in joining the Catholic Church, ba-

though

deemer, doubt of God Himself.

Catholic Church.

atheism and the Church of Rome.' And in that contest we Catholic

world, great tempests have arisen so

waves; but after each storm has

come a great calm, and the unerring unfaltering Voice been heard. It

will be so even to the consummation

MOTHER

Christ-like in the character of the young than a tender regard for the

old. They, whose steps are slowly descending life's sunless slope, have

only one consolation as the years

speed by them-that is, they look for

wife as dearly in the autumn as

There is nothing more beautiful or

of the world.

after studying the entire history of sand beauties that you and I see, the Christian religion as written by they see through eyes long since

both Catholic and Protestant histor- | dimmed with tears shed over the

action of the Church, whom all governments despoil and reject. Her true home is with the people. her voice." hears Columbian.

CHURCH UNITY

THE CONCORDAT OF EPISCOPAL AND CONGREGATIONAL CHURCHES

By Rev. Walter Elliott, C. S. P., in The Missionar, Our readers will thank us, I hope, for offering them another article on the proposed Concordat between the Congregational Episcopalian and Churches; if not in the front rank of Protestant America for size, denominations are easily so placed for the ability of their clergy and the sincerity and personal zeal of their preceding number I laity. In our preceding number treated this subject, so portentor of the ecclesiastical future of America, mainly from the point of view of the Congregationalists; and now l consider its significance to Episcopalians.

The main thing is the effect of this projection of prelatical religious polity among Christians, hitherto lecidedly - aggressively - non · pro latical. And as I write, the daily press reports the election of a layman as Moderator of the General Assembly of the Presbyterian Church, a denom ination whose opposition to Episc pacy has ever been less acrid than that of the Congregationalists. But this by the way.

The following statement of fundamental Episcopalian doctrine is by Mr. George Wharton Pepper, a distinguished lawver of Philadelphia. and perhaps the leading lay Episcopalian in the country. It is taken from a powerful and truly eloquent discourse which he delivered at a recent General Convention of his Church in which he sat as delegate. Speaking of the present tendency towards Protestant unity, he says:

"This Church has peculiar respon sibilities in this matter because our present great opportunity. its great comprehensiveness and openness the Episcopal Church is especially qualified to lead the way to the union of churches.] is no doctrine of Christian faith to which this Church is not hospitable, and as long as we avoid extremes in any direction we may hope to take a leading place on the march which leads to the distant goal of complete knowledge.

I have italicized the words "comprehensiveness" and "hospitable." Paraphrased, Mr. Pepper's summary statement means this: The Epis-copal Church welcomes to its membership and ministry adherents of any of the churches which are generally considered worthy the name of

This doctrinal stand is practically identical with the famous Quadrila teral, or four-fold profession of faith, officially adopted by the Episcopal Church of America and the Church of England, in the eighties of the last century. It was offered to the other Protestant bodies as a basis of denominational union—this irreducible minimum of sound doctrine-and was termed "the essentials of the Christian faith," and "the terms of inter-communion." There is, doubt whatever that Mr. Pepper and all other Broad Churchmen wholly agree with this very momentous doctrinal utterance. I will quote it verbatim.

The Holy Scriptures of the old and new Testaments, as containing all things necessary to salvation, and as being the rule and ultimate

Creed, as the sufficient statement of the Christian faith.

all others—a form of Protestantism a source of the true Faith and practures those upon whose lives the beauties tice. It is not surprising to read in of life's morning are just breaking.

dained by Christ Himself-Baptism

administration to the varying needs Quadrilateral, with its "terms of of the nations and peoples called of intercommunion" and its "essentials God into the unity of His Church.

Now it is upon the layman's Unilateral affirmation of the doctrinal openness and comprehensiveness of the Episcopal Church, as well as upon that Church's official Quadri-reader to ponder the following exateral of irreducible orthodoxy, that | tract from The Living Church, pubthe Concordat rests-as a medium by which it is proposed to extend the Episcopal priesthood among Congregational ministers and parishes. It intelligently stated on the Episcopal seems to me that the Episcopal side. Bear in mind that this tenta-Church would not herein act incontive approval is part of a leading edisistently; and I am certain that she | torial article; may herein well claim to hold sound Christian doctrine as Episcopalians, almost universally, are ordaining a priest and sending him, minded. Low Churchmen and Broad with neither vestments nor liturgy, minded. Low Churchmen and Broad with neither vestments nor liturgy. Churchmen make up the vast majority of Episcopalians, both clerical ship, among people who may be and lay; and no one will question entirely unsympathetic with his doctrinal position is what I have copal ordination to that ordination stated. The average Episcopalian is which he already possesses. Episfirmly convinced of the doctrine of Comprehensiveness as he is of Christ's divinity

Outsiders might object that High Anglicans in the American Episcopal | desire on his part to perform diaconal Church are not so minded. This is or priestly functions. true of some among the ministers; "We have in the past urged the however, these are militant High immorality of any proceeding where Anglicans, and they are not the rule by a man should be made a priest but the exception, even among High unknown to himself. This con Churchmen; and not one in a dozent lay High Churchmen is opposed High Churchman is represented by fail to recognize that he had been the writer of the following letter, made a priest. recently printed in The Living Church, a journal which tentatively

practices, strongly believe in a sacerdevotions and forms as the Way of the Cross, confession, holy

"However, I find myself in strong accord with the proposers. My read ing has been limited enough, but no one can read Gore's Roman Catholic Claims and not realize the pity and the sin of schism. Further, I believe no sincere Christian can impute all the blame for past schisms to the control of the age and standing of Dr. Smyth and the dignity of his associates to be willing to go so far in seeking to bridge the old, old, chasm between eparated bodies.

If by Baptism we are one, how much will God know us to be separated? He is infinitely beyond us. Then, strict mathematics, how much to Him are these fissions which we wrangle about? "Christian Churches not accepting the Episcopal order have been used by the Holy Spirit.' Of course they have, for in God's eye their difference from us must be infinitesimal !"

Close observers have always felt what this candid writer practically avows: High doctrines are usually held by Anglicans rather as religious opinions and views than as articles of Christian faith; they do not hold these sacred truths and follow these venerable doctrines in anywise as do our Catholic people.

Toleration of doctrinal differences comprehensiveness and openness) clearing the way down to the princi-ples affirmed in the Quadrilateral, is notoriously the working creed of the Episcopal Church. Now the Con-cordat would offer an arrangement by which any reputable Congregational minister, who accepts that doctrinal basis, may be ordained an Episcopal priest and continue his ministration in his congregation; a little fraternal diplomacy will smooth away all minor difficulties. A sort of tantum quantum, and yet really organic union is thus to be secured between the two denominations.

As it was to be expected, some High Anglicans, mostly clergymen, are showing violent discontent with the Concordat. Yet none of them is a better type of high doctrinal belief than is Dr. Manning, of Trinity Church. New York; he has set his name to the proposal of the Concordat. He has done so because he firmly believes in comprehensive toleration of doctrinal differences; he undoubtedly represents the High In fact Anglican sentiments. High Church ministers are continually taking their places in Church organic assemblies side by side with ninisters who believe the Quadrifurther reducible, not hesitating to preach to their people to that effect. indeed some bishops are to be placed in this class. If all these may be, yea, must be thus tolerated and com prehended within the Episcopal comnunion, why should not fairly ortho dox ministers be drawn from with out and affiliated by 'historic' orders to the "Catholic Church" it is "locally adapted to the varying needs of the people of the United Church by Protestant Episcopalian-

ism? make on the statement of some Catholics, that the Concordat will be the final word of abdication of the by High Churchmen. Nothing of the kind. The Concordat must not be called a Broad Church inspiration. It is inspired by honest Episcopalian-ism as America knows that denomin-imperatively necessary to admit ation among the many other Protestant bodies serving our people's unbelieving, critical, and material religious needs. That Church is, as istic age as a mighty bulwark against "II. The Apostles' Creed, as the a matter of fact, just what it is the disintegrating and corrupting speed by them—that is, they look for Baptismal Symbol, and the Nicene thought to be by its adherents and forces of modern rationalism, and as kindness and consideration from of Christian faith.

"III. The two sacraments, orbealso Catholicism. With the Continued by Christ Himself—Baptism cordat effectuated, they will but be considered by Christ Himself—Baptism cordat effectuated, they will be considered by Christ Himself—Baptism cordat effectuated, they will be considered by Christ Himself—Baptism cordat effectuated, they will be considered by Christ Himself—Baptism cordat effectuated, they will be considered by Christ Himself—Baptism cordat effectuated, they will be considered by Christ Himself—Baptism cordat effectuated, they will be considered by Christian faith. cordat effectuated, they will but Farmer's observations that he has mental retrospection, shattered bitch on to their "Catholic" chariot been received into the Church whose dreams and earthly disappointment.

dained by Christ Rimsell—Dapus and the Supper of the Lord—ministered with unfailing use of Christ's a Congregational trailer.

Meanwhile, alas that it must be ments ordained by Him.

"IV. The historic Episcopate doctrinal comprehensiveness is compromise with false doctrine. The Rev. C. Harbord, of Kansas City, who, a supper control of the stars, a freehness in the spring, (Sunday Visitor, 27th April.) The said, to anyone but a latitudinarian doctrinal comprehensiveness is compromise with false doctrine. The Rev. C. Harbord, of Kansas City, who, a sound far, far off to them. The thousand beauties that you and I see, a freehness in the spring, or a triumph in the years. The thousand beauties that you and I see, a freehness in the spring, or a triumph in the years. The thousand beauties that you and I see, a freehness in the spring, or a triumph in the years. The thousand beauties that you and I see, a freehness in the spring, or a triumph in the years. The thousand beauties that you and I see, a freehness in the spring, or a triumph in the years. The thousand beauties that you and I see, a freehness in the spring, or a triumph in the years. The thousand beauties that you and I see, a freehness in the spring, or a triumph in the years. The thousand beauties that you and I see, a freehness in the spring, or a triumph in the years. The thousand beauties that you and I see, a freehness in the spring, or a triumph in the years. intercommunion" and its "essentials of Christian faith," is a signpost pointing to the broad way con-demned by our Saviour in His

In conclusion I beg the Catholic reader to ponder the following exlished with the first promulgation

"It may be admitted that the Church takes a certain risk in their practically unanimous desire to add the authority of episcopal ordination is only worth having in that it makes a man a deacon or a priest when he was not a deacon or a priest before, and that implies a

and not one in a dozen and the appended canon seem to protect both him and the Church from mprehensiveness. The average this danger. The minister could not

"And yet, once started, we believe a movement toward unity will relic fold. He emphasized the diviarms around her neck and kiss her.

adorses the Concordat:
"I call myself a Catholic and London letter in this present assume that the control of t proper principle service on the understand that English Moravians Lord's Day, and in the use of such have also made overtures seeking to find a basis for unity. The essential things are, first, that we all preserve a truly sympathetic attitude, and, second, that we insist unfailingly that unity can be reached.

is because we recognize that irenic that we are anxious to find a way to meet it. And it is certain that only the graver and more serious of his fellow-ministers would be likely to take the step which these are willing to take, while our bishops, on the other hand, would be able treat each candidate solely on his individual merits.

"We commend the concordat to the thoughtful consideration of Church-It is easy to criticise it. But it may be better to take the risk accepting than the greater risk of refusing it.

THE ONE TRUE CHURCH

HOW PROTESTANT SEEKERS HAVE FOUND THE HAVEN OF TRUTH

By "M. C. L." in Edinburgh Herald

"As I look down the course of his tory, I find that there is only one Church which has existed from the beginning of Christianity to the resent, teaching one faith, and eing under the ecclesiastical jurisdiction of Rome. This is established beyond doubt by Scripture, tradition, patristic writing, and by all history." Those words were written a few years ago by the Rev. W. Farmer, an Amerion Methodist, who further expressed the sound opinion that only a wonderful inconsistent, illogical. and unhistorical agility" could jump from the Council of Nicea to the from the Council of time of Luther, ignoring in its prodigious leap twelve centuries con cerned with the most important spread of the Christian Faith. But the "sons of the Reformation" do not quite ignore those centuries : they assert that during that period the Church went astray, became corrupt, so that it was necessary to begin again, and establish new churches; and so they ground the "Reforma-tion" on a falsification of the Divine promises, contradicting the plain ords of Scripture and of Our Lord Himself. Mr. Farmer pointed out that the "reformers" in their desire by attacking the Faith itself, and attempting to give to many of its ancient formularies and practices a new meaning entirely perversive of the original and true contents of Christian revelation. The Church from the beginning was compelled, and she had the Divine commission and authority, to define faith and reject error if truth were to be served incorrupt. Hence the defin-Such is the comment I have to ition of many fundamental doctrines and the condemnation of heresies, Arianism, Montanism, etc. She defined the dogmas of the Trinity, Catholic position hitherto claimed Divinity of Christ, the Incarnation, admit

> graves of old loves. Treat them gently, young men and women, for ians, arrived at the following conclusions as the results of his research: (1.) That the Catholic by their sorrow and their sacrifice, Church has an unbroken history you have not only existence, but back to the first century, whilst much of the happiness you too often between that century and Protestant forget. Of all the love affairs in this ism there is a gap of 1500 years. (2.) world, none can surpass the love of (2.) world, none can surpass the love of That the history of the Catholic a young man for his mother. Any Church has been one of unity of young man may fall in love with some fresh faced girl and the young faith and doctrine, and that of Protrite, man who may be gallant to the girl,
> That may forget the tired and weary wife. testantism one of division, strife, contention and unrest. (3.) That there is not a single truth that is taught by any Protestant body that is not taught by the Catholic Church, type of knighthood and he will love who teaches many vital truths that are not taught by any Protestant body. (4.) That the great doctrines mind if she is old and feeble a body. (4.) That the great doctrines of the Catholic Church have ever been the same, while Protestantism mind if she is old and feeble and her dress or bonnet not up-to-date, she is your mother, and she looks to you is always changing. (5.) That there is in the Catholic Church a as does your father—to keep them in their old age, to aid their tottering spirit of reverence and devotion that is largely wanting in Protestantism.
>
> Every Catholic is taught that the Be kind to the old and God's blesschurch is the House of God, and to ing will follow you down through the behave therein with reverence, years. You girls and young women, while too often the Protestant let me speak to you of your mother. churches are turned into club rooms Every day should be "mother's day" and play house." This gentleman also has followed the light, and remembrance. Perhaps you noticed entered the one Fold of the one the care worn look on her face lately. Shepherd. The Philadelphia Rec. Of course it was not brought there by ord, (8th April.) prints a summary of an address by Mr. R. A. Cram, a leading Episcopal layman of Boston, of morning, get the fire started and the whose conversion we may hope to hear, as he advocated Church unity er comes down and expresses her sur-

sion of the churches, their scattered You cannot imagine how that love THE CATHOLIC CHURCH | see anything future which is not efforts to solve the great problems kiss will brighten her dear face. Be facing the world in the present crisis sides, don't you think you owe her s of reconstruction, and after calling attention to Catholic doctrines, in Away back in those days when you Away back in those days when were a little girl, she kissed sisted that the Sacraments were indispensable in the preservation and practice of the Christian Faith. He your fever-tainted breath and swel your fever-tainted breath and swellen face. You were not as attractive eclared that without a doubt his locking then as you are now. And all during those childish years of sun-Church had to go back to the tenets of the Middle Ages when Church and State, hand in band, insisted upon the indissolubility of the marriage shine and shadow, mother was always ready to cure, by the magic of h stie, and when it taught that the Sacrifice of the Mass was the greatest they were injured in your first fights and highest religious service, and with this rough old world. Then that the forgiveness of sins in the the goodnight kiss with which she sent you off to bed and the midnight Sacrament of Penance was essential to regaining the grace of God; the arguments for the Oatholic doctrine kiss with which she chased away your wild dreams as she smoothed of Transubstantiation were not, he said, to be challenged, and the doc-trines which had been set up against interest many long years. Of course, mother is not so pretty as you are, but, if you had done your share of it-most of which had been thrown aside-were not in accord with the the household work in the past five or ten years—the contrast, perhaps would not be so marked. Mother's spirit of Christ. He concluded by saying that the frequent efforts made by Anglicans towards a union with would not be so marked. face has more wrinkles than yours yet if you were sick that face would the Roman Catholic Church had never been effectual because they shine like an angel's as she leaned over your sick bed and waited on were always concluded with certain provisos; certain Anglican bishops would have liked their authority you. Dear girls, that good mother of yours is going to leave you one of these days. Unless you or some one lifts Have we done, are we doing ratified by communion with the Church, with the right to teach and

to do pretty much as they liked, but the Anglican bishops and clergy would have to realise that they must, break her down. Have you no interest? Don't you care? Don't all this make any difference to you? Don't sisted upon, devoted priests in the grumble about the work you have to ministry. The study in contrasts do in the home. Don't grumble ministry. The study in contrasts do in the home. Don't grumble afforded by the words of these differabout the little more work you may ent persons recalls what Kinglake have to do than your sister. Re-wrote of the Church: "The universal member all you do in the home you aptness of a religious system for all stages of civilization, and for all helping mother. It's giving her a sorts and conditions of men, well chance to sit down and rest. It's befits its claim of Divine origin. She is of all nations and of all times, that to her life and these years she is gowonderful Church of Rome!" ing to spend with you. Don't you ("Eothen," ch. xi.) And Schlegel care? Some day, it may be soon, confesses "Protestantism was the those rough hands that have done so work of man, and it appears in no many unnecessary acts of kindness taught by Christ shall be judged and other light even in the history which for you during all the years past, are the definitive sentence on the wicked tits own disciples have drawn of its origin." ("Philosophy of History.") Other signs of the times are found in letters published in the New York Sun, the one from an Anglican, the other from a non-church-group of the other from the other from a non-church-group of the other from the other from the other from a non-church-group of the other from the other The first writer opines that will close in Death's long, long sleep | clothe the bodies of their fellow-men. though Protestantiem may have and then you will appreciate your how awful and terrible shall be the brought fouth freedom of thought mother, but then—it will be too late. mother, but then—it will be too late.

Don't wonder if her dress is old and upon those who have never lifted a and speech, these have bred doubt of the Word of God, doubt of the Re- threadbare and her hat made over | finger to clothe and feed the famish from last year's style-remember ing souls about them Protestant says 'I think.' The Cathmother is only a girl grown up; she olic says I believe." According to the second writer there is an onbut she goes without them and makes. over her dress and hat, so you can be then the throw away in vanity have the nicer and newer things to or in satisfying the cravings of an ward, unmistakable movement to-wards the Catholic Church. "Ths wear. O, some day, in the midst of extravagant heart the good creeds and the churches are going back home. The real Protestants are the devotees of materialism and all your round of pleasure, stop and think of mother! Watch her face all other godless isms, who prefer some evening when you think she is hobbies to that home. The religious of the future will be two only, not looking and see how tired it colligation of spending His goods for looks. Then surely you will resolve His glory and for the supreme wel to share her burden, lessen her steps and brighten her remaining days. know who will be victor, know that Don't wait until it's all too late again will be seen the fulfilment of Think of her now while you have her the Divine promise: "The gates of hell shall not prevail." Over and over again in the history of the to love and cherish. Home without mother is a lonely

place. The world without mother grows more dreary, day by day. Every story told, every picture painted, every life lived without the thought of mother in it, is incomplete. Do you recall Christ's beautiful story of the Prodigal Son? I believe the Master meant to teach us lesson of an absent mother. The story tells us of the fine home, the wealth and influence, the good father, and dutiful son, but there is no mention of a mother—had a mother been there, the world might never have heard of the Prodigal Son. All life and love, all service and duty circles around the thought of mother. You cannot escaps her influence. She is life's first teacher; she is life's last teacher; she is life's truest Whenever you see a man kneel down to pray, see a man do some kind deed or say some kind word, remember good mother first taught him how. The finer marks of her love are all over your home; the seal of her love is on your very hear. Yet who really loves her or cares for her or thinks of her-unless one wants some favor a land of lonely hearts. Love your dear old mother. Time, perhaps, has scattered snowy flakes on her brow and plowed deep furrows in her cheeks, but, in spite of all that, is she not beautiful? Her lips may be thin and shrunken, but those lips have kissed away many a hot tear from your childish cheeks. Her eyes are growing dim—you notice she can not thread her needle as well as for merly-yet those same eyes glow with the soft radiance of holy whenever she thinks of you. Ah, yes, young men and women, she is a dear old mother—that mother of yours. The sands of her life are nearly run out, yet she will go farther and reach lower down for you than any one else in life. You cannot walk in a midnight haunt where she will not see you; you cannot enter a prison whose iron bars can keep her out; you cannot mount a scaffold so high that she cannot reach you, that she superstitious, may kiss you and bless you as a proof of her deathless love. When the world shall despise you and forsake you, when the world leaves you by the road-side to die unnoticed, that dear old mother of yours will gather you in her arms and carry you and tell you all your virtues, till you that certain vices will undermine almost forget you have soiled your health and bring disease. I can soul by sin. Love her tenderly! know that the sun will rise tomorrow the home happier, the one which will Cheer, as far as in you lies, her de-clining years, and mark my word. God, Who loved His Virgin Mother, will bless you .- Rev. E. E Cunniff, in

EXTENSION SOCIETY OF CANADA

ALMS-DEEDS

A soul is the masterpiece of the works of God, framed to His Own likeness and redeemed by the blood of His only Son. Because the soul is so precious in the sight of God we may never permit ourselves to be unconcerned about its welfare. The Church, the mouth-piece of God, gives us for our direction in this regard a list of duties known as spiritual works of mercy. All true Christians regard the spiritual works of mercy as a duty imposed upon them, and a duty, too, of vast im-

The inspired word reminds us that "To everyone Thou hast given the charge of his neighbor." We know that millions are daily

running to eternal destruction; that millions are on the brink of the infernal precipice; that many, many Catholics destined for heaven are falling away from the saving doctrines of Christ and the practices of His holy religion in many cases

thing to save or to help to save those in so desperate a way? Have we even prayed for them or bewailed their misery?

It is not too much to conclude, that if we have neglected to pray for the salvation of our Brethren in Christ. have likewise sacrificed little of our worldly goods for the spiritual welfare of their immortal souls. Yet, almedeeds ought to accompany our prayers when at all possible. Even the poor are urged possible. to give a little from the little they have. Dives was lost, not because he did not believe in God, but because he was hard hearted and miser ly to the poor.

God is our Lord, to Whom we must pay homage. He has declared that mercy is most acceptable to Him. given to us by a bountiful Provi-dence! We are after all only God's stewards, therefore we are under an

fare of our neighbors, as the supreme law, charity, commands Were Jesus Himself to appeal to you for His missions, for succor for His neglected and impoverished churches and priests we know, you would unburden yourself at least of all your superfluous wealth to meet desires. Don't forget tuese desires. Whatever you have done to His words one of the least of these my brethren,

you have done it to Me." What an unspeakable comfort it will be for us when the multitude of souls we have aided by our alms through The Extension Society proclaim before the Judge our acts mercy to His suffering Church and mercy for us in return ! Bountiful mercy shall surely be our return, for is it not written "Mercy to him who hath shown mercy.' Donations may be addressed to:

REV. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office

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FORTUNE TELLING

CONDEMNED BY THE CHURCH

Father Hull, S. J., writes with his usual clarity of thought and style on a subject curiously interesting to many persons. He says in the Bom bay Examiner in reply to a query: We have often answered ques-

our correspondent as follows : "The Church condemns palmistry Previously acknowledged..... \$229 80 and astrology, not because its pronouncements frighten people when they are bad, but because they are

tions on this subject; but can satisfy

"According to our theology, no human mind can know the future, except so far as it can be rationally calculated from the present. For instance, I can see that a barrel of powder will explode as soon as the burning fuse reaches it. I can know

regular lines. But this is merely calculation others, from cause to effect. I cannot fore ness, charity.

written in causes present before my eyes. I cannot foresee that So and so will propose at the age of twentyone and be refused; or that he will be killed by lightning next year but one; or that he will meet with financial ruin at the age of forty-two If man cannot foresee such purely future events, neither can created mind, angel or devil, created mind, angel or devil, do so either. God alone with His infinite mind has the power of knowing the future, because the past, present, and future are equally in His conscious

"Any claim contrary to this principle must be a fraud or delusion and therefore superstition. There is no conceivable way by which such stars, or in the man's palm. these arts are condemned by the of knowledge which does not exist. and interpret the universe in terms contradictory to those in which God has created it.

"If anyone pretends to acquire this knowledge by dealing with occult spiritual beings, we answer: 'Such things can only have that knowledge if God has revealed it to them.' It to God's ways to reveal such knowledge, except to His own accredited prophets—who must prove that they are sent by God. If spirits pretend to have such knowledge deceive mankind; and all dealings with evil spirits is treason against God, and forbidden by His Command ments.

Therefore, if these arts pretand to be purely scientific, they are to be discredited as frauds and de m-If they pretend to rest communication of spirits they are not only fraudulent (since the spirits do not possess such knowledge) also criminal and offensive to God.

A PETITION

I ask thee not for riches, O my God ! I ask thee not for honors or for

fame : Nor for the fleeting pleasures of this world. Too often purchased by a lasting

shame. But, in the dust, I tremblingly adore

While heart and flesh with reverent rapture thrill-

God of my soul! I fervently implore Thee, Teach me to know and do Thy holy

will!

-ELEANOR C. DONNELLY

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario

Dear Friends,-I came to Canada to seek vocations for the Chinase 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 awa 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 burse. The interest on this amount will support a student. 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 be this fund.

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

I propose the following burses it & subscription.

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In order to imitate our Lady, let us (unless the last judgment intervenes), make us, individually, more lovable because nature works in certain and which will lessen the demands that we make on the forbearance of -obedience, patience, kind-