

# 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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## ARCHBISHOP CLEARLY'S AD-DRESS IN ST. MARY'S CATHEDRAL.

What the Christian Religion Teaches—Pagan Symbols in Cemeteries—Not to Permit Urns to Surround Columns—Resting in the Hope of Resurrection to Life Eternal.

IMPORTANT LETTER FROM THE PRIN-CIPAL OF THE UNIVERSITY.  
Before the Archbishop ascended the pulpit of St. Mary's Cathedral last Sunday, Vice-General Kelly read the following satisfactory letter from the Very Rev. Principal Grant:

Queen's University, Kingston, Nov. 5, 1895.  
My Dear Archbishop Cleary—I read on Monday evening that the vault of St. Mary's cemetery had been broken open and bodies abstracted. The news pained me exceedingly, not only because of the desecration, but because I felt that some of our medical students were probably concerned in the deed. As I explained to the Vice-General, when he called on me today, the Medical Faculty is largely self-governing, and its students are brought before the Senate only for the gravest offences. This I consider such an offence, and steps shall be taken to prevent any recurrence. I find that the janitor has been in the habit of giving the keys of the medical building to students, without being authorized by the Dean or Demonstrator. This will be stopped, and should there be any disobedience the janitor will be dismissed. Further, should there be a recurrence of the offence, which we all deplore, any students who may be suspected shall be at once brought before the Senate for trial, and if found guilty they will be publicly punished, according to the status of the university.

Believe me, sincerely yours,  
G. M. Grant, Principal.  
At High Mass in St. Mary's cathedral on Sunday the Archbishop preached on the sacredness due to Christian cemeteries and the shocking outrage committed the previous Sunday morning by the medical students of Queen's. He also delivered an instruction on the honorable office of physicians in society and the proper training that should be given to aspirants to the medical profession.

The Archbishop took for his text Genesis 17th chapter and 24th verse. He said this act of the patriarch Jacob calling to him on his death-bed his son Joseph, and requiring him to bury him, and to take him to a far distant Hebron, in the land of Canaan, and there to bury him beside his wife Rachel, and his fathers Abraham, and Isaac; the act also of Joseph in making his brothers swear to him at the hour of his death that they will carry his bones out of Egypt to the land of Canaan, to be buried with his fathers, are expressions of a sentiment imbedded in our human constitution, a craving of nature for association in death with those whom we loved in life. It has existed among all nations from the beginning, even amongst those who had fallen away from the true religion proclaimed by God to the first parents in Paradise, and had practically forgotten the doctrine of the resurrection of the flesh. But this sentiment and practice had been intensified and strengthened by Christianity. It is sanctified by grace and faith and the solid hope of our rising together from the sepulchre of death on the day of general resurrection to everlasting glory. The Christian religion teaches that the death of the just is not the extinction of life; for the soul, the nobler substance in man's composition, and the seat and active principle of life, survives the dissolution of the bond between the flesh and the spirit; and so long as man's soul lives the man is not dead. The Apostles of Jesus Christ and His Catholic Church in all ages speak of death as a sleep, a mere temporary subsidence of life in the body until the trumpet of the Archangel shall awaken us and call us forth from the grave for instantaneous union of the body with the soul (the same body with the same soul that vivified and quickened it into activity from the first moment of our existence,) thenceforth to share its destiny for all eternity in immortal bliss or never ending misery, according to the good or evil works that had been done in the flesh. Hence the Church treats her children at death and after death with tenderest regard and reverence for their bodies, remembering that they had been throughout our earthly career the living temples of the Holy Ghost, and were, at the approach of death, sanctified anew by her and re-consecrated by extreme unction and made still more sacred by intimate contact with the flesh of the Son of God through the adorable Viaticum. Thus purified and spiritually embalmed she lays our lifeless bodies carefully down to sleep in company with the just, in the hope of our happy meeting with one another and our mutual congratulations on the last day. She watches over us and never ceases announcing every hour of the day the prayer of faith and affection, even as a loving mother watches and prays beside the cradle of her sleeping babe, trusting in God that her child will awaken in health and freshness of life. She never prays at the altar or in the divine office appointed for her clergy to be recited seven times every day, without pouring forth her whole spirit in supplication before the throne of mercy. "May the souls of the faithful departed through the mercy of God rest in peace, Amen." She prescribes in like manner for the laity never to

forget their departed brethren, and in the prayer of thanksgiving after meals she embodies the same supplication for God's mercy upon the souls departed. Her main thought throughout is that what we call death is but a temporary sleep, to be terminated by the archangel's summons to resurrection. Hence, she calls the place of Catholic burial a cemetery. It is a Greek word signifying dormitory or sleeping chamber. Hence, also, she set her face from the first day of her existence against the Pagan practice of cremation, which we see the Pagans of the present day striving to introduce among the sects outside the pale of the Church. It is doubtless through ignorance that some of our Christian people in this country erect monuments to their deceased friends, in the form of columns surmounted by an urn. The urn is a purely Pagan symbol representing the vessel containing the ashes that remain after cremation of the bodies of the dead. It is a public defiance of the doctrine of the resurrection of the dead through the power of the cross of Christ and His victory over sin and death and hell by His death on the cross. It was to be seen too frequently in our Catholic cemeteries when I came to Kingston fifteen years ago. I bade the priest not to permit it any more. It is rarely seen now; but there are nevertheless two or three of these pagan monuments in St. Mary's cemetery in this city. I wish the urn to be removed and the cross substituted for it. The spirit of the Catholic Church is displayed in the solemn rites and ceremonies with which she consecrates the cemetery. In the centre of the area she plants the cross of Christ, the symbol of faith and hope in the future resurrection of the silent sleepers. On the arms of the cross she fixes lighting candles expressive of the illumination of faith in the midst of the darkness of death. With manifold prayer and psalmody and the light of incense, and the asperion of holy water all around the sacred area, she beseeches God to purify and bless and sanctify and consecrate the ground wherein the bodies of her children shall rest, and prays Him to raise them up on the great Judgment Day in company with the blessed, to share with them the joys of everlasting life. Among her supplications to heaven she earnestly asks divine protection for the cemetery against all defilement and filth and invasion of unclean spirits, that her children may rest quietly in the grave, and enjoy what she calls sweet repose till the day of resurrection. Finally she implores the Lord on high to appoint one of His holy angels to be the guardian of the cemetery, and watch over the sleepers day and night forever. In harmony with all this sacredness of the Catholic cemetery, she strictly forbids any profane use to be made of the resting-place of the dead; and in the same spirit she forbids any persons to be buried there except her own children who have died in her peace, peace with her being peace with God. Those who depart this life with blasphemy of Jesus Christ or pertinacious denial of His teachings upon their lips; likewise all who have incurred her censure of excommunication or have lived scandalous lives in opposition to His law, and have died without repentance, are peremptorily excluded from burial in the sacred place where the bodies of the good and just and holy repose in the hope of resurrection to life eternal.

The Archbishop then referred to the scandalous outrage committed against the Catholic population of Kingston last Sunday morning. He detailed the circumstances connected with it, and deplored the desecration of the sacred place; the stealing of the bodies of the dead that lay in the vault awaiting internment in the grave; the painful shock that had disturbed the minds and hearts of the citizens, not alone the Catholics, whose dearest friends lie sleeping in that cemetery and are exposed to similar sacrilegious invasion at the hands of the same gang of young reckless burglars, but like wise our Protestant neighbors of every denomination; and finally the destruction of church property by the wrenching of the locks from the heavy iron gate and the smashing of the inner double planked door that secured, as was thought, the sanctified vault from nocturnal violation. The deed was done with savage ferocity, of which the naked Zulus of Africa would be ashamed. It involves many crimes against religion and society, against the living and the dead, and against public and private right and the order of civil life. His Grace mentioned that he felt it to be his duty to investigate the case at once, and before the lapse of twenty-four hours he had obtained abundant evidence to prove that the sacrilegious burglars are students of the medical college in this city. It was competent to him to put the case into the hands of the police authorities and bring those audacious young men to justice and lodge them in the penitentiary. He preferred, however, to show clemency, if he could have the stolen bodies restored to the vault and obtain a guarantee from the governors of the university that this crime shall not be repeated by the students of Queen's at any future time. This gentle method

will suffice to allay the agitation and distress caused by the flagrant injustice done to the Catholics. Accordingly, he communicated with the reverend principal, with the result made known to all through the letter written by the principal to me and read for you a moment ago by the Vice-General. It is an honest, straightforward letter. It expresses his pain of mind and indignation at the misconduct of the students. It points out that he has not the power to directly punish the offenders, since the medical faculty is largely self-governing, and its students are brought before the senate for the gravest offences, such as this one. He assures us that steps shall be taken to prevent its recurrence; and should anything of the kind happen again, students who may be suspected shall be at once brought before the senate for trial, and, if found guilty, they will be publicly punished. This official guarantee I accepted, said the Archbishop, as sufficient security against molestation of us and our holy religion for the future; and being desirous only to protect ourselves without injuring those young men for life and bringing disgrace on their families by the severe penalties that would follow their prosecution before the courts of justice, I declared the matter to be at an end when the stolen bodies of the dead were transferred back that day to the Catholic vault.

After dilating on the special impropriety of deeds of violence and sacrilege and insult to religious and domestic feelings by young men who aspire to the honorable profession of medicine, His Grace delivered an instructive lesson on the dignity of a physician before God and men and the qualifications he is expected to possess in accordance with his office. He read a long passage from the thirty eighth chapter of the book of Ecclesiasticks and explained the meaning of each verse as he proceeded. It is a remarkable eulogy of the physician and his office by the Holy Ghost, the author of all scripture. "Honor the physician," says the sacred writer, "for the Most High hath created him; for all healing is from God. The skill of the physician shall exalt his head, and in the sight of great men he shall be praised." This is a paenegyric not bestowed on other professions, how liberal soever and learned they may be. "Honor the physician, for God hath created him," which means that he is God's minister filling an office directly ordained by the Great Creator for the healing of the manifold diseases to which our fallen nature is subject. "All healing is from God;" but He is pleased to work His healing power through the physician as His agent. The Most High hath created medicines, that he may honor in His wonders, see what sacredness the Almighty Lord has attached to the physician in the discharge of his office! When he heals the sick, he acts in God's name and by God's power and by means of the medicines that God has created out of the earth. With what dignity should he not comport himself, and with what reverence and holy fear ought he not enter into the homes of the sick and cherish the thought that he is the agent of the Most High. Religion should possess his soul and guide his mind and his hand in the treatment of sick and suffering humanity. You have heard the warning given in this passage to all of us in the hour of sickness. "My Son, in thy sickness pray to the Lord and He shall heal thee. Turn away from sin and order thy hands aright, and cleanse thy heart from all offence." This is the first duty of the sick Christian, after which he is to seek the physician's aid, that the cure which he asks God to perform may be legitimately effected through the agency of the physician, His appointed minister. "Then," says the scripture—"that is after the sick man has purified his soul by prayer and penance and the sacrifice of the altar," then give place to the physician, for the Lord created him; and they (the physicians) shall beseech the Lord, that He would prosper what they give for ease and recovery." Here is a grand lesson to all physicians. They are required, not only to be mindful that they are the ministers of God to the sick person, but that all healing is from God, and all the honor of successful treatment belongs to God, and it is their duty to beseech the Lord in humble and assiduous prayer to prosper their work for ease and remedy for their patients. Consider therefore what sort of man a physician should be, what should be his character and qualifications, and what kind of training he should receive throughout his college course to fit him for this high and sacred office. The most prominent among the characteristics of the physician, as defined by the Holy Ghost, is that he be a religious-minded, God-fearing man, who will approach the bedside of his suffering patient with reverence, fully conscious that he has to deal with the most wonderful of the Creator's works, the exquisite organization of the human body, and that it is only by God's power and special help he can expect to repair the injuries done to the divine handiwork by the ravages of disease. His Grace summarized the qualifications of a physi-

cian. First, a religious man in spirit, fearing God and holding his patients in religious regard and reverence as the Creator's noblest handiwork, whose preparation after injury or sickness is committed to his care and prayerful attention; secondly, he should be a just and honorable man before society, always watchful, lest through his ignorance or neglect of the study of his professional science he may err in his judgment and apply the wrong method of treatment, that may prove fatal to the patient whom he has undertaken to cure; and also he has undertaken to keep in strictest confidence, as required by justice and honor, the secrets of the sick-room and of the families whose inner life is revealed to him in his professional intercourse with them; and, thirdly, he should be a man of tenderest sympathy with all human sufferers, particularly with his own patients, manifesting in all his movements and words and actions, in his manner of approaching the bedside of the sick, in his touch and speech and the tone of his voice and kindness of look, how fully he sympathizes with the sufferers, and how earnestly he desires to effect their cure. The Archbishop dwelt at much length on these attributes of the medical profession, and concluded by expressing a hope that the medical students in this city would receive a careful training in these virtuous habits to fit them for the sacred and honorable profession to which they aspire.

THE SEQUEL.  
A meeting of the medical faculty of Queen's University was held Monday afternoon to discuss the recent conduct of students in breaking into vaults in order to procure subjects for dissection. The actions of the students were not approved. As precedents had been established, however, their conduct could not be wholly condemned. The faculty decided to purchase subjects, the same as is done by other colleges. In view of this, further deprecations on the part of students will not be tolerated by the faculty.

### SIGNOR CRISPI DEFEATED.

The Italian Statesman's Intrigues Swept Away by the Master Mind of the Vatican.  
The Roman correspondent of the New York Sun, under date of Oct. 19, writes as follows of the splendid triumph of Leo XIII. over the intrigues of Sig. Crispi in the great game of diplomacy played in connection with the recent Italian celebrations:

Rome, Oct. 19.—The telegraph agencies have sent you the abstract of the Pope's masterly letter to Cardinal Rampolla. Every enlightened person, even the Masonic press, has acknowledged the serene beauty, the novel and sorrowful tone, the sweet resignation combined with the firmness of his recommendations. What is least known, what gives to this act its importance, religious as well as international, is the peculiarity of the conditions amid which it was produced. In fact, aside from his official and generally known origin, the act of Leo XIII. has a secret and mysterious history. Outside of diplomacy, there is no suspicion of the almost insurmountable resistance which the Pontiff has had to overcome in order to make his protest against the celebration of Porta Pia. To point out this unknown side is to reveal the capital and highly diplomatic importance of the episode.

CRISPI'S CUNNING GAME.  
Sig. Crispi's speech, a real glorification of the Papacy as a spiritual power, was not an accidental improvisation. It was the result of negotiations which are none the less far from having been carried on in the dark. The speech is the historic continuation of the whole method of the President of the Council. Despite the eminency, almost exclusivity, Masonic character of the celebration of Sept. 20 Sig. Crispi has not broken with the system publicly inaugurated at the beginning of the rebellion in Sicily, the island of fire. To let down the iron screen that separates the two halves of the Italian people; to draw the Catholics into parliamentary life by inducing them to vote; to promise with this end in view concessions in ecclesiastical matters to the Roman Pontiff; to pose as the savior of order and of the social system; to crush with the aid of the Vatican, once the object of so much abuse and so much contempt, the republican, socialistic, and dynastic federal party, and finally the supreme object, to save the monarchy and the Government established on the usurpation of Rome—such was the Ministry's design.

The speech of Sept. 20 was merely the culmination of this strategy. The result of secret negotiations with certain conservative Italian groups, its object was to give force to the conservative current in Italy, and to force the Pope to silence and the tacit acceptance of the status quo.

LEO XIII. WAS NOT DECEIVED.  
Therefore, as soon as the services of Porta Pia were over, the partisans of a compromise between the Vatican and the Quirinal went about repeating that Sig. Crispi's speech marked the conversion of the Ministry; that the eulogy of the Papacy would hasten the conservative movement throughout the penin-

sula; that the Holy See should not only protest, but also take into account its moral evolution, which would assist religion and result in restoring peace to Italy and its independence and prestige to the Papacy.

Persons high in station spoke thus; but it was not at all difficult to surmise the diplomatic influences hidden behind the intrigue. Perceptive and well-informed, Leo XIII. was not deceived. By his letter he has dissipated this dangerous illusion. In writing to Cardinal Rampolla, who is aimed at in all these intrigues, the Pope has shown what importance he attaches to the Pontifical cause: just as in June, 1887, when Crispi tried to accomplish the same thing, he has wished to give to his incorruptible and faithful Secretary of State an irrefutable mark of his confidence and esteem; he has shown to all that for him as well as for Catholic rights, the Roman question is the knot of the situation in Italy and in the domain of ecclesiastical interests.

Hence the resounding effect of his words in the higher spheres of diplomacy. An Ambassador of the Triple Alliance, on reading the letter, exclaimed: "There is nothing to be done; Leo XIII. is inflexible." HE HAS SHOWN THE SOVEREIGN MAJESTY OF UNCONQUERABLE MEN.

That is the state of the matter. However factions may be agitated, the Pontiff is not to be won over. From the heights of the Vatican Leo XIII. looks down with serenity on the struggles in the plain. No doubt, it is not he who will utter words of vengeance; it is not he who will proudly lay low a Ministry that is in the last extremities. When, terrified by Sicilian peasant uprising, Sig. Crispi asked him for his assistance, the Holy Father intervened without noise or ostentation to bring about an understanding between the peasants and the landowners. His secret instructions to the Bishops have contributed in great measure to the maintenance of order and to union. In like manner, in questions of a purely ecclesiastical character, Leo XIII. has shown as much gentleness as firmness. Whatever bearing the insurrection in the interior may have had toward the justification of the Papal Government, Leo XIII. has shown neither feelings of pride nor desire for vengeance. Peaceful and pacifying, he has perhaps shown his greatness more by this condescension than by his fervor in repelling attacks. Calm, merciful, smiling at impertinences as at audacities, he desired in no way to compromise or resist Crispi's "rescue." His patience and moderation have been admirable. He has shown the sovereign majesty of strong and unconquerable men, the confidence in the final result, the calmness of those who believe in the future and seem to hold it in their power.

But just as carefully as he has avoided giving Sig. Crispi any pretext for reprisals, has Leo XIII. preserved intact the sovereignty confided to him. ROME MUST BE THE CATHOLIC AND INTERNATIONAL CITY.  
The letter to Cardinal Rampolla, an act of the central government of the Church, indicates that this trust is not to be touched. It sums up and completes all the other documents. It is the serene and indomitable demand for Rome a free city and the patrimony of St. Peter. It is the clear demonstration that without the bulwark of territorial independence the Papacy is powerless to perform its full mission. It is the promise, for Rome, at least, of reforms adapted to the circumstances and the needs of the times.

This Magna Charta is defined by the addresses that preceded it, especially by that to the Neapolitans in 1888. "The Rome he wishes to reconquer will not be the capital of a little political State; it would be in truth and entirety the patrimony of St. Peter, the Catholic and international city, the intangible corner of the earth where the whole world would be effectively represented and heard."

Eighteen hundred and seventy has put an end forever to a historic period. The temporal power must be adapted to the new conditions, and be made the starting point of higher and vaster action by the greatest moderating power in the world.

When the unity and faultless continuity of Leo XIII's thought is considered, could any one doubt his inflexible refusal to compromise? Yielding for historical contingencies, he cannot be moved when principles and general lines of action are at stake. Much as he loves his native land, he looks on himself as the incorruptible guardian of the trust that has been confided to him.

That is why the ingenious combination of Signor Crispi has completely failed. If it is a homage paid to the renewed power of the Papacy, it is in another light only a new form of all the ventures of official Italy. EVERYTHING HAS PASSED OVER THE ETERNAL CITY WITHOUT BREAKING IT.

Leo XIII. knows that in the Holy City as in no other city in history there dwells a power of driving out that has never been overcome by events. Every conquest every invasion, has fallen into ruin, from the domination of the Greeks, lashed by Juvenal in his third satire, to the taking of Rome by Cadorna's army. Through all the ages this law of history has

shown its relentless force. Everything has passed over the Eternal City without breaking it: the invasions of the barbarians, municipal and aristocratic riots, the insolence of German emperors, the republicanism of Cola di Rienzi and the brutality of the sovereigns of the north. And when ever a temporary possession was prolonged, such corruption and degradation have entered into the sacred panorama as to drive afar off the profaning foreigner. Have we not reached the turning point in the history of the third Rome, as Leo XIII. calls it? By we not see everywhere in that sacred land once more spring up the hope in the Pope from whom it expects deliverance and security? Yes, in the heart of this people beats the faith in the power of resurrection of that Papacy which in all critical periods has saved the heritage of the nation.

This people is exhausted; it turns about in distress that has never been equalled; but it has near it the sacred pool. I cannot help recalling Leopold Robert's picture of the Roman pilgrim sitting in the arid campagna; she sees neither her bleeding feet nor her nursing, and panting in her lap, if she can but reach the blessed hill that rises on the horizon, *Monte di Gioia!*

### NO RELIGIOUS BIGOTRY.

Bishop Keane on "Christian Principles and American Ideals."  
Bishop Keane of the Catholic University delivered an interesting address on "Christian Principles and American Ideals" in Infantry Hall, Providence, R. I., Sunday evening, in aid of the new hospital. He spoke in part as follows:

Thus Washington summed up the wisdom of all the ages when he laid down this golden rule for the guidance of the American people in his farewell address: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens." There may be those for whom these principles savor too much of "Puritanism and theocracy." But if there be such misleading demagogues among us—and recent events show too clearly that there are—then can it be that the American people or any American worthy of the name would heed them rather than Washington? Today every honorable man feels that his character as a man is more important than as a citizen.

We can see now how that in the golden days the man was completely lost in the citizen. Every organization of might and power lasts just so long as it can resist the attempts of others to overthrow it. Those who take up the sword shall perish by the sword. Without some there is something lacking. Like the statue described by the Prophet Daniel the superstructure is useless without a firm foundation. Before old Rome passed away he came, the expected of the everlasting hills. He taught the dignity of man as an offspring of God's eternal love; the true philosophy of civilization. Providence allowed the struggle to last three centuries. Then the little stone struck the feet of the statue and away to the winds went that idea of government, never to be again seen on the face of the earth.

If Washington was right, then those are wrong who picture religion as a dangerous thing in the country's welfare. It is best that Episcopalians, Catholics, Methodists and all forms of belief should labor toward raising humanity. The curse of religious warfare was never intended to exist in the new world. God built the great bonfire of the revolution and cast all that trash into it. Then America set her brand on religious bigotry.

### A Roman Catholic Wife.

Mr. James J. Hill of the great Northern Railway, in presenting the million dollar seminary building to Archbishop Ireland, paid this noble tribute to his wife:

"Some of you may wonder why I, who am not a member of your Church, should have undertaken the building and endowment of a Roman Catholic Theological Seminary, and you will pardon me when I tell you plainly why. For nearly thirty years I have lived in a Roman Catholic household, and daily have had before me and around me the earnest devotion, watchful care and Christian example of a Roman Catholic wife, and of whom it may be said, 'Blessed are the pure in heart, for they shall see God, and on whose behalf to-night I desire to present and turn over to the illustrious Archbishop of this diocese the seminary and its endowment as provided in the deeds and articles of trust covering this same.'"

### FOR CHARITY.

A lecture will be delivered at St. Peter's cathedral, on Sunday evening, Nov. 24, when a collection will be taken up by the Children of Mary, in aid of the poor.

A good deal of the troubles of this life comes because men take too much time to make money, and to little to enjoy it.