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CHURCH CEREMONIAL.

MISS E. STARR has lately contributed, in the *New World*, of Chicago, a very instructive article on "Our Educators," in which she, in her graceful manner, refers to the ceremonial of the Church as a powerful educator. It has been ever so regarded even by infidels, who, though strangers to its mystic meaning, could not but admire its artistic beauty. We who have been nurtured in the faith fall full often to grasp the deep significance of the varied panorama that from the beginning to the end of the year unrolls itself before our eyes. Take for example the awe-inspiring ceremonial of Holy Week.

"Let us," says Miss Starr, "name these august ceremonials so as to put into one sentence the richness and significance of this truly divine ritual." First, the blessing of the oils, with the cadenced homage paid to these mediums of grace; the Repository, and all the charming appeals which it makes to the eye and ear; the transition from such joyous rites to the funeral pathos of Good Friday. The striking of the new fire, evoking from the flint the hidden spark; the lighting of the triple candles, then of the Paschal column of wax, to flame during forty days, to symbolize the rising of Jesus from the dead, to be extinguished only on the feast of the Ascension, when the risen Lord returns to heaven; the breaking forth of the Alleluia silent during the whole season of Lent; the blessing of the Font, with its picturesque accompaniments. All these impressive rites in one week, to which the world is attracted as to some mystical drama! What a source of ennobling thoughts in all this, and yet how many are painfully ignorant of their meaning! They are soul-moved by it, but its effect is too transitory to be capable of any permanent educating influence. This arises from the fact oftentimes that they have never been taught to regard the ceremonial save as a sacred pageant.

What meritorious work here for the educators of our children! We know that a great many of them labor unweariedly in the instruction of our children, and we also know not a few whose work is done in a perfunctory manner. We speak principally of the teachers in our Sunday schools. We hear them deplore the small meed of success that crowns their efforts. Why? They never seem to be able to give a satisfactory answer.

Perchance the true reason may be in their failure to make the Catechism lesson interesting to young minds. True, there is a certain levity and restlessness that may discourage us, but then we may not expect to find the mantle of the sage on young shoulders; and, moreover, we believe that a catechetical instruction may be made as interesting as even a storied legend. No wonder that some of our young friends look with distaste, if not with horror, on the Sunday lesson. And if they make glad their teacher's heart by a faithful rendition of the answers, without comprehending their meaning, what good will it do them? What impression can a young mind receive from the dogmatic utterances of our Catechisms?

We may well ask the question, for our experience leads us to believe that some of the graduates of our Sunday schools are like some of the graduates of our colleges—they manage to forget everything that was crammed into their suffering craniums. Cramping it must be, if our teachers do not strive to fix their instructions in the minds of their pupils. There is no greater aid to this than lessons on the Church ceremonial. It may entail a little more of labor on the teachers, but they will be amply rewarded by the improvement of their pupils. Suppose, for example, we should instruct our children on the meaning of the word Church—to speak to them in simple language of the wonders of architecture that sprang up under the touch of the artists and architects of Catholic

ity. What a treasure of holy and blissful memories would be deposited in young and impressionable minds, and we venture to say that old age would find them repeating the lessons of childhood. We speak in no disparaging spirit, but we are very apt to become slaves of routine.

SPIRITISM.

A correspondent has asked us our opinion of the Planchette board. He endeavors to prove that its phenomena may be explained naturally. We are sorry to differ from our honored friend, and we say that the Planchette board, and things akin to it, are inventions of the devil. It is a hard saying, but in an age of quibble and equivocation it is well to call things by their proper names. Electricity has certainly revolutionized the ways of the present generation; but it, advanced to its last stage of development, can never give an inert pencil, such as is employed in the Planchette board, the power to write out a long and intelligent answer to any question. The effect cannot exceed the cause. This sound principle should be remembered.

But we do not know all the laws of nature, and perchance some one may happen upon a law that will explain these phenomena in a satisfactory manner. Such, indeed, was the argument advanced by Renan in his attempt to overthrow the miracles of our Divine Redeemer, but no scientist worthy of the name has ever espoused its defence. We do not know positively the laws of nature, but we know them negatively. We do not know what they can do, but we know what they cannot do. We are as certain of the fact as of our existence, that no law can ever impart to an inert and material substance the faculty of acting in an intelligent manner. There is an intelligent power behind it. Now what is that power? We do not imagine that angels visit us unawares to fill in by the means of a Planchette board the hours of a summer evening.

It is said, however, that the Planchette answers very piously. We believe it; for "the devil, who is a liar from the beginning, transformeth himself into an angel of light." One very significant feature is this that those who allow themselves to be amused by such diabolical means are rarely men and women who have any religious instinct. Gradually it departs from them and they fall an easy prey to the wiles and temptations of the eternal enemy of God whom they invoked, directly or indirectly, to temper the tediousness of their leisure moments.

HAZING.

The authorities of Princeton college have taken a firm stand to crush out the practice of hazing in that institution, and now declare that they will expel in future any of the students who take part in it. Not too soon have they come to the determination to put down this barbarous practice, for which hitherto the Princeton establishment has had a bad pre-eminence; and it would appear that the college authorities connived at it as long as it did not threaten the financial interests of the institution.

At last the discovery has been made that there has been a large falling off in the number of students, traceable to the evil reputation of the college arising from the practice, and this fact has brought the authorities to their senses, with the result that they have determined that it must be discontinued; but this step was not taken until most serious consequences had resulted from it, the most barbarous pranks having been many times played upon freshmen, and in some instances their lives having been endangered by brutal treatment endured.

It was a common practice to roll freshmen down hill in barrels, to tattoo them, or force them to eat tobacco till they were seriously ill, or to blacken their faces with chemical compounds which could not be washed or rubbed out for weeks.

It is to be hoped for the credit of humanity and learning that the present display of vigor on the part of the college faculty will be followed by the abandonment of those senseless annoyances which have hitherto been the rule there.

Princeton college, being directly under control of the Presbyterian General Assembly, its professors as a model institution were very great; but the many occasions on which barbarities of the most scandalous character were perpetrated throw reasonable doubt upon these pretensions. It is to be hoped that other

institutions where similar practices are in vogue will follow the example which Princeton appears to be now determined to set. Yale and Harvard have nominally, at least, discontinued hazing, but the practice is still carried on at Cornell.

We have pleasure in being able to state that these inhuman practices which are a disgrace to civilization are entirely unknown in our Catholic colleges and institutions of learning. This is as it should be; for surely it ought not to be necessary for a student to endure such tortures as the hazers are accustomed to inflict in order to secure a good college education.

HYPNOTISM AND CRIME.

A curious statement comes from New York to the effect that the plea which will be set up for the defence of the wife of the notorious Dr. Henry C. F. Meyer, who administered poison to her servant girl for the sake of the insurance which covered her life, and committed other similar crimes, is to be that she was the unwilling and innocent agent of her husband, who had hypnotized her and forced her to do his will while under hypnotic influence.

Dr. Meyer was a professional hypnotist, and it appears that he really was accustomed to use his wife as a subject of this mysterious influence; but whether she was under this influence when committing the last atrocious deed remains to be proved when the trial will take place; and the question arises, how far will the plea be accepted as an excuse for the commission of this and the other crimes of which the two have been together guilty during a career which marks out the doctor as a professional murderer, and his wife as his accomplice.

It is said that Mrs. Meyer does not deny that she was an accomplice, but holds that she was so under the extraordinary power which her husband exercised over her as his hypnotical subject.

It has frequently occurred that intimidation has been used to force persons of a feeble mind to do acts which they would not have done willingly, and this would often be a palliation for the commission of evil, though it would but seldom excuse the perpetrator entirely if a great crime were committed by him; and indeed it would not be an excuse, unless the mind and will were completely upset by the intimidation used. If the plea of intimidation were entered as a defence in Mrs. Meyer's case, there would be nothing very unusual in it, as the human will has often been completely overawed by savage threats of violence; but in such case, the next consideration would be to what extent the will of the accomplice had been overcome by the menaces employed.

In the present instance, the intention is, evidently, to acquit Mrs. Meyer entirely on the plea that her will was completely overborne through the power of the hypnotic influence. It is a new plea for the courts to adjudicate upon, and if too easily admitted it may often in the future be advanced as an excuse for the commission of the worst crimes.

Hypnotism as a force is not yet thoroughly understood or even recognized by scientific men; and it is difficult to believe that as an unrecognized phenomenon in life, it will be at once admitted as justification. Yet, as far as appearances go, it is a matter which will soon have to be dealt with practically.

All professional hypnotizers say that hypnotic influence cannot be exercised against the will of the person who is to be subjected to it, and so it cannot be operated for mischief entirely against the will of the person hypnotized. If Dr. Meyer hypnotized his wife and then compelled her to do evil, it must, according to this, have been with her consent in the first place at least, and perhaps even after having been subjected for years to the hypnotic force, she might still have been able to counteract the influence by a subsequent strong exertion of will. Whether this be the case or not is a matter for those to consider who know more about hypnotism than we pretend to; but at all events the ethical conclusion to be drawn from the facts as stated is that it is morally wrong for a Christian to suffer oneself to be hypnotized.

Almighty God has made us reasonable beings, responsible to Him for our acts, and it is worse than an imprudence—it is a crime—to make oneself irresponsible by abnegating our will, or resigning it into the hands of another person; even for a wife to resign her will into the keeping of her husband; so that if the hypnotic influence be a

fact, Mrs. Meyer cannot be altogether exonerated. She should not have given her husband such a power over her in the first place, and if it were at all possible afterwards, she should have exercised her will to counteract that influence and shake it off entirely, the more especially when the discovery was made by her that it was being used for evil purposes.

The hypnotic condition, if not altogether a fraud, resembles drunkenness. The person hypnotized may be irresponsible for the time being, but he should not have put himself into a condition in which he was made irresponsible. In putting himself into such a condition he was responsible for all the consequences of the brutalized state, at least for all the consequences which might have been and ought to have been foreseen. The drunkard, who has once experienced the evils he is likely to commit in his state of stupor, should know enough not to repeat his fault and expose himself to commit those evils again: so the hypnotic subject who has once found that his condition makes him the unconscious instrument of evil in the hands of another, is bound to free himself from that influence once for all, and forever.

The evils of the past may not be altogether revokable, but they may be atoned for by true repentance and reparation, and by a firm resolve not to commit them again; and in the instances we have mentioned this is evidently the duty which the subjects of the vices mentioned should perform. If Mrs. Meyer could be proved to have made a serious effort to shake off the influence of hypnotism once she discovered that it was being exercised for evil, there would be some palliation for her, but if she willingly allowed the influence to be exercised, even after she knew it was wrong, it would be difficult for any casuist to frame a satisfactory apology for her.

We make these remarks for the purpose of warning our readers against allowing themselves to become the dupes of designing men, whether they call themselves mesmerists, hypnotists, biologists, spiritists or by any other designation.

MOCK MILITARISM.

General Booth, as the head of the Salvationists calls himself, has arrived in the Dominion and is now receiving the highest military honors which can be given by an unarmy "army."

He is accompanied by a large staff of Colonels, Brigadiers, Commandants, Captains, Lieutenants, and other officers, male and female, who are engaged in the Salvationist work.

There is something very ludicrous in this assumption of military titles distributed without stint by Mr. Booth; but he is undoubtedly a shrewd man, knowing well the advantage to be gained by the extensive advertising which he secures through the incongruous admixture of military and religious terms, and no doubt he finds that the assumption of the title of "General" gains for him more free advertising than the simple title of "Reverend" which he hold among the Wesleyan Methodists in the beginning of his ministerial career.

To the people of Canada it might seem that the demonstrations of honor which have been accorded to the "general" are a spontaneous manifestation of the high esteem in which he is held on this side of the Atlantic; but a speech which he delivered in London, Eng., at a farewell festival held in a hall in that city, just before his departure, leaves it to be inferred that all the military honors being paid to him now were cut and dried from the time when he determined to visit America.

We find in one of the London journals the following, which we extract from the speech in question:

"On Tuesday I will sail from Liverpool by the Allan Line Carthaginian, and will be due to arrive at St. John's, Newfoundland, on Tuesday, September 18, or Wednesday 19. As the hour of my arrival is uncertain, as is also the length of my stay, the inhabitants will be warned of my coming by bonfires, if by night, and by the church bells ringing, if by day. The whistles of factories and steamers will also be set blowing. A band will parade the town. It is proposed, too, that if there are a sufficient number of fishermen in the harbor, a naval reception will be arranged in connection with the event. I will then proceed to Halifax, where there will be a great naval reception, and a series of public meetings and private councils."

But all this sensational advertising would go for very little if the press correspondents would not furnish an account of the proceedings to their papers, having them telegraphed over the Atlantic cable, at the expense of the newspaper proprietors. Without

this the celebrations would be only local affairs! So he lectures the press of London on its duty to the great commander-in-chief. He declares that the press is under great obligations to him—owes him, in fact, a debt of gratitude—and why?

"For have I not furnished it with interesting copy?"

If the press is under great obligations to all who have "furnished it with interesting copy," great must be its indebtedness to such characters as Jumbo Campbell of Toronto, Mrs. Margaret L. Shepherd, Mrs. Diss Debar of New York, and other worthies who have similarly furnished interesting copy and have thus given to the public sensational stories to read for their delectation.

He continues thus his lecture to the press:

"The press, I think, should reconsider its relationship to me, and if it declines either from pride or other motives to put head lines upon its bills referring to the Army, it should, at least, give an account of my proposed journey, and tell the truth about it."

More than this could not be expected by the German Kaiser, or the Shah of Persia when they paid visits to England. But these dignitaries were never so exacting as to demand that their doings should be recorded and emblazoned on the plea that they were doing a kindness to the press by furnishing a variety of topics or headlines under which an account of their doings should be set.

The headlines wanted by the *soi-disant* general are evidently some such as are to be found in the *War-Cry*, the official organ of the Salvation Army. They would be something like this:

"Blood and thunder! The Conquering Hero comes! Halifax captured after tremendous slaughter! Ten thousand warriors enlist at St. John to fight Beelzebub and his impish legions," and the like.

The press is usually very discerning and well aware of the kind of news it is desirable to furnish to its readers, and it scarcely needed this advice from the general, which is evidently tendered as an advertising dodge. Regarded in this light, the plan proposed is intended to palm upon the public the declamations of uneducated "Hallelujah lasses," as if they were the choicest sermons of the modern pulpits.

The general is now gladly admitted to occupy Methodist pulpits in Montreal, notwithstanding that he seceded from the Wesleyans as a preacher when a schism took place in that body in 1861, and joined the new schismatic body which was then established. After several years he was refused reappointment, as his methods were not considered to be in keeping with evangelical gravity; and it was after this that he established the Salvation Army wherein he had full scope to follow his own course, as he had no superior in the new denomination, which, indeed, was not at first intended as a distinct denomination or sect, until by the natural course of events it became such when it proved to be a success in attracting a certain class to its ranks who before that could with difficulty be coaxed into any church.

MR. MEREDITH'S APPOINTMENT TO THE CHIEF JUSTICESHIP.

It is the custom to forget past differences, and to say nothing but what is kindly when, either on account of illness, or for the reason that he has determined to follow a new career, a prominent public character ceases to take part in the turmoil of politics in which he has hitherto been mixed. This is what has occurred in the case of Mr. Wm. R. Meredith, who has been appointed Chief Justice of the Divisional Court of Common Pleas for Ontario, in the place of Sir Thomas Galt, retired.

The party press of both sides of politics have nothing but what is kind to say of the late leader of the Opposition in the Legislature of Ontario, and we must say we join heartily in the very general expression of confidence that the new Chief Justice will fill with credit the important position he will now occupy; and we say this, not for the sake of following the lead of those who say kind words because it is the customary thing to do so, but because we feel sure that he will be, not merely an able, but also a just and upright judge.

We opposed Mr. Meredith politically during the past nine years, not because we doubted his integrity and ability, but because we believed that the line of policy he thought it proper to pursue was injurious to the best interests of the country, and especially to those of the Catholic body.

We have not changed our views on this point; but we have always de-

clared our belief in Mr. Meredith's personal integrity, and have never disputed it; but to our mind his desire for the success of his party, and the influence of the wrong-headed politicians with whom he had cast his lot were the occasion of his falling into many errors of judgment during his political career. We respected the man for his honest intentions, but we could not approve of the policy he inaugurated and endeavored to push to a successful issue.

Even in his opposition to Catholic education, we believe that Mr. Meredith thought he was doing the best thing for the general interest of the country; but we believe equally that he was mistaken in endeavoring to force his belief upon the Catholic body, and for this reason we opposed him to the best of our ability.

Mr. Meredith was undoubtedly by far the ablest man of his party in the Legislature, and this fact threw upon him more than his share of the work of opposition to the Government. He had not the assistance from his colleagues which would have very much lightened his task, which was made all the more difficult from the fact that those on whom he was compelled to rely were to a great extent narrow-minded men who impressed upon the policy of their party the character of their narrow opinions.

It rarely happens that two brothers are on the bench at the same time, but Mr. Meredith's appointment has brought this to be the case, as Mr. T. C. Meredith has been on the bench for many years.

It is difficult to surmise who will be now the leader of the Opposition in the Legislature. As the Conservative opposition only musters twenty-seven in a house of ninety-four members, the new leader will require to be endowed both with courage and a self-sacrificing disposition. Several names have been mentioned as being available for the position, among whom are those of Messrs. Marter, Whitney and Howland, any one of whom would bring much ability to bear on the work. As the new leader will necessarily be a new man, untrammelled by past issues, it is to be hoped, for the good of the Province, that he will enter upon his task resolved to relegate to oblivion the religious issues on which the policy and party of Mr. Meredith was wrecked.

Notwithstanding our past opposition to Mr. Meredith's policy, we hope the new Chief Justice will have a long and prosperous career.

EDITORIAL NOTES.

REV. DR. WILD, he of the "Ten Tribes," late of Toronto, but presently pastor of the Congregational Church, in this city, has, after the summer vacation, spent at some choice spot where nature wears her loveliest, opened the season, somewhat after the same fashion as the manager of the Opera House. Rev. Dr. Wild is an attractive preacher. Usually he attracts a large congregation. He is brusque, boisterous and bigoted, at times a good story-teller, and, as the dailies would put it, "draws down the house." Rev. Dr. Wild is just the kind of preacher the Congregationalist people in this city seem to fancy; and so long as they like the goods Rev. Dr. Wild has to dispose of that is their affair; but outside are, of course, entitled to form their own opinion as to their good taste. Like all "popular" preachers, Rev. Dr. Wild managed to squeeze half a column of his sermon into one of the dailies, "not for its intrinsic value," but simply as an advertisement. "Lessons of a Vacation" was the subject of the doctor's discourse; but he could not for the life of him keep in subjection his anti-Catholics proclivities, for before he got well on his way he felt impelled to read some extracts from Fox's Book of Martyrs. In his next discourse we may expect that he will read extracts from that similar work, the title of which is "Bluebeard."

MARGARET SHEPHERD now appears in a new role. She has taken to the stage. This is what the *Port Hope Times* says of herself and her troupe:

The Margaret L. Shepherd Company appeared before a slim audience in the Opera House here Thursday evening, in "Tried as by Fire," the story of Mrs. Shepherd's life. If the story is true, Mrs. Shepherd should be ashamed of it instead of parading her filthy record for the gratification of the vulgar. There can be no excuse for this outrage against propriety; for the only moral which this play teaches is that if a woman is bold as well as bad, she can impose successfully on a certain class of the community. Mrs. Shepherd as an actress is a failure. She possesses no