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DO NOT CALL AT

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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. 2.

LONDON, ONT., FRIDAY, DECEMBER 26, 1879.

NO. 63.

ECCLESIASTICAL CALENDAR.

December, 1879. Sunday, 29—Feast of the Holy Innocents. Monday, 30—St. Thomas of Canterbury, Bishop and Martyr. Tuesday, 31—Of the Octave of Nativity.

Mother of the Babe of Bethlehem.

ROSE down, the orient flushing. Dews of purple flowers that flow. Crimson wings of angels, blending Like the blood we shed below.

While she clasps the pretty Lisper To her holy Virgin breast. White-winged cherubs round her whisper. Angel armies o'er her rest.

LECTURE BY HIS LORDSHIP THE BISHOP OF LONDON.

THE PHILOSOPHY OF ANCIENT HISTORY IN RELATION TO THE COMING OF CHRIST.

We publish herewith a report of a lecture by His Lordship the Bishop of London, which he delivered on this most interesting subject in St. Peter's Cathedral on last Sunday evening. Notwithstanding the tempestuous character of the weather, a crowded audience greeted His Lordship, amongst whom we noticed many of our most respectable and intelligent Protestant fellow-citizens.

The holy season of Advent, which is a time of special preparation for the worthy celebration of Christmas, now draws to a close. During this holy season the church has not ceased 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."

In treating this subject it is not my purpose to attempt to fathom the dark un discovered ocean of God's designs, nor with impious hand to tear away the thick veil that hides His eternal secrets from the profane gaze of mortals.

As in His eternal decrees God resolved that 4,000 years should elapse ere He sent our Redeemer, so He must have kept the world in continual expectation of His advent, for if man felt no want of a Redeemer, if he were perfectly satisfied with his own degraded condition, and experienced no desire of emerging from it—

never to hope for any one to rescue him from his miseries, it is manifest that he would not then be in a proper mood of mind to recognize the Redeemer when He should come, or to accept of His grace and mercy.

Adam, having transgressed the divine command, was banished from the garden of pleasure. He and his posterity were condemned to a life of ignorance and unnumbered privations, and were doomed to end that life in the throes and agonies of death.

Driven beyond the walls of paradise, man carried this promise with him, and cherished it more dearly than a miser cherishes his gold. But for this promise nothing remained for him but a black future of misery unrelieved by a single ray of hope.

But, lest that bright hope should be lost—lest its light should be extinguished in the night of spiritual ignorance that shrouded in stupid satisfaction over the earth—lest like many other fragments of the primeval revelation, it should be clean swept away in the tide of iniquity and corruption that then flooded the universe—God raised up a people whose special vocation and mission it was to preserve the primitive promise of a Redeemer, and to perpetuate it into coming ages.

This view is eminently philosophical and correct, and in his fallen state is not like a beggar who has been always poor; he resembles rather a dethroned and captive monarch who chafes against the chains that bind him and yearns for the glories of the royalty he has lost.

Man, therefore, was bound to be in continual expectation of the Redeemer, and the divine mission which they were charged, and hence nothing could distract, nothing could avert their attention from it. They directed all their energies to its accomplishment, and that not for one or two, but for thirty succeeding centuries.

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But not amongst the Jews only, but even amongst pagan nations, did God preserve the recollection of the primeval promise and the hope of a liberator. Jacob foretold the Redeemer, as the expectation of nations, and accordingly we find the cheering hope of his coming prevailing amongst mankind, who for ages had been

abandoned to themselves, who, since the dispersion of their fathers, after coming forth from the ark, but especially since the confusion of tongues at the tower of Babel had never been enlightened by the preachings and predictions of a prophet, and who had been for centuries the slaves of idolatry and superstition.

They served the gods of idols, and were in bondage, deprived of the sweets of liberty and abbed of the dignity of manhood. Seneca asserts that were the slaves of his day to wear distinct costumes one would be astonished at the small number of freemen that would be left.

The Sibyls were a sort of prophetesses who dwelt in the midst of the pagan world. They drank in their inspirations from the antique faith of their respective countries, and were collectors of the primitive traditions, all of which referred to the regeneration of man by divine incarnation.

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away. Cicero, who, like Virgil, represented the mental culture and erudition of his age, said: "There shall no longer be one law at Rome and another at Athens, nor shall it be one thing to-day and another to-morrow, but one and the same law, eternal and immutable, shall be prescribed for all nations and all times, and the God who shall prescribe, introduce and promulgate this law shall be the one common Lord and Supreme Ruler of all, and whosoever will refuse obedience to Him shall be filled with confusion, as this very act will be a virtual denial of his human nature; and, should he escape present punishment, he shall have to endure heavy chastisement hereafter."

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and rotted their way into its very heart, viz., slavery, the bloody gladiatorial games, and another vice which Christian modesty forbids me to mention.

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