

# 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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## NOVEMBER—THE MONTH OF THE DEAD.

### REQUIESCAT IN PACE.

Lord, in whom all spirits live,  
Thou that knowest all things,  
Who, in order to forgive  
Woe incarnate, to atone  
Hear us for the souls of those  
Who, from earth, have passed to Thee;  
Grant refreshment, light, repose,  
From their bondage set them free.

Lord! Their sufferings are not hid  
From Thy bliss, all seeing Eyes;  
Each and all to life arise,  
Life in Paradise with Thee  
—Life no pain, no ending knows—  
Suffer them Thy Face to see,  
Grant refreshment, light, repose.

Lord, in death their eyes were turned  
—Closing, falling—to Thy Cross;  
They in that dread hour have learned  
Earth, with all it holds, is loss;  
Only gain to live for Thee,  
—Gain that from Thy favor flows—  
Grant them in Thy light to be,  
Grant an end to all their woes.

Jeau! may These Angels bring  
Those we love from out the night,  
Evermore Thy praise to sing  
In Thy Home of promised light;  
In our final agony  
Keep us from assault of foes;  
Bring us all, at last, to Thee,  
To Thy place of sweet repose.  
—Francis W. Grey, in the Canadian Messenger for November.

## SERMON OF CONSECRATION.

Eloquent Address at the Evening Service at St. Mary's, by Rev. Father Ryan, Toronto.

Halifax Herald, Oct. 29.

The consecration of St. Mary's Cathedral was concluded last evening with a sermon by Rev. Father Ryan of St. Michael's cathedral, Toronto.

The sermon of the evening was, indeed, the consecration sermon. Rev. Father Ryan took text from the 33rd psalm, "How beautiful are thy tabernacles, O Lord of hosts." The reverend preacher said in substance: Your Grace, Reverend Fathers, dearly beloved brethren. It seems to me that the words I have cited from the inspired prophet of God very fittingly express the thoughts and feelings of this congregation when solemnly consecrated to day in its renewed beauty and splendor to the service of Almighty God. Perhaps, before going farther, God. Perhaps, before going farther, I may be permitted, as an outsider, to offer my most heartfelt congratulations to the learned and illustrious See, to the Right Reverend and most energetic Rector of this beautiful cathedral, to the zealous priests and the devoted and generous people of St. Mary's parish, for this splendid monument and evidence of their united work, this historic and most worthy addition to the magnificent ecclesiastical architecture of Canada.

CATHOLIC MUNIFICENCE.  
But this beautiful church is only the crowning glory of Catholic munificence in this fair city by the sea. In making a short tour of your city last evening I was amazed and delighted at the wonderful progress in Catholic institutions even during the few short years since my last visit to Halifax. The beautiful glebe house, the new churches and parochial residences, the splendid institutions of learning, the commodious and well-kept homes for the orphan, the erring and the wayward; and all this the work of a religious minority, who are not all millionaires. As I saw and admired I could not help saying in my heart of hearts, God bless the good priests and people who have so nobly seconded the zeal of this great Archbishop in this magnificent work for Halifax, for humanity, and for the glory of God.

When reading the most interesting and edifying story of the church in Halifax I felt at first inclined to make my sermon his oration. But then, I thought, my hearers know this story well. It has been learnedly told by the scholarly editor of the Memoirs of Bishop Burke and has been cleverly summarized since in one of your leading city papers. So I resolved to make my sermon dogmatic, to speak to your faith rather than to your feelings, and take my thought from the ceremony of the morning, which, while it primarily teaches most important religious truths, will also be one of the most interesting facts in the history of the church in Halifax.

### ELOQUENT SILENCE.

And now to the subject of my sermon. It is a significant fact that there was no sermon this morning. The interpreters of the Sacred Scriptures tell us that inspired silence is often more eloquent than inspired words. The sermon of this morning was a silent sermon. It was a sermon to be seen rather than to be heard. Yet, was it one of the most eloquent, impressive and instructive sermons, in action, that the Catholic Church preaches to her people, indeed to the world in the solemn consecration of a temple to the service of the ever-living God. In my attempt to interpret the silent sermon of the morning, and will ask you to consider three temples, three tabernacles, consecrated to God—the tabernacle of Heaven, the tabernacle of earth and the tabernacle of the altar.

### THREE ARE ONE.

I would say at the outset, and I would like you to understand, if only for the sake of the unity of my sermon, that these three are one. They are

one, because the person for whom they are one, and He is the second person of the Adorable Trinity—the eternal word, Jesus Christ Our Lord and Saviour. I am taking in a good deal of Catholic Christian theology in my sermon, so I can only attempt to suggest some thoughts.

The learned and eloquent preacher then took his hearers with him to the first tabernacle, and soaring on eagle wings with the apostolic acer of Patmos, St. John, he gave a vivid description of what the beloved apostle saw before breaking into his sublime preface: "In the beginning was the Word, and the Word was with God, and the Word was God." It is well for us to see and adore Him in the beginning, because we have to follow Him to the end. In the beginning, then, we see Him in the first tabernacle in the bosom of the Father, where He was begotten.

### BEFORE THE DAY STAR.

true God of true God, the figure of the Father's substance and the splendor of His glory. And in a moment the Eternal Word passed from the first tabernacle to the second, from the tabernacle of Heaven to the tabernacle of Earth. *Et Verbum caro est et habitavit in nobis*—The Word was made flesh and dwelt amongst us. He who was from the beginning in the bosom of the Father passed in a moment to the bosom of His Mother, became the Divine Babe of Bethlehem, whom the angels of heaven were ordered to adore. But we have to follow Him farther. Not only to Bethlehem, Nazareth, Calvary, the cross and the tomb, but to the tabernacle of the altar, where we have Him with us to day and forever till the end of time. The very same God who was in the beginning, the very same Christ Jesus our Lord that was born in Bethlehem, lived and worked in Nazareth, suffered in the garden and died on the cross. He loved His own who were in the world, and He loved them to the end. And the end is the

### TABERNACLE OF THE ALTAR.

The three tabernacles give us three acts in the divine drama of God's love to man. The Word was with God, and the Word was God—Behold the first step, or rather the first act of the divine drama. The Word was made flesh, the second grand act. The flesh was made food, the third and last act of the drama. Here again the preacher showed with much force and eloquence and scriptural and theological citations and illustrations the various, and as he seemed to insist with much show of reasoning, the ever increasing degree of glory to God in the advancing acts of the divine or Christian drama. Returning to, and summing up his first thought of the three tabernacles, he showed the peculiar character of the consecration of each, and the distinctive

### REASON OF CONSECRATION.

at all. Here the reverend preacher became amiably and eloquently controversial. He said, a church can be consecrated to God alone, and the reason is this: a church in our Christian Catholic sense is a place not merely of popular, or congregational prayer, not a house of religious meeting, not even a stately building in which the book of God is read or the word of God preached, prays, or sings to or with the people. Not even a temple in which there is only a table, N, our religious house, our house of God, our temple, our church, is, indeed, as the Master said His house should be, a house of prayer. The best prayer, the only divine prayer, is the prayer of sacrifice, and for sacrifice there must be a priest, and for a sacrificing priest there must be an altar and victim. And in our churches we have an altar, we have a priest, we have a victim, and all are found in the Holy Sacrifice of the Mass. The real reason why a recent controversy was decided against Anglican orders was simply this. They would not have an altar, nor a sacrifice, nor a priest, and what they would not have, what they would not have, and what they would not have, they would not have, they simply ceased to have, and they have not now. But again, said the preacher, to come to St. Mary's, to come home. What was the first St. Mary's church? St. Mary's tabernacle? It was St. Mary herself. Here he went on to show how God had consecrated this tabernacle of earth: how beautiful and fair it was and what a fitting type of the temple consecrated to day. And yet, said the preacher, through Mary was not only God's temple, but God's Mother, this Church could not be consecrated to her. Sacrifice is an act of Supreme worship that can be offered to God alone, and it is an act of religion so essentially and exclusively divine that it may not be offered

### WITHOUT IDOLATRY.

and blasphemy even to God's holy mother. This is why Catholics so easily distinguish between the honor they give to God and the honor they give to His saints. To God alone they offer sacrifice. For the saints, they ask the assistance of their prayers.

Coming to the third tabernacle—the tabernacle of the altar—the preacher gave a rather original and striking proof of the Real Presence of Christ in the Eucharist. He took his thought from the three tabernacles, and his argument seemed to be this: In the first tabernacle God loved us and gave life to us. In the second, He loved us, and came to give His life for us. In

the third, He loves us and wants to live with us. With the cleverness of an experienced theologian as well as the fervid eloquence of a zealous priest, the preacher showed how the three tabernacles, the three consecrations are concentrated in the Eucharistic Christ and commemorated in the ceremony of to-day, in St. Mary's cathedral.

### THEIR RELATION TO BEAUTY.

Having explained the religious teaching of the three tabernacles, the preacher went on to show their relation to all true beauty. Following the definition of Plato, St. Thomas, and St. Augustine, he put his argument, or application somewhat in this way. In the first tabernacle was the "splendor of the true." In the second, the fairest of the fair of the Being who of all mere creatures was the most perfect in the eyes of God, the Immaculate Virgin, Mother of Christ. In the third tabernacle was ideal and real beauty united and made completely perfect in the beauty ever ancient and ever new, the divine beauty of the Eucharistic Christ daily immolated and permanently dwelling on our altars. This is why Catholics surround their altar with every form of beauty—the beautiful lines of architecture, the beautiful figures of sculpture, the beautiful colors of painting and the sweet and beautiful melodies of sacred music and song—All these arts combine to give praise and glory to God in St. Mary's cathedral to-day. In concluding the preacher made eloquent and touching reference to the glories of St. Mary's in the past, the Masses offered, the Bishops consecrated, the priests ordained, the communions received, the baptisms conferred, the instructions given, the sermons preached. What a crowd of sacred memories must come into the minds and hearts of all those present who worshipped in the old St. Mary's. What gratitude, joy and thankfulness to all to whom it is given to witness to day the glories of the new Mary, the hallowed feelings that centre to-day round the tabernacle of earth to be consecrated and preserved as to continue for ever in the tabernacle of Heaven, where sanctified saints shall find eternal rest in the bosom of God. It has been well and truthfully said that the Catholicity, the Christianity of the northern continent was cradled in Halifax. Let us hope and pray that it may be one day said by the Master, Judge and King that the Catholicity, the Christianity of Halifax shall be crowned in Heaven.

## DR. DE COSTA'S POSITION.

Many stories have been put forth regarding the gentleman who was known down to a few days ago, as the Rev. Dr. De Costa. There is very little else in most of them but an exercise of imagination and that process which in philosophy is called "reasoning from induction." In this case the process has proved to be entirely misleading, for Dr. De Costa has not taken any of the steps which the gentlemen of imagination presupposed he would. In fact, he has not as yet taken any step at all, nor has he allowed himself to be "interviewed" by the representative of any paper. But we are privileged to say that it is very likely he may soon take a step, and an important one.

We find we were in error when we wrote lately that the distinguished preacher did not contemplate joining the one true Church—the one logical culmination in our mind of his recent action. We are thankful to find the assumption was an error: we are rejoiced to believe now that we were wrong. Dr. De Costa has taken, since his resignation of the ministry of the Episcopal Church, a still more decisive step. He has given up his membership of the Church as well. He has ceased to be a Protestant. He is not the sort of a man to believe he can exist without a religion. There is but one logical course open to him in these circumstances. He cannot stand upon neutral ground. He feels himself to be a *de facto* member of the Church's body, and it cannot be long, therefore, ere he become one *de jure*.

What may be the consequences of Dr. De Costa's action may not be immediately measurable. But this at least is certain—that these consequences, be they immediate or certain, of the future, must be in the direction of still further disintegration. The leak is percolating through the embankment; in a little while the dribble may be transformed into a roaring torrent. As the Presbyterian remarks of Dr. De Costa's retirement in at once deposing Dr. De Costa is no less significant. The Broad Church party is on top and rules with a high hand. Briggsism is on the way, not only to recognition, but to mastery in the Episcopal fold.

The Church Defense, the High-Church organ, although regarding the matter from the opposite base of the parallax, arrives at the same conclusion. But its synonym for "Broad Church" is a much stronger term. It is "infidelity." To the influence of the Broad Church party the Defense also attributes the growth of the divorce evil. The empty churches on Sundays, the swollen divorce court lists, the practical relapse into genteel paganism are the direct outcome of the

Broad Church movement and the spurious scholarship of the Higher Criticism. Mrs. Humphrey Ward is merely logical when she pleads for the inclusion of her sect, the Unitarian, within the pale of the Anglican Church. Surely when the capacious arms of that establishment can enfold those who believe in the inspiration of the Scriptures and those who regard them in the same light as they regard Shakespeare or Tennyson, there is an anomaly in shutting out those who, while believing in the personality of the Redeemer, only denied His divinity. Whatever is cohesive in the Church, in England as well as here, represents only a force which may fittingly be compared to more Positivism. The claim of respectability and a standard of human ethics is the sole influence which may be appealed to. As for the idea of the rewards or punishments of a future life, such a thing is regarded as utterly out of tone with the intellectual color of to-day. This is the age of progress; we have gone a step farther than even the Encyclopaedists.

The main struggle in Protestantism, however, is between Bible and no Bible, and the Dr. Costa incident proves clearly that the party of negation feel like winning. In the Western world there is but one Church which stands unflinchingly for the Bible—the Church which has preserved the Bible and is the crown and culmination of all that the Bible heralded and signified. The recent Encyclical of that Church's illustrious head leaves no scintilla of doubt on the mind regarding her position toward Bible study. Dr. De Costa is entirely in accord with that Encyclical. His action shows that he was never so constituted as to play a false part. He could not teach with his lips what he did not believe in his heart. He now stands at the door of the only place where there is light and leading; nor can the day be very far distant when every man in his former community capable of thinking and judging must be found following in his footsteps.—Philadelphia Catholic Standard and Times.

## MARK TWAIN AND CHRISTIAN SCIENCE.

That un-Christian and unscientific delusion misnamed Christian Science meets a merciless antagonist in Mark Twain. In the Cosmopolitan for October he gives a humorous sketch of his experience of the treatment which he had at the hands of a Christian Science doctor in a German village, where no other practitioner save a horse-doctor was to be found. This doctor, a Boston lady, introduced him to the book of Mrs. Mary G. Baker Eddy.

The Boston lady reads: "Through Christian Science, religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God." Her very words.

### Whereupon Mr. Twain:

It is elegant. And it is a fine thought, too, marrying religion to medicine, instead of medicine to the undertaker in the old way; for religion and medicine properly belong together, they being the basis of all spiritual and physical health. What kind of medicine do you give for ordinary diseases, such as—

We never give medicines in any circumstances, whatever!

But, madam, it says—

I don't care what it says, and I don't wish to talk about it.

I am sorry if I have offended, but you see the mention seemed in some way inconsistent out, and—

There are no inconsistencies in Christian Science—etc.

Before the Boston Christian Scientist ceased the near treatment for the absent treatment, on Mr. Twain's broken bones, she assured him that Mrs. Eddy and her book were distinctively prophesied by St. John in the twelfth Chapter of the Apocalypse, as the "women clothed with the sun," and "the little book" in the hand of the angel! Mr. Twain was sceptical, as it will be seen; for he carefully read the book, "Science and Health, with Key to the Scriptures," and these are some of his comments on it:

"Of all the strange, and frantic, and incomprehensible, and uninterupted books which the imagination of man has created, surely this one is the prize sample.

Plainly the book was written under the menial desolations of the Third Degree, and I feel sure that none but the membership of that degree can discover meanings in it.

The Annex contains one sole and elaborate and voluminous index, and it is preceded by this note:

"This index will enable the student to find any thought or idea contained in the book."

The book is a bit of sounding brass as it is; but at least the sound runs smoothly. But Mr. Twain gives convincing proof that "the English of the annex has been slicked up by a very industrious and painstaking hand."

Mrs. Eddy's, by contrasting the quoted passages with samples of "the lumbering, ragged, ignorant output of the translator's natural, spontaneous and unmediated pen-work." Despite the elaborate and voluminous index, and the book and the treatment, near and absent, though helped mayhap, by the horse doctor, Mr. Twain got better. He says:

"The horse doctor charged me thirty kreutzers, and I paid him; in fact, I doubted it, and gave him a shilling. Mrs. Fuller brought in an itemized bill for a crate of broken bones mended in two hundred and thirty four places \$1.00 per fracture.

"Nothing exists but Mind?"

"Nothing," she answered. "All else is

substanceless, all else is imaginary." I gave her an imaginary check, and now she is suing me for substantial dollars. It looks inconsistent.

Doubtless Mark Twain's sharp humor, as applied to Mrs. Eddy's foolish book will appeal to people on whom the serious reasoning of J. M. Buckley, LL. D., in his "Christian Science and other Superstitions," would be lost. In considering the relation of Christian Science and Faith Healing to the Civil Law, Dr. Buckley makes a strong and well-justified plea—these Christian Science fanatics now being numerous and their followings loyal—for State interference in all cases where there is likelihood of murder being done in the name of this delusion—Boston Pilot.

## INGERSOLL'S INFLUENCE.

Rev. J. T. Roche in October Donahoe's.

Ingersoll has done much harm. His influence upon the half-educated and the half instructed in religious matters has been disastrous in the extreme. Voltaire sneered before him, but the world recoiled at the sight of the terrible fruits which his teachings bore. Home and Gibbons philosophized, but they were too hard and logical for the "vulgar crowd." Paine reasoned and denounced, but his reasonings and denunciations lacked the charms and graces with which Ingersoll clothed his attacks.

Ingersoll covers the hideous skeleton of infidelity with all the beauty and loveliness of which the language is capable. His fiercest onslaughts are poems of which Oastan might feel proud. His epigrams will be remembered when Rochefoucauld is forgotten. His apotheosis of the humble virtues of the fireside and the domestic circle would lead us to believe that to infidelity belongs the honor of having discovered the sacred names of wife and child and mother and home. Tested by the standard of intellect and of truth he is nothing more than a refurbisher of ancient fables, a propagator of long discarded alumnies, an unfair adversary who utters half truths with all the power and earnestness of firmly-established propositions.

Tested by results he is the most dangerous man of the age. During his life he gathered about him a coterie of "jehune" infidels and adolescent atheists "who fancy they have found in him the Moses of a new dispensation that is destined to supplant Christianity and make of man's frail reason a 'King of Kings and Lord of Lords.'" Of his private character we know little save that he was of the common mould, far removed from that high ideal of Christian manhood found in those numberless children of the faith "who reverence their conscience as their king and whose glory was redressing human wrongs, who spoke no slander, no! nor listened to it."

## METHODIST ATTITUDE TOWARD FREEMASONRY.

Many Objections, Some of Which Are in Line With Those Held by the Catholic Church.

The following question and answer from the columns of the Christian Advocate, the leading organ of the Methodist Episcopal Church, will show that the Catholic Church is not alone in its opposition to the Masonic order:

Q. Should the Masonic fraternity be invited to appear in its official character and lay the corner-stone of a Methodist Episcopal Church?

A. The Masonic fraternity is one of several secret societies established primarily for the aid, protection and association of their members. It professes to have originated at a very ancient time, among practical masons, but after a while a distinction was established between practical and speculative Masonry, and everybody could be invited to join it who was considered a desirable acquisition. It has a liturgy of its own which recognizes the Being of God, but which does not recognize the Dalty of Jesus Christ.

Neither it nor any other secret society should be invited to lay the corner stone of a Christian church, for these reasons: 1. It is secret. From the very nature of the case the Christian Church can have no intelligent judgment concerning the organization. Individual members of the Church, by being members of that body may judge, but a secret body of which the Church as a whole cannot judge should not be officially recognized in any of the services of the said body.

Besides, there are in the aggregate many members of the Methodist Episcopal Church who do not believe at all in secret societies. The Church as such has not pronounced an adverse judgment on the propriety or otherwise of secret societies, but the fact that it has not done so does not justify the bringing forward of a secret society as such to perform one of its solemn ceremonies.

There would be just as much propriety in inviting the regular trades union of masons to lay the stone, and perhaps more, as speculative Masonry can have no bearing on the laying of a stone, and every one would object to inviting the trades union of Masons to lay the stone, if for no other reason that the Church in its official capacity ought not to decide between union and non-union workmen.

Another reason is that a secret fraternity, parading with its music and regalia and acting under its own forms, tends greatly to diminish reverent attention to the solemn ceremonies of the Church of Jesus Christ; all connected with it makes it, and not the Church of Christ, the central figure of the occasion.

Still another objection is that it tends to destroy the sense of the supremacy of the Christian Church to every institution of human origin.

Through the political influence of its members the Masonic fraternity has often laid the corner-stone of a court house, school buildings and other societies, but this is no reason why it should be introduced for such purposes in connection with the services of the Church. It contributes to the idea, already too common, that a secret society, if it has a liturgy, may be made a substitute for Church membership.

That the corner stones of churches have been so laid, and that sometimes high dignitaries of the Church have marched in the procession, performing their functions as Christian ministers and at the same time, but it was an aberration of judgment on their part, and has usually brought religion into contempt; and left a deep and permanent feeling in many minds. Indeed, in one community it caused a withdrawal of one hundred and fifty members from Church, most of whom were not on principle opposed to secret societies, and several of whom were members of the order of Masons, but who considered the Church ignored, and the introduction of an outside organization of strictly human origin and imitations an imposition.

## MEDDLING DOCTORS.

Life is sweet. The whole world is tenacious of it. Every care and prudence is employed to save and prolong it. The physician, as medical expert, comes naturally by his important place in the world. He has always been in demand. Reason, common sense and the Scriptures all welcome his presence and invite his ministrations. When the medicine man confines his labors to his own legitimate field, and does not interfere with the prerogatives of his Maker, or put himself between his patient and the ministrations of religion, he may be regarded as a benefactor, and for good reason.

When, however, he is not satisfied with attending to his own business, but assumes the role of high priest of materialism or bigotry, to rob the sick of the consolations of faith, he becomes a curse in society. Yet there are few priests of any experience who have not been repulsed by the orders of some meddling doctor—under the pretense of safeguarding the sick from every annoyance. This even at a time when the condition of the patient is desperate—in fact, hopeless. Hickory Catholics and non-Catholic relatives connive with physicians of this kind frequently to the eternal loss of the sick—or until he has lapsed into that unconsciousness that knows no waking. And this in the name of kindness, or to satisfy a bigotry that remains unrelenting even in the presence of death! Things have come to such a pass now—a days that in desperate cases of sickness it is a mercy if the priest anticipates the physicians at the bed of the dying, because if the doctor arrives first he is more than likely to drug the suffering patient until he is drunk to unconsciousness before anything can be done to hear his confession or prepare him for eternity. Besides the petition "from a sudden and unprovoked death, Oh Lord deliver us," every man in these days may well add another one, "From the fool doctor who carries more chloroform than sense, Oh Lord deliver us."

Catholic physicians and every physician who has any faith knows how important it is for men to prepare for eternity, and invariably notify relatives of the serious nature of sickness and the necessity of calling in the priest. With Catholic doctors this is a duty binding under sin, but with many others there is such a reckless disregard for the laws of God and the consequences of an unprovoked death that they boldly usurp the place of another, even in the chamber of death. The greatest cruelty to the sick is to deny them the comforts of religion. Most reputable physicians understand this so well that they invariably suggest ending for the priest. Experience has taught them that instead of retarding recovery or precipitating death the peace that is born in the heart of the sick in the reception of the sacrament is an essential help to the sick in the battle for life. For a physician to interfere where he is at best a sorry witness of his own defeat in the struggle for life and death is to put himself on record as an ignorant and a bigot.

Catholics know how well defined their duties are in regard to the sick and dying. To disregard them is grievously sinful. Moreover, they will do well to keep their eye on the so-called doctors who interfere with the ministrations of the priesthood. In the crisis of life and death the man most useful is the minister of God.—Cleveland Universe.