelessly ignored. Too many subjects of vital importance are discussed by men of great authority to be contemptuously overlooked. Whenever the fundamental convictions of organized millions of people about the great problems of our national life are given expression, they deserve a careful and respectful hearing.

The fundamental convictions of the leaders of this powerful religious organization are easy to be summarized. They rest upon a candid recognition of the mighty revolution which has taken place in the thoughts of men, as a phenomenon of the recent War. These new conceptions of life and duty are declared to be not superficial and transitory, the products of a temporary aberration, but to have issued from the

very soul of the nation. And yet they have had their origin in a misapprehension of the meaning of existence. Men have believed that they could shape existence to suit themselves without regard to the elemental laws of the moral government of God. The theory was put to the test, and a vast experiment conducted with all the resources of wealth and skill and power to prove the truth of that idea. But the result was a catastrophic collapse, the bursting of a bubble.

This utter collapse of materialistic philosophy has thrown us back upon the only possible alternative, the philosophy of Jesus Christ. "In the teaching and example of Jesus Christ mankind must learn the way of salvation, for there is no other."

"Christianity requires that we accept two fundamental principles as the basis of our human relations. These are—justice and charity. The application of these in public and private life is the very first step toward the restoration of peace and order."

From that conclusion no man can differ without being an enemy of the nation and the race. Without justice and charity civilization is as impossible as the Brooklyn bridge without its piers. By justice and charity every problem of civilization can be solved, every obstacle to the progress of humanity removed, every rational ambition realized.

If the intellectual, material, moral and spiritual power of this nation could be concentrated upon the effort to inculcate the obligations of justice and charity, as founded in the nature of the Creator of the universe, in the minds of all our citizens, the kingdom of heaven could be established upon earth.

## "MEDIUM DELUDED"

### JESUIT TAKES ISSUE WITH SIR OLIVER LODGE

"Sir Oliver Lodge's Symphony Hall lectures on Spiritism were lacking in scientific proof of his position on communication with the dead," said the Rev. James J. Corrigan, S. J., speaking before the Young Men's Catholic Association at Boston College High School. Father Corrigan declared that psychologists see in Sir Oliver Lodge a "medium deluded man."

### NINE AMERICAN SCIENTISTS DISCREDIT ENGLISH SPIRITISM

He further stated that Professor Jastrow, who occupies the chair of psychology at the University of Wisconsin, has named nine professors of psychology and science in American universities who are preparing to take steps to discredit as "totally unscientific and misleading" the belief in communication with the dead on the basis of the kind of "evidence" cited by Sir Oliver Lodge. The Boston College philosopher declared that to psychologists Sir Oliver is an example of another interesting phenomenon, the gradual dominance of spiritistic experiments over the normally critical attitude of the scientific mind.

### SIR OLIVER INTERESTING

"Sir Oliver," said Father Corrigan, "is a much more interesting psychological study even than his so-called 'messages.' To the psychologist his mind displays two entirely different reactions. In the physical laboratory or when discussing his favorite subject, the operations of his mind move in one manner. In his reactions to the communications of mediums his mind behaves in an altogether different fashion.

"In this connection it is interesting to note that his popular addresses on the 'Ghosts' are carefully distinguished from his other lectures on the ether and the atom by calling the latter 'scientific.'"

At this point in his discourse the professor commented on Sir Oliver Lodge's recent lecture series in Boston. "Those who heard Sir Oliver's lectures in Symphony Hall," said the Rev. Father Corrigan, "looked in vain for scientific proof of his position on communication with the dead. If Spiritism has a scientific basis Sir Oliver in his rambling talk kept it carefully concealed."

### AT ODDS IN A MATTER

"The fact is that the science of psychology and Sir Oliver are very much at odds in this matter. According to a recent dispatch Professor Joseph Jastrow, who occupies the chair of psychology at the University of Wisconsin, names 9 professors of psychology and science in American universities who are preparing to take steps to discredit as 'totally unscientific and misleading' the belief in communication with the dead on the basis of the kind of evidence cited by Sir Oliver Lodge."

### WE CANNOT TALK TO THE DEAD

Father Corrigan declared emphatically that man cannot talk with the dead. "While Binetstein is hewing away at Sir Oliver's long cherished physical theories of the ether," said the priest, "these American scientists are setting about the much more simple task of showing that his theories on talking with the dead are entirely beyond the warrants of the facts and at variance with the conclusions of the science of psychology. To the question, 'Can we talk to the dead?' psychology gives the categorical answer, 'No.'"

### VICTIMS OF OWN EXPERIMENTS

"Here is a problem that sometimes perplexes minds apt to think more deeply and seriously about these

things. But those who are more intimately acquainted with this subject and who are behind the scenes of the modern psychical research movement know that not unfrequently spiritists of long standing become the victims of their own experiments in the field of inquiry."

It has frequently been noted that scientific researchers, constantly engaged in spiritistic experiments and necessarily obeying the laws of mind passivity by which so-called spirit-intercourse becomes possible, gradually lose the power of discriminating evidence. Thus we find them in later years accepting 'evidence' and 'proof' that they would, years before, have been the first to repudiate as absurd and preposterous.

"In Sir Oliver Lodge's case," said Father Corrigan, "three clearly marked periods are discernible. First there are the early years when he began to show an interest in telepathy. Then comes the period when Mrs. Piper's trance utterances were under examination. Finally may be considered the 'Raymond' period."

### REGARDING TELEPATHY

"As regards telepathy it has never been scientifically demonstrated. In some of the experiments the supposed thought-transference ceased entirely when precautions were taken to prevent possible auditory or visual communications between the experimenters. Careful sifting of the stories told in proof of telepathy have convinced many scientists that those in which some law fails to the proof is not detected are few in number, if any."

"Doubt is thus cast on telepathy between the living. There is no scientific warrant at all for telepathy between the dead and the living. Of Mrs. Piper it will be sufficient to record that she was an adept at muscle-reading, skillful guessing and aided by hints from the sitters, and fishing out answers. Her complete failure in the 'Connors' case is well known."

### MRS. PIPER'S SEANCES POOR IMPOSTURES

"The late William James, the Harvard psychologist, declared that to his mind her trances impersonations of the departed Gurney had not the slightest inner verisimilitude. Dr. Walter Leaf considered her supposed 'spirit control' only a name for Mrs. Piper's second personality. Professor MacAlister, an eminent anatomist, said of Mrs. Piper, 'She is not an anesthetist during the so-called trances, and if you ask my private opinion it is that the whole thing is an imposture and a poor one.' Yet Mrs. Piper's seances were Sir Oliver's trump cards."

### SAYS SIR OLIVER CREDULOUS

"As regards the 'evidential' value of the so-called communications in Raymond,' little need be said, as spiritualistic writers themselves apologize for Sir Oliver's credulity there. 'Sir Oliver's message' has keenly disappointed inquiring minds. The absence from his lectures of any valid evidence in favor of his theory has already reacted against the cause he sought to promote."

### NO SCIENTIFIC PROOF ADVANCED

"Thinking people now realize how groundless are the claims for communication with the dead when so prominent an exponent of the theory allowed himself to ramble over a lot of indifferent astronomy and elementary geology instead of giving some definite scientific proof of the theory which he came to expound."

### 100,000 CASES OF INSANITY IN ENGLAND

Referring to a recent dispatch from Dr. A. T. Schofield, a prominent London physician, to the effect that one hundred thousand cases of insanity in Britain had been caused by Spiritism, Father Corrigan remarked, "Spiritism is running riot to form in England. Its well known connection with mental disorders cannot be too often repeated as a warning to the curious and the indiscreet."

"Any neurologist of even ordinary experience has many patients who received their first mental shock at spiritistic seances. The disorder is progressive, starting with illusions, emotional interest in the process, followed by a mild form of mania caused by the anxiety of the subject to believe. Then comes delusions and finally hallucinations."

### WIND UP IN A PADDED CELL

"Dabbling in Spiritism and the occult may very readily lead to brain troubles, nervous breakdown and finally to the padded cell. In the interests of social sanity this fact should be given widest prominence just at present if Boston is to escape the wave of insanity which Dr. Schofield tells us is engulfing England."

### DOES NOT BOLSTER RELIGION

"Meanwhile Sir Oliver is no more successful in his well intended but ill-advised efforts to 'bolster up religion.' To one acquainted with the sacred science of theology his endeavors in this regard are truly pitiable."

"Christianity would not have survived the first century if it had had any weak foundations as Spiritism is based upon. Christianity's credentials are of an entirely different kind, and only to those who have wandered here they lost any of their pristine strength."

### BACK TO CHRISTIANITY

"As for religion larger minds see in the present yearnings of sorrowing thousands to get in touch with their dead only an indication of a great return Christward, a mighty movement of return back to the Christ of the Gospels, the true con-

soler, whose religion, now as always, is based upon a higher knowledge, the knowledge which is of faith, not of sight."—The Guardian.

## SOCIAL SERVICE PLAN

### DR. JOHN RYAN HEADS THE COMMITTEE ON INDUSTRIAL RELATIONS

(C. P. A. Service)

Washington, March 4.—The pastoral letter of the Catholic hierarchy, although it has not yet been made the subject of open discussion, has been received with no small satisfaction by members of Congress and officials of the Government, who are confronted by the tremendous task of national reconstruction. It has been said repeatedly by public men before committees of Congress that the Catholic Church is the most important organization that makes for stability. Consequently the effect of the pastoral letter is sure to be watched with interest in the confident hope that it will tend to allay the unrest, which at the present moment constitutes one of the most serious problems of government.

### IMMEDIATE EFFECT

The immediate effect of the letter, taken in conjunction with the organization of the National Catholic Welfare Council, has been to create the impression that the Catholic Church in the United States is to take a more aggressive part in the attempts not only to restore normal conditions but to solve social and industrial problems, not in the ordinary political sense, but by emphasizing the ethical side of the most pressing questions. Hereafter these have been studied by Congress in a purely economic and political light; and controversies have been settled on a basis of expediency. This system has failed; and gradually national legislators are coming to the conclusion that a clear statement of the underlying ethical principles involved in the perpetual controversies especially those between labor and capital, is necessary. The obligations as well as the rights of both must be defined, if any real progress toward an understanding is to be made.

Mr. Shea was born in Cork, Ireland, in 1841. He began his career as a reporter and later became sub-editor of The Freeman's Journal in Dublin. He was on the staff of United Ireland from 1883 to 1893 and later was made associate editor of the Catholic World. He also was editor of The Young Catholic until 1897, when he went to Philadelphia and became editor of The Catholic Standard and Times.

### EDITOR OF CATHOLIC STANDARD AND TIMES DEAD

John J. Shea, editor of the Catholic Standard and Times, of Philadelphia, died on Tuesday, March 2nd, after an illness of several months. He was seventy-nine years old.

Mr. Shea was born in Cork, Ireland, in 1841. He began his career as a reporter and later became sub-editor of The Freeman's Journal in Dublin. He was on the staff of United Ireland from 1883 to 1893 and later was made associate editor of the Catholic World. He also was editor of The Young Catholic until 1897, when he went to Philadelphia and became editor of The Catholic Standard and Times.

### SOCIAL SERVICE COMMITTEE ORGANIZED

By way of carrying into effect the program outlined in the Bishops' pastoral, the National Catholic Welfare Council during the past week organized its Committee on Social Service, of which Bishop Muldoon, of Rockford, Illinois, is chairman. As a member of the Administrative Committee of the National Catholic Welfare Council, Bishop Muldoon has already had a wide experience in this work and has a practical knowledge of the problems presented by this field of activity. It is to be expected that the work under the Welfare Council will be successfully undertaken by the War Council is merely to be carried to greater lengths and made permanent in character and as applicable to the problems of peace as of war.

### INDUSTRIAL RELATIONS AND CITIZENSHIP

The committee divided its work into two branches—Industrial relations, and citizenship. The former will be under the direction of Dr. John Ryan, the distinguished sociologist of the Catholic University, author of "The Living Wage," and other works on economic and sociological subjects. The latter will be under the direction of Dr. John A. Lapp, who has also been identified with the work of the National Catholic Welfare Council, and has had wide experience.

It is not the intention to have this bureau absorb or interfere in any way with existing organizations. It will rather act in an advisory capacity, and will be at the service of existing organizations or dioceses and parishes.

### CARDINAL LOGUE

### MOURNS FOR IRELAND

SAYS CALAMITIES ARE GREATER THAN IN LIVING MEMORY

Belfast, Feb. 15.—Cardinal Logue in his Lenten Pastoral to the Archdiocese of Armagh says: "Not within living memory can we find in Ireland such calamitous conditions as exist at present—drastic repression on one side and retaliation on the other, a military regime prevailing in poverty even that of countries under the most pitiless autocratic government, vindictive sentences out of all proportion to alleged transgressions, letters caught for arbitrary arrests more frequent than in pre-revolutionary France, deportations such as raised a wild cry of reprobation against Germany when it was in military occupation of Belgium."

"These and similar acts of power cannot fail to create exasperation, recklessness, despair and general disorder. On the other side there is retaliation, lawlessness and crime such as any man guided by God's law must regret and reprobate. Crime can never aid us in the assertion of our rights. On the contrary we find our greatest obstacle. It alienates sympathy, creates prejudice, mars the fair name of our country, discourages our friends and strengthens the hands of our enemies, and furnishes still greater oppression and

tende to justify the wrongs we suffer from."

"However we may suffer for the present, we may console ourselves by the conviction that this state of things cannot last. It cannot stand in the light of public opinion. Force cannot be a substitute for good government. It has failed more than once, even in the memory of the present generation, involving in its failure the political doom of its advocates."

"If the prediction of General Smuts is not to be verified, England shall sooner or later find it to her interest to commit the destinies of this country to some enlightened statesman who will rely more on justice and good government than on political strategy."

Lieut. Gen. Jan Christian Smuts, Premier of South Africa, a former member of the British War Council and of the British Peace Delegation, in a farewell message issued at London last July prior to his return to South Africa, said that the most pressing of all the questions concerning the British Empire and the dominions was the Irish question.

"It has become a chronic wound," he declared, "whose septic effluvia are spreading through our whole system, and through its influence America is beginning to poison our most vital foreign relations."

"Unless it is settled on the great principles which form the basis of this Empire, this Empire must cease to exist. 'Our statesmen in Paris dealt with racial problems resembling that of Ireland, and in every way as difficult as the Irish problem, and they may not shrink from applying to Ireland the same medicine they applied to Bohemia and many another part of Europe.'"

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### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### A CANADIAN MISSIONARY

The unselfish labors and sacrifices of our Canadian missionaries in the West and North excite our admiration and compel our sympathetic assistance. The letter following came from Northern Alberta and is a bird's-eye view of many a mission and many a priest of God in the sparsely settled sections of our Dominion.

Dear Reverend Father:

I am just in receipt of a parcel sent to me by the Catholic Register. The parcel contained different linen articles for the altar. Many heartfelt thanks for having thought of me. I saw in The Catholic Register that many missions receive something yearly, but I never dared ask anything, though I may be the most needy. I have four places to look after. In two places I gather the people in schoolhouses. Here in Athabasca I have a hundred people which holds a goodly number of the shingles next summer. But the question will be to find money to defray the expenses. It would cost no less than three hundred dollars. Everything is so high a price and the labor also—that the thoughts of it makes me shiver. I have another small church fifteen miles east of here—which can hold 150 people—but it is not finished inside. So in the winter time it is difficult to gather the people. It is heated with one stove. The wind blows through the roof so as to quench the candles on the altar. Imagine a poor, old, bald priest who has to sing High Mass and preach; how hot-headed he must be not to catch cold! It would require about four hundred dollars to finish this church. It has already cost one thousand, and this was paid through charities. I gave to it all I received. I took the surplus of my living from Mass intentions or stipend, and gave the rest to that church. Twice a month I say Mass at Athabasca, and I divide the other Sundays between my other missions. I have a big travelling chapel, which is getting old, for what is in it has been used for more than fifteen years. So you can imagine that it is quite worn out.

The rest is all in accordance. Strangers may ask me "how I am?" and "how far is your nearest priest?"

So far as health goes, I have not to complain. At seventy years nature provides one with its miseries (physical). I am rather crippled from a twenty-year-old rheumatism caught in the Klondyke mountains in 1900, which makes me lame. The nerves of my right leg have stretched back, so that it is a little shorter than the other. But even so, I do all my work alone. I have no servants, neither male nor female. I do my own housework and cooking, tend to two horses that I keep to travel through the country, and heat and clean my churches. I am situated on a high hill, and the church dominates the town. I have to climb a stairs of fifty steps from the street to reach the presbytery. Imagine how pleasant it is for an old, crippled priest to go to town and to come back! Few dare to climb except on Sundays. I did not climb except on Sundays. The church was already erected when I was sent here. I am completely alone in my hermitage. The only consolation that is given to me is to be with our Lord in the Blessed Sacrament. He keeps me company. For I keep the Blessed Sacrament in my house, in a small, private chapel. I take it over to the church on Sundays.

I never have a visiting priest, for the nearest is 70 miles away. My Catholic population is of different nationalities. French, English, German, Polish, Austrian, Galician, Russian, Half-breed and Indians. From all of them I receive an average of two hundred dollars per year. With that amount I make ends meet. I feed two horses and pay for the fuel for the church and presbytery. I try to live as cheaply as possible. I boil a piece of moose meat and a piece of pork together—about four pounds—which lasts me the whole week, with a loaf of bread, a little tea without sugar, and some potatoes. That is my regime for the whole week. With that regime indigestion is unknown. I keep boiling the meat and I add a little water, and when it becomes too thin, too watery, I put in a little piece of lard, so the broth is very nourishing. I am afraid that many would not like my regime, but I can assure them that it is a very healthy one. I have followed that regime for thirty-seven years in my missionary life—and it has never caused me a headache.

Now, my dear Father President, may I ask you for The Catholic Register?

Pardon me if I have abused your patience in writing such a long letter.

Wishing you the choicest blessing of the Divine Infant, I remain, Yours most grateful in Christ, (Signed).

To give aid to such missions and to succor such ministers of Christ, worn out with the labors of the day and the heat, is the duty of the Catholic Extension Society. To help in educating young men for the missionary life is our desire so that when the old missionary receives his pay from the Master, young, vigorous and zealous laborers may continue the cultivation of the vineyard. But, how can we do this without your generous financial assistance, dear reader? The Extension Society therefore calls upon you to do all in your power to help us and especially so during this time of self-denial, Holy Lent.

Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

Previously acknowledged \$8,011 58 Misses Patriarche, Bridgeburg..... 2 00

MASS INTENTIONS A Reader, Ottawa..... 2 00

### CONTINUATION SCHOOLS

March 9th, 1920.

Editor Catholic Record: Sir:—The Continuation School is, to the great majority of the people of Ontario, an unknown quantity. They do not understand what relation it bears to the Public School nor to the High School. There are a few Continuation Schools located in the localities surrounding the schools, for secondary education, is known only to those immediately interested. If it can be demonstrated that the Continuation School can do what the place of the High School as a medium of higher education, then the case for Continuation Schools in rural districts will be overwhelming.

The Rural High Schools, as they should be called, will be more easily accessible to the children of the country than are the urban High Schools, and the studies of the children will be carried on in a more home-like environment.

In travelling about in Ontario, I have noticed children, on railway trains, going to and from the town in which is located the High School which is nearest their homes. In some instances these children have to take the train at 7 a. m. and arrive at their destination at 7.30 a. m. What provision is made for the accommodation of these children from the time of their arrival at the High School town until the school opens? I do not know, nor do I know what provision is made for

these children from the time school is closed until they take the train about 5.30 P. M. for their journey home in the evening. Some of the children live several miles from the railway station. This means that they leave their homes as early as 6.30 or 6 a. m. and arrive home at 7 or 8 p. m. The children are young; they are fun-loving and boisterous, as children should be, but it is probable that some of them are not improved in manners nor deportment by their journeyings back and forth in a railway train in their effort to obtain a higher education.

The influence of home on a child's life should be maintained to the latest possible date and the bringing of the High School closer to the rural population will help to maintain that influence.—W. O. C.

### SOI-SANT CATHOLICS

The influence of environment manifests itself in the manner in which some Catholics observe holy days of obligation. They go to Mass on Sunday because everybody is supposed to go to church on that day, but because their Protestant friends do not attend service on the feast days, they too stay at home, apparently unmindful or ignorant of the fact that it is a mortal sin to miss Mass on a holy day of obligation. Regular attendance at Mass on these special festivals is a pretty good criterion by which we may distinguish soi-disant Catholics from those whose lives are regulated by a lively and enlightened faith.—Sentinel of the Blessed Sacrament.

### UNIQUE ENTERPRISE!

CORRESPONDENT IN HEAVEN WRITES FOR ENGLISH NEWSPAPER

Catholic Press Association

London, Feb. 13.—Father King in London, Father Bernard Vaughan in the north, and several other priests have been acting the Catholic public against the growing cult of Spiritism, which is filling the lunatic asylums and adding to the ever-increasing list of criminals.

The Archbishop of Liverpool, who presided at Father Vaughan's lecture, said that planchette had been the cause of a great deal of moral and spiritual deterioration in the country. Father Vaughan pointed out the manner in which the so-called spirits contradicted each other, and the essential fact that they never had anything of real interest or originality to communicate about the world, from which they were supposed to come.

This craze has gone so far, that one newspaper actually advertises its special correspondent in heaven, an Anglican clergyman, who professes to tell his readers all about the conditions above from psychic information.

### FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursary. The interest on this amount will support a student when he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary J. M. FRASER.

I propose the following burses for subscription.

SACRED HEART BURSE Previously acknowledged... \$4,247 55 A Friend, Holmesville, N. B. 2 00 A Friend, Judique North... 1 00 A. D. Burns, St. Eustache... 2 00

For restoration of mother's health..... 5 00 M. A. H., Newfoundland..... 1 00

QUEEN OF APOSTLES BURSE Previously acknowledged... \$1,513 28

ST. ANTHONY'S BURSE Previously acknowledged... \$825 45

IMMACULATE CONCEPTION BURSE Previously acknowledged... \$1,836 00

A Friend, Cape Broyle..... 3 00

COMPORTEUR OF THE AFFLICTED BURSE Previously acknowledged... \$293 00

ST. JOSEPH, PATRON OF CHINA, BURSE Previously acknowledged... \$1,260 12

Postmistress, Portage Fort..... 1 00

BLESSED SACRAMENT BURSE Previously acknowledged... \$225 25

ST. FRANCIS XAVIER BURSE Previously acknowledged... \$283 80

HOLY NAME OF JESUS BURSE Previously acknowledged... \$196 00

HOLY SOULS BURSE Previously acknowledged... \$506 25

Friend, Onabogie..... 8 00