

The Catholic Record.

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

VOL. 6. FOR THE WEEK ENDING SATURDAY, JAN. 5, 1884. NO. 273

CLERICAL.

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Centuries ago.
BY REV. A. J. RYAN.

"Seven hundred, a calm and silent night,
The night of gold and silver light,
Had Rome been growing up to night,
And now was queen of land and sea,
Her banners waved in triumph high;
In every clime—'neath every sky
Her iron sceptre swayed alone,
The world, from Caesar's lofty throne,
And Caesar reigned with tyrant rod,
Revered and worshipped by a god.

Centuries ago.
"Twas night, a calm and silent night,
The clash of arms was heard no more,
Mid peace held undisturbed away,
From Parthian plains to Tiber's shore,
The eagle flew in silent way,
Was resting in her haughty home,
And gazing o'er the bleeding prey,
Her iron sceptre swayed alone,
The world, from Caesar's lofty throne,
And Caesar reigned with tyrant rod,
Revered and worshipped by a god.

Centuries ago.
"Twas night, a calm and silent night,
The princely halls of Rome were gay,
With glare of gold and streaming light;
With festive sounds and grand display;
And all was revelry and mirth,
For Romans high, of honored birth
Were feasting, reckless of the toils
Of that won, their plundered spoils,
And there were slaves from every land—
From Asia's soil, from Africa's sand—
Who stood there to serve the lords of Rome
Centuries ago.

Centuries ago.
"Twas night, a calm and silent night,
Triumphal Rome, in outline grand,
Towers towering on her dizzy height,
As if she were forever to stand,
From her giant walls, with every land,
Her hoarse voice, the immortal one,
"Twas written on her banners, 'I am
Whom comes now proudly to the sky,
And every arch that spanned the way,
Mid emblems of victorious wars,
And every monument that fane
Had raised to glory, and to fame,
Seemed destined by great Rome to be
Her pledge of immortality.

Centuries ago.
"Twas night, a calm and silent night,
The conquered world in bondage lay,
Beneath the rod of Roman might,
The slave of power, and terror's cry,
And tributes rich, and tributes rare,
In ceaseless streams were flowing there,
Her royal sceptre, and her crown,
Their homage low to Caesar's sway,
He sat upon his lofty throne,
Without a rival, high—alone,
And Rome kneel down and kissed the hand
That swayed the seas and ruled the land,
And nations, with one loud acclaim,
Proclaimed his high immortal name.

Centuries ago.
"Twas night, that selfsame silent night,
Far, far away from Caesar's home,
Was born the river of the night,
The future king of lofty Rome,
His palace was a stable cot,
His throne was made of straw and gold;
Within a crib of straw he lies,
Who rules the seas and rules the skies,
He had no crown to show his claim
To noble birth, to royal name,
Yet raised to glory, and to fame,
An infant babe, the promised one,
The Prince of peace, God's only Son.

Centuries ago.
"Tis night, a calm and silent night,
And where is Caesar, where his crown?
And where is Rome, and where her might?
Her glory, riches, and her power,
And where are now her princely halls,
Her arches, riches, and her towers,
Where are her slaves, her conquests wide?
Where are her monuments of pride?
"Immortal" was her boasted name,
Unrivaled was her lofty fame,
Where now is the Cathedral of Rome,
The queen of earth, great Caesar's home?
The Rome of Caesar stands no more;
Her star has set, her power was o'er.

Centuries ago.
"Tis night, a calm and silent night,
And Caesar's rival reigns alone,
With greater glory, wider might,
Than decked his own proud, pagan throne.
He has a crown and scepter, and
Before him nations burn in love.
He reigns; his name is Prince of Peace,
His word of love and mercy cease,
Till every nation, as a gem,
Forms one bright, perfect diamond
To crown the babe of Bethlehem
Upon His throne of love.

CHRISTMAS AT ST. PETER'S.

The festival of Christmas was celebrated with the usual solemnities in St. Peter's Cathedral. The Sisters of St. Joseph, assisted by Miss Desse, W. G. Schreyer, and the Cathedral Choir, beautifully decorated with evergreens, flowers and banners. Long before six o'clock, the hour at which Mass was to be celebrated, the church was crowded to the doors. The mass was sung by His Lordship the Bishop, assisted by Mgr. Bruyere, V. G., with Fathers Walsh and McGee as deacon and subdeacon, and Father Tierman, master of ceremonies. After mass His Lordship delivered a beautiful discourse, in which he explained the meaning of "Merry Christmas," which, in most affections and feeling language, he wished them all.

Masses were afterwards celebrated by Rev. Father McGee. At 10:30 solemn High Mass was sung by Rev. Mgr. Bruyere, V. G., assisted by Rev. Fathers Tierman and McGee, as deacon and subdeacon, Father Walsh acting as master of ceremonies.

At St. Mary's Rev. Father Corayn celebrated masses at 8:30 and 10:30, at which he preached sermons suited to the occasion. At both churches the congregations contributed generously towards the support of the clergy.

His Lordship, in cope and mitre, assisted at last mass in the cathedral, and notwithstanding the fatigue of the morning service, preached a most powerful sermon, of which the following is a substantial report:

His Lordship took for his text the following words in the 2nd chapter of St. Luke: "Fear not, for behold I bring you tidings of great joy that shall be for all the

people, for this day is born to you a Saviour who is Christ the Lord, in the city of David, and this shall be the sign unto you; you shall find the Infant wrapped in swaddling clothes and laid in a manger."

The great festival of Christmas fills all hearts with a holy joy, because, in the language of Holy Writ, this day is born unto you a Saviour, who is Christ the Lord, and who is come to save His people from their sins. The light of gladness is on land and sea, and there is rejoicing in heaven, because of the boundless mercies of God poured abroad, like the covering waters of the sea, upon the world through the birth of Christ. The marvellous event which this day commemorates forms the centre of the world's history. It was promised by God to fallen man at the gates of Paradise, as a plank that would save him from an eternal shipwreck. It was foretold by prophets, and signified after the just of the ancient dispensation. Toward it the ancient world, crushed beneath the sense of guilt and plunged in utter misery and degradation, strained its anxious gaze as towards the goal of its best hopes, and the day star of its deliverance. For four thousand years of sin and shame and sorrow, mankind were in anxious expectation of it, and in their impatience called upon inanimate nature itself to send them a Redeemer. In the words of Isaiah the prophet, they exclaimed: "Distill in dew ye heavens, and let the clouds rain down the Just One; let the earth open and bud forth the Saviour?" At length, when the world was sick at heart with hope deferred, the time for the fulfilment of the divine promise arrived. The Son of Eternal Justice is risen above the horizon, and flashes the whole firmament with the brightness of his coming. The Eternal Son of God is born in the silence and stillness of night, amid the squalid poverty of the stable at Bethlehem. Suddenly a bright radiance, like the smile of God, lights up the hills and plains of Judea, the chill night air is laden with the music of angelic choirs, and the burden of their song is, "Glory to God in the highest, and peace on earth to men of good will."

His omnipotent arm, He still preserves in existence, for the apostle saith, "He upholds all things by the word of His power." All nations are in His sight, says the Prophet Isaiah, as if they had no being at all, and are counted unto Him as nothing and vanity. He holds the water of the ocean in the hollow of His hands. Before Him the pillars of the heavens tremble. The whole earth is His footstool, and the heavens are His throne. He is everywhere present. He is in the highest heaven where He manifests Himself to the blessed, He is upon the earth and sea, and even in the centre, as well as in the remotest cells of the eternal prison.

Now, says the psalmist, I ascend into heaven and art there, if I take wings in the morning and dwell at the utmost bounds of the sea, even there also thy hand shall guide me.

We may well say in the words of Holy Job (36 chap, v.) "Lo, these things are said in part, but I see thee, and seeing we have scarce heard a little drop of thy word, how shall we be able to behold the thunders of thy greatness? When the echo of his voice was heard among the thunders of Mount Sinai, the afflicted people cried out, "O Moses, speak thou to us, but let not God speak to us, lest we die!" And when St. John, in the Apocalypse, saw him that was seated on the great white throne, he declared that the heavens and the earth fled away before his face.

Now, it is this great and eternal God that we see in the form of a child in the stable of Bethlehem. Our faith tells us that child is God become man. All the prophecies relating to the Messiah centre in him, and their fulfilment in him, and point him out as the Christ, the Saviour of the world. His voice is declared to Mary that the Holy One, who should be born of her, would be the Son of God. The angelic song which sprinkled the midnight air with the music of heaven, declared to the shepherds representing the human family, that "unto you is born a Saviour, who is Christ the Lord, the voice of the Almighty Father himself on two different occasions during the life of Christ on earth proclaimed in thunderous tones, "This is my well-beloved Son, in whom I am well pleased." St. John declared to the world that God and that Word was made flesh and dwelt amongst us." St. Paul declared that Christ was the splendor of the Father's glory and the figure of his substance, and also that our Lord, "being in the form of God, thought it not robbery to be equal with God, and he emptied himself, and took the form of a servant."

All this and wonders wrought by our Lord, all those miracles of love and mercy to which he constantly appealed in proof of his Messiahship, proved that he was indeed the Son of God. His resurrection from the dead, and his ascension into heaven, and his divine mission, and proved him to be God. His teaching, his example, his daily life, which breathed in every thought, word and act a holiness altogether divine, proclaimed about the world the Son of God had come down on earth in the incarnation to redeem and save and lift up a fallen world.

Yet this great God, in the language of St. Paul, empties himself, and takes on himself the form of a servant.

There are thousands of worlds in God's material creation larger than the planetary system of which this earth is but a small part, and yet the great God passes, as it were, all the vast and mighty systems of His glorious creation, that roll about in the infinitude of space, and casting an eye of infinite pity and consideration on the fallen children of Adam, on a small speck of His creation, He comes down in the mystery of His incarnation and becomes a child in order to redeem and save them. And He comes as a child, He took not on Him, says St. Paul, the nature of an angel. He might have come in the night and brightness of an archangel; he might have come clothed with great power and majesty, as he will when He comes to judge the world. He could have shown in a thousand different and startling ways the power he controlled in heaven and on earth. He could have arrested the sun and stars in their courses and have wrought other stupendous miracles to prove that he was the Messiah—but no, he comes in the weakness of infancy, and when he grows up into manhood and enters on his public life, he manifests his Almighty power not in works that startle and terrify but in tender mercies and considerations, in healing the sick, in consoling the afflicted, in succoring the poor, in lifting up the fallen, in healing the broken heart, and in kindling up their wounds, in rescuing sinners from the servitude of Satan, and restoring them to the liberty of the children of God, in restoring the fallen and disinherited children of Adam to the sonship of God and the heirship of heaven.

"The blind man," said he, "what you have seen and heard. The blind see, the lame walk, the deaf hear, the dumb speak, the dead rise again and to the poor the Gospel is preached." It was in this gracious way he manifested his Almighty power and his divinity, and in this manner did he prove his divine mission to the hearts and consciences of men as clearly as though he had come down and spoken amid thunder and lightnings, on Sinai, for there is as much Allmightiness in the creation of a rosebud as in the formation of a mountain.

His Lordship then went on to say that our Lord became a child in order to win our love and confidence and to draw us sweetly to himself by "those cords of Adam," our human affections—and after dwelling on this and other points connected with the birth of Christ, he concluded by a brilliant and most edifying discourse by a brief exhortation to the love of the divine infant and to holiness of life.

CIRCULAR.

To the Reverend Clergy of the Diocese of Hamilton.

REV. AND DEAR FATHER,—We are here by officially informed that His Lordship, Right Rev. Dr. Carberry, was consecrated Bishop of Hamilton on the 11th ult.—Feast of the Patronage of the Blessed Virgin Mary—in the City of Rome, by His Eminence Cardinal Howard. The ceremony of consecration was a most solemn one, even for the Holy City, and you will be pleased to learn that Hamilton Diocese was greatly honored in the person of his new and distinguished Prelate. Dr. Carberry informs us that, besides the officiating Cardinal, no less than eleven Archbishops and seven Bishops attended the consecration, and that His Holiness the Pope, on the same evening, granted him a special audience, during which he was pleased to present him with a precious gold cross, and other tokens of his affectionate regards.

His Lordship regrets that, owing to duties which require his attention, he cannot set out at once for the Diocese. But, though denied the pleasure of seeing and greeting our beloved Bishop as soon as we had expected, it is, however, a great consolation for us, his spiritual children, to hear from him and to learn, as he tells us in his own paternal and affectionate words, "that though absent from us in body for a short time, he is with us in spirit from this day forward."

The accompanying pastoral, therefore, which is the true expression of his feelings and of his solicitude for our souls, will be most heartily welcomed. And as His Lordship's letter has been placed to direct that the present Administrator should exercise full jurisdiction during his prolonged absence, and appoint a Sunday for the reading of the pastoral, so you are hereby directed to read the same for your flock at the parochial Mass on Sunday next, the fourth Sunday of Advent.

In accordance with His Lordship's pious request that constant prayers should be offered for his intention, you are also directed to continue to say at Mass as often as the Rubrics permit—the prayer "De Spiritu Sancto," and to recite every Sunday at the parochial Mass, with your congregation, the Litany of Loretto.

And, as it is our duty as loyal and dutiful subjects to our Bishop, not only by prayers, but also by good works, so you will please further instruct your people, during the month of January next, on the necessity of contributing towards the education of students for the priesthood, and take up a collection for that purpose on the first and second Sundays of February, remitting the amount to the Very Rev. Father Keough, Chancellor of the Diocese.

This Circular and the accompanying pastoral of His Lordship, Secretary Bishop, shall be read at the parochial Mass on Sunday next, the fourth Sunday of Advent, or if delayed by mail, on the Sunday after its reception. By order of THE ADMINISTRATOR OF THE DIOCESE OF HAMILTON.

M. J. CLEARY, Priest, Secretary.
Episcopal Residence, Hamilton, Ont., December 15th, 1883.

PASTORAL LETTER TO THE CLERGY AND FAITHFUL OF THE DIOCESE OF HAMILTON.

James Joseph Carberry, S. T. M., of the Order of Preachers.

By the Grace of God and Favour of the Apostolic See, Bishop of Hamilton, to the Clergy, Secular and Regular, and the Faithful of the Diocese: Health and Benediction in the Lord.

"How incomprehensible are the judgments of God, how unsearchable His ways." It will have seemed as strange to you, Venerable Brethren, and dearly beloved children in Christ, as it was unforeseen and unexpected by us, that we have been called by the Vicar of Christ to be the shepherds of His flock, and to be our lot, neither thinking of, nor wishing for it, whilst enjoying a change of air in Ireland, and in repose from the duties which attached to our office, as assistant general of our order, namely, to be appointed to the Episcopal charge of the Diocese of Hamilton, at first filled our heart with profound grief and anxiety. Well aware of our weakness we could never have imagined that we should be loaded with so heavy a responsibility. But now, as we hope, through the aid of prayer, and the Divine grace, and the loving assurances we have received from the heads of the Clergy, peace has come again to our soul. On what fear and dread fell upon us when first we became aware of the fact! We felt a burden laid upon us which our shoulders could not bear, we knew that it brought with it duties to be discharged, which when seriously considered seem not only troublesome, but difficult and even dangerous. We were deterred by the preaching of the Apostle, that a Bishop should be, not only free from all sin, but a purser of good works. We were startled by the words of St. Augustine, who tells us in his 21st Epistle, that in this life, there is nothing more difficult, nothing more dangerous than the office of a Bishop.

We have great confidence in you, Reverend Brethren. We already entertain a high esteem for you, from the cordial assurance of loyalty and obedience you give us by your acceptable letters. Wherefore looking on St. Paul, who did not condes-

cond to flesh and blood, that he might fully discharge the work of the Apostolate which God had given him, we, in the Spirit of holy obedience to the supreme Pontiff Leo XIII, freely separate ourselves, not only from the bosom of the religious family in which in early youth we made profession, in which we enjoyed so many graces and advantages, and to which we are so sincerely attached, but we also separate ourselves from our native land, which we love so well, and from all those to whom we are bound by bonds of kindred and friendship, that we may seek a remote land for the perfecting of the saints, for the work of the Ministry, for the building up of the body of Christ. "Always in prayer making request, if by any means, now at length I may have a prosperous journey by the will of God to come to you. For I long to see you that I may impart unto you some spiritual grace to strengthen you." That is to say, that I may be comforted together in you, by that which is common to both, your faith and mine." But on account of the length of the journey, and the many important affairs regarding your spiritual interests which we have to expedite here, we cannot come instantly, as we should wish, and speak to you; though absent from you in the body for a short time, we are with you in spirit from this day henceforward.

And now, beloved Brethren and Children in Jesus Christ, having received this day Episcopal Consecration, and with it the Pastoral care of the church of Hamilton at the hands of His Eminence Cardinal Howard, in the church of St. Mary on the Minerva, and at the altar under which are preserved the mortal remains of St. Catherine of Siena, to whom from tender years we have had great devotion, our first thoughts are for the souls of those committed to our charge by the Supreme Pastor, the successor of St. Peter. For them our heart yearns with all the fulness of a pastor's love, for them we desire henceforth to live, and if needs be for them to die. We come to you sent by our Divine Redeemer, with only one thought, with one desire and aim; the thought of being the pastor of the whole flock, of the sheep and the lambs, the desire and aim of being able as often as possible to know our sheep by name, to go before them and be followed by them, "I am the Good Shepherd, and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep." Henceforth the chief proof of love towards our Divine Master, which shall be bound by our office to give, will be the faithful accomplishment of the duties of the good Shepherd.

And first we turn to you, dear Reverend Brethren, our fellow-labourers in the Vineyard of the Lord, you who bear the burden of the day and the heat, and we entreat you not to relax your efforts, but to advance in the practice of the love of our Divine Master, knowing as you do that the priest of God should be clothed in justice. "Let thy priests be clothed in justice." The whole life of a priest ought to be a life of holiness, and he should be detached from things of earth, his conversation will be in keeping with the teaching of the Apostle. "But our conversation is in heaven," and thus he will consider as addressed to himself the words of the Gospel: "You are of the world, but He has chosen you out of the world, and has appointed you that you should go, and should bring forth fruit and your fruit should remain." Knowing that he is called to the service of God, and the salvation of souls, he prepares himself by a continual study, "that embracing the faithful word which is according to doctrine, he may be able to exhort in sound doctrine and convince the gainsayers." "He is an angel of God, and they seek the law from his lips." Malac. 2.

St. Jerome, in his Epistle to Celsentia tells the clergy to have the scriptures continually in their hands, and constantly to meditate on them, that they be ever ready to render an account of the hope that is in them, and put to shame all who falsely accuse our conversation in Christ. By this means we shall also know God more thoroughly, and the more we know Him, the more we love Him. Oh how He yearns to see your hearts filled to overflowing with love for Himself, so that out of your superabundance you may be able to impart this divine gift to the souls committed to your care, and with St. Paul be able to say to your flock, "Be ye followers of me as I am of Christ." We are aware, dear Reverend Brethren, that you know these things already, we only desire to remind you that in the laborious work to which you are called, and that continual and ever increasing conflict in which you are engaged, the love of God can alone sustain you. And that we may so love God let us exceedingly think of how much He loved us, every pang, every insult, outrage and torture He endured are all so many evidences of His love for man. Therefore let Christ suffering, and suffering for our sins, be as a book continually open to our minds, that we may bear the toil and trials of our ministry for the love of Him who bore it all for us, and that we may be able to say to our flock, "I have loved you as I have loved myself, and have laid down my life for you." Beloved children, the lambs of the Good Shepherd, whom he entrusted to our pastoral care, in whatever station of life our good God may have placed you; whatever be your position or calling, remember always that one thing is needful, that is to know and love and serve God, and save your immortal souls. For "what shall it profit a man, if he gain the whole world, and suffer the loss of his soul. This is eternal life to know Thee, the true God, and Jesus Christ whom he has sent." For He and His alone is the way, the truth, and the life. Only one thing is sin, sin alone can separate you from God. For

the love, then, of Jesus Christ, "let not sin reign in your mortal body, so far as to obey the lusts thereof." I beseech you as strangers and pilgrims in this world, to abstain from fleshly lusts, which war against the soul, as strangers who are travelling through a foreign and dangerous country, replete with watchful enemies ever lying in wait against your immortal souls, and those enemies "wearing in your members," in your very soul itself, for they are the desires of the natural mind. And thus as altogether of another spirit having your conversation honest among the Nations, that is as strangers of this world, among the people with whom you sojourn, having your course of life so far and good "that whereas they speak against you as evil doers they may by your good works which they shall behold glorify God in the day of visitation." Notwithstanding all they may say of you, your good lives will be observed by them, and your good time, as He is often wont to do, may touch their hearts in the hour of trial, when nothing will have greater power to turn them to God than the working of the Divine Grace which they have seen in you. Thus may you shine "like lights in the world," and while you are passing rapidly through it, let them your constant endeavours, beloved children, be to advance in the love of God. To obtain this great blessing you must, daily, continually, and fervently pray. "Ask and you shall receive." Moreover you must faithfully fulfill all the duties of your state of life, whether you are married or single, parents or children, masters or servants, employers or employed, young or old, rich or poor; by performing conscientiously all the duties attached to your respective callings you will show your love for your Divine Redeemer. If you would really love our Lord, and fulfill your duties, be faithful in assisting at the holy sacrifices of the Mass, especially on Sundays and holy days, be regular in frequenting the holy Sacraments of Penance and the Eucharist. Come when you can to visit our Lord in the adorable Sacrament of the Altar, and crave from His Sacred Heart all the aids and graces you need. Another and a great help to love God is a tender and child-like devotion to His Immaculate Mother Mary, and for this purpose we earnestly recommend the recital of a third part of the Holy Rosary each day. This we should rejoice to see recited in every household as a family prayer. In a word, the greatest proof we can give that we love God is that we keep His commandments. "If you love me, keep my commandments."

Dear Reverend Brethren, and beloved children in Christ, keeping before our mind what St. Paul tells us, namely, that the foolish things of this world hath God chosen that in all things they may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong, and the base things of the world, and the things that are contemptible God hath chosen that no flesh should glory in justice. "He is able to make grace abound, that in all things they may be sufficient, and abound in every good work." Wherefore casting all our care on Him, who has care of us all, we have laid aside all fear and dread, not doubting but He will stretch forth His hand to the burden, and be filled with hope from on high, we have taken upon us, and that He will be our helper on all occasions. To obtain this great gift of the Divine bounty, we earnestly solicit the help of your most fervent prayers. It is common cause with us, let our efforts all be in common and continual. Beg of the Father of Mercies that from the seat of His majesty He would send wisdom to be always with us, and show us what is pleasing to Him. And as our Cathedral and Diocese are under the protection of the immaculate Mother of God, continually implore her powerful intercession to obtain from her Divine Son, Christ our Lord, light and grace to enable us faithfully to discharge the awful duties of Pastor of your souls. May the grace of Our Lord Jesus Christ, and the charity of God and the communication of the Holy Ghost be with you all.

Given at Rome, outside the gate of St. John, on Sunday, November 11th, 1883, being the Feast of the Patronage of the Blessed Virgin and the day of our consecration. FR. JAMES JOSEPH, (Bishop of Hamilton.)

BLESSING OF A CHURCH.

Sunday, the 23rd ult., marked another epoch of religious advancement for the Dominion capital. On that day was solemnly blessed the splendid new sanctuary church of St. Jean Baptiste on Primrose Hill, Ottawa. The ceremony was performed by His Lordship, the Bishop of Montreal, who also sang Pontifical Mass, and preached a most appropriate and eloquent sermon. His Lordship the Bishop of Ottawa, and His Grace the Archbishop of St. Boniface, assisted at the ceremonies, together with a large body of the clergy and an immense concourse of the laity. The church of St. Jean Baptiste will, when completed, be not only one of the finest in the city, but in the whole Diocese of Ottawa. We congratulate the worthy pastor of that church on the success of his efforts to raise to the honor of God a temple that will for years rebound to the credit of his parishioners and to the good of religion.

All orders for Catholic Family Almanacs, Price 25 cts., received last week will be filled at once. We would advise all who wish to get a copy to write immediately, enclosing price, the demand being such that we find it difficult to keep a stock on hand. See advertisement in another column.