

permitted 218 schools to pass out of their hands and into the possession of the State educational authorities, with a loss of about 110,000 pupils. The Wesleyans lost 27 schools and about 10,000 pupils; the Jews about 2,000 pupils.

The statistics show that 2,319,748 children were educated in the voluntary schools of England and Wales for the period covered. Of these 1,780,291 were in Church of England schools; 263,650 in Catholic schools; 85,440 in Wesleyan schools and 7,367 in Jewish schools.

According to a prominent Protestant educationist, the Catholics of Great Britain are the only people who seem to make sacrifices and dip deep into their pockets to support their schools.

"The Roman Catholics," says this authority, "believe in their schools, and as a consequence have made great sacrifices, not only to maintain the fabric of the school buildings, but also to extend the number."

CRAZE FOR OCCULT IN AUSTRIA

RESULT—MENTAL AND MORAL CONFUSION

By Dr. Frederick Funder

Vienna, Feb. 26.—Interest in mental telepathy, hypnotism, spiritism, mind reading, and clairvoyance, seems to have assumed the proportions of a craze that is infecting the minds of so-called intellectuals all over Europe and many thousands of persons have had their minds thrown into moral and mental confusion as a result of dabbling in these subjects. Notwithstanding the fact that many exponents of these practices have been unmasked as frauds, the people still are willing to be deceived, their passion for such things amounting in some instances to a perfect frenzy of superstition which furnishes an interesting commentary upon this century of so-called enlightenment.

MATERIALISM THE ROOT OF EVIL

One explanation advanced in many quarters is that the proneness of the people to accept any sort of occult nonsense at its face value is to be found in a reaction against the extreme materialism of the past few years. Not so long ago, it was the fashion to deny the existence of anything that could not be dissected with a scalpel or examined under a microscope. A condition directly contrary has now been produced in the minds of those who have lost the Christian concept of truth. Instead of denying or disavowing the existence of immaterial or transcendental things there is now a frantic effort to grasp and understand the supernatural and incomprehensible in man, with, of course, the help of all sorts of practices explaining it in contradiction to Christianity. Music-hall artists who have become adept in these practices are becoming rich by the use of stage-tricks to deceive the public, and many scientists have credulously made themselves witnesses to alleged psychological discoveries which were in reality mere impostures. A great many of these prophets of superstition have been exposed as swindlers, but still new tricks are discovered and new victims are found.

One of the most startling exposures was that of the musical exponent of telepathy and hypnotism, Hanussen. It may be mentioned in passing that "Hanussen" is a stage name, the man in reality being an Eastern Jew. His act he advanced the claim that by transmitting his will to a medium he could produce results in defiance of all known physical laws. The medium, a girl of nineteen, acting as he said under his influence, bent thick iron bars with apparent ease, bit them in two with her teeth, and lay prone on a board studded with nails without exhibiting discomfort and performed all sorts of antics seemingly quite superhuman in character.

During the first few days Hanussen was in Vienna, his performances caused an enormous sensation. The theatre was sold out for weeks ahead, even the Chief of Police of Vienna having great difficulty in getting a seat. And the interesting thing about it was that the same publications which made it a practice to sneer at the Catholic belief regarding miracles, while praising the mysterious discoveries of scientists and charlatans, were loud in their acclamation of Hanussen.

THE EXPOSURE OF FRAUD

Then, suddenly the bomb exploded. A Vienna actor who regarded these alleged telepathic demonstrations as unfair competition with his own natural feats of physical strength solved the riddle. He discovered that the enormous iron bars which the girl had bent and bitten through at will, ostensibly in response to hypnotic suggestions, were found to have been previously subjected to heat treatments in consequence of which they were made so soft and pliable at certain points that anyone who cared to try was able to do the same things the medium had done. A letter written by Hanussen to a Vienna locksmith was produced in which the former gave orders for the preparation of the bars in this manner.

With regard to the other demonstration, it was found that the board upon which the girl had reposed was so thickly studded with

nails that her weight was distributed so evenly as to prevent the nails from piercing her body. A committee composed of scientists and sportsmen publicly ascertained that all of Hanussen's demonstrations could be explained on an entirely natural basis and that they in no way represented anything out of the ordinary, nor were they caused by "transmission of another will."

When it had been thoroughly demonstrated that the "telepathy" practiced by Hanussen was a humbug, the disappointed and cheated public gave vent to its feeling in several boisterous riots. The unmasking of the telepathist was the sensation of the day. It was discovered that some time prior to this occasion, Hanussen had been exposed as a swindler in Nurnberg when he had claimed to be able to receive and give orders by telepathy from a flying machine at the height of 500 meters.

MAGAZINES DEVOTED TO OCCULTISM THRIVE

Notwithstanding the exposure, however, there are still a number of his adherents in Vienna who were so imbued with faith in Hanussen's ability, as a telepathist that they were willing to risk their safety on his behalf in an encounter in the theatre when a crowd of patrons sought to express their anger at having been cheated. Hanussen has been banished from Vienna by the authorities but the swindle is still going on. It is interesting to note that while many papers devoted to worthy and serious causes have been forced to suspend publication during the past few months because of the general distress in Austria and Germany, publications devoted to anthropomancy, spiritism, and other forms of occultism still appear regularly and are being eagerly read by the so-called intellectual classes. The grip of superstition seems to have a firm hold. Without the Catholic Church refreshing the minds with Divine Truth again and again, Europe, with all its achievements of science and learning, would be thrown back into the dark age of heathen augurs and haruspices, who secretly smile at each other when they meet.

THE EASTERN SCHISM

GREEK DIFFICULTIES TO BE OVERCOME BEFORE UNION WITH ROME

By Dr. Frederick Funder, N. C. W. C. News Service

Vienna, Jan. 15.—The appearance of distinguished representatives of the Catholic Church in many parts of Russia in connection with the papal relief work has brought to the forefront again the question of whether or not a friendly approach toward a reconciliation of the schismatic Eastern Church with Rome is possible.

While the fact that the papal relief work is a purely charitable act, and not a missionary work, has been emphasized, and the instructions which the papal delegates have received from Rome are clear and distinct, yet it is naturally to be expected that the action of the Holy See and the charity of Catholics generally will make a deep impression upon the Orthodox east. Warnings have been issued against any attempt to draw far-reaching conclusions from the fact of papal relief work, although it is true that in some parts of the Orthodox east, especially in the districts inhabited by Ukrainians, there are many hopeful signs to indicate an approach to Rome. There must constantly be kept in mind however, the story of the wonderful martyrdom of hundreds of thousands of Ukrainian martyrs for the Catholic faith, who perished during the religious persecutions of the nineteenth century.

During the past twenty years it appeared as though Orthodoxy in its approach to the Christian west, was coming closer to Anglicanism than to Catholicity. Sincere efforts have been made by American-Anglican churches to bring about a union between the Eastern schism and Anglicanism. Practical results in this direction were claimed by the world conference held in 1920 in Geneva. In consequence, the foundation of a training college for Orthodox theologians in Oxford was being contemplated by the Orthodox episcopate of Roumania and the Greek theologian, Professor Comnenos published from Halki a profound study designed to prove, in contradiction to the view hitherto held by the Orthodox church, the validity of the Anglican episcopal consecrations. These theses of Professor Comnenos were under consideration for approval, at the suggestion of Patriarch Meletios, at the Patriarchal Synod at Constantinople in August, 1922, when it seemed certain that one of the greatest impediments to a union between Anglicanism and Orthodoxy was about to be removed.

ADVANCES BY ANGLICANS

At the same time, an ecclesiastical program was published by "The Christian East" in which the patriarchate of Constantinople was recognized, while the thirty-nine Anglican articles from the time of Elizabeth were qualified as nothing else than concessions to local conditions and manners. The pure doctrine of the Anglican church was declared to be contained in the dogmas proclaimed by the first eight councils, and recognized by the Orthodox church.

In spite of mutual concessions, however, no substantial step has thus far been taken towards the unity of Anglicanism and Orthodoxy.

That the Russian Orthodox Church will be called upon to play an important part in any rapprochement between Catholicity and schism is the opinion of a Yugoslav priest who makes a notable contribution to the subject of union in the Catholic Esperantist publication "Catholica Mondo." This priest points out that all endeavors on the part of Catholic theologians in Yugoslavia to inaugurate practical, social and cultural work in cooperation with the Orthodox clergy—after the political union of Catholics and schismatics—have been without success and points out that the Orthodox clergy in many states have an absolute lack of comprehension of Catholic ideals.

Speaking of the difficulties that must be encountered in regard to the Russian Church, this clergyman says:

"For several centuries the official old Russian church has entirely neglected the religious education of the people. The episcopate, though some earnest and pious men be found in it, was a weak tool in the hands of the consistory, the latter itself a tool of the synod. The synod, finally, was only a state ministry, an even weaker one and one more devoid of energy than any other state ministry. Apart from liturgy the whole priestly staff lacked every priestly character, such as we know it in the Catholic Church, from the bishop down to the village-priest."

BISHOP A STATE OFFICIAL

The bishop was but a state official, the "pope" (parish priest) was most unpopular with the people. While the "pope" and the people had but servile hatred for the bishop, the "pope" himself was an object of contempt, as well as the whole official state hierarchy. The Russian church offered such a dreary sight that only those who saw it with their own eyes could believe it to be true. What was displayed in the outward official life of this official Russian church, in the hands of laymen,—in fact, and not of priests, was only a pretence of religion, not religion itself. The so-called Church was not a Church, but a state ministry.

"These conditions were one of the causes of the Russian revolution. It is due to the liturgy that the people, at the outbreak of revolution did not at once desert the church. Liturgy alone educated the Russian soul and had a much greater influence there than with us. This liturgy of the old church, has been preserved. It is perhaps the only valuable thing that remained from the whole religious life."

The Yugoslav author, comes to the following conclusion: "considering nothing but the natural means, one should be satisfied with having obtained some sort of cooperation from the part of both churches. That will be possible, when the Orthodox churches continue to cast off the typical state church spirit. Even today, a complete reunion seems to be a very far ideal, historical evolution having caused—in spite of the same sacraments, and of a similarity of liturgy and teaching—such deep dissension, that it seems to be more widely separated in many regards, than the one existing between Catholics and Protestants."

This statement of a Catholic priest in Yugoslavia, may be very sharp in some details, it is nevertheless taken from direct experience and close contact with the Slav Orthodoxy. Ecclesiastical history confirms it. Even resolutions adopted in former centuries by different parts of the Orthodox church for a union with Rome, had not the power, permanently to uphold it.

WEEKLY CALENDAR

Sunday, April 1.—St. Hugh, Bishop of Grenoble, from the cradle appeared to be a child of benediction. He resigned his bishopric and entered an austere abbey but was never able to obtain permission from the Holy See that he might die in solitude. He died April 1, 1132.

Monday, April 2.—St. Francis of Paula, left his home in Calabria to live as a hermit. He founded the "Minims," so called to indicate that they were the least of monastic orders. Their members observed a perpetual Lenten fast. St. Francis worked many miracles and died at the age of ninety-one on Good Friday in 1507.

Tuesday, April 3.—St. Richard of Chichester, refused wealth and a brilliant marriage to study for the priesthood at Oxford. Later he became Chancellor of the University of Oxford and was also Chancellor of the diocese of Canterbury. Elected Bishop of Chichester in spite of the King's opposition, the Saint governed his see with great wisdom and brought about reforms. He died in 1253 while preaching a Crusade against the Saracens.

Wednesday, April 4.—St. Isidore, Archbishop, was born of a duenal family at Carthage in Spain. He succeeded his brother Leander as Archbishop of Seville and successfully fought against the Arian heresy. He died at Seville April 4, 636, and was declared a Doctor of the Catholic Church within sixteen years of his death.

Thursday, April 5.—St. Vincent Ferrer, the "Angel of Judgment."

At the point of death because of grief over the schism that was afflicting the Church, he was miraculously recalled and told to go forth and convert sinners. For twenty-one years he preached throughout Europe and converted thousands. He died at Vannes in Brittany in 1419.

Friday, April 6.—St. Celestine, Pope, succeeded Pope Boniface in 422. He excommunicated Nestorius and deposed him and also combated Pelagian heresy. Many authors of the life of St. Patrick say that that apostle received his commission to preach to the Irish from Pope Celestine in 431. The Pope died in 432.

Saturday, April 7.—St. Hegesiphus, a Primitive Father, was by birth a Jew and belonged to the Church of Jerusalem. He travelled to Rome and lived there nearly twenty years from the pontificate of Anicetus to that of Eleutherius in 177. He wrote a History of the Church in five volumes which has been lost.

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CONTINUED FROM LAST WEEK

How do the Methodists and Presbyterians view the Ruthenians? Let the Methodists and Presbyterians, co-operating as they are in seeking after the Ruthenians, speak! The Annual Report of the Missionary Society of the Methodist Church in Canada, 1922, states as follows:

"There is a very large group of non-English, in Canada, chiefly from Continental Europe. Already these folks are estimated to constitute one in seven of our population and the birthrate among them is estimated as four times that among Anglo-Saxons. The task of enabling these people to realize to the full their opportunities as citizens of this new and free country is one which the Church shares with other agencies. Hived together in congested city areas or colonized upon some large tract of land, they tend most naturally to perpetuate not only the customs, but the mental attitudes of alien countries. What they need is a helping hand, patiently and sympathetically extended to assist them to develop the fine capabilities which they possess. Through church and school and hospital and social centre, by friendly visitation and kindly interest shown in a multitude of ways, our splendid group of missionaries is making a substantial contribution to the solution of this vexed problem."

"Missions to non-English. Total number 36." "Among these are 12 school centres, 2 hospitals, 1 social home. Our missionary society also co-operates with the Presbyterian Home Mission Board in publishing a weekly newspaper in the Ukrainian language."

"The amalgamation of our Ukrainian work in Edmonton with that of the Presbyterian Church is working out satisfactorily. The staff now consists of four workers, two from each church, three of them being women. The new

Sunday-school appointments have been opened recently, making a total of four. Two halls have been erected during the year, one in the Delton sub-division in the north-eastern part of the city which will serve a large Ukrainian population. This is a good building, excellently adapted to the work for which it is intended. It was built entirely by missionary money at a cost of over \$6,000. The hall built by the Presbyterian Church on Kinistino Avenue is in the centre of a large Ukrainian district. Sunday schools are in operation at each of the four points with a total enrollment of 310. Two kindergartens with an enrollment of 50, seven girls' groups numbering 150, and eight boys' groups numbering 150, have been organized in connection with this work. There are Sunday evening lantern services which are reaching a large number of adults. These services are purely religious. Mothers' meetings have large attendances. Fully four hundred of these new Canadians are being reached and influenced by these various organizations. Rev. W. H. Pike, Superintendent of this work, is proving an efficient worker and has the confidence of the united Management Committee. This is truly a great work and is accomplished vastly more than can be tabulated.

"At Alberta College North, where the Missionary Society provides a large dormitory, the enrollment of non-English speaking Europeans numbers one hundred. Of these twenty were in residence and had the helpful supervision of the Dean of the College, the Rev. E. Stewart, as well as the benefit of the Christian environment of the institution. Three of these young men were awarded scholarships and two won silver medals at the recent examinations.

"In the Ukrainian colony north-east of Edmonton, the church, recently built at Bellis, is accommodating both Ukrainians and Anglo-Saxons. Both peoples were interested in the church enterprise and contributed to its erection. Two services are held, one in each language each Lord's day, with good congregations. The community hall at Smoky Lake is of great service to the entire community there, as the following will show: service every Sunday morning for Ukrainians in their own language; Sunday school for the children of both nationalities in the afternoon; service in the evening for English-speaking people, although, attended by Ukrainian young people; a weekly prayer meeting, boys' club in the winter months; and a weekly social gathering in which all classes, creeds and nationalities participate. All of these are doing much to develop a good social atmosphere in the community."

Is this proof enough for you that, while a deadly interloper possesses your soul, the enemies of our faith are up and doing?

You who rant and roar about what the "soups" tried to do to your forefathers in the days of long ago, do not close your eyes to things done to your brethren, today, in Canada!

You, who are interested in the prosperity of the kingdom of God, do you not see the enemy undermining the walls? Are you indifferent to the slaughter going on, because these members of the Army of Christ are not of your nationality, rite and customs or because they are by misfortune, a leaderless mass?

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:

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ON SAYING THE BEADS

Under this head, Father Garesche, S. J., writes: In the fine old days of Catholic homes nothing was finer than the quiet, reverent group each evening, when all the family said the beads together. The old folk let their worn rosaries slip through their fingers, saying the old prayers over with sweet monotony, dwelling with unconscious emphasis on "the hour of our death." The youngsters played in

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