

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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JOURNALISTIC CRITICISM.

One of the factors responsible for the confusion of ideas ament certain questions is the conflicting and contradictory reports given by newspapers of the utterances of public men. Some have no adjectives laudatory enough to qualify them, whilst others ransack the vocabulary of invective and vituperation to condemn them. All this, for aught we know, may not violate any of the rules of journalistic etiquette, but it is certainly not just to the reader, who has a right to receive not a few sentences culled here and there as it may please the editor's fancy, but a literal rendition of the speech. We can be depended upon, at this period of the century, to do our own thinking, and to have opinions that cannot be unfurled by senseless ridicule. Discussion is always in order. It prevents mental stagnation. But from discussion fair and frank, to personalities—the hush-up argument, as Brownson used to call it—there is a long step.

THE FRANCHISE.

Unrestricted suffrage is, some say, a delusion and a snare, because the evils of the body politic must be ascribed in great measure to the utter ignorance of many who exercise the franchise. We confess that an intelligent grasp of political issues is very necessary for the more enlightened exercise of the freeman's right to vote and that this intelligence might be better gained by a conscientious study of the questions under consideration rather than by viewing them by the dim and shifty light of the ordinary political orator.

But all do not admit that illiteracy is the fruitful mother of social evil. It is no bar to patriotism. Many of those who laid the foundations of our present civilization knew not how to read or write, but in their words and deeds breathed a lofty and unselfish spirit, the surest guarantee of constitutional vitality.

The country needs to fear more the corrupt citizens than its ignorant citizens—the men who buy and sell votes and who endeavor to make the general good subservient to personal greed and aggrandizement. When we understand that our vote belongs to our country and not to the individual, and that when like a merchantable commodity we dispose of it to the highest bidder we are degrading our citizenship, we are making an important step in our political education.

"QUO VADIS."

The Rev. John T. Smith has been for some years a *litterateur* of acknowledged merit. He may not, in the publication of his writings, have followed the advice of Horace, but they bear, nevertheless, the imprint of the grace and dignity that becometh the author who is conscious of his responsibility. We had the pleasure of reading his Summer School lecture, and we confess that we could not understand why such a glowing eulogy was pronounced on the "Quo Vadis" of the Polish novelist. Our discernment and taste are possibly at fault. Our eyes may not be able to detect its hidden beauties, and we frankly admit that after reading it carefully we cannot come to the conclusion, arrived at by the critics, that it is one of the world's great novels. It is a work such as any clever writer with sufficient leisure and books of reference could present to the public. True, the portraiture of Roman customs and of the early Christians is done artistically, but this, considering that we have "Fabiola" and "Callista," can hardly place the work on an unaccessible summit. What pleases us most are the letters of the Senator to Viniclus.

There are one or two chapters which mar its beauty, and which would prevent us recommending it to our boys and girls.

We recommend to our brethren, the parsons who have the "Church of Rome" on the brain, the following advice given once by Ben Johnson to a young clergyman: "Attempt from time to time an original sermon."

CHURCH MUSIC.

The Congregation of Rites has the following regulation with regard to Church Music:

"Only such vocal music is allowed in the Church as is of an earnest, pious character, becoming the house of the Lord and the praise of God, and being in close connection with the sacred text, is a means of inciting and furthering the devotion of the faithful."

This rule, therefore, states that music is used only to give greater solemnity to prayer. If the framers of that regulation would stray into some of our churches and hear the mutilation and repetition of the majestic words of the "Gloria" and "Credo," by a singer who has no idea of what praise and adoration mean, they might come to the conclusion that the Congregation of Rites is wasting valuable time in drawing up rules for Church Music.

We know that the adoption of plain chant is in some places a matter of exceeding difficulty. Much training would be necessary for a decent rendition of the Gregorian music. This, of course, would necessitate an expenditure of time and money, which are not at the disposal of our hard-worked pastors, but we see no reason why the fancy music should not be eliminated from the Benediction service. Our people go to adore the hidden God and not to listen to the musical vagaries of a soprano or tenor. Imagine a singer adapting in cold blood an operatic air to the grand "O Salutaris" of the Angelic Doctor! It is enough to make every nerve in the body tingle with indignant protest, and yet at a service which we attended we heard a young lady giving out with much voice gesticulation the sacred words to a melody that always gets an encore from the gallery.

If we cannot have Plain Chant, let us have our Benedictions without noise.

"THOUGHTS OF A RECLUSE."

Austin O'Malley has published what he terms "Thoughts of a Recluse." The title suggests a vision of a bald-headed, contemplative-looking individual with but little sympathy for the vanities of the crowd, but a glance at the sparkling array of epigrams assures us that the Doctor is a recluse who keeps his eyes wide open. There is suspicion of cynicism and world-weariness in some of them, but time and a little more of experience may induce the author to pen nothing but what is seen by the light of his kindly heart.

"Some men are like a church organ—you can play on them for a life time and always find new tunes; others are like a music-box—they have four or five shallow gingles."

We think that is due to the incapacity of the performer. All men have a good deal of music in them if you know how to extract it.

"We should thank God that He did not give us the power of hearing through walls; otherwise there would be no such thing as friendship."

We do not believe that. We know friends who are leal and true, wise in counsel, sincere in rebuke and despite stress and storm always constant. We have the utmost confidence in human nature and we clasp it to our bosoms and cherish it as our greatest treasure. Men are simple and right to day as ever they were.

"The weaker a man in authority—layman or cleric—the stronger his instance that all his privileges be acknowledged. A strong man needs no crutches."

Dr. O'Malley says that a patriot dead and rotten is a professional politician.

"Keep a child's heart so white that our Lady might walk across its snow without staining her sandals. A man is made or unmade before his seventh year, and there is a special love hell for fathers and mothers that have the 'yes dear' habit. It is a popular error to think that the children of holy parents are 'holy' because we are liable to mistake the Church-going habit in parents for sanctity."

"When one considers the responsibilities of parents, it would seem that only carefully educated men and women should marry. It does not, however, require genius to raise children. Holiness in a parent is all that is necessary; but it requires as much holiness to fulfill the obligations of a father or a mother as to observe those of a priest or nun."

Our readers will appreciate the beauty and truth of the author's utterances. The reference to the "church-going habits" of parents is unhappily too true. The individuals who are in the habit of taking every Retreat, mission and novena are sometimes lacking in the essential characteristics of a follower of the Crucified. We do not expect impossibilities from our weak nature, but we may reasonably require from Church-goers some visible manifestation of strength and sanctity which are to be found within the precincts of the holy place.

Never was truer thing said than

these words of Dr. O'Malley, "The little half-heard overtones of kindness in a good man's life are what make the whole tone sweet and deep under the stroke of God's hand." The tone of a voice, the accents of sympathy, the little thoughtfulness make one's life beautiful and bear peace and courage to the hearts of our brethren.

"If you have no charity your soul is not much better than a disinfectant—it serves only to keep your body free from bacteria."

A CRY OF WARNING.

Remarkable Letter From Rev. Silliman Blagden, a Protestant Divine, to a Disseminator of Anti-Catholic Literature.

The following letter is self-explanatory:

Dear Brother Hammond—I thank you for the copy of the World and the Way, which seems to be an excellent little publication, and which I hope will never outgrow its present size and usefulness, as did the "World," which got too big for its breeches, and went out in spread eagle style, and consequently is no longer the desirable little and humble paper that it was formerly.

But please do not send me any more of your "Converted Catholics" and anti-Catholic papers, for I abominate all such un-Christian publications, and I do not wish nor intend to become participants in the reception of them or in having anything to do with them whatsoever; so I return them to you in the manner that I have done in order to emphasize the above statements. The Catholic Church, as I have often written before, is the ancient spiritual Mother of us all, and that with all her so-called errors and bad ways, she is nevertheless the Church of God and the bride of Christ.

The bad priests and people that may be in her, as also in our Protestant Church, will be burnt up when Christ comes as the chaff of the threshing floor, but the Catholic Church will remain for all time. Sooner will pass away the sun, moon and stars than the Catholic Church. She will last while the sun continues to rise. And when the sun has set to rise no more, the Catholic Church will soon survive and live in heaven and in glory as the Church triumphant, and as "It is written" in "The Word of God," "the gates of hell shall not prevail against her!"

Whoever fights against the Catholic Church fights against God, and all else to the contrary notwithstanding. And it is as useless as it is suicidal. All in the past who have individuals fought against the Catholic Church have come to grief invariably sooner or later. I have myself no doubt that Dr. John Hall's difficulties and Church troubles have come upon him because of his prominent public sympathy with the editor of the Converted Catholic and with this Catholic abusive magazine also, and because he permitted this anti-Catholic pamphlet to publish his picture in connection with its questionable attacks upon the Catholic Church!

And this is to put it very mildly. Mark my words and take timely warning that all who fight against the Catholic Church are now and will be found fighting against God. And who dare do this and expect God's blessing and prosperity?

I will leave you to answer. And I repeat what I have written to you before that there is such a thing as a "unpardonable sin," which is blasphemy against the Holy Ghost, and that persons who fight against the Catholic Church are in danger of committing it, if, indeed, they have not already done so!

Therefore, my dear brother in Jesus, I beg of you for Christ's dear sake, to drop at once and forever all those anti-Catholic publications and editors, people and sympathizers therewith, as you would red hot coals of fire.

Have nothing to do with the unclean things; eschew them as you would snakes, slimy toads and Satan and the powers of darkness. And if you can't say anything good of the Catholic Church, then say nothing at all, but be still, remembering that the Lord God Almighty is Jehovah! And say with Jesus in Getsemane: "Non sicut ego volo, sed sicut Tu!" or "Thy sweet and glorious will, O Lord, be done, not Mine."

Pray for a baptism of fire and divine love in the Holy Ghost.

Cultivate the desire for "Christian unity," and then work and pray for it with all your mind and heart, leaving all the results to God.

And don't let any man, men or society, however good and great so-called, inveigle you away from so doing, which is the one and only "straight and narrow way," which leadeth away from hell and up the shining and glorious pathway to heaven and to Jesus. Watch and pray, labor and preach for the conversion of immortal souls with a pure heart and single eye to the glory of God and with ardent love for His Catholic Church and the Bride of God!

Forever forsake both the literature and company of those who worse than foolishly abuse the Catholic Church by and with Satanic misstatements, exaggerations, errors and lies, calling white black and bitter sweet; who are but

the poor, sin-blinded tools of the "father of lies," deceiving and being deceived, and whose awful end will surely be, as "it is written" in Revelation, to be cast off with the devil that deceived them into the lake of fire and brimstone and shall be tormented day and night for ever and ever! (Rev. xx., 10.) But rather, on the other hand, make and cultivate the acquaintance and friendship of the Catholic clergy and people: love them as our suffering brethren in Christ; find out and exalt everything that is beautiful, lovely and Christ-like in the Catholic Church and tell its glories far and wide, and heartily pray and work for God appointed and Christ-commanded "Christian unity;" then you may confidently and with all good reason expect and await Jehovah's smile and blessing.

May the Lord Jesus, who has all power in heaven and on earth, thus transform and conform your mind and heart to be in accord and in harmony with the morning stars, which in the beginning sang together; when, too, all the sons of God shouted for joy, that you may indeed forever possess and express Christ's mind and will with regard to His bride, which is the Catholic Church. May He grant all this, and more also, blessing you in the act as to Him seemeth best, for His name's sake, Amen.

In the faith and love of Jesus, whom alone we would see, and whose glorious voice alone would hear, as He is to be seen and heard through the whole Word of God, from Genesis to Revelation, I am faithfully yours,

Silliman Blagden.

Fabvan House, New Hampshire, Sept. 6.

A JESUIT TALKS OF HYPNOTISM.

Is Its Use by Physicians Permissible?

The Rev. Thomas I. Gasson, S. J., professor of Philosophy at Boston College, gave an exceedingly interesting course of lectures on "Free Will and Hypnotism" at the Catholic Summer School.

"Hypnotism," said Father Gasson, "is the pet topic of the day. It is discussed in the drawing room and in the lecture hall. It forms the subject-matter of numberless articles in the magazines, and additions are monthly made to the library of books already published concerning the interesting phenomena of this science. Hypnosis is said to be an abnormal condition of the human being characterized by insensibility to some sense impressions, but by some excessive sensibility to other sense impressions with an appearance of total unconsciousness. This artificial sleep, as it is called, may be brought about by concentrating the attention of the subject either upon some object of vision, as a bright bit of glass, or upon the operator, who usually throws an air of mystery about his actions by making a few passes with his hand over the eyes of the hypnotized person, to a large extent, under the control of the operator. It is this last feature that makes hypnosis a matter of such solicitude to the prudent philosopher."

HISTORY OF HYPNOTISM.

"Hypnotic phenomena were largely studied half a century ago by Elliotson of London and Braid of Manchester. It was Dr. Braid who rejected the old theory of the mesmeric fluid and explained the strange actions of mesmerized patients through the suggestions of the mesmerizer. Braid's views met with little recognition in his day, and hypnotism remained almost an un-studied problem until 1878, when Professor Charcot, of Paris, devoted his energies to extensive experiments upon the subject in the hospital of La Salpêtrière. Another eminent French physician, Dr. Libeault, of Nancy, had a few years before given his time to the study, and the investigations of these two famous men led to the formation of the rival schools of Paris and of Nancy."

ITS PHYSICAL BASIS.

"According to the Paris school, hypnotic effects are due to physical causes, principally to diseases of the nerves, while according to the teachings of the Nancy school, the phenomena are to be attributed to suggestions made by the doctor to the patient excited through the words or signs. Hence the school of La Salpêtrière teaches that hypnotic phenomena can be successfully studied only in deceased persons; the school of Nancy holds that only perfectly healthy persons are proper subjects for experiments and that suggestion is the all-potent factor in the production of such phenomena."

IS IT LAWFUL?

"We naturally ask, is it lawful to induce hypnosis? We have a horror of abdicating our self-control, and freedom of will is regarded as man's most sacred possession. It seems to us that under certain circumstances hypnosis may with due propriety be allowed. For who would claim that the use of anesthetics in case of a painful operation is unlawful? It is true that under chloroform or ether the patient is a purely passive instrument, while in hypnosis many of his faculties are strangely active. Yet (this does not make a substantial change in the

case, and hence we see no reason for reversing the decision given by all prudent men with regard to the employment of anesthetics. Consequently, while absolutely and unequivocally condemning all unnecessary practice of hypnotism, either for public amusement, private curiosity, or dangerous experiment, we do claim that in the hands of a skillful and experienced physician, and with that protection which the presence of several trustworthy witnesses insures, it may be made a source of manifold blessings to those afflicted with diseases for which no other cure has yet been found."

A DISTINGUISHED CONVERT.

A Leading Member of the California Bar Joins the Catholic Church.

We take the following from a recent issue of our esteemed and ably edited contemporary, The Tidings, of Los Angeles, Cal.:

On Monday, the Feast of the Assumption, Henry C. Dillon, ex district attorney of Los Angeles, was received into the Church by Rev. J. J. Clifford. The beautiful ceremony, which was private, took place in the Cathedral, immediately after last Mass, only a few friends of the distinguished convert, besides the witnesses, Dr. M. M. Kannon, Richard J. Dillon and P. W. Croake, being present.

After the formal profession of faith at the foot of the altar came the benedictions and exorcisms, which took place just inside the entrance to the church; this was followed by conditional baptism. On Sunday the sacrament of confirmation was administered to Judge Dillon, at Wilmington, by Right Rev. Bishop Montgomery.

Although Henry C. Dillon's father was a Catholic, the son was brought up in the Episcopal faith, of which his mother was an adherent. When a youth he was sent to Racine College (Wisconsin), then the Episcopal seminary for the northwest region. After graduating he remained for two years as tutor, in the college, his ultimate intention being to enter the Episcopal ministry. While at this institution he was thrown in contact with John B. Tabb (now Father Tabb, the noted author), at that time a preceptor like himself. The friendship thus begun has continued all these years, and it is due principally to the efforts of the convert priest-author that Mr. Dillon's conversion is now accomplished.

Having finally decided upon the law as a profession, Mr. Dillon located in Denver, where he was most successful and amassed a handsome competence. A dozen years ago he came to California, settling in Long Beach, where he bought a large ranch, which he has highly improved and on which he still resides with his family.

His investigations having led him toward the Catholic Church, some months ago he began a course of instruction, under Father Clifford, with the happy result stated.

Mr. Dillon is one of the leading lawyers in the City of the Angels, while his popularity is attested by the fact that he is now filling his third term as president of the Long Beach Board of Education. It was due principally to him that the present beautiful high school building was erected. It is the only example of the Old Mission style of architecture in the state. Mr. Dillon finds nothing in Catholic doctrine to prevent him from continuing his work in behalf of the public schools.

While Mr. H. C. Dillon was one of the leaders of the Denver bar, some thirteen years ago, a warm friendship sprang up between him and the present editor of this paper, then residing in Colorado. Although having the same name, they were not able to trace any relationship. As stated in the foregoing extract, Mr. Dillon, some twelve years ago, threw up his fine law practice in Denver and went to live in California. The editor of the New World tenders his sincere congratulations on the event recorded in the above extract, and most earnestly hopes that this valued friend may enjoy in the fullest measure that happiness which is the portion of those who elect to follow conscience, wherever it may lead and whatever may be the cost.—The New World.

A GIFTED ITALIAN PRIEST.

To the names of great Italian music composers will now be added the name of Don Lorenzo Perosi, a gifted young priest, who has not yet attained his twenty-sixth year, and mention of whom was made in The Pilot recently by our correspondent in Rome.

His latest compositions have created the most profound sensation in Italy since Mascagni aroused the enthusiasm of his music-loving countrymen in "Cavalleria Rusticana."

Don Perosi's works are numerous, but his earlier productions only served to pave the way for the tremendous success he has met with in the latest outpourings of his genius. The recent presentation in Venice of a sacred trilogy composed by him, entitled "The Passion of Christ," "The Transfiguration of Jesus Christ," and "The Resurrection of Lazarus" have proved him one of the great living masters. Each

of these oratorios comprises two parts, the words of which were written by the librettist Gaetano Luporini.

Since April last, when the "Transfiguration" was first heard in Venice, there has been an ever-increasing demand for the presentation of this and the other works of the composer, and the fame of the young priest, who is said to be as pious and modest as he is talented, has spread far and wide. Successive hearings and his creations only reveal his extraordinary musical endowments in clearer light.

Don Perosi was born at Tortona, in Piedmont, Dec. 20, 1872. His father was the organist in a village church, and was his son's first teacher. Don Perosi was appointed organist at Monte Cassino at the age of eighteen, and his musical education was continued at the Conservatory at Milan. He subsequently travelled through Germany. He was made director of the chapel at Inola 1894, but remained only a few weeks, as he was engaged as director of the Royal Chapel and as organist at San Marco, in Venice. It was during this engagement that he took up the study of theology, and he was ordained as a priest when about twenty-three years old.

Perosi has written a great many Masses, three of which are scored for orchestra, and he has also written a Requiem. A large number of motets, hymns, psalms, litanies, etc., extend the list of his compositions to a great number. He is at present engaged upon a fourth oratorio on the subject of Christ's Resurrection.—Boston Pilot.

WHY HE IS A PRIEST.

At the celebration of his diamond jubilee some time ago, Bishop Vaughan, of Plymouth, told how he came to be a priest. The story is interesting, because it tells in a few words the qualifications which a priest must have. The same qualifications belong to every profession, and the world would be a much better world if all strove honestly to attain them. Bishop Vaughan comes of an old English family which suffered much for the faith, but which remained steadfast through all the vicissitudes of fortune. He is a good representative of the Church militant, of the few and scattered true men who would not bend the knee to Baal.

"You have referred to the ordination day of my priesthood sixty years ago. Let me say how it came to pass that I entered that priesthood at all. When I was about the age of eighteen my father said to me: 'It's time for you to make up your mind as to the profession you wish to embrace.' I was then a student at St. Mary's college, Oscott. I did seriously think the matter over, and during the next vacation I opened my mind to a Catholic officer whose opinion I valued, and I told him that I wished to enter the army as my profession, and asked him to give me an insight into what an officer ought to be. He at first eyed me from head to foot and laughingly said: 'You must not stop like a man. Yes, straight not merely in body, but above all in moral conduct, honorable and straightforward in every way.'

"A second qualification is prompt obedience to all the calls of duty; a third, that you must have pluck to face at all times difficulties and dangers of every kind; and, lastly, you must show endurance and perseverance, and, so to speak, be ready to die hard." Allusion to my stooping cut me to the quick, but I resolved that, cost what it might, I would succeed, and am upright to the present day, in spite of my age. The other qualifications for a true officer I heartily approved. Some time after I accompanied my father to Italy, full still of a great change came over me, and it took this form of reflection: 'If to be a good soldier one must be upright in mind, ever obedient, plucky and persevering, why not become a soldier of Christ and be a priest? I do not lay aside so much admired, but have only to adapt them to the priestly life. I reflected deeply on this point of a change from a red to a black coat, and the more I thought over it the more I felt that I was called to the priesthood. I made a spiritual retreat, and then I received from my uncle, Cardinal Weld, the tonsure and minor orders, and in June, 1835, was ordained sub-deacon by him. This closed my secular life.'

Pope Leo on the Rumors of His Approaching Death.

The Rome correspondent of the Figaro says: "I have it from a high personage in the Vatican that the Pope, while taking a walk in the palace gardens yesterday, said to one of the nobles who accompanied him: 'Yet given me up for dead, but it appears that God has not willed it so.' Then, as if his mind had become illumined by a vision of the future, His Holiness added: 'It is true that the hour cannot be far off now. The new Pope will be able to accomplish many things, but to me, however, there rests something still to do.'"