The Catholic Record.

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NOTES FROM AN AUTHOR.

Charles Warren Stoddard is an expert literary cameo worker. When the mood is in him he can encase sunlight and flowers and the sea in diction that is as fresh and pure as the wind that sweeps over his "Islands of Tranquil Delight." Unlike some other writers, he messes not with social problems and is always glad to tell his readers that he is a Catholic.

In the National Magazine for June he gives an account of a visit to the Holy House of Loretto : " The tradition of the Casa Santa, the Holy House, is so extraordinary, with its miraculous flights through space, borne by a legion of angels, that, though the testimony of eye-witnesses and whole volumes of evidence vouch for the truth of it, one can but sit in awe and wonderment, crying from the depths of his soul 'Lord, I believe. Help Thou mine unbelief."

At Loretto he meets a friar wonderful in some respects, and he tells his readers: "Oh! my friend; you may prate of wasted lives and idleness and the parasites of the Church and all that sort of thing, but I fear it is little you know about the vital forces that are feeding and sustaining and strengthening it every hour of the four and twenty." And he goes to confession. "In a few minutes," he says, "my knees were bent on that wellworn stool of repentance. A crucifix was at my lips, my forehead was pressed against the wire screen that separated me from the inner chamber where He sat of whom it is said: 'Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained; and there I awaited my deliverance in an ectasy such as is unknown to those who have not shared with me the self-same round of experiences. . . . I

began in the almost breathiess whisper of one who knows that he will arise from his knees forgiven, whiter than snow. I said: 'Father, forgive me, for I have sinned. Since my last confession I confess-but never mind what else I said." He tells his read. ers that the story of the transportation of the Holy House must be read in full, together with all the testimony bearing witness to its authenticity to be at all appreciated-or even for a moment to be accepted seriously by the naturally

THE MORALITY OF HYPNOTISM. REV. FELIX MCCAFFREY, O. C. C., PRE-

SENTS THE QUESTION FOR GUIDANCE OF ENQUIRERS. Is hypnotism unlawful? May I place myself safely under the

These are questions which one very very often hears nowadays, and it is with the purpose of giving a few of the pros and cons for and against would-be enquirers to act in some way for them-selves that I have been induced to pen

the following lines. Frederick Anton Mesmer (1734-1815), an Austrian physician, began towards the close of the last century to publicly profess his ability to heal all manner of iseases by means of a power called animal magnetism."

For a time his doctrines were regarded with favor by members of the medical profession as well as others; but his refusal to reveal his secret caused him to be regarded with suspicion. A commission was appointed by the Government in 1785 to investigate the matter. It consisted of such illustrious scientists as Bailey, Franklin, Lavoisier, etc., and reported in adverse terms of him and his experi

The magnetization was effected by certain passes, contact and fixation of the eyes; but these were often acnied by actions of a supersti

The commissioners declared that the were entirely due to imagina-d limitation. They repudiated the notion of the supposed magnetic and asserted that any beneficial results which might follow from process were more than counterby the detrimental effects which would ensue to health, both physical and moral, by the employment

of this so-called magnetic force.

Later on, the authority of the Holy ee was brought to bear upon the sub ject; and it, while not condemning mesmerism, absolutely condemned the immoral and superstitious practices connected with it and employed under

Mesmer fell into disrepute, and died

in Switzerland in 1815. But the work thus inauspiciously begun was destined to play a more im-portant part in the world's history and during the past twenty years it has become resurrected under the title of

Tis true that even now certain grave dangers are attached to it; but em-ployed by medical practitioners of any standing, it is at least stripped of the

superstitious and immoral practices which rendered it odious in forme

Hypnotism is produced by passes et, and fixation. The subject is told to gaze fixedly at some object at a short distance from and above his eyes, or to stare into the eyes of the operator, or to listen to the monoton ous tick of a watch, or else some passe are made in front of the face and chest of the subject. After a time he gradu ally falls into a drowsy condition just like that preceding or on ordinary

This is one method of producing hypnosis. Others utilize the simple suggestion of the idea; for instance the subject is told to "Gaze fixedly at me, and think of nothing but of going to sleep. You feel your eyelids heavy; you are very drowsy; your eyes grow more and more fatigued; they wirk; your sight is becoming dimmer and dimmer; your eyes are closing; you cannot open them! Sleep!" If the operation is successful, the patient masses into the hymnotic state, from subject is told to "Gaze fixedly at me, passes into the hypnotic state, from which he is usually awakened either by passes in the opposite direction, or by blowing on his face, or by an em-

by blowing on his tace, or by an em-phatic "Awake!"

Such are the different methods em-ployed in accordance with the differ-ent views which they hold regarding hypnosis by the doctors of the Paris

and those of the Nancy school.

According to the former as represented by Charcot Hypnosis, at least in its deeper stages, is a nervous disorder found only in hysterical patients, and exhibiting itself in three stages of cataleptic, lethargic and somnambulistic trance

According to the Dr. Bernheim and his followers of the Nancy School, hypnosis is not a nervous disorder, but a state claiming close affinity to rate. a state claiming close amounty to ra-tional sleep. They explain away the nervous disorder theory of the Paris School by attributing it to the fact that those who advanced the opinion confined their investigations chiefly to the neurotic patients of the Salpetriere nospital, and assert that the three sisted on by Charcot may be explained by suggestion and imitation.

Hypnotism is now extensively employed on the Continent as a therapeutic agency in the curing of diseases. It may not (in time to come for as yet it may be said to be only in its inlancy) fulfill all the expectations which its most sanguine exponents hope for it; but it undoubtedly deserves recognition in medical circles on account of the many cures which have been thoroughly

tific men. Although sometimes exhibiting ef-Although sometimes exhibiting effects which appear to be at least supicious, we are assured by authority that hypnotism is no longer to be regarded as a superhuman gift; for almost all of its effects as far as known at present can be explained by our knowledge of physiology and psychology. knowledge of physiology and psychology. The reason given for its never attairing the status of a universal thera peutric agency is on account of the num-ber of persons suitable as subjects.

On the point of suitable subjects ractitioners are by no means agreed practitioners are by no means agree-ible: Morselli, 70 per cent. as susceptible: Morselli, 70 per cent.: Delboeny, over 80 per cent: while Bernheim denies the right to judge of hypnotism to all hospital doctors who cannot hypnotise at least 80 per cent. of their patients,

at least 80 per cent, of their patients, and Force fully agrees with him. (Moll. "Hypnotism," p. 47.)

Were this a scientific treatise we might discuss some of the remarkable phenomena which follows from hypnotism, such as illusions and hallucinations; the inhibition of voluntary muscles; exalted sensibility; amnesia and defined suggestions, etc.; but this is not our purpose, and we will proceed

Is hypnotism lawful, and may one safely subject oneself to the influence

of the experimenter?
Well, it is admitted on all sides that hypnotism when practised by the un skilled, unauthorized exhibitioner, is attended with serious results both to the body and mind. It undoubtedly

has power of doing good when em-ployed by the skilled physician; but the employment of it by these irre sponsible and unscrupulous charlatars is likely to bring it again into disfavor. Cases are extant where subjects experimented on by such have been rendered lunctics, or had their nervous systems severely damaged. Crimes been committed by persons wh

have been hypnotised.

A person who is hypnotised is capable of receiving beneficial suggestions; so he is almost as liable to receive impressions for evil; and it is quite possi-ble for him while under the influence ble for him while under the influence of the hypnotic sleep to be impressed belief that he is to commit some act after he has awakened from that sleep. Consequently continental Governments have rightly and wisely

prohibited the exercise of this power except by those who are skilled and duly authorized. Again : frequent hypnotization brings on a horrid hypnotic habit, and renders the patient more or less subject to the will of the experimenter—a consequence which may often be attended with serious damages. Wundot, in his lectures on "Human and Animal Psychology," describes "hypnotism as a two edged instrument. * * * It must be looked upon, not as a remedy of universal serviceability, but as a poison whose effect may be beneficial under certain circumstances. It is a phenomenon of common observation that frequently hypnotized individuals can, when fully awake, be persuaded of the wildest fables, and thence-

forth regard them as passages of their wound it has made in one's heart .- St. own experience."

But where hypnotism is employed for Vincent de Paul.

Holiness.

illicit purposes, or in connection with

superstitious practices as spiritism, clairvogance and occultism, then it is vidently immoral.

Discussing the question, is hypnotism ever lawful? Genecot tells us that its use is altogether unlawful if neans in themselves bad, are employed so produce hypnosis, or if supernatural or unworthy effects are sought. ("The ologia Morala," vols. 1, 255 et 55.)

But as employed by medical men of standing and skilled scientists, it is in all probability free from superstition, and lawful; for he says that although many of the phenomena which ari from hypnotism cannot as yet admit of sufficient explanation there exist prob-able reasons why we should attribute able reasons why we should as I said in the beginning, the Holy See has not condemned it when thus used but only its abuse. For instance, in the Encyclical Letter of August 4th, the beginning from the said of t 1856, we find the distinction frequently drawn between its use and abuse, and those are reprehended who without having sufficiently studied the subject, boast of having the power within them-selves of divining, etc. Besides, since 1856, no document has been issued in which the Holy See repudiates the use of bypnotism; although it cannot be ignorant of the fact that it has been employed by many skilled and Catholic dectors, with moderation 'tis true; and for good reasons.

Nevertheless, even when all sign or symbol of superstition is wanting it is unlawful for anyone to subject himself to the influence of the hypnotizer without grave case. The reasons usually given are:

usually given are:

(a) In the hypnotic trance the subject is placed entirely under the will of the experimenter, and besides there must be a grave motive to justify the suspension of reason.

(b) Sufficient guarantee must be

procured concerning the honesty and the skill of the operator; for many and serious dangers have ensued, and are always likely to ensue, to health when hypnotism is employed imprudently and by those unskilled in the science.

It ought always be used in the presence of a witness who can be con-sidered trustworthy, such as a parent,

husband, etc.

These conditions being present, and all taint of superstition being absent, Genecot goes on to say, "It is lawful to place oneself under the influence of the hypnotizer, so long as there exists grave cause for doing so." He sets forth as sufficient reasons the following: (a) When other means have failed, and hypnotism is likely to have beneficial sults in the curing of certain diseases, and (b) the progress of the science of medicine and psychology which can be obtained by experiments in this branch. Besides these he enumerates other cases in which the employment of hypnotism may result in a vast amount of good, e. g., in curing the propensity to suicide or to intemperance.—Freeman's Journal.

THE LYNCH-PIN.

WILL AS RELATED TO THE FACULTIES.

By Francis Thompson To foster the energies of the body, yes : and to foster also the energies of yes: and to loster also the energies of the will; that is the crying need of our uncourageous day. There is no more deadly prevalent heresy than the mechanical theory which says: "You are what you are and you cannot be otherwise." Linked with it is the false and sloven charity which pleads: scoundrels in some fashion. The fraternity of criminals the brotherly love of convicts, that can only come out of a man which was n . but the excessive can pruned, the latent can be educed; and this is the function of the will. will is the lunction of the will. The will is the lynch-pin of the facultics. Nor, more than the others, is it a sta-tionary power, as modern materialism assumes it to be. The weak will can be strong will made strengthened, the stronger. The will grows by its own exercise, as the thews and sinews grew, "virus acquirit eundo:" it in creases like a snowball, by its over motion. I believe that the weaker I believe that the weakest man has will enough for his appointed exigencies, if he but develop it as he would develop a feeble bcdy. To that special end, moreover, are sacramental means of the Church

But it is also terribly true that the will, like the bodily thews, can be atrophed by indolent disuse; and at the present time numbers of men and woman are applications. women are suffering from just this malady. "I cannot" waits upon "I tried not." The active and the stimulative, not the merely surgical asceticism, which should strike at this central evil of modernity, is indeed a thing to seek. Demanding so much sparing, so much spurring, so much gentleness, so much unswer never so much to be considered, and never exacting more anxious consideration; this poor fool of a present body s indeed a hard matter for the spirit ual physician to handle, yet not beyond his power. The Church is ever changing to front a changing world:
tet plus ca change, plus c'est la
meme chose." She brings forth out of her treasures new things and old— even as does that world to which she ministers, which moves in circles, though in widering circles. She is so divinely adjusted to it that nothing can it truly need, but she shall auto matically respond; the mere craving of the world's infant lips suffices to draw from her material yielding bosom, the milk .- Health and

To pardon an injury is to cure the

THE NEED OF THE HOUR.

BY REV. JAMES H. COTTER, OF IRONTON,

The need of the hour ; what may it Many voices, eloquent in special endeavor, haste to answer. The moralist tells us honesty is the necessity the economist, more statutory laws scholar, better educational meth while the man of honor bemoans

the dearth of gentlemen. These, and like excellent requirements, are only partial responses, or applicable to yesterday as to the present hour, only touching elbows with a need, not ancient in years, not exotic n character, but the growth of the day, racy of our soil, and nourished by

One fair word crystallizes the magni ficent necessity: Reverence. Behold, ladies and gentlemen, the great refin ing force of true civilization! Behold he gentle power which eariches onesty, accentuates conscience, creates gracious character, and gives real edu

ation the very philosophy of its being! Irreverence is the curse of the hour -the forbidding parent of half its crime and all its folly. It makes the aged ndeed, lonesome if not venerable, and t cannot be venerable without revernce as a quality. He looks within and memory to regale him has no smoking incense at the altar of a prayerful st; he looks without, and his mis ast, ever the death of reverence, reheaven, but it lowers darkly over his desolation a pall woven from gross in-difference and old insult; and so he trudges to the temb, for which love has flower, devotion no tear, religion no lustration.

Reverence reverses all this and nakes old age attractive, mellows its nanners, has every white hair a count of kindly deeds, causes every wrinkle to spell benignity, and cheers the old man with hope for the skies, as he

Ugly as irreverence in age, its worst ork is the decadence of childhood. Where, save in Catholicity, does youth eem reverence culture ? n youth is the principle of adoration, or adoration is reverence matured and perfected. Irreverence robs childhood that charming ignorance called nnocence, and gives an anticipated owledge so ill-fitting that it makes an abominable contradiction. Young America is too old, and is undoubtedly the sorriest product of irreverence. All great men were big babies for a long time, and their chief charm was some simple, childlike trait of mind or manners which gave glow to their greatness and made themselves magnetic. Greatness has a moral growth through all life's stages; now, however childhood is skipped, and we have a boy of a peculiar if not weird class, who gapes at authority, doffs hat to nothng, wonders not at a miracle, and prays,

if at all, standing.
Small surprise, then, with such un canny offspring betokening the hardness of home, that not all houses are homes, and that murderous divorce quenche with a life's blood the fire on the hearth stone, after the last fitful blaze was made with the burning promises of a once happy wedding morn. There is no Christian home without love reared on reverence, and reverence sustained on reverence, and reverence sustained by esteem. Better the mud cabin pasted to an Irish hillside, with all its pious memories wild in tropical luxuriance, than the palace with freezo disfigured with irreverence of Paganism. Catholic lands, though crying oft their 'Credo' in their tears and in their blood, are the only countries blessed with sentimental reverence for home, as evidenced by the lament of the exile and the wailing of the evicted.

And now we step from home to country, and one glance affrights. honor violated in courts, where men deem perjury only trickery, and chuckle if not trapped! In religion, self-idolatry—men taking from the sacred page their own idea and, with Mahommedan devotion adoring it as their God! In politics, the peoples' rights generally and wantonly outraged! In offices of trust "graft" practiced as a fine art! capital, the Laocoon, In commerce, capital, the Laccoon, strangling labor, and labor in its dreadful toils flercely biting back at throat of capital! In the universities, blasphemies called science the class lesson, and the professor with peerless logic denying mysteries because, forsooth, his ingenuity unravelled puzzles! Religion assailed for her want of progress, forgetful of the fact that dogma is Divine, that the Divine is perfect, that the perfect is non-progressive; for-getful that the Eternal Father did not send His Son to teach science, as no ar ticle of Faith has a scientific thesis for its theme; forgetful that the children of Truth are the children of Light everything, for they have grand Catholic philosophy to ald scientific re search, and at least to brighten the vestibule of nature's inner temple, where sit veiled and silent the mysteries of matter, force, form, sensation, thought, life and death; forgetful that as no great classic laughs, so no great genius sneers, for genius is positive and a sneer is essentially negative— infidelity's logic, without sense, reason

or affection.

In such a bitter hour, patriotism cries out for a deliverεr. Calmly the constitution answers—a constitution which some have dared to treat as a musty curio, to be glass-cased in some museum of history, and not the vital eason of a glorious past- a constitureason of a giorious past—a constitu-tion which is a very charter of the rights of man, and yet for all has Com-munism for its deadliest foe. Who would trust the Constitution of

the United States, made sacred by the

heroes' sword flashed in its defense, into the hands of a modern Communist, and say; Here dear sir; our fathers were all wrong, though history has written them as some of its very few glories : you, please, review and revise this, their work !

The Communist will say there ought to be no poor, let there be no rich; take from the rich man his palace and make of every room a beggar's home! What solicitude! Society always has been and will forever be a miserable mix of character and fortunes. property, is to act insanely; it is to reverse the proverb. "The man who thicks must govern him who toils." is to set a premium on loaferism b making the idler equal in rights and posses-ions to the laborer. It is to deny merit the prize, and to bring art and science to an eternal standstill. It is to invent an administration whose many officers would see to the thousand petty items which make man's day, so that the equality Communism desires would be maintained, and all this has only to be spoken to be pronounced ab surd, impracticable, impossible—irreverent alike to the rights of authority and property. The Communist Rousseau lied to France when he said, "Authority is from the people." "All power is from God," says Saint Paul, and author ity has the same Divine paternity. God created society, for he created man; men are born into society under ociety's laws, are creations o ast as they are creatures of God; so he laws of society have to be respected by them, and in this way is God re spected who created the people and sanctioned the law. How supremely irreverent, then, are the tenets of modern Communism, and what a mortal sin against the sacred principles of the

nations' fathers! Another, the crowning power of earth, the Church, surveys the hour, and from a throne more exalted than Cæsar's steps down to meet the patriotic exigency. With all the wisdom of the Christ, with all the experience of the ages, the teacher that has schooled the generations in the ways of truth and honor appears all radiant as the reverent protector of the individual's and the nation's rights. She respects man's mind, but her education, not ending there, goes in veneration to the soul, which she leads to an immortal destiny; she reveres man's conscience as the " herald of Divine law ;" she deems sacred man's body and consecrates the greensward tucked around perpetual sleep; she dedicates the soldier's sword alike with the savant's pen, and has even canonized patriotism in her saints chiefly holy for that which differs not, in the last analysis, from patriotism love of their neighbor.

So the Church reverences and is in turn revered. Loving mankind, she abominates falsehood. She teaches that sin is the greatest irreverence, be the sin opposition to dogmatic or moral

In all things save that which has to be known with absolute security, Catholics are free to think, warned of the irreverence of the pride of mind, foolish, indeed, since the sum of man's intellectuality is only a fabric dyed all over with misconception, falsehood, or absurdity. Infallibility does no irrever-ence to reason, for certainty is the goal of thought, and infallibility gives perfect certainty. Yes, the Church has ever blessed true thought, but the hand that gives the blessing is the mailed hand of an old warrior who will not brook false applications of what

often only doubtful facts.

Yes, despite the irreverence calumny, the Church does not make o 'every brain a bastile.' are free to think, and thanks to their thoughts this earth has been bejewelled as a fitting footstool for the sandalled feet of the generations' Judge. Thanks to them, they are the best benefactors of mankind. To day we have Roentgen, the brightness of whose devotion wen into the X Ray, the very symbol of the Cross of Christ; then a Pasteur, whose prayers helped him to the realization of the cure for the horrors of dog-bite; and only recently the great Pierre Curie, the discoverer of radium, rever ently went to his Maker with Catholic hope thrilling his fine soul.

chemist may labor in his laboratory; the philosopher undisturbed may pursue his solemn wherefores; the geologist may dig for the secrets of nature; the musician may weave his net work of melodies; the astronomer investigations; the painter may color his rhapsodies, and the sculptor with ringing chisel may give Titan strokes broad as the skies through which com his lofty inspirations—all not only unimpeded, but heartily encouraged by the Church, for the jewels of science and art are gems for the tiara of faith.

The Church knows that God's hand

The Church knows that God's hand does not contradict His mind, for nais the gift of his hand, as Religion is the voice of His thought. Church reveres the mind and soul of man, and venerating the mind and soul and glorious purpose of our beloved , prays ever that the Omnipotent build here a reverent nation by giving our country men as He has given Religion saints, and by bestow ing virtue that alone will be the crown of immortal nationality.

And now for my act of reverence When William Tell returned to his mountains he exclaimed in rapture, sentiment kindred. I would fain from the parterre address the venerable college which has ever imparted educ ation distinctly reverent. After twenty-nine years, I return to heights more sacred than famed Parnassus of

gifted minds which wrote it, and the beroes' sword flashed in its defense, memories learning's temple enshrines. reverence the masters of the present In gratitude, I extol the doctors of the past; and with the forcasted light of Christian Brothers' morrow around me hail the Majesty of the new Man-hattan, from whose pillared portal, reverent men scholars every one, will roop forth to take their high stations in the councils of mankind

HOW TO MAKE REPARATION

We are all in God's debt. That debt paying it, but not all of us are able to make use of every one of these ways. It is in this as in so many other things connected with the service of Godeach must do what he can. something, while we have time is im perative. It our life is one of suffering, then God Himself is regulating such a character that we are compelled to work to the point of pain, then we with special reference to it, for withou satisfaction for our sins, joining it to our life are of a pecularly trying with worries and annoyances and anxie ties, we have in our hands a very tress, we have in our hands a very reasure of penance to offer to an offended God. If the pain of loss presses us sorely, and life without the loved one moves heavily, the spirit of penance may well be called to our assistance and our loss turned into splendid spiritual gain. If straitened means deprive us of accustomed luxur-ies and not a few conveniences, we not only may but ought to make a virtue of necessity, and thus give to God what has so long been owing. If the faults, or even the vices, of those who are near and dear to us be the most bitter drops in our cup of life, we may safely pour out this libation of suffer-ing in satisfaction for their sins and ing in satisfaction for their sins and for our own. If shame and humilation come to us, whether throughour own misdeeds or otherwise-the cultivation of this spirit of penance will not only help us-to suffer patiently, but will, through union with the shame and humiliation of Christ's Passion, help to make reparation for the sins of a life-

INTENTION FOR JULY.

The General Intention of the League of the Sacred Heart, for July is "The Choice of a State of Life." When young people arrive at an age when they should select a state of life the question that presents itself to them is: "What career promises the larger fortune, the greatest honors, the most So much stress is laid on the question of worldly welfare to the merely youth but the parents and the selection of a state of life that not counsellors of the young show an anxiety regarding it, even to the exclusion of other questions of much larger importance. So much depends on a wise selection of a state of life, on a wise selection of a state of the, for its relations with time and eternity it would be idle to underrate the responsibility of those who have the choosing. The General Intention for July is recommended and blessed by

the Holy Father Pius X.
"The proper choice of a state of Messenger of the life." savs The Sacred Heart, "will mean for many Christians the choice of the holy state of matrimony. Selfishness or extrava-gance or exaggerated notions of family expenses should not deter on from choosing that state which Christ has blessed and made to be the image of the union of love which exists between Him and His Bride, the Church."

CATHOLIC NOTES.

The members of the Leper settlement n (Moloki, celebrated the feast of rpus Christithis year by a procession the Blessed Sacrament. This cereof the Blessed Sacrament. This cere-mony, Father Maxime writes, has been omitted previously, because of lack of certain material needs.

Rev. Warren F. Parke, who was ordained the other day at Kenrick Seminary, St. Louis, and who celebrated his first Mass in Mullanphy Hospital, that city on Sunday last, was reared a Protestant, and was studying for the Episcopalian ministry until version to Catholicity six years ago, in Chicago. All of his friends and rela-tives are still members of the Episcopal

Pope Pius has directed Cardinal Richelmy, Archbishop of Turin, to ap-point a committee to collect money to pay for a statue of Christopher Columbus to be placed in the Vatican gardens. All Christendom will be asked to contribute and the sculpters in all lands will be invited to submit designs. Allegorical figures representing naviare to stand at the great navigat feet and the pedestal will be adorned with bas relief representing scenes in his life.

Efforts made by the Socialist all over Italy to abolish religious tion in the Public schools have just where the question was referred to a ote of the population. Of the heads of families who voted against instruction only four hundred and ninety eight were registered, while twenty six thousand five hundred and thirty one voted in favor of continuing the present arrangement, which allows certain hours to be set apart every week for the religious instruction of the school