

A VICTIM OF SPIRITISM

A True Story.

Continued from last week.

Unfortunately, he did not persevere, and, in the words of Holy Writ, the state of that man was worse than the first. A few years later I happened to visit his city again, and heard about his sad relapse. I called on him at once, and was very cordially received. He told me the story of his second fall.

"One day," he said, "I took from a public library a book that aroused my curiosity, as it dealt with Hindu magic. As I left the building, I was accosted by a stranger, who said he was well pleased to have seen me selecting that volume for private reading, for he was a Hindu, and he knew I should find that work very interesting. Our casual meeting led to frequent visits to one another, at which he excited my curiosity more and more, promising me most wonderful revelations. At last he took me to a solitary spot in a woody vale, and there conjured up a large fire, and in the midst of the flames a female form. A few days later I met that young lady at a ball, and at once fell in love with her. She returned my affection, and marriage with her was seriously contemplated. She was a spiritist, the only daughter of a spiritist father and mother, who lived in New York."

Mr. Mum then told me how her parents were informed by a friend that their daughter was keeping company with a Catholic gentleman, on which they ordered her to come home immediately. She suddenly departed for her parents' home, and when he heard of it, he went post-haste after her, and a short time after they were married before a squire. She was not baptized, and so their matrimony was invalid. When his mother learned it all, she thought it best to ask them both to come and live with her, in the hope that she might procure their conversion. He took me to see his wife and their little child, a bright little girl, but not yet baptized; and all I could obtain from him was that he would have her baptized if ever she was in danger of death.

That same night he called on me for a longer conversation, as I had requested him to do, in the hope that I might bring him back to better sentiments. But I was totally disappointed. He was so deluded that he imagined his soul at times left his body, and traveled abroad, where he saw most wonderful visions. He had even become a contributor to an English periodical, called the Lucifer, and he showed me some articles he had published in it over his own signature. I was so shocked by his blasphemous talk that I deemed it my duty to express my deep indignation, and I dismissed him from my presence.

Years passed. I lived in a far distant city and had no hope left of being of any service in the matter. In fact, though I had visited his town occasionally, I had not called on him again, as he seemed to be obdurate and our parting from each other had been definite, as I thought.

Yet, a few years ago I began to reproach myself for my want of courage and after recommending the matter to our good Lord, I called upon him at his office. To my surprise, he received me with a warm shake of his hand. He told me he had become entirely disgusted with spiritism. He had been very prosperous in business, had built a house for himself and his little family, and that near a church, so that his pious mother could spend a great part of her time before the altar. His child, when apparently in danger of death, had been baptized; he had sent her to a convent school; she was now a grown up Catholic young lady and had married a Catholic.

But he himself lived only for temporal happiness. His marriage had never been rectified and I could make no impression on his conscience. As is said to be often

the case with those who have dealt with the evil spirits, he had lost all faith and hope of future happiness.

A year or two later he came to see me and we conversed for a couple of hours, but all to no purpose. He said he was absolutely determined to die as he then lived. He had lately been sick and had bought a lot in the graveyard, which he had gone to see unmoved, and firm in mind to refuse all religious assistance at the moment of death.

Only one paragraph more is needed to complete this wretched story, and it is the saddest of all. Not long after our last interview a friend of mine sent me a paper from Mr. Mum's native city containing his photograph and the full details of his suicide. He had gone to the graveyard, and on the way called in at a florist, ordering a magnificent bouquet to be sent to his wife, and had paid for it on the spot. He went to sit on the lot which he had bought for his burial. He then drank poison; the bottle was found lying by his side. To make sure of his devilish work, he shot himself in the head; his pistol lay by him when the body was discovered. Poor fellow! And every word of this terrible story is literally true; it is so clearly imprinted on my mind for me to ever forget its details—Charles Coppens, S. J., in The Messenger of the Sacred Heart.

YOUNG WOMEN RECEIVED INTO ORDER OF MERCY.

On Tuesday afternoon, St. Mary's church was beautifully decorated with palms and flowers for the ceremony of the reception of seven young women in the Order of Mercy. Seats were reserved in the front of the church for the members of the various orders of the diocese and the remainder of the church was filled with relatives and friends of the young women.

Those who received the white garb of the novice were: Marie Connor, known in religion as Sister Mary De Pazzi; Alice Spillane, known in religion as Sister Mary Raphael; Frances Livingston, known in religion as Sister Mary Inez; Helen Sullivan, known in religion as Sister Mary Florence, all of St. Mary's parish; Mary Zeitogel, of St. Andrew's parish, known in religion as Sister Mary Stephen; Adelaide Major, of the Holy Apostles Parish, known in religion as Sister Mary Adelaide, and Phoebe Furlong, of St. Monica's parish, known in religion as Sister Mary Florence.

The young women came to the altar dressed as brides and, following the opening ceremonies, retired to the vestry, returning again in the garb of the white novice. The address to the novices was made by the Rt. Rev. Thomas F. Hickey, bishop of the diocese, and solemn benediction was celebrated by the bishop, Rev. John P. Brophy, of St. Monica's Church, and Rev. John M. Selinger, of Ithaca. In the sanctuary were: Rev. Simon Fitzsimon, of St. Mary's Church; Rev. Thomas F. Connor, of the Church of the Blessed Sacrament; Rev. George Eckl, of St. Andrew's; Rev. John B. Sullivan, of St. John the Evangelist; Rev. J. M. O'Brien, of Hornell; Rev. Francis Moffatt; Rev. J. P. Brophy, both of St. Monica's church; Rev. Francis Kunz, of Holy Redeemer church; Rev. Frederick Straub, Rev. J. Sellinger and Rev. Andrew Byrne, of St. Bernard's Seminary; Rev. Walter A. Foery, of St. Andrew's; Rev. J. A. Smith, of Holy Apostles church; Rev. E. J. Esser, of St. Mary's and Rev. P. A. Erras, of Coldwater, N. Y.

Fraternal Meetings

The next regular meeting of the Musa Caravan will be held Tuesday, April 17, at Foresters' Hall, Main St. East. Entertainment, lunch and a good smoke will be provided after the meeting.

Central Council, C. R. & B. A., will have a meeting on Monday evening, April 16th, at Immaculate Conception Hall, at which the officers for the year 1917 will be elected.

HISTORY OF NURSING REVEALS A BRIGHT RECORD OF THE CHURCH.

Early History of America shows the Church Active in Caring for the Sick.

The world war while focusing the attention of the masses upon the activities of the great armies has also brought into prominence the more merciful and benignant career of the nurse. It will be of timely interest, therefore to hear facts unfamiliar to the majority of our people concerning the history and development of nursing in our country.

Here again we can turn with justifiable satisfaction to the pages of a recently published book by a non-Catholic and read from the pen of an outsider a remarkable tribute to the work which the Church has accomplished in this field of work so near to the welfare of the field so near to the welfare of Health Nursing" by Mary Sewall Gardner, R. N., we are told that "in America as in England, the sick have been cared for by Nuns and Sisters, both in and out of hospitals, since the earliest settlement days. One cannot read of the hardships so heroically endured by the Sisters, in their efforts to nurse the Indians in Canada in the first half of the 17th century without thrills of admiration, and at an even earlier date Spanish Nuns were at work in the hospitals, of Mexico."

Herein our author but corroborates the testimony of Chas. F. Loomis, who records in his "The Awakening of a Nation" that a royal hospital for Indians was founded in Mexico in 1553, that in the great epidemic of 1762 this same hospital cared for 8,362 persons; that besides this there were many other hospitals founded in various parts of Mexico before our own country was anything more than a very primitive colonial settlement. Summing up their work Loomis exclaims: "No other nation (than Spain) has founded so extensively such beneficences in its colonies, and few colonies have built so well upon their inheritance." "We may pick flaws in these institutions as administered while we were hanging witches, but the institutions were there—and are there yet."

Miss Gardner in turn bears out Loomis in this last assertion when she states that: "The Pilgrim fathers and mothers, were made of different material, and came to the new world for other reasons than those which brought their French and Spanish neighbors. They came to make for themselves homes, and their religion took little heed of the Indian or the state of his soul. Among the early Canadian settlers on the other hand were Jesuit priests, who came for the sole purpose of converting the savages and saw in the nursing skill of the Sisters an important means to that end."

Even so important a settlement as Montreal was intended primarily, not so much as a center for trade as a gathering point for the activities of faith and mercy. For as our author continues, "Montreal came into existence as a mission consisting of three communities, one of priests to manage the affairs of the colony, one of nuns to teach the faith to the children, and one of the Sisters to nurse the sick; and all this arranged in obedience to what was believed to be a direct revelation of God, before there was any colony to manage, any children to teach, or any sick to nurse."

What a glaring contrast to this picture of devotion to the Catholic ideal of charity and mercy and for that matter to Catholic efficiency is that offered to us when we are told in the same chapter of the development of nursing in New England. "The newly established communities in the English colonies, however, were not long without their sick, and as the little villages grew, provision was made in hospitals. The first Blockely in Philadelphia and Bellevue in New York, were started as what we would now call poor-houses, and dreadful indeed was their nursing history. No tales of the cruel ne-

glect of English almshouse nursing of the same period can exceed those that can be told of these two hospitals. Lurid pictures come down to us of drunken attendants fighting like furies over the beds of their patients, or lying in sudden unconsciousness beside the bodies of the dead."

Thus we see that in this important field of charity the Church has a record splendid indeed. It need but be known to command the reverence and gratitude of all truly interested in the welfare of institutions which make for the betterment and noblement of our race.

C. B. of C. V.

Foreign Mission News

Special correspondence by The Propagation of the Faith Society, 348 Lexington Ave., New York City.

Speaking to a friend on the occasion of his golden jubilee, Fr. Bernard Vaughan, S. J., said: "I have this consolation, that whereas servants so often nowadays lose their places, I have been in my Divine Master's service for fifty years, and during it I never gave notice, and I have always found him to be the friend as described once by a little boy, 'One who, while he knows all about you, loves you just the same.'"

Of all the priests laboring for the Master who have such severe toil and who might be more easily tempted to "give notice" than foreign missionaries! Nothing of material comfort allowed them in the very nature of their work; nothing of the sacrifice they have made is appreciated by the primitive people among whom they dwell; but in spite of every hardship they spend their lives gladly to the end, satisfied if just a few more sheep be added to the fold of the True Church.

SPANISH DOMINICANS FROM THE PHILIPPINES NOW IN TONKIN.

Right Rev. N. Arellano, O. P., has charge of a mission in East Tonkin that enjoys an unusual distinction. The priests are Spanish Dominicans from the Philippines, and they state that there is not a single Protestant or minister of any sect in their field. The population consists entirely of Catholics or pagans.

The mission is in a very satisfactory condition, and the Catholics evince great fervor. This is especially shown in the feasts, religious processions and pilgrimages which frequently take place and which are marked by all the brilliant accessories at the command of the people who are very poor. About four or five hundred adults are baptized every year.

THE "LITTLE FLOWER" DOES NOT FORGET MISSIONARIES.

The "Little Flower of Jesus" promised to intercede in a special way for priests and that she extends her protection to apostles, who surely need much encouragement is shown by Fr. Kerkhoff, of Nagalama. He started to replace the thatch roof on the church by some tiles, but the work was not easy to an amateur and he thought he would never succeed.

"I was so discouraged," he says, "that I thought I should have to give it up, when I happened to think of what the Sisters had told me of the little Carmelite nun. On the spot I offered up a fervent prayer, begging her to show me how to do the work and suddenly everything seemed to be made clear to me, and I sailed right ahead with the work as though I were an old experienced hand. Never again shall I despair of anything! May the 'Little Flower' prove as good a friend to you as she has to me."

The Royal Road To Success

Fr. A. Merkes, F. M., has been sick since January, with the fever that prostrates so many Europeans in India. He says he would be discouraged except that suf-

fering is the royal road to success in the religious life. Speaking of these general conditions, he states that he badly needs a school for one hundred Taniel children of Nellore, in order to safeguard their eternal souls, but prospects are poor according to his outlook:

"I need not tell you that we are going through these difficult times, and that we almost entirely depend on America for temporal help; and there is a danger that this help will also stop or be greatly diminished. May Divine Providence avert this disaster!"

News From Ireland

Carlow. Rev. M. P. Fitzgerald, C. C., Rathmore, is appointed P. P. of Fries and Ballybar, in succession to the late Rev. J. Murphy.

Carlow County Council has emphatically protested against the application of the Daylight Saving bill of Ireland, and asked the Irish party to oppose its reimposition.

Clonlara creamery, owned by the Condensed Milk Company, has been entirely destroyed by fire.

Mr. Rafter, Queenstown, succeeds T. F. O'Brien as superintendent G. P. O., Waterford.

Arthur McIlveen, Carryduff, brother of the late Rev. J. McIlveen, ex-moderator of the General Assembly, was killed by a tree which fell on him.

The project to start a glass factory at Sutton, Dublin, fell through for want of capital and the works are being erected near London. Enough said.

Councillor Cogan, Royal Exchange Ward, has notified the town clerk of his resignation.

The Rev. William Behan, assistant priest at the Church of the Blessed Sacrament, Aintree, Liverpool, has been recalled to his native diocese of Kerry.

Rev. T. Byrne, Monasterivan, and W. Wright, Coolcarrigan, were elected in room of Messrs. J. J. Murphy and D. F. Douglas on the Kildare county committee of agriculture.

Naas Guardians have received letters from the Rev. Mother, Mercy Convent, Naas, thanking them for the vote of condolence passed on the death of Sister M. Teresa, and, from the deceased's brother, Rev. T. J. Daly, Dublin, acknowledging the resolution.

J. Bulfin, Derrinlough, and T. M. Russell, Tullamore, have been co-opted on King's County Council.

The death has taken place at Ballycumber, of Bridget Mary Brett.

Limerick Guardians have passed a resolution of protest against the latest deportations of Irishmen.

Rev. Mother Mary of St. Lucy whose death at the Reparation Convent, Cork, is announced, was the daughter of the late Michael Egan, merchant, Patrick street, Limerick.

Dundalk Guardians and U. C. have passed resolutions of sympathy with the relatives of the late Rev. E. A. Ryan, O. P., who was ten years in Dundalk, and with Rev. M. O'Neill, O. P., on the death of his sister.

Miss Grace Timlin (Sister Mary Dorothy), daughter of T. Timlin, Barnacullogue, and sister of Rev. A. J. Timlin, C. C., Backs, Ballina, has been professed at the Convent of Jesus and Mary, Ipawich.

The late H. W. Bidgood, formerly of Toherpatrick, Sligo, left estate valued at £33,911.

The death has occurred recently of Mrs. Eliza McLoughlin, Riv-een, Gunteen.

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SIXTEEN YOUNG WOMEN BECOME NUNS.

The ceremony of religious reception took place at Nazareth Convent Tuesday morning of this week. In the presence of a large gathering of friends sixteen young women took the habit of the Sisters of St. Joseph. The convent chapel was radiant in its Easter decorations and afforded a fitting background for the impressive ceremony in which the young women in bridal attire were received into the congregation of the sisters. Bishop Thomas F. Hickey, officiated, assisted by Rev. J. F. O'Hern, rector of the Cathedral, and Rev. John Muskle, of Geneva. After the ceremony of bestowing the religious habit the Bishop gave an address touching the ceremony of the morning.

The names of the young women who were clothed in the religious habit follow: Miss Amelia Stein will be called in religion Sister M. Dorinda; Miss Geraldine Donovan, Sister M. Josita; Miss Margaret O'Hern, Sister Helen Marie; Miss Elizabeth Barry, Sister Anna Patricia; Miss Marie Kenny, Sister M. Hermine; Miss Caroline Schreiner, Sister M. Urban; Miss Mary Sherlock, Sister M. Ancharia; Miss Lillian Schoenborn, Sister Teresa Louise; Miss Mary Merkel, Sister M. Adria; Miss Catherine Mahoney, Sister M. Callista; Miss Geraldine Burns, Sister M. Paulinus; Miss Mary Ferguson, Sister M. Doloretta; Miss Anna Smeades, Sister Anna de Sales; Miss Catherine McGrath, Sister Rita Maria; Miss Alice Dear, Sister M. Angella; Miss Gertrude Toughy, Sister Cecilia Gertrude.

The young attendants at the ceremony were: Genevieve Keenan, who acted as cross bearer and Dolores Bisky, Leona Pen-Marion Murphy, Helen Sheridan and Catherine McIntyre, flower girls.

Catholic Actors Guild Works for Actors Fund Fair.

The entire membership of the Catholic Actors Guild has enlisted for the Actors Fund Fair to be held at the Grand Central Palace, New York, from May 12 to 21st, to raise money for that great charity which annually expends \$70,000 for the ill and destitute of the American stage.

The organization is to maintain a booth at the Fair, stocked with all varieties of merchandise donated by merchants who have been solicited by members of the Guild.

John Cohan is president of the Catholic Actors Guild, Mrs. Henry Miller, vice-president and Francesca Ward, assistant chairman. Among those who are actively at work for the Guild's booth are: Elizabeth Murray, Lolla Rhodes, Ada Jones, Mame Dunn, Mrs. Wm. Cotter, Leola Lacy, Francesca Cappellani, Mrs. Ben Lester, Margaret Meredith and Mrs. Henry Haggerty.

Hon. Victor J. Dowling, Justice of the Appellate Division of the New York Supreme Court, and Hon. Morgan J. O'Brien, former justice of the Supreme Court of the same state, are evincing much interest in the work of the Guild for the Fair.

The Guild will welcome the cooperation of firms through donations of cash or merchandise which can be sent to the Guild at the executive offices of the Fair, Hotel Astor, New York.

Avon Theater

Starting Monday, April 16th, at the Avon Theater, the bill will be as follows: Billy Elliott's Mississippi Girls, Fun and Frolics from the Land of Cotton; Bush & Bush, Comedy Tramps; Ruth Pecan; Forrester & Lloyd, A Vandeville Oddity; Tasmania Three, a stunning hit; William & James, A Cheer Up Pair and a Morocco Photo-play, "Her Father's Son". A complete change of program will take place on Thursday.

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