

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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CHURCH MUSIC.

Mr. Frank Damrosch, an authority in the musical world, considers that Church music must be more than a mere appeal to the musical or artistic sense. The element of worship must predominate, and for that reason that class of music which does not bring the individual performer before the congregation, but which attracts the attention of the audience to the character of the music itself, and brings out the religious feeling of the listener, will be much more in conformity with the character of a Church service. The gentleman is, if we may judge from other remarks attributed to him, a non-Catholic. Now, if he thinks that devotion inspiring melody is the one species of music appropriate to a Protestant conventicle, what kind should we have in our own churches? Before answering the question let us remember that according to the Congregation of Rites 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.

GOLDWIN SMITH.

Our readers will remember that Goldwin Smith contributed a paper to the New York Sun on the Progress of Religious Thought. It purported to be a summing up by a liberal, and goes to show that even a liberal with his pretensions to fair play and honest criticism can be guilty of charges that are false and unworthy of a cultured professor and of statements that are not made by profound scholars. Mr. Smith displays more than usual effrontery when he says that what Henry Newman lacked was love of truth. The best answer to that accusation is the "Apologia" of the great Oratorian. We do not know if he believes it; but if he does he is one more proof that "the mind of a bigot is like the pupil of the eye: the more light you pour on it, the more it contracts." Just of what stuff his scholarship is composed may be imagined from the following paragraph which we quote from a letter to the N. Y. Sun. In answer to Mr. Smith, "Catholic Student" says, among other things:

Again, I find this very broad assertion, which seems to meet with Mr. Smith's favor: "The four Gospels and the Acts, which comprise the historic evidences, are all anonymous, all of uncertain authorship. In not one of the five cases can the evidence of the book be traced to the time of the events or a time so near the events as to preclude the growth of a highly superstitious and totally uncritical age."

This sounds big, and to the shallow minded is more convincing than if it were an infallible utterance of the greatest of Popes. But what has the great leader of the Rationalists to say on the question? Here are the conclusions arrived at by Dr. Harnack, whose authority has more weight than ten times that of the greatest of Popes. I quote verbally from the Dublin Review for January, 1899:

"The table represents Harnack's views, and I record the items without comment."

"A. D. 70-75. St. Matthew's Gospel (was written). This means our Greek Canonical First Gospel."

"A. D. 65-70. St. Mark's Gospel. Harnack rejects the theory that our Second Gospel is a redaction of a more primitive document."

"A. D. 78-93. St. Luke's Gospel and the Acts of the Apostles."

"A. D. 80-110. Gospel and the three Epistles of St. John."

The reader may now draw his own conclusions.

GAMBLING.

Lesser New York has been shocked by the discovery that gambling prevails in what are styled the upper classes. But what about divorce and the childless homes? That was discovered years ago and without any perceptible shock to the fashionables. But to return to the gambling. It appears that the individuals who owe their social pre-eminence to a lucky hit in the market indulge in a game called "bridge," with a limit unapproachable by even a moderately filled pocket book. Is this an evidence of heredity or merely another way of doing away with the time that remains after society's mandates have been duly obeyed. Some of our ministerial friends have taken the affair to heart, and are fustigating it in heartsome fashion. But we venture to say that their warnings will be fruitless.

We can all agree as to the evil

effects of gambling, but its cure is not denunciation, which is oftentimes based on a false assumption, but a return to sound principles. If men will persist in endeavoring to get rich quickly through policy rooms, etc., and if in the event of success are chronicled as wondrous financiers, to be respected and imitated, they are not likely to balk at a little game of bridge, with the prospect of winning a few thousands. Those who are not qualified financially for high society have their own short cuts to wealth.

We have simply lost the idea of right living. Our ideals are of the base and earthly kind. Money is the one thing to work for. The sole question is not what we are but what we have. Hard cash is our God. All else is sentiment, and unprofitable. We preach it, instill a love for it into our children, and convince them that money means an honored place among their fellows—everything in fact save poverty. Hence we have a band of restless spirits, seeking to woo fortune by cards and by doubtful investments: who play the races and take tickets in lotteries, living the while in a state of unhealthy excitement and suspense, to the detriment of their ordinary business; and to the blighting of their better nature. The best way to combat it is to remove temptation from the young and to convince them that the acquisition of gold is not the sole end of human existence. Even then they will have a hard struggle, but they may remember.

CATHOLIC SOCIETIES.

In answer to a correspondent we beg to reiterate our statement that we are opposed to any increase in the number of existing Catholic organizations. In fact we have too many already. Just why some Catholics hunger after new features in this matter of societies may perchance be attributed to the variability of the human mind or to other motives that are not altogether blameless. Certain it is that a multiplicity of societies tends to dissipate our energies, to set lines of division and to debar us from the attainment of that unity of which we hear so much and see so little.

We have no words of condemnation for those who, for reasons known to themselves, desire the formation of something new, but we should advise them that their zeal could be better given to organization already in being. We have temperance societies seeking, Veronica-like, to remove defilement from the mystical body of Christ; benevolent aggregations, and to spare the fact that some organizations are apparently lacking in vitality is no proof that our creative powers need be called into requisition; but rather that the members have lost sight of their ideals or have been talked into inertia by the perennial orator. What such a society wants is new blood, elimination of the "hicker" and "ranter," strict fidelity to the articles of their constitution, and a common sense way of doing business.

We have noticed—and we write from personal experience—that through the untrammelled conduct of a few individuals who have the faculty, peculiar to shallow minds, of glib utterance that is wearisome and time consuming, and through the ambition of others who aim at self aggrandizement, and incidentally, head cliques and factions, that societies erstwhile flourishing have every appearance of senility and have become the gathering ground for the males who don't know enough to know that they don't know. True, there is no break in their lines, but we can see that the bonds of unity are not likely to withstand any tension. The only remedy is a return to their principles—to the conviction that their efficiency depends upon those who understand that a Catholic society should not only be a factor in our material and intellectual development, but should also be one of the forces that makes for God's glory and the upbuilding of the Church of Christ. When the members of societies believe that they are on a crusade against the powers of evil, and that each one must contribute his quota towards making his own particular organization an instrument for the salvation of souls, we shall not be troubled by the restless souls who clamor for the new and the novel.

"SCIENTIFIC ADVANCEMENT."

Nearly all of the "Professors" who were wont to lecture on scientific bogies for a consideration have apparently given up the business. Perhaps they have extracted sufficient coin from the good and gullible people who give heed to the wandering fakirs, or perhaps they are elaborating a new scheme—two-thirds imagination and the remainder a job lot of scientific tags.

Sometimes the phrenologist was a power in the land. He felt your bumps or rather inspected the twenty-six divisions of the skull as mapped out by the late Dr. Gall, and laid down for all time your chances of becoming an auctioneer or a Prime Minister. It was an event in a lifetime to hear him—the big words and the eloquent arguments, and to watch the rapt countenances of his admiring auditors. It was so simple and withal so convincing. But, alas! scientists have dug a grave for phrenology, and we and the others who paid a fraction of a dollar for the privilege of listening to the "Prof." scarcely give it the tribute of remembrance. We must, however, have some kind of a toy, and have consequently of late turned our fancies to hypnotism. Without dwelling on its history from Mesmer to our time, we may say that it is considered as a reality by distinguished medical men of the present day. But though they look upon it as a fact, and are far from understanding its usefulness in the treatment of certain ailments, they are unanimous in saying that all hypnotic experiments should be entrusted to the care of skilled and conscientious medical practitioners. In some countries—Russia, for example—its practice is restricted to the physician. Here, unfortunately, we have no law of that kind, and have, as a result, the non-professional meandering about the country giving seances, whereas able-bodied citizens are hypnotized into making fools of themselves for the delectation of the multitude. This phase of it cannot surely be viewed with equanimity by even the most enthusiastic votary of science. To give up for a time our dignity—to forfeit our privilege of will and intellect, and merely for the amusement of spectators—is, to our mind, a crime of which no enlightened individual should be guilty. And yet the comment of our brethren on the press on the hypnotic performance is fearsome reading. They generally speak of them with admiration, a contribution by the way to "scientific advancement," and use up their picturesque superlatives in laudation of the "Prof." If they were to give a little time to the perusal of the opinions of those who have investigated the subject, they would be less reckless in statement, and would, doubtless, come to regard public exhibitions of the practice of hypnotism as a serious menace to the well-being of the community. An effectual way of dealing with the wandering "Prof." would be to bar him off by law from hypnotic pursuits.

And while we are on this subject we must say that, with all due regard for our progress, we are not so sure as to the beneficial influences of the hypnotic literature that is scattered throughout the land. We have offers from institutes to teach us the science for \$5.00, and we have no doubt but that some take advantage of it. We do not know what important results can be gained thereby, but we feel sure that in the hands of the inexperienced who have not the most elementary knowledge of therapeutics the practice of hypnotism is productive of harm, and tends to give them a craving for sensational experiments and perhaps for things abhorred by the Lord.

CHRISTIAN BROTHERS' WORK.

The Paris Exhibition has awarded numerous medals and diplomas to the Brothers of the Christian Schools for their services to education. This would seem to indicate that though the Premier be bewitched by the Socialists, there are Frenchmen who still believe that instruction accompanied by religion and morality is best for the individual and the safest for society.

Time breathes his mists on the vast ocean of ages, and rolls along the surface, the dark, impenetrable fog of forgetfulness.—P. J. O. Chaveau.

FATHER SUTTON AT STEELTON.

Incidents of the Pastoralist's Mission to Non-Catholics.

Steelton, Pa., May 8.—During the week commencing Monday, April 29, the good people of Steelton were treated to a non-Catholic mission at St. James' Church by Father Sutton, of the Pastoralist Order. The mission was advertised in the newspapers and by circulars which reached our separated brethren through all sources. The circulars were usually handed back by absent-minded Catholics, and it is even reported that one lady made it a point to borrow from her non-Catholic acquaintances in order that she might have a chance to return these same borrowed articles neatly wrapped in a circular with the large lettering descriptive of the mission given a prominent place. This may be exaggeration, but who knows? On Monday night Father Sutton spoke to quite a large audience on "The Business of Life," which is not the accumulating and hoarding of the perishable things of this earth, but the winning for ourselves, by our good deeds, a place in Paradise. The people came out of the church a shade or two more serious than they entered. As the attendance each succeeding night proved, there is an advertising medium which, locally, is better than newspapers and circulars, and that is a certain little bird which takes on itself human voice and form and makes itself heard from house to house. This bird must have worked diligently during the week, for night after night the attendance exceeded that of the preceding one. In shops and mills the mission was the topic of conversation; at street corners, among idle and diligent, it was the talk of the hour.

The colored population took a deep and earnest interest in the work. Every night there was a good showing of them, and every night their number increased. Evidently the bird reached these in its journeying.

As is usual, every evening many questions were answered. These came in all shapes and forms, in all degrees of intelligence and in all shades of bigotry and narrow mindedness. In Steelton, as elsewhere, the patriotism of Catholics was doubted. These doubts raised Father Sutton's anger, and he gave a scathing rejoinder to these anxious non-Catholic patriots, showing that in obeying the teaching of the Catholic Church they were true citizens; showing that every page in history proves it, that a true and accurate account of almost every battle won or lost proves it. One question asked:

"Is the Catholic Church the friend of free government, or in other words, can a Roman Catholic be a good American citizen? Does not a Roman Catholic pay allegiance to a foreign potentate?"

Father Sutton explained that there are two kinds of power, spiritual and temporal. The Pope's power is purely spiritual, pertaining solely to things of the next life. The power of the government, however, pertains to the things of this life; hence the spiritual power of the Pope and the temporal power of the government cannot conflict, and while both teach the good of their respective offices, one may be true to both without being disloyal to either.

The following question touched another strong point in the Catholic faith:

"If two Protestants are divorced by the courts, and re marry different partners, and then wish to join the Catholic Church, would the Church receive them as members?"

The answer was a decided "No." If the first marriage was valid, the parties are living in adultery. An object bright questioner asked why the priest allows the people to worship him. The speaker said he never knew the people to worship a priest; they love and reverence him, but never worship him.

Rather a cruel question was, "Does a colored person go to heaven? I think not." Father Sutton said they certainly stood the same chance as a white person. The good God will not call them to account for something they cannot avoid. Even man, who is often the most unjust of earthly things, would not do so, and God is infinitely more and more just than the beings He created, or heaven would be empty. God sees deeper than the color of the skin; He sees the color of the soul, and so He judges.

St. James' expressed himself as being very much pleased with the mission. Several non Catholic ladies and gentlemen have expressed themselves as believing the truth of the Catholic Church, and with God's help we trust they will seek admittance into the true fold.

Some of the Catholic gentlemen endeavored to prevail upon Father Sutton to remain a few days longer, but he told them he needed some rest, having been working for four weeks without a day intervening, and that he was worn out with the protracted strain upon nerves and brain. He is to open a mission for non-Catholics at Mount Carmel on May 12 and on May 20 he will be in Philadelphia at St. Francis' church.—Catholic Standard and Times.

CARDINAL NEWMAN AND TRUTH.

Nearly forty years ago, in 1864 an English Protestant clergyman, Rev. Charles Kingsley, writing in a London magazine, said that "truth for its own sake had never been a virtue with the Roman clergy," and that "Father Newman informs us that it need not and on the whole ought not to be."

Those words were the occasion of a memorable correspondence or controversy in which Mr. Kingsley, needless to say, came off "second best," being unable to supply, in answer to the demands of the illustrious Dr. Newman, the shadow of ground or justification for his reckless and calumnious statements, which also led to the writing and publication of one of the greatest of the great convert's literary works, the famous Apologia Pro Vita Sua. That any man having read this celebrated book should entertain the Kingsley idea is amazing. Perhaps Mr. Goldwin Smith has never read it, and perhaps this is why he repeated the Kingsley calumny in a recent article in the New York Sun, in which he said that "what he (Newman) lacked was love of truth."

Yes, of course, it can hardly be seriously believed that Mr. Smith has not read the Apologia, and that when he penned the words quoted he had lost all memory of the famous passages in which Dr. Newman vindicated St. Alphonsus Liguori who had been also specially assailed by Kingsley for "lack of love of truth." Liguori, as Dr. Newman explained, lays down that in certain special cases, "if there is a just cause," what is known as English Protestantism goes far, far, far in the same direction as (Dr. Newman) also pointed out as follows: "Great English authors, Jeremy Taylor, Milton, Paley, Johnson, men of very distinct schools of thought, distinctly say that under certain special circumstances it is allowable to tell a lie. Taylor says: 'To tell a lie for charity, to save a man's life, the life of a friend, of a husband, of a prince, of a useful person, hath not only been done at all times, but commended by great and wise and good men. Who would not save his father's life at the charge of a harmless lie from persecutors or tyrants?' Again, Milton says: 'What man in his senses would deny that there are those whom we have the best grounds for considering that we ought to deceive—as boys, madmen, the sick, the intoxicated, enemies, men in error, thieves?' Paley says: 'There are falsehoods which are not lies, that is, which are not criminal.' Johnson: 'The general rule is that truth should never be violated; there must, however, be some exception. If, for instance, a murderer should ask you which way a man is gone, you may say, 'Now, I have set down the distinct statements of Taylor, Paley and Johnson. Would any one give over so little weight to these statements in forming a real estimate of the veracity of the writers if they were now alive? Were a man who is so fierce with Alfonso to meet Paley or Johnson tomorrow in society, would he look upon him as a liar, a knave, as dishonest and untrustworthy? I am sure he would not. Why, then, does he not deal out the same measures to Catholic priests? If a copy of Savarin, which speaks of equivocation as being in a just cause allowable, be found in a student's room at Oscott, not Savarin himself, but the unhappy student, who has his possession, is judged for life unworthy of credit. Are all Protestant text books at university immaculate? Is it necessary to take for gospel every word of Aristotle's Ethics or every assertion of Hey or Burnett on the Articles? Are text books the ultimate authority, or are they manuals in the hands of a lecturer, and the ground-work of his remarks?"

Here were some tough points for Mr. Kingsley, but long before the great Oratorian had come so far, his calculator had thrown up the sponge utterly vanquished and discredited. There were some further points, however, and one of them was made as follows in relation to the personal character of St. Liguori:

"And, in fact, it is notorious from St. Alfonso's life that he who has the reputation of being so lax a moralist had one of the most scrupulous and anxious of consciences himself. Nay, further than this, he was originally in the law, and on one occasion he was

betrayed into the commission of what seemed like deceit, though it was an accident; and that was the very occasion of his leaving the profession and embracing the religious life. The account of this remarkable occurrence is told us in his life: 'Notwithstanding he had carefully examined over and over the details of the process, he was completely mistaken regarding the sense of one document, which constituted the right of the adverse party. The advocate of the Grand Duke perceived the mistake, but allowed Alfonso to continue his eloquent address to the end without interruption; as soon, however, as he had finished, he rose and said, with cutting coolness: 'Sir, the case is not exactly what you suppose it to be. If you will review the process and examine this paper attentively, you will find there precisely the contrary of all you have advanced.' 'Willingly,' said Alfonso, without hesitation. 'The decision depends on this question, whether the gift were granted under the law of Lombardy or under the French law.' The paper being examined, it was found that the Grand Duke's advocate was in the right. 'Yes,' said Alfonso, holding the paper in his hand, 'I am wrong. I have been mistaken.' A discovery so unexpected, and the fear of being accused of unfair dealing, filled him with consternation and covered him with confusion, so much so that every one saw his emotion. It was in vain that the President Caravita, who loved him and knew his integrity, tried to console him by telling him that such mistakes were not uncommon, even among the first men at the bar. Alfonso would listen to nothing, but, overwhelmed with confusion, his head sunk on his breast. He said to himself: 'World, I know you now; courts of law, never shall you see me again.' And, turning his back on the assembly, he withdrew to his own house incessantly repeating to himself: 'World, I know you now.' And this is the man who is so flippantly pronounced to be a patron of lying."

Having thus presented the "patron of lying," Dr. Newman told of the Catechism of the Council of Trent, prepared specially for the use of Catholic preachers—how strictly it enjoins upon the clergy the duty of warning their people against lying, great or small, or for any cause whatever, and then he cited as follows, the example and teaching of the founder of the Order in which he lived:

"To one other authority I appeal on this subject, which commands from me attention of a special kind, for they are the words of a father. 'St. Philip, says the Roman Oratorian, who wrote his life, had a particular dislike of affectation both in himself and others, in speaking, in dressing, or in anything else. 'He avoided all ceremony which savored of worldly compliment, and always showed himself a great stickler for Christian simplicity in everything; so that when he had to deal with men of worldly prudence, he did not readily accommodate himself to them. 'And he avoided as much as possible having anything to do with two-faced persons, who did not go simply and straightforwardly to work in their transactions. 'As for liars, he could not endure them, and he continually reminded his spiritual children to avoid them as they would a pestilence. 'These are the principles on which I have acted before I was a Catholic; these are the principles which, I trust, will be my stay and guidance to the end.'"

Here are interesting passages from the great Apologia. We hardly think that Mr. Goldwin Smith, clever though he be, would find it easy to reconcile them with his theory that the author was a person lacking in love of truth.

CONVERT ORDAINED PRIEST.

Baltimore, May 1.—Rev. Edward Buckley, son of the late Justice M. V. Buckley, of Washington, D. C., was ordained this morning at the Cathedral by Cardinal Gibbons. Father Buckley was formerly rector of the Protestant Episcopal Church of St. John, at Newport, R. I. Among the members of the congregation are the Vanderbilts. While at Newport Father Buckley began to entertain doubts as to the Episcopal faith, and resigned his charge. He went to Rome, where he investigated the tenets of the Catholic Church, and finally became converted. He then returned to this country and entered St. Mary's Seminary, this city, to study for the priesthood. He will celebrate his first Mass in Washington at Holy Trinity Church next Sunday.

Several of Father Buckley's relatives including his mother, were at the Ordination Mass and congratulated him afterwards. Among the presents received were a new set of vestments of white silk from Mr. Stuart Coates, head of the cotton manufacturing firm and a warm friend of Father Buckley. It is said that Father Buckley will be assigned by Cardinal Gibbons to St. Matthew's Church, Washington.

Crosses are only good in proportion as we give ourselves up to them, and forget ourselves while we are bearing them.—Fenelon.