

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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The Catholic Record.

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PALERMO'S REPRESENTATIVE.

Palermo has just sent Crispi to Parliament as its representative. The people in that part of the world believe in the fitness of things. An ordinary individual would be out of place in the Italian Parliament, but Crispi, a convicted swindler, will harmonize with his surroundings.

THE POPE AS MEDIATOR.

Our separated brethren wax very wrathful over the report that Leo XIII. has accepted the role of mediator between Spain and the United States. Any means calculated to stop the shedding of blood and the horrors incidental to war should be welcomed gladly by any reasonable individual, but our friends detect in the movement the encroaching power of Rome, and are consequently clamorous in their denunciations. But it is no new thing. The Popes have before this stepped in between contending nations. Early history can furnish many instances of their intervention, and no student of history will deny that it was ever wise and salutary. It was a Pope who forced Philip of France to respect the laws of marriage: it was a Pope who humbled the pride of the tyrannous Henry IV. of Germany, and, without mentioning any more cases, let us not forget that the mediatorship of the Roman Pontiff was accepted in the dispute between Germany and Spain.

It seems to us that that court, beyond all suspicion of partiality, should be a most effective means of quelling all contentions between rival nations. This we know has been the dream of jurists, and we can but hope that it may become a reality.

SOCIETIES FOR OUR BOYS.

In a previous issue we pointed out one of the ways in which Catholic laymen might promote the extension of God's kingdom on earth. That was the establishment of boys' societies—the grouping together of our poor children and subjecting them to good influences. Here, indeed, is an ample field for all our energy. It is a work that stands for more than we may dream of. It means the salvation of souls, and to an aim so noble we may well give time and toil, no matter what sacrifices they may entail. There is another way—efficacious and very easy. What good could be done if our men should resolve to go to Holy Communion every month? It is incomprehensible to us that, wagging the fiercest war against the fiercest enemies, they neglect the arms that alone can win the victory. Hundreds of young men are to-day steeped in worldliness, if nothing worse, through this fatal indifference; and hundreds, again, are, through the same cause, but half-hearted workers in the vineyard of the Lord. Most of them are many and upright young fellows. But they are careless—so careless in fact that, watching their irreverent demeanor in church, we often think how merciful and patient is the good God. They seem to have no conception of the grandeur of their faith, and of their responsibility as its guardians. There are exceptions, but they are like oases in a desert.

What good could be done if a few earnest laymen at home with love for God's glory should organize a society, having for sole aim the reception of Holy Communion every month? We should like to hear from some of our readers.

THE LORD'S DAY.

Every now and then sundry good people become much exercised over the proper observance of the Sunday. They would prohibit all violent movements of man and beast. Little shops must be closed because they are a source of evil. Street cars must be stopped because the pure air and sunlight and green fields have a very bad effect on the morals of the working classes. One must be prim and precise and idiotic on the day which the Lord has made. Ruskin has a few words which are worth quoting:

"What a trouble there is just now in people's minds about Sunday-keeping. Just because these Evangelical people will swallow their bits of texts

in an entirely indigestible manner without chewing them. Read your Bibles honestly and utterly, my scrupulous friends, and stand by the consequences—if you have what true men call faith. In the first determine clearly, if there is a clear place in your brains to do it, whether you mean to observe the Sabbath as a Jew, or the day of the Resurrection as a Christian. Do either thoroughly: you can't do both. If you choose to keep the Sabbath in defiance of your great prophet St. Paul, keep the new moons, too, etc."

These good people are very fond of rushing to the Legislature with hints for Sunday laws. The State has a right to guard the Sunday from desecration, because it has the duty to promote the welfare of the citizen. But how the welfare of the community may be benefited by the enactment of petty laws against candy shops, etc., passes our comprehension. The surest way to kill a good cause is to make it ridiculous.

HYPNOTISM AND THE BORDERLAND OF SCIENCE.

Some time ago Father Coppens, S. J., published a work entitled "Moral Principles and Medical Practice." The book contains much information that has hitherto been hidden away in old text books, and we are glad to note that it has attained a wide circulation. One chapter strikes us as very interesting, namely, that on Hypnotism, and we purpose giving the salient points to our readers.

As its first origin is connected with the history of Mesmerism, and the latter, though a phantom, has been used as the chief patron of all other phantoms, he premises a few words about Mesmerism itself. Mesmer gave out in 1778 that he had discovered a magnetic fluid or force capable of producing marvellous effects. He gave exhibitions of Mesmerisms, and forthwith the world began to talk of Mesmer and his discovery. A commission was appointed to examine into the matter. The report was unfavorable. They declared Mesmer's alleged discovery to have no foundation in fact, and proclaimed it the product of an over-heated imagination. The report was accepted gladly by the scientific world, but the sentimentalists, and others with a love for soothsaying, clung still to Mesmer, with the hope that his theory alone could alone give a clue to the cause of phenomena which could not, as they deemed, be otherwise explained. In 1842 Dr. Braid conjectured that the actions of the mesmeric subject could be explained without a fluid by the suggestion of phantasms to him on the part of the mesmerizer, and the mesmeric trance was only a state of somnambulism artificially brought about, and he coined the word hypnotism to indicate the artificial sleep.

Without going into the discussion brought about by this theory it may be stated that hypnotism is considered a reality by distinguished medical men of the present day. But though they look upon it as a fact, and are far from underrating 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.

This advice is little heeded by the charlatans who travel the country and invariably get large audiences at what they term their seances. We have no quarrel with the public on the ground of its gullibility, but we do censure them for countenancing such exhibitions. Many and wondrous things are done, and all by hypnotism. So say the quack, and sensible people believe this humbug, and quiet conscience with the thought that it is nothing but hypnotism. When a table turns and has life and intelligence at the bidding of some individual, and you are asked to ascribe it to the mysterious agency of hypnotism, you are simply requested to surrender your rights to common-sense. There must be a proportion between cause and effect. An intelligent effect demands an intelligent cause, and we have no hesitation in saying that many of the feats of these seances are of diabolical origin. It is a revival of the witchcraft and consulting of soothsayers and observance of dreams and omens condemned by the Creator.

Now what should be our attitude

with regard to all this? It should be one of hostility and opposition. No respectable Catholic should allow in his home these innocent-looking tables, that minister to the curiosity of his children. There is nothing trivial in it, for "the Lord abhorreth all these things and for these abominations He will destroy them at thy coming."

"CHRISTIAN MARRIAGE"

Continuation of Father Campbell's Address Before Colgate's Baptist Divinity School. Philadelphia Catholic Standard and Times, June 4.

We give this week the beautiful and thrilling closing passages of the address on "Christian Marriage," delivered by Very Rev. Thomas J. Campbell, S. J., before the Baptist Divinity School of Colgate University. The portions of the address quoted in the Catholic Standard and Times of last week closed at the semi climax where Father Campbell, after having successfully indicted divorce and similar sacrilegious disruptions of the marriage relation as the great destroyers of nations, pointed to the Church of Christ as the one safeguard, the one defense. Continuing, Father Campbell said:

"It is the corruption of life which strikes at a nation's heart, and that can be averted by Christianity alone. If she purifies, she saves; and such has been her aim and such has been her glorious achievement.

"It is Christianity alone which has lifted woman from degradation and slavery and given her the honor which she enjoys to-day. For looking back over the past, what women appear on the surface of pagan history? Those who were impure, and they were harbingers of national ruin. Among the Jews, how few even conspicuous at all and they were so for actions to explain according to our code of morals. But Christianity started with the ideal woman and has clung to her with intense and ever-growing affection ever since. The woman before whom an angel knelt to announce the incarnation of the Son of God, the woman holding in her lap the new-born Christ in the poverty and want of Bethlehem, and then standing while the world was darkened and rocked beneath her feet during the horrible agonies of the crucifixion, the maiden mother in the absolute whiteness of her purity, the crowned Queen whom the Apostle saw in the glory of the skies clothed with light as with a vesture, while the stars came with their radiance to crown her, strong in the cause of God as an army set in battle array, yet fair as Jerusalem and encircled with roses like the days of the spring, the one who has been on earth the dream of the painter and the glorious inspiration of the poets, so elevated in Heaven, yet a child of earth, a woman with feelings and hopes and joys like other women, and nevertheless honored with the incomprehensible dignity of the Mother of the Redeemer—such is the ideal of the Christian woman actually realized—living in the Mother of Christ, whose maternity was so wonderful that her virginity was not taken from her.

"No wonder it lifted all women up in dignity and honor and filled them with exaltation and delight. With the unerring instinct which recognized that the source of Mary's holiness was her association with Christ, they, too, reached out to the Christ as soon as He appeared. Instantly, from humble Galilee as well as from the court of Herod and the Praetorium of Pilate, mothers, wives and maidens, the pure as well as the castaway, all recognized that the dark night that had intervened since the curse was ended, and from the very beginning they were found always the most faithful and devoted of His followers, lingering near Him in all His sorrows, and when men had left Him, weeping at the foot of the cross.

EMANCIPATED BY CHRIST.

"So, too, in all the Church's history women of every age and condition have been honored by Christ's representatives, and they have recognized and responded to the revolution which Christ has effected for them. They have reigned as glorious queens like Pulcheria, who dared to reply to the savage invader, 'We have gold for our friends, but steel for our enemies; they have led armies to victory, like Joan of Arc; have swayed the destinies of Christendom, like Catharine of Sienna; have disputed with philosophers, like her of Alexandria; have sat in the chairs even of Papal universities long before this silly clamor for their emancipation was heard of. For we should not forget that there are long lists of women in the Papal University of Bologna, to take that one for example, who received their degrees of canon law, medicine, art and literature, centuries ago; that there was an Anna Mazzolina, professor of mathematics, a Novella d'Andrea, who taught canon law for ten years, and that a woman succeeded Cardinal Mezzofanti as professor of Greek. There were painters and poets and even architects among them, and where they have not been in the professions they have nourished the generations of men as saintly mothers or heroic religious; they have inspired every sentiment of manly honor in the world, and they can go to-day in the garb of the daughters of Christ, un-

harmd among the most degraded savages or in the haunts of crime and vice, and be welcomed like angels in the relief of every human misery and sin.

"They have learned from Christianity that woman is not man's slave, but his equal, and that her marriage is not the degrading and bondage binding fetters upon her body and soul, but a union that puts a new diadem upon her brow and fits her for her great work in the redemption, elevation and sanctification of the world.

THE FIRST MARRIAGE.

"The Redeemer of mankind, looking at marriage as the world had dishonored and desecrated it, exclaimed, and there was grief in the short word, 'It was not thus in the beginning.' What was it in the beginning? Behold it as it was celebrated in the garden of Paradise, the sanctuary of the newly-created world, the most sacred spot in the vast temple of the universe. There in the morning of creation stood two of the fairest of God's creatures, the King and Queen of the visible world, to be joined together in marriage by God Himself. Around them shined the glory of their holiness and their earthly forms are radiant with the light of their immortality. Well may we think without exuberance of fancy that on that first nuptial morn all nature was singing its hymns of joy, that each blade and bush was vocal with minstrelsy, that the forests upon the mountain side swayed to the breeze that came singing the song, and the waves upon the sea danced brighter in the sunlight, while from the snow-capped peaks the hymn arose and star repeated it to star till it reached the angelic choirs, whose harps and voices filled the skies with sweetest music, because of the event that was to be. Behold them surrounded by the angelic host descending from their thrones to be present at these earthly nuptials, and lifting high their canticles of joy above the twain whom God so wonderfully loved. They were in the presence of God. The first mortal hands are joined, the first bridal troth is interchanged and the voice of God has pronounced them one. Their wedded love has come to them from God, and will be to them a path of light and joy to lead them up to Him from whom all holy love descends. They are two in one flesh.

THE CATHOLIC MARRIAGE.

"To the sacredness with which God has invested it in Paradise He adds a glory in the New Covenant with men. You will permit me, I trust, to note that in the Church to which I belong the marriage contract when properly performed is encompassed with all the glory that the most solemn liturgy can bestow upon it. In the midst of the sanctuary, in what we regard as the holy of holies of the New Law, it makes part with the solemn rites which we believe in the sacrifice where the lamb is mystically slain. It is at the altar where ministering angels bow down in adoration and sing their glad hosannas to the Lord God of Sabaoth that the two spouses are brought to pledge their marriage faith. They have purified their souls in the laver of penance and have sanctified themselves still more by another divine sacrament, and kneeling at the feet of the vested priest, in a place where at that time not even a consecrated nun dare enter, they seal their marriage contract in the blood of Christ, for they and not the priest are the ministers of that sacrament. 'I give and I take' are spoken, and there comes through the channel of those words a greater power than all the treasures of earth can give, a communication of divine help, which, while elevating them in the sphere of holiness, enables them perfectly to fulfill the grave and sacred obligations of their state of life. They rise up one flesh, never to be separated, and are holy in the sight of the angels and of God.

ROME'S ORDEAL.

"No wonder that the Church regards as most sacred this compact between man and woman. No wonder that it proclaims, as it always must do, that that contract can never be dissolved, though the world seems to fall in ruins around.

"In this connection will you pardon me if I produce as an illustration that historic event which first brought religious difference among us who speak the English tongue? I hope I can presume the more easily, as it is not a matter of doctrine, but of history, and in no way touches the religious views of this great university. Do you recall that momentous period which perhaps has changed the course of events of all modern times, when an English King, one in whose veins Catholic blood coursed down from a long line of Catholic ancestors, a king who was honored by the Pope with the title of the Defender of the Faith, a title to which all his successors have clung tenaciously, the king whom England numbers as its Eighth Henry, approached the sanctuary in the fury of an illicit passion and demanded the annulment of his marriage with his rightful Queen and wife?

"It was an awful crisis for the See of Rome. All Germany had broken away from it. France and Switzerland were already half gone. The Northern nations had already deserted or were swept away, the whole East

was long under the dominion of the enemies of Christianity, when into the gloom of the general disaster enters one of the mightiest monarchs of Europe, one who but a moment before had been the Church's champion, and makes a demand which, if not granted, will add England to the universal rebellion. England, for centuries the home of multitudes of glorious saints; England, crowned with the most magnificent of earthly temples where Catholic worship had been offered for ages; England, whence Catholicity out of its numberless sanctuaries had poured out Christianity as a river upon the continent of Europe; England, unless the demand of its ruler is granted, is to be lost to Rome forever.

THE ISSUE TAKEN.

"From the standpoint of Rome what an awful alternative that was. It needed not the eye of a prophet to forecast the future. Apart from the new power added to the general revolt, apart from the misconception and aversion which would possess the English mind for centuries wherever the English tongue would be spoken, or English power extend its influence, wars, stripes and persecutions would add their sanguinary horrors to the havoc already made as the nation went further and further in its rebellion against the Mother Church.

"To avert all that by simply annulling the marriage, or to come boldly forward as the defender of a helpless woman whom all the world had deserted? Which? Let us see. 'Stand forth, Katharine of Aragon,' said the noble synod in her husband's court that was met to declare her no longer a wife. 'Behold the wisdom of all the world is against you, and all the learning of the greatest universities declare your marriage null.' 'I appeal to Rome,' she answered. 'But all the power of your royal consort is pledged to efface it; your imperial kinsman, who might prevent it, is silent.' 'I appeal to Rome.' 'Nay, even the sanctity of the body empowered by Rome lends its authority against you. What say you?' 'I reject you all, unworthy judges, and over your heads appeal to the Bishop of Rome himself, in whom alone of all the world I place my trust.' 'What! think you he will for you forget all the past of England. Will he for you face all the terrors of the future where the interests of the Church are in such awful jeopardy?' 'I place my cause in his hands,' the despairing woman still repeated, and, listening to her appeal, the Pontiff arose her champion, and though all the casuistry of prelates, of universities and of learned men were striving to throw a doubt upon her marriage, though all the skill of diplomacy was used to mislead and all the power of gold to bribe, though all the terrors of the future were known and dreaded, there came the same answer that has come at all times, the only answer that could come, an answer that will reverberate throughout all time and thrill every heart that can recognize what is noble and sublime: 'Non possumus.' 'We cannot do it. King Henry, she is your lawful wife and must not be thrust aside. Whom God has joined together, let no man dare to put asunder.'

"Over the trembling form of the defenseless and deserted woman he extended the shield of the Church of Christ, and, defying every foe and fearless of every disaster, kept upon her brow the coronet of widowhood, more precious by far than the fairest diadem that ever glittered upon the head of any earthly queen.

"The issue was taken, and the English-speaking world is Protestant to-day, you will permit me to say, not because there was then any divergence of doctrine, but because of that fight for the inviolability of the marriage vow and the rights of womankind. It was war to prevent her from sinking again into degrading slavery. Better it was deemed, and rightly so, that an entire and noble race should be lost to the Mother Church than that the principle upon which the salvation of all nations depends should for a moment be abandoned or obscured.

THE CHURCH'S FIGHT.

"Such has been the Church's fight from the beginning, for England's tragedy is one of the many, though none was fraught with such subsequent disaster to the Church and to the world. And such it must be till the end. In this as in all other matters of truth and morality the Church speaks the will of God. It is God's voice to man, and it must ever proclaim: 'Marriage must be as it was in the beginning. On that hangs the fate of nations.'

"On the fortress-like portal of one of our great armories is the inscription in stone (as it ought to be): 'Pro avis et foveis.' 'For our altars and our fires.' In that is the comprehensive summing-up of all that we have been saying. In the union of the altar and the hearthstone is to be found the only basis of a genuine and lasting civilization. For it is by the power of the altar alone that individual man can be purified and made fit to live at the hearthstone. It is by that power alone he can get the strength to keep in check the degrading animal passions, whose undue and improper satisfaction is the cause of most of the violations of the moral law. It

is by the altar that the woman puts on her glory and her beauty as a stainless virgin and a chaste wife. It is by the altar that as a mother she becomes the priestess in the sanctuary of her home, and makes it a temple where no unclean thing may enter. It is by the altar that she imparts to her sons and daughters the purity that, shining resplendent in herself, insures the affectionate and admiring fidelity of her husband, and makes her his loving and devoted guide in prosperity and adversity, rendering him happy in the touch of her soft, but persuasive influence, as, hand in hand, they journey from earth to heaven, the home of the Father of us all. It is by the altar alone that home is made a holy place like the one where they stood on their wedding day, when the contract which their hearts and lips had made was sanctified by the blood of Jesus Christ, and like that other sacred spot where the first married lovers stood and found their first home an earthly paradise, when God and not man pronounced them one.

"To keep such homes as God made them, will men in times of peace frame wise and holy laws, and if for them they must engage in the carnage of war, will they eagerly and gladly die. 'Pro avis et foveis' means something for those who are bred in Christian homes; for those who are not the motto is an empty mockery of meaningless words.

"That fire which burns upon the altar communicates itself to the souls of those who dwell in the household, makes the home itself shine with the glory of the sanctuary, and from the united virtues which are illumined in those centres of holiness, diffuses throughout the land wherever such homes are found a mid-day splendor of truth, fidelity, self-restraint and purity which is the only light in which a nation can acquire and preserve a real civilization. 'In its night nations shall walk and kings in the brightness of its rising.'

"Not the possession of wealth—not the power of armies, not mere intellectual culture, but the personal purity of men and women, the sanctity and inviolability of the marriage tie and the altar-like holiness of the hearthstone, are the guarantees of the peace, the prosperity and progress of the world."

A WORLD-WIDE DEVOTION.

Although the devotion which Catholics lovingly render this month to the Sacred Heart of the Redeemer is, as at present is practiced, of comparatively recent establishment in the Church—though at all times since the foundation of Christianity that devotion has existed among the faithful in one form or another—it is world-wide in its extent and embraces all parts of Christendom.

A striking illustration of that fact may be seen in the number of magazines that are published for the edification of the votaries of the Sacred Heart and the propagation of the devotion thereto. No less than twenty-eight such publications—speaking only of the monthly ones—are now issued, the largest individual class being those printed in Spanish—nine in number. The English magazines of the Sacred Heart are seven; the French four and there are two printed in the German, Italian, Portuguese and Hungarian tongues. Other periodicals of the same general character are published in Bohemian, Polish, Breton, Chinese, Croatian, Dutch, Flemish and Tamil; and many of these monthlies enjoy a wide circulation, the palm in this line being said to belong to the Irish magazine, published at Dublin by the Jesuit Fathers of that city.

These publications may be said to be so many organs of the League of the Sacred Heart and the Apostleship of Prayer, whose particular devotion is that which the whole Catholic world is this month lovingly practicing; and which covers Christendom from Canada to Patagonia, on this hemisphere, and from Belgium to Turkey in Europe; while it embraces also Oceanic and counts numerous members in Asian and African countries, its total strength being, so it was recently stated, twenty-five millions of associates.—Catholic Columbian.

THE LONDON TIMES ON THE POPE.

The London Times, which is never too well disposed towards the Church, has the following regarding the efforts of the Pope in behalf of peace: "Leo XIII. doubtless understood very well that his conduct might expose him to misconception and unpopularity amongst the members of his own Church both in Spain and in the United States, but Christian principle and true churchmanship alike dictated to him a disregard of transient and personal considerations of this kind, in view of the larger and deeper issues involved. The Vienna newspaper reports that he has received the congratulations of several States upon his efforts in the cause of peace. He has certainly deserved them."

Contrast this with the sneering insolence of our jingo press when dealing with the same subject.—N. Y. Catholic Review.