

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 5.

LONDON, ONT., FRIDAY, DEC. 29, 1882.

NO. 220

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A German Legend.

"Twist the merry eye of Christmas; all the city
blazed with light,
And the gush of happy voices thrilled like
music through the night;
Merrily the little children danced beneath
the Christmas-trees,
Heavy with its glittering branches, full of
gifts as they could be.
But outside of all the splendor, wandering
through the lighted street,
Walked a little child, unheeded, with bare
head and aching feet—
Pining, now and then, for wonder, as some
curtain swayed aside,
At the wealth and bounty lavished on that
blessed eve-tide.
And he said, "I'm very weary; food and shelter
I have none."
And he gazed upon his garments—faded,
worn and scanty grown.
"Will not some kind heart befriend me,
Some kind hand lend its aid bestow,
Welcoming the little stranger that has no-
where else to go?"
So, with faint and trembling fingers, knocked
he at each gentle door,
But the inmates, all too busy, heeded not the
gentle call.
"Christ, dear Christ," at length he mur-
mured, "whom have I on earth
but thee?"
Father, mother, sister, brother, I have none
—oh, succor me!"
Lo! along the street advancing, comes an-
other little child,
Fair and lovely, pure and saint-like, with
blue eyes that ever smiled;
White and smooth his shining raiment,
golden braids his shining hair,
While he waved a torch of lambent lustre
through the evening air.
Oh! how musical the accents that outshone
upon the night,
When he spoke: "I am the Christ-child, sent
to lead thee to the light.
Ever on this blessed evening, childhood's
form comes forth to thee,
And I wander earthward, seeking little ones
like thee!"
Then the Christ-child waved his white hand
toward the pining stranger afar,
Suddenly a shaft of brilliant light
with many a glittering star,
And a band of shining angels bending from
the heaven above,
Drew the little friendless child up through
the softly gleaming air.
So, the simple legend runneth, ever lives
the little child,
With the angels in God's heaven, glory-
crowned and undimmed—
With the Christ-child who recalled him, on
that blessed Christmas eve,
To the time of light and beauty, where he
never more shall grieve.

CATHOLIC PRESS.

Catholic Review.
On the eve of the festival of the Immaculate Conception, sixteen of the leading Catholic gentlemen of Boston assembled at the Cathedral of the Holy Cross, where suitable preparations had been made, and took turns, two and two, in adoring Our Lord in the Blessed Sacrament, thus keeping watch all night. At 6 a. m., after the festival, they assisted in a body at Mass, said by Rev. Father Bodfish, and received Holy Communion together. Rev. Father O'Toole, recently appointed Rector of the Cathedral, has been designated as spiritual director of the new association, and it is hoped and expected that the nucleus thus formed will grow into a much larger body and that, in time, the beautiful devotion of the perpetual adoration will be completely established and constantly maintained. This movement, which is certainly a most favorable indication of the progress of Catholic life in Boston, was suggested by and has the cordial approbation and encouragement of His Grace, the Most Rev. Archbishop Williams. All has thus far been done in the most quiet and unostentatious manner, and it is fitting for such a work, and which promises well for its final success. We cannot withhold from our Boston brethren the expression of our most sincere and cordial congratulations on the inauguration of a devotion so beautiful and touching, and we may add, so important to a sound, healthy condition of Catholic life among us. It is the Real Presence of our Lord in our churches that constitutes the great distinguishing difference between the Catholic Church and the conventicles of the sects around us, and, undoubtedly, devotion to the Real Presence in the Blessed Sacrament is the surest test of Catholic life and Catholic devotion, whether in clergy or laity, that we can have. Our Boston brethren have set us a good example, and we hope it may be extensively followed. Such an association must be attended with great blessing, not only on those who engage in it, but on Catholics generally.

Catholic Columnian.

"The company of creole children from La Teche Seminary, La., who give a concert at Wesley Chapel to-night, sang at the service in the church last evening. The auditorium was crowded with people who had read the announcement. The quaint plantation songs and ballads were rendered in a manner to surprise and delight the people, who applauded the singers loudly and spontaneously, notwithstanding the plaintive appeals of the pastor to remember the time and place, etc. The adult performers evinced fine musical ability. The soprano sings with remarkable precision with which the singers go through their peculiar motions while singing in concert was not the least interesting feature of their appearance."—Evening Dispatch.
Those who claim to adhere to the Bible should remember what our Lord called His house, if they are at all consistent. The most sacred place on earth to a Catholic is the place where the glory of God

dwellth. It is the "gate of Heaven." So far as it is respected, that the Catholic, remembering the Divine Presence therein, lifts his hat in passing the door.

FATHER BURKE.
A Lecture in Glasgow.
"CATHOLIC FAITH THE TRUE PERFECTION OF MAN."
On a recent Sunday evening Father Burke delivered a lecture to a crowded congregation in St. Alphonsus' Church, Great Hamilton street, Glasgow, taking for his subject "Catholic Faith, the True Perfection of Man." In this grand nineteenth century of which they were all so proud, he said, he admired it more than he did in any preceding epoch of the world's history. They saw the triumph of human intellect—the triumph of human genius—the magnificent achievements of human science. Why, then, the men of the nineteenth century had done things that their grandfathers believed to be utterly impossible. They had annihilated space; they had taken the two elements that were supposed to be most hostile to each other—fire and water—joined them together, and from their union there was the offspring of steam, the greatest power in the physical world to-day. Men had taken the most terrible and most unyielding of all elements—lightning—and had made it the humble messenger of their thoughts, carrying them from end to end in a moment of time. No doubt, naturally enough, men were very proud of those achievements, and of the wonderful advance and progress in all the sciences of which this nineteenth century had been the witness; and, consequently, they thought it a strange thing when an old friar like him comes with a habit worn 700 years, belonging to an Order of men living in cloisters, separated from the world and engaged in studies for which the world cares little or nothing—when such a man as he comes out, and says to those wonderful scientists—to those successful engineers and electricians—to those philosophers who had sounded the very depths of the ocean, and who had explained every law of Nature, even the most hidden. "My friends, with all your progress and manufactures and wealth, I tell you that you never will attain to the true perfection of your being, as a man, in this world or the next, unless you embrace the Holy Catholic Faith."
That Faith alone is the perfection of man. Here was a daring assertion that he had the courage to fling out before the men of the nineteenth century. He would, then, make these two propositions: That man was capable of attaining to the perfection of his being, but he could not attain that perfection without the Holy Catholic Faith. Let me first consider what was the Catholic Faith. That Faith meant three things—first, knowledge, not opinion, no matter how deep that opinion might be, not human conviction, but absolute knowledge; secondly, the Catholic Faith was a power prescribing to us not only what we believe, but what we were to do, and what to avoid; thirdly, the Catholic Faith was a power that enables us to accept what is proposed to our belief, and to fulfill the Commandments that God has given us to observe. The Catholic Faith was knowledge. God, who was Light and Infinite Knowledge, had vouchsafed to reveal certain truths to man, certain great truths that man could never attain to by his own mere study, or by the mere human intellect. God demanded of all those that were His, and whom He had created, that they should have knowledge of Him; and the absence of that knowledge was one of the greatest curses God could let fall upon the people. That knowledge must be certain, it must be unshaken; it must be an acceptance by the intellect of what God has revealed; and that knowledge must come from an authority, from the authority of a teacher, because it could never be attained by the mere human intellect. Where was this knowledge to be found?
EXCEPT IN THE CATHOLIC CHURCH!
Every other system calling itself religion simply asked a man to read his Bible and to draw his own conclusions, to form his own opinions; but, although that man might believe what appeared to him to be the meaning of a certain text, although he might feel thoroughly convinced of it, still he had no knowledge. The Catholic Church said: "I do not ask you to believe me unless I am able to prove that I am the messenger of God, and that God is with me; but if I can produce to you my credentials, if I can show you my diploma, if I can hold up my title-deeds to show that God has sent me, and if He declares that it is with me always, then I ask you to bow down your intellects, and accept my teaching as it comes from God." The whole question, then, comes to this: Has the Catholic Church those credentials or title-deeds? Our divine Lord said: "As the Father sent Me, so do I send you; go ye, therefore, in My name, and teach all nations, teach them all the things that I have taught you, and behold I am with you all days, even to the ending of the world. I will send my Spirit upon you and He shall dwell with you and lead you into all truth, and the gates of hell shall not prevail against it. And he that will not hear the Church let him be to thee as heathen and the publican."
COULD HUMAN LANGUAGE BE CLEARER?
Could human words be more emphatic than these in which the Son of God set upon the Church the seal of His own authority, and of His own divine, infallible teaching? Let them suppose, for a moment, as so many believed, that for the first two hundred years or so the Church taught the truth, and after that lies, he would simply ask any man who believed that our Lord was the Son of God, if the Church taught the truth for two hundred years and then in the third hundred be-

gan to teach lies, what became of those promises the Son of God had made? What became of those promises if ever she admitted one iota of falsehood into her teaching? They must either conclude that the Catholic Church to-day teaches with the authority of God, or that God had misled them and told a lie Himself, when he said that He would be with His Church until the end of time. It was easier for any man to accept the Catholic Church with the historical evidence to bear her out, than to say that He who died on Calvary to redeem man had made a false promise. Consequently the Catholic believed with a certain knowledge. But the Catholic Faith was more than that; it was a law, and that simply because the teaching of the Catholic Church rested upon authority. The Catholic Church did not ask them to believe her unless they believed that she was the messenger of God; but if they believed that, then she asked them not only to accept her teaching, but to conform to the moral law which she laid down for them. She would prescribe for the inward thoughts of their minds; she would tell them what to avoid. She prescribed for every detail of their daily actions.

THE CHURCH IN ST. THOMAS.
St. Thomas Times, Dec. 20.
The 10th Nov., 1872, should be a day memorable in the annals of Catholicism in this section of Western Ontario. On that day the very fine Catholic church of Gothic design, we now see fronting on Talbot street, was blessed and consecrated by Right Rev. Bishop Walsh of London—in the presence of a large concourse of R. Catholic priests and of a vast multitude of people from London and the neighboring townships of Yarmouth, Southwell and Westminster. Its erection was entirely owing to the zealous and untiring exertions of the present incumbent, the Rev. Father Flannery. Relying on the generous assistance of his many Protestant friends, Father Flannery undertook this great work, in the face of many difficulties, and without ten dollars altogether in his slender exchequer. He came to St. Thomas in the beginning of October, 1870, and found a miserable frame building 40x26, with a tower and spire at an angle of 45, with doors and windows permitting free entrance to every wind that blew, doing duty for a R. Catholic church. The church members were scattered and few in number, and the prospects of improvement were not very bright. But rumors were rife of a new railroad being about to be constructed, and of St. Thomas likely to become the centre of an extensive railway system, which would warrant the expectation of an immense increase of population, and a probable increase of membership in every religious community. In the spring of 1871 the foundations were laid of a spacious, extensive and beautiful church, designed and planned by Langley & Co., Toronto, of which the probable cost would be twelve thousand dollars. The Catholics expected at what they considered an impossible sum to obtain a congregation town and from so poor a congregation. They were very slow in coming forward with their contributions, nor did their worthy pastor urge them much until one day being hard pressed for money to meet payment of a whole week's work done, he appealed to some of our Protestant merchants, who responded most liberally, and contributed in each case over five hundred dollars in a few hours. There was never any more trouble collecting money after that. The Catholics all commenced vying with each other as to who should contribute most generously and most promptly. The church was completed in every particular, and consecrated to the service of God in November of the year following. It is built in the medieval gothic style with transepts, chancel and organ gallery; a very fine altar of black walnut, beautifully carved, and reaching to the apex of the chancel roof, adorns the west end. Subdued and varicolored lights stream in through very fine stained glass windows donated by parishioners whose names may be read in gilt letters beneath. The nave and aisles afford sitting accommodation to about a hundred more than a congregation. On the south side of the church a very handsome two story school house of white brick has been erected at a cost of five thousand dollars. This building, which has a frontage of seventy feet on Talbot street and supplies an elegant place of residence for the teachers, who are Sisters of St. Joseph, belonging to the order of St. Joseph, besides affording ample accommodation to one hundred and fifty children who daily attend the school. When Father Flannery came to St. Thomas an unsightly grave yard, with the old fashioned picket fence around each plot, was located where the church and school now stand. The town council were about serving an injunction to prohibit the interment of dead bodies in so central and so conspicuous a place, when Father Flannery secured, by purchase, a ten acre lot from Mr. Samuel Day, on the Pt. Stanley road, and laid out one of the most beautiful cemeteries in this part of Canada.
Rev. W. Flannery was born in Ireland, educated in France, and ordained Priest by Right Rev. Bishop de Charbonnel in Toronto, on the 22nd May, 1853. After remaining attached to St. Michael's College, Clover Hill, in that city, for several years, he was appointed Pastor of Streetsville and Toronto Townships, where he remained until the elevation of his friend Rev. J. Walsh to the Episcopacy. In company with Bishop Walsh he came to London in 1867, where he remained until his appointment to the important Parish of Amherstburg. The former pastor of this burg, Very Rev. Dean Laurent, had taken charge of Assumption College in Sandwich, which he held but for one year. In the meantime Bishop Walsh had been negotiating with the Basilian Fathers in Toronto and obtained their consent to provide the parish of Sandwich with zealous and able pastors and Assumption College with an efficient staff of professors. Dean Laurent then returned to his old parish of Amherstburg and Father Flannery was appointed to the pastorate of St. Thomas where he had done so much for the people over whom he has charge, besides commanding the respect and securing the good will of his fellow citizens without distinction of race or creed. The Roman Catholic church is so wide-spread and so long before the world, it would seem almost superfluous to attempt an explanation of its peculiar tenets and teachings. But a great many of its doctrines and practices are misunderstood, because misrepresented to outsiders. Thus, members of that Church do not believe that their head and chief Pontiff, the Pope, is impeccable, although they hold, and it is a dogma of the church, that in his judicial capacity as teacher he is infallible. They believe in the Scriptures, not as interpreted by every individual according to his own lights, but as explained by a living

body of inspired and authorized teachers, called the church. They adore one God in three divine persons and Jesus Christ, His Son, true God and true man. But they maintain that they are grossly misrepresented when accused of adoring any being or object outside of God because of the respect they show every being and object that relates to God or that is peculiarly favored of God, such as the Blessed Virgin Mary—the Apostles, Martyrs, &c.—or again the crucifix, the crown of thorns, &c., &c.

The Catholic church insists upon regular attendance at divine worship on Sunday, observance of abstinence from flesh meat every Friday in commemoration of the Saviour's passion and death. Also a certain prescribed amount of fasting and abstinence during advent and lent. There is also an obligation on every member, who has reached the year of discretion, to confess all his sins and receive Holy Communion at least once in the year. Saints and angels are invoked in prayer, and the holy sacrifice of the mass and prayers are offered to God, in behalf of the souls of the faithful, who have been called away out of this life. These are some of the main distinctive features in worship and doctrine which have been always taught and held in the Catholic church. The Church also condemns secret societies and revolutionary propaganda, while insisting upon obedience and due respect being paid to all constituted authorities.

In a word, the Catholic church has for its mission to make the name of God known and loved everywhere, and by all men; to tremble with the earth, and to promote union, peace, brotherly love and happiness among men and nations.

FEAST OF ST. THOMAS.

Wednesday the 20th, the eve of the feast of St. Thomas the Apostle, the patron saint of the Most Rev. Joseph Thomas Duhamel, Bishop of the Diocese of Ottawa, was celebrated in his presence and that of a number of clergymen and others, in a very pleasing and interesting manner by the pupils of the Convent of the Congregation of our Lady, Gloucester street, under the direction of the devoted and self-denying, reverend ladies of the order. The distribution hall of the institution was fairly filled with a good representation of the leading citizens of the Capital, as well as others from a distance. To pretend to give anything like a complete list would be impossible, but amongst others may be mentioned Lady McDonald, Mrs. O'Brien (Toronto), Hon. John Costigan, Mrs. Tweed, Mrs. J. R. Edmunds, Dr. Grant, Captain Murray (St. Catharines), Dr. Valade and others, whose names the writer could not ascertain. The hall was very prettily ornamented with British, French, Papal, Irish and American banners, whilst the platform and the pillars were festooned with wreaths of flowers. In the centre of the platform was placed a crimson throne. There were also on the platform six pianos, an organ and a harp.
A few minutes after half-past seven a number of the young ladies, seated at their respective instruments, played a "Floral Greeting," and His Lordship attended by Very Rev. Father Routhier, V. G.; Very Rev. Dr. Tabaret, O. M. I. Superior of St. Joseph College; Rev. Fathers Gendreau, Nolin, Filastre, Tanguay, Barrett, Chaplain of the convent, and a number of other clergymen entered, the audience rising to their feet to greet them. The instrumental performance being concluded, the programme was opened by the rendering in a beautiful manner, of the operetta "Le Royaume de Merite," which it is understood, was composed expressly for the occasion by one of the reverend ladies of the convent.
To properly delineate the pleasing manner of the young ladies, one and all their perfect training, their evidently enthusiastic conception of the part assigned to each would take more time and space than the writer has at his disposal or than our columns could afford.

After an address had been read by Miss Brennan in a manner that proved her to be a proficient in eloquence, His Lordship said it was the duty of a bishop to give all possible assistance to the religious institutions within his jurisdiction, and that he had done as well as he could. He begged the pupils to accept his thanks, but he desired to remind them that all grace would come to them by the mercy of God, through the good sisters who had charge of them, if they would be faithful to their teachings. They spent their days in imparting knowledge which would be useful to the pupils in after life. He could only regret that it was not in their honor instead of in his, that the present entertainment had been given. His Lordship took occasion to thank the ladies and gentlemen present as well as his own name as in that of the reverend sisters, for their attendance. He was sure their young friends would fully appreciate their kindness, and concluded by assuring them that on the morrow, when offering the Holy of Holies they would partake of his prayers for their welfare both here and hereafter. His Lordship then spoke much to the same effect in French, alluding to some of the virtues which had been portrayed that evening, adding that he himself desired to add one more, Truth; and in all truth he complimented his young friends on their creditable performances, and again thanked those present for their kindness in attending.

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