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# The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, DEC. 22, 1883.

NO. 271

## "THE EXPECTATION OF NATIONS."

Lecture by Bishop Walsh.

Long before the hour for Vespers last Sunday evening, St. Peter's cathedral was densely crowded, it having been announced that His Lordship was to be the lecturer of the occasion. Amongst the audience we noticed many of our most intelligent and respected Protestant citizens. After Vespers His Lordship delivered one of the most eloquent discourses it has ever been our privilege to listen to. The following is but an imperfect outline of His Lordship's discourse:

"The sceptre shall not be taken away from Judaea nor a ruler from his thigh till it come that is to be sent, and He shall be the expectation of nations (Gen. 49th chap., 10th verse). The holy season of Advent is a time of special preparation for the worthy celebration of Christmas. During this holy season the Church does not cease to address her children in the words of the sainted precursor of our Saviour, 'Prepare the way of the Lord, make straight His paths, bring ye forth therefore fruits worthy of penance.' During Advent the Church in her liturgy dramatizes as it were the ages that foretell the coming of Christ and passes them in review before us. She exhibits the sorrows, the misdeeds and almost incurable moral evils that characterize them, and on the other hand, and again, the expectancy with which they looked for divine help. In relation to the advent of Our Divine Redeemer ancient history is marked by three great characteristics which stand out in such prominence as to arrest general attention. The universal expectation of a Redeemer; the universal degradation into which mankind had sunk; the great political unity that combined the discovered world within the bounds of the Roman Empire that it might serve as the foundation of the kingdom of revealed truth, the Catholic Church, to be established by the Messiah.

That the expectation of a coming Redeemer was universal during the ages prior to his advent we learn from sacred and profane history. Adam having transgressed the Divine command was driven from the earthly paradise, but God ere banishing him from its flowery walks and cooling shades promised him a Redeemer at some distant time who would rescue man from oppression and restore a lost priceless inheritance to a fallen race. Man clung to this promise with wonderful tenacity, for it was the solitary plank that was to save him from an eternal shipwreck. It was the only comfort he carried with him into a bleak world, and he therefore took great care to preserve it.

But lest the remembrance of this promise should be swept away God raised up a people to preserve it. The Jewish people were entrusted with this sublime mission. Whilst other nations were stumbling on the thorns of individualism, whilst they were governed and swayed by that blind fate which had raised to the dignity of a God, the Jewish people had but one God, one policy, one fixed idea, and that was to announce and to await the Redeemer.

Abraham, Jacob, Moses, David, Isaiah, following each other, re-echoed the promise and laid as it were their fingers on the precise spot at which he was to bless the world with his presence. In fact, everything in that nation spoke of the expected liberator. For upwards of three thousand years this people kept alive the promise of the Redeemer to come.

But not amongst the Jews only, but even among Pagan nations, did God preserve the recollection of the primal promise. The most rude and savage tribes never lost sight of a Redeemer, which, with the doctrine of a Divine Incarnation, was interwoven like threads of gold with their superstitious beliefs. Four thousand years of sin had not obliterated God from the minds of men, and at Athens St. Paul could appeal to the God for whom they yearned. Men felt that they had been deluged with the dignity in which they had been created, and they earnestly looked for him who would restore them their lost inheritance, and no system of religion found favor with them if it held out no hopes of a return to the friendship of God. The belief in a Redeemer was universal.

The second characteristic of the ages which preceded the coming of the Redeemer was the universal degradation of mankind. God permitted this in order that the world might feel the pangs of its sickness, that it should realize its misery and grasp with greater avidity the heavenly succor held out to it. His Lordship here pictured the state of society, particularly Roman society, at the coming of Christ, how the people adored the gods they carried in triumph, raised temples to their own follies, how vice it was that God was under divine protection, and the true God an outlaw in his own creation. Two-thirds of the Roman world pined in slavery and gladiators appeared by thousands in the amphitheatres and were butchered to make a Roman holiday. Pity fled from the human breast to make room for unrelenting cruelty. Such was the moral state of the world. It was the advent of his Incarnate Truth and Love. From the interpretation of the dream of Nebuchadnezzar as read in the book of Daniel (c. 2 v. 37) he showed a sacred map on which God points out the kingdoms that

was Catholic unity that was being prepared in the unity of the Roman world. Thrones were razed and shattered into fragments, Rome was helped on by Providence to bring the nations within its pale, to govern them by the same code of laws and instruct them in the same language, the Latin, because the 'Desired of Nations' was to be the Saviour of the entire world, his religion was to be universal, and hence it was necessary that mankind should return to its primitive unity. At this solemn period of the world's destinies the Expected of Nations came, and on the ruins of the Roman Empire established his religion, which shall never be destroyed. That the lecture was highly appreciated may be learned from the following extracts from our city dailies:

THE EXPECTATION OF NATIONS.—The Right Rev. Bishop Walsh preached a splendid sermon of nearly an hour's duration last night at St. Peter's. The subject was "The Expectation of Nations," taking as a foundation Nebuchadnezzar's dream and the interpretation of Daniel. The allusion to the stone which was cut out of the mountain without hands and the coming of Christ, was a remarkably fine effort. The Bishop was followed throughout by the marked attention of an unusually large audience. The musical services for the occasion were of a high order. Mrs. Caldwell acted as leading soprano, and Messrs. J. T. Dalton, Brookhouse Bowler and J. Dromgole took solos in bass and tenor. Mrs. Cruickshank presided at the organ. Mr. Dalton acted as musical director for the occasion. The singing was remarkably fine. On the whole it proved a most interesting season. The collection, a very handsome one, was taken up by Rev. Father Tierman. The proceeds will go towards the new Cathedral fund.—Advertiser.

"THE EXPECTATION OF NATIONS."—His Lordship Bishop Walsh delivered a lecture at St. Peter's Cathedral last night before a large congregation on the above subject and completely enchaind the attention of his hearers by his eloquent and impressive discourse. The singing was also a notable feature. Among those who took part were Mrs. Caldwell, Mr. John Dromgole, and the old-time tenor, Mr. Brookhouse Bowler, the whole being under the superintendence of Mr. James T. Dalton. Their efforts were highly appreciated, Mr. Bowler being in splendid voice. The collection, which was in aid of the building fund of the new Cathedral, was a liberal one.—Free Press.

## PASTORAL LETTER

OF  
RIGHT. REV. JAMES VINCENT CLEARY, S. T. D.,  
BISHOP OF KINGSTON,  
To the Rev. Clergy of His Diocese,  
ON  
THE CHURCH, THE BIBLE AND  
THE POPE.

James Vincent Cleary, S. T. D.,  
BY THE GRACE OF GOD AND FAVOR OF THE  
APOSTOLICAL SEE, BISHOP OF KINGSTON.—  
TO THE REV. CLERGY OF HIS DIOCESE.

CONTINUED.

NECESSITY OF INSTRUCTING THE FAITHFUL  
ON THE FOREGOING SUBJECTS.

If, dear Rev. Fathers, we have worried you by our lengthy exposition of the nature and attributes of Christ's Kingdom, its Traditional Rule of Faith, and the Sovereignty of St. Peter's successors in the Roman See, we rely upon your indulgence, knowing that you will appreciate the importance and, in no small degree, the necessity also, of instructing Our flock, through you, on these fundamental doctrines, which are the very essence of our Holy Church's divine constitution. We live in a country where herey preponderates in society, and all sorts of fantastic and absurd opinions are preached up in the name of Christianity, and, by means of the Press and multifarious social intercourse, are diffused through the very atmosphere we breathe. The Kingdom of Christ is not known as a Kingdom—an universal, indestructible, sovereignly independent and indefeasible Kingdom—amongst the mass of the people: the "faith once delivered to the Saints" is defiantly rejected, and human opinions, framed according to the vagaries of modern fancy in the interpretation of the Bible, are substituted for it: the active Kingship of the Blessed Virgin Mary's Son, personified in His Vicegerent, is ignorantly or treasonably disowned; whilst His adorable Name is lustily called out in our streets, as if His human presence were ubiquitous on the earth, or the sound of man's invocation could reach his human ears in heaven otherwise than through the medium of communication established by Himself in the faith of His Church and the grace of the Holy Ghost. I Cor. 12 chap. 3 v. Our faithful people, many of whom live in dependence upon their unbelieving neighbors; many of whom also are poorly instructed, and do not enjoy the advantage of a popular Catholic Press to counteract the poisonous literature that finds its way into their homes, are fearfully exposed to the danger of imbibing erroneous notions of the Church, her faith, her authority, and her discipline; and may, if not opportunely enlightened, come to regard the everlasting Kingdom of the Son of God as nothing better than any of the voluntary associations, denominated "Churches," around them—a mere sect among the sects. Wherefore we have thought well to issue this Pastoral Letter to you, that by your co-operation with Us in your respective Missions, Our people may be intelligently confirmed in their faith and protected against the evil influences that

for your congregations, as you may deem conducive to instruction and edification; but the doctrines set forth, and the main principles and arguments embodied in this letter shall, we trust, be diligently explained, and impressed by you, in simple and familiar forms of speech, upon the minds of your people. It is for their souls we are solicitous, and for the "one faith, without which it is impossible to please God," and for the one true Church founded upon Peter—the Church whose grace and loveliness filled the soul of the Apostle when writing to the Ephesians, "Christ hath loved the Church, and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the words of life; that He might present it to Himself a Glorious Church, not having spot nor wrinkle, nor any such thing, but that it should be holy and without blemish." Eph. 5, chap. ENCYCLICAL OF HIS HOLINESS, POPE LEO XIII.

We have received to-day a printed Circular from His Eminence, the Cardinal Prefect of Propaganda, informing Us that Our Holy Father, Pope Leo XIII, has published an Encyclical Letter, exhorting the Catholic world to gather around the altars of Jesus Christ and the shrines of His Virgin Mother during the coming month of October, to make supplication to God through the all-powerful Rosary, which has been instrumental in saving the Church so frequently from dire calamities heretofore. The Holy Father places great trust in the united prayers, penances and communions of his universal family, offered to God fervently through the mysteries of the Rosary and the benign intercession of the Blessed Virgin Mary, that in the 19th century, as in the 13th, 14th and 15th, the petition of the Church should frequently from dire calamities heretofore. 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