

# 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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VOLUME XVII.

## A New Year's Greeting.

For the CATHOLIC RECORD.  
I wish you a happy New Year;  
May you find it a season of joy;  
May your heart know the blessing of peace  
And no care that fair flower destroy!  
I wish you a happy New Year!  
I wish you a happy New Year—  
All bright may it be and right glad—  
May the sunshine of happiness light  
The paths that were gloomy or sad!  
I wish you a happy New Year!  
I wish you a happy New Year—  
Though many a hope may have fled  
With the year to the Past's dread depths,  
Forgotten like those long dead—  
I wish you a happy New Year!  
I wish you a happy New Year  
While the stars watch the old year die  
And shine on the New Year's dawn,  
As they look from their realm on high—  
I wish you a happy New Year!  
I wish you a happy New Year!  
The hours are singing their light  
To seek the years that are gone  
Into eternity's night!  
I wish you a happy New Year!  
I wish you a happy New Year  
May the bells bear glad greeting to thee,  
As they tell of the year that is fled,  
With a sorrowful sound in their glee—  
I wish you a happy New Year!  
—J. A. S.  
Montreal, Dec. 20, 1895.

## ARCHBISHOP IRELAND.

The following is a brief synopsis of Archbishop Ireland's sermon at the Cathedral in St. Paul last Sunday:  
"In her offices of the first Sunday of Advent, the Church brings home to her children the great fact of the final accountability of all men to the Supreme Master. Before His tribunal, she tells us, all men must appear and give to Him an account of life passed upon earth, of thoughts, words, deeds, omissions, of which this life was made up. The accountability of man to God is the dominant note in the preaching of Christ, and so it must be in the preaching of Christ's Church. Christ put forth no philosophic theories of life. He made no guesses as to its purposes and its outcome; He spoke in clear words and with authority, as a messenger of divine truth would, and He told of man's dependency on God, of death and judgment, of heaven and hell. The Church must do likewise. A presentment of the Gospel which does not hold in the foreground man's accountability is incomplete and truncated Christianity; it misleads and deceives. Of such Christianity there is too much nowadays in the land; we must be on our guard that we do not adopt it as ours.  
"The Christian religion is the religion of this world; it teaches the duties belonging to it; it makes it better and happier. But it is also the religion of the world to come, for which life in this world is a preparation. It is the religion of this world, precisely because it is also the religion of the next. Its revelations of the next life teach the proper directions which the present must take; they afford the motives and the stimulus needed in the performance of duty in this world.  
"Humanity is fitted into a great cosmos, a universe of order and law. Each part in this cosmos has its laws which make for its own perfection, and establish its relations to other parts. Man has his laws, which mark his duties to himself, to his fellow men, to society, to his Creator. These laws are not the result of arbitrary decrees; they issue from his very being as a rational creature. They are the conditions of a true rational life, just as the physical laws of material beings are the conditions of their physical existence and usefulness. Man is a free agent; he can if he so wills, violate the laws of his being; he can if he so wills, create in and around him moral disorder and chaos; but the laws remain, indicating the lines of righteousness and duty. The violation of these laws is a sin against his own reason, his own being, against his fellowmen and society, and against the offended party, one way or another, punishes the sinner. But the violation of laws is more than that; it is a sin against the Supreme God, the head of the whole commonwealth of creation. Man is not independent of God, no more than is the material universe. God is the master, because the creator, and His perfections require that He maintain order in the creation, and insist on the observance of its laws. He could have created man only on the condition that man do right. The laws of righteousness are the laws of eternal reason, the laws of God's own infinite being. Violation of these laws is rebellion against God's authority, an offense against His majesty. Man's accountability is a necessary consequence of the creation; it is the consequence of God's dominion. God reigns; therefore man is subject to law and amenable to the divine tribunal.  
"Human accountability brings judgment, and with judgment reward and punishment. In this very life God rewards and punishes; but it is the verdict of the human conscience that on earth neither reward nor punishment is condign, and the race was prepared for the announcement by Christ of the future life as the place of final judgment. There virtue unknown to one's fellows, triumphs over passion in the secret recesses of the heart will be rewarded. There iniquities hidden from the world, some even condoned and applauded by the world, will be punished; there all things will be un-

veiled and weighed in the scales of absolute justice; there man, escaping as he believes, all human judgment by self-destruction, meets the Avenger—so that no evil doing goes unpunished.  
"How sacred and solemn life becomes when we view it in the light of our final accountability! Words and acts seem small and unimportant, as so many grains of dust cast upward by the wind to fall back at once into the mass, unnoticed, unremembered. Ah! most important are they; for they make a record on far-off eternity. 'I paint for eternity,' said the artist courting worldly fame. 'I work for eternity,' says in full truth the servant of the Almighty. Poor and brief is life hemmed in by the frontiers of earth; it disconsols; it begets despair. 'Night presses down upon us,' said in his sadness the pagan Horace, 'and the brief duration of life forbids the building of distant hopes.' Not so with the child of God. With Him there is room for vast projects, for great and noble ambitions; there is motive for heroic sacrifices and high virtues; his being projects into eternity; his labors are for eternity. How precious is time, how solemn is life, when spent under the eye of the great Creator and Judge!  
"Reward for law observed; but punishment for law violated. Punishment of sin is co-reward with reward of virtue. Could a God of justice treat alike just and sinner? Could a God of justice be satisfied with the annihilation of the sinner? The sinner is delighted with the prospect of annihilation and hugs the more closely passion and vice. There must be held up before men a prospect, the remembrance of which is a deterrent from sin, however ferocious be the temptation. The deterrent is brought out plainly in Christ's teaching. There is judgment and there is hell. Vain the mutterings of passion and pride against judgment and hell. Christ has spoken; heaven and earth shall pass away, but His words will not pass away. There is the particular judgment, in which each one is made to account for his life; and there is the general judgment, in which all humanity together is brought into the presence of the Almighty, so that He be proclaimed to reign over the whole human world, as over souls singly. Men have pushed Him aside; they have mocked Him, and despised His laws. Well, one day they shall know that He is God, and that the whole universe is but a grain of sand in His presence. God is not eternal truth and eternal justice, unless His creature be compelled some day to confess His supremacy and law, willing or unwilling, before His majesty.  
"Come, ye blessed of my Father into the kingdom prepared for you"—this the sentence of the just. "Depart from me ye accursed into everlasting fire"—this is the sentence of the sinner.  
"God is a God of love; Heaven is the abode of love; He desires that we serve Him from love; Christ's religion is replete with love and mercy. But when men will not have love, must not the appeal be to fear? The proclamation of fear by the Almighty is the despairing cry; the supreme effort of divine love. God demands that we serve Him and live with Him; He creates hell that through very fear we love and serve Him. But once created, hell remains, and into it comes the impenitent sinner. Fear of God is a vital element of the Christian religion; we must not forget it. Oft must we repeat—'How terrible it is to fall into the hands of the Living God!' Let us love Him; let us fear Him, and so live that our sentence shall be: 'Come ye blessed of my Father into the kingdom prepared for you!'"

## Forrest's Soliloquy.

Nate Salsbury once met Forrest, the great actor. But he had better tell the story himself. "It was at Columbus, Ohio, in the railroad station at midnight. It was cold, bleak, biting weather, and the old fellow hobbled up and down the platform, but there was majesty even in his very hobble. An undertaker's wagon pulled up at the station and a corpse was removed from it. The baggage-man carelessly hustled the body into his dray, and wheeled it down the platform. As he halted old Forrest broke out into the most horrible cursing, and with his tongue lashed the baggage-man for his careless handling of the human clay. Then he turned, approached the corpse, and broke into the oration of Marc Anthony over the body of Caesar. No one was there but the frightened baggage-man and a handful of actors. The great actor's voice rose and fell and the subtle tears and resolute thunder of the oration awoke the echoes of the station as a grand organ in a majestic cathedral. He read every line of the oration, and said in an aside speech, as a climax, 'There take that, you poor clay in the coffin. I'll be dead myself inside a year.' And he was."  
Don't say the world is growing worse when you are doing nothing to make it better. Heaven smiles with love and admiration on those who seek to cheer the despairing heart, or lighten by act, or word, or look, the burden borne by the weary soul.

## RITUALISM IN THE EXTREME.

Gorgeous Display at St. Mary, the Virgin—A Description of the Church and its Adjacent Chapel and Mission Houses.

Services in the new and magnificent temple of ritualism, the Church of St. Mary the Virgin, New York, were held for the first time Sunday. In the morning solemn High Mass was celebrated; in the evening solemn Vespers. At both services ritualism predominated strongly—more strongly, perhaps, by reason of the importance of the occasion.

But for the fact that Latin was not used there was little apparent difference in the ceremonies in St. Mary's and those which would have been called forth by a similar occasion in a Roman Catholic church.

There was the pomp, the grandeur, the light, the color. Vestments of splendid richness hung from the shoulders of the celebrant, the august Bishop Grafton, of the sea of Fond du Lac; and almost equal in their magnificence were the robes of the assisting clergy.

Upon the altar were the vessels and the candles of Ritualism, and assisting in the services were acolytes and a surpliced choir. At the eastern side of the church, fixed high upon a pillar, was a massive crucifix, with the agony of Calvary fixed upon the face of the Christ.

## THE DEVOUT CROSSED THEMSELVES.

To this and to the cross upon the altar the congregation made worship with bended knee, and at the proper periods in the reading of the scriptures the more devout made the sign of the cross. Another note of ultra-Roman Church tendency was the appearance of the visiting clergy in cassocks, surplices and berets, some with the clear cut, clean-shaven features of the Roman Catholic priest and the almost identical manner of worship.

The Rev. Thomas McKee Brown to-day was one of extreme import. It represented to him not simply the twenty-fifth anniversary of his connection with the church, but rather the crowning of twenty-five years of effort.

With him the Church of St. Mary the Virgin has arisen as the ideal of the ritualistic Episcopal Church in America, and has weathered, through the strength of his hand at the helm, almost overwhelming storms of criticism and disapproval. So his congregation rendered homage to him yesterday by appearing in force. And to augment their numbers came the worshippers of other churches and the curious.

## AS GRAND AS GRAND OPERA.

The music, as at all services in St. Mary's, was splendid and varied. There was an orchestral accompaniment of deep-toned, rumbling kettledrums, a cornet, violins, and the organ of marvelous power. In the choir were forty voices, men, women and boys, many of them singers of rare excellence. It was, as the son of Father Brown said in enthusiasm, as grand as grand opera.

At the beginning the organist gave "The Consecration of the Temple." Then the processional sounded, and acolytes bearing the crucifix and thurible appeared, leading the choir, clergy and celebrant. As the cross was borne along those who came before, neath it gave the sign of adoration, while the blue smoke of burning incense rose in wisps toward the slanting bars of light, pouring rich in color from the stained-glass windows.

Before the altar, upon it and at each side lighted tapers stood. In the procession were two candle-bearers. There were tapers everywhere about the altar.

## CONGREGATION DID NOT SING.

At 11 a. m. Haydn's "Imperial High Mass" was sung rarely and impressively. It had the breadth of the orchestral accompaniment and the power of the forty or more voices, but it was so intricate, studied and unsuited for untrained voices that the congregation as a whole sat mutely instead of joining in the singing as usual.

After the "Gloria in Excelsis" and the "Kyrie Eleison" and the sequence, "Rise, Crowned with a Glory," the Rev. Arthur Ritchie, rector of St. Ignatius church, in 40th street, arose to preach the sermon.

Like the Rev. Dr. Brown, Mr. Ritchie is a Ritualist; one of the highest order. Like the Rev. Dr. Brown, he is called by his parishioners, Father. His sermon, fitting for a ritualistic service of importance to ritualism, told the history of the High Church, and of its present manifestation in the Church of St. Mary the Virgin. At the end of the sermon, Father Ritchie said:

## THE MEANING OF THE DAY.

"Dear friends of the Parish of St. Mary the Virgin, I give you greeting on this glad day, and bid you godspeed. It is no small thing for Catholics of our communion throughout this country to feel that there is here in New York so splendid, so stately, so perfectly appointed a church as this, where thousands of fellowmen must come to know, despite the taunts of enemies and the timid disclaimers of half-believing friends, that the American Church has still the old Catholic mass, and is not afraid to celebrate it in all the pomp and with all the accessories of the ancient, traditional ritual; that she has still the Catholic sacraments,

and is ready to administer them freely and lovingly to all fainting and laden souls; that she is not the Church of the rich and well-to-do only, but quite as much the mother and friend of the poor."

## THE SACRIFICE OF THE MASS.

Proofs from History, Reason and Revelation are Given.

The Rev. Luke Livingston, M. A., preaching at the church of the English Martyrs, Preston, England, selected as the subject of his discourse the origin and import of sacrifice, based on the text, "In every place there is sacrifice, and there is offered to My Name a clean oblation" (Malachi i. 11).

Sacrifice, the preacher said, is found wherever you go up and down the history of human life. Always, and everywhere, man has thought of sacrifice; whether it be the offering of the fruits of the earth, the pouring out of a libation of wine and oil, the burning of a place that smoke may ascend to beyond, the consuming of the victim entirely, you find written large upon the page of human history that man has the conception of sacrifice. It argues a primordial law of human nature. You can no more find a people of any magnitude, or a tribe that has risen to any strength and extent without the idea of sacrifice, than you can find one without the idea of religion; the two go together. There is perhaps nothing that so manifestly separates and creates a chasm between human and purely animal life than this conception of sacrifice. The animal has no idea of it. It has been said—often with mere impleity in old times—that "fear creates divinities; and, alas! it has been repeated in our modern times. But fear by itself does no such thing. The animal may fly from or resist that of which it stands in awe, but it does not lead it to offer sacrifice."

If it were merely fear, without any thought of higher instinct, the very conception which leads man to fear would simply make him fly or resist; there would be no idea of sacrifice. Man has the idea of sending something on before him within the veil; he believes in the invisible and he cannot help expressing his belief by his sacrifice. Now we may ask the question, then, could not the nature of man left to himself have set him upon the track of seeking an explanation of this exchange between the unseen and himself. As a matter of fact revelation lifts the veil for us. We know that God Himself originally instituted sacrifice, and made it to be the law of commerce between Himself and His creature. What does that which is called science teach us on this question; and by science he meant the patient investigation of facts, to which we have to give due honor in these times when we behold them so careful in their explorations and so accurate in detailing the facts. Now what are the facts concerning sacrifice? If you ask those who would argue apart from a perfect disbelief in revelation, what are the facts in human history, they will tell you this: first, sacrifice is not a mere individual act, it is a social institution; it begins, indeed, with the father of the family before the family has developed into the more complex life of society; but, as human life thus advances into the higher and more complex stage of society, the caste comes in, and the father has no longer the offering of sacrifice—there is necessarily a caste set apart for the performance of it.

And so sacrifice is written upon the life of man as, what he is, namely, a social being. No sooner does he develop his true self than it seems to be part of his very nature, a law of his life, that he should develop the idea of sacrifice as part and parcel of his social life. Further, always and everywhere, when you go to the bottom of the matter, you will find that there is the idea of sacrifice being a means of alliance with the Divinity. In some way or other man comes in contact with the unseen, with the invisible protector of his life; it is written deep upon the heart of man, it comes to the fore in the history of human life, that through sacrifice there is a means of alliance with God. It has somehow to do with commerce and union with the invisible; so much so is this the case that if you take a race sunk in its idea of Divinity to the very lowest possible grade, you will find that there lingers there the idea of sacrifice as a means of access to the unseen. Can Reason, by herself, explain this? She can go a little, a very little, way.

We have to knock at the door of Revelation, and she will open to us the treasures of explanation. Now what can reason teach us? First, that sacrifice as a practice is universal, that it is a social institution, that it implies some idea of commerce with God; and so you find that sacrifice is wont to be offered in every place, a place which is believed has been selected by Almighty God. There has been a visitation from the unseen, a blessing victory, a deliverance, some divinity which attributes to the Divinity; so which in that place the altar will be raised and the oil will be poured upon it, and an altar will be built, so that in some way the memory shall be preserved;

for God seems to have chosen that place, and, therefore, it is a place of sacrifice, because sacrifice is a means of union with the unseen, and since the unseen Protector of the nation has manifested Himself and His power in that place, that place shall be consecrated unto sacrifice. Let them listen for a moment to the explanation which has been and is being given in the name, should they say of nature?—no, not of nature, and yet they called it the naturalistic explanation of sacrifice. It is this: First, man as he started in his savage condition, saw in the dark forest or in the thunder rolling among the hills or even in the majesty of the blue sky, in the sweep of the river or in the beneficent succession of the seasons, or thought he saw or felt the hidden power behind.

This was his first idea as a savage, so the theory goes; and then he attributes to this unseen power the attributes of his own humanity, and the power becomes a magnified man, and as man needs above all things nourishment, so it argues, does this unseen power need nourishment, and therefore give him sacrifice, and sacrifice enters into a sort of mysterious union, and to the grosser ideas of the savage is ultimately given an idealistic meaning, and that, so this theory runs, is precisely what man has done during his progress. Instead of at once abolishing sacrifice or being unable to do it, he has attached to it certain high and spiritual ideas; and so, according as men's minds and manners are softened, human sacrifice disappears altogether. Christianity suppresses it wherever it appears; that is admitted on every side. But then Christianity has attached to the idea of sacrifice a sublime ideal, the Sacrifice upon Calvary; and not only has it done that, but it has given to its disciples a sacrifice which is the reproduction and mystical reiteration of that sacrifice wherever there is Christian worship. Protestantism taught that the sacrifice upon Calvary had exhausted the virtues of sacrifice altogether. But a still further stage of this progress was to be reached, and men, so runs the theory, will come to say that "Christ was a sage, and His death an accident, and so we have rid ourselves of that which was part and parcel of the furniture of the savage line. We have got rid of sacrifice."

Ah! yes, said the preacher, for they have got rid of God, and the two go together. This, then, is the naturalistic explanation of sacrifice. Now there is one point amongst others—there are multitudes of flaws in it—there is one flaw in this absolutely fatal. You make man start as a savage. Where are your facts upon which to build? There are none. You take the modern savage and you say, "Here we have him, investigate him, see what he does. Thus you have man at his start, and so you see how man originally thought about those things which have been thus strangely developed, idealized and perfected in various progressive stages." Where is your proof that this modern savage is man at his start? The preacher quoted in disproof the experience of one who practiced as a doctor for twenty years in the midst of an African tribe, who at length got at the very heart of their religious opinions, and was told that there was an ancient one whom their leader worshipped did not follow. This tribe was in a state of decadence, for the predecessors of the present generation knew more than the latter did, and there was nothing to prove that they represented the human race at its start. This theory failed in its facts.

No one supposes that man started with all the appliances of modern civilization and then lost them, but in matters of communion with the unseen, in the knowledge of many of the laws of the world, and those especially which connected the invisible with the visible, man started with an infinitely greater stock than your modern savage possesses. He had modern savage tribes of Africa certain drawings of figures with much talent in them, and when they were asked how they came there and who did them, they could only say they were done by their predecessors. The whole naturalistic conception of sacrifice was built upon a purely gratuitous assumption. The preacher then proceeded to consider what reason rightly directed, taught about sacrifice, which is part and parcel of the worship of God, because in order that it may be maintained there is a necessity for some voluntary renunciation. It is a law of our life. They might say, there is morality. No, mere morality will not do. Morality forbids one the enjoyment of that which is absolutely hurtful, but this conception of sacrifice teaches one to make the voluntary renunciation of that which one might keep to himself; and so when reason says in its pride: "How can I believe in a beyond, in an unseen?" the heart of man, the generous heart of man which is as much part of man as reason says: "How can I do otherwise than believe in the unseen. I left my host-ages there, I have gone forward there in the way of sacrifice. I have given something and through that gift I have come to have woven into my soul so as

to become a very part of the texture of my soul, the idea of the unseen and worship of God."

This idea, however disguised, and obscured, they would find even in the sacrifices of such a tribe as that which he had just described. Destroy sacrifice and you destroy the idea of God Himself. Where the idea of God is, comes the idea of sacrifice, and where the idea and act of sacrifice go, there, too, goes the idea of God. The preacher then went minutely into an explanation of the various kinds of sacrifice to show how true was this, and in conclusion said revelation in Christ alone threw a flood of light upon the true conception of sacrifice. Our first parents sacrificed directly they came out of the Garden of Eden. They must have learned it in the Garden, where they offered the fruits of the earth. That was not enough now, because sin had intervened, and where there has been sin there must be shedding of blood.

Alluding to the symbolical offering of Isaac, he said the whole ritual of the Law of Moses is full of sacrifices and victims; and yet if they looked into history they would see a strange seeming contradiction, because they would find in the law the most minute descriptions as to the ritual to be observed, and prescribed by God Himself, and in the prophets a certain disdain of sacrifices, as though God was disgusted with the very sight of sacrifice. "Cleanse your heart"—let the heart be the true sacrifice—that was the voice of the Prophets; and when the Israelites came out of their captivity, taught by that great teacher of all true lessons, sorrow and distress, they offered the sacrifice to the heart of God. But they did not neglect eternal sacrifices; they were still more careful and accurate about the minute ritual of their law, because the sacrifice of bulls and calves had a value in their symbolism. They told of Another to come. He has come, the true Sacrifice, the One "clean oblation," offered once upon Calvary. It is mystically renewed upon every altar of the Catholic Church, and the law written upon human history and upon the heart of man is its explanation—that is, the Sacrifice of the Holy Mass.

## WROTE A LETTER TO CHRIST.

Some Curious Armenian Traditions—Showing King Abgar's Interest in the Saviour.

"The Armenians," said a clergyman of that race the other day, "are the first Christian nation; we accepted Christ when all others rejected Him. Abgar, King of the Armenians at Etesia, the city of Abraham, heard of Christ, who was at that time in Jerusalem, healing the sick. Abgar wrote a letter to Christ, saying: 'You must be God's son or God yourself, for what you are doing no man in this world can do. Pray, come to my country; it is not a large country, but it is large enough for you and for me.'"

This letter is still in existence. It is in Cairo, in the famous "strong room" of the museum, and has been read by many English scholars. I told the story of this letter to an English gentleman not long since arrived from Egypt, but I had only fairly begun it when he said: "Oh, yes, I know about that letter, I saw it myself in the strong room at Cairo, and it was translated to me there." This letter is written in Armenian words, but with Syrian letters, for at that period of our history our language was not complete, and we were using the Greek and Syrian letters.

Christ replied to Abgar's letter that His mission forbade him to depart from Jerusalem, but that He would send His Apostles into Armenia to teach and heal. Shortly after this Abgar, who was completely converted to the Christian faith, sent a man to Jerusalem to make a portrait of Christ, as he wished to behold His features. This the artist found it impossible to do, as the features of the Christ defied portrayal, and His color changed readily from red to white with His varying emotions.

When Christ observed the futile attempts of the artist to make His likeness He asked for a handkerchief and when it was given to Him He pressed His face into it and made thereon a perfect likeness. This handkerchief the artist and his company carried back into Armenia, unfolded all the way, lest a crease should injure the face. When they returned to Abgar he was overcome with emotion, and, coming down from his throne, kissed the handkerchief in token of reverence.

Shortly after this the Romans, hearing of this wonderful handkerchief in Abgar's possession, went to war with him for it. The Armenians made a brave fight, but were as a handful compared to the Romans, and were soon in such straits that it was clear the handkerchief would be wrested from them. At this crisis Abgar determined that this sacred treasure should never fall into the hands of the Romans, and weighted the handkerchief with stones and threw it into a well in Etesia, and to this day into a well in Etesia, and to this day the name of that well is Surp Tuschrag, or Holy Handkerchief. Such is one of the stories of our earlier history, for we do not admit that it is mere tradition."