

THE PURITY AND SANCTITY OF THE BLESSED VIRGIN.

Eloquent Sermon by His Lordship Bishop Cullen, of Kingston.

St. Michael's Cathedral was filled to its utmost capacity on Sunday evening last by a congregation among whom were many of our separated brethren, including Protestants, who had assembled to hear the sermon of the gifted and eloquent Bishop of Kingston. The services of the evening opened with Pontifical Vespers, at which His Grace Archbishop Lynch officiated. The music rendered by the choir was of the highest order and was favorably commented on by the many strangers present.

His Lordship Bishop Cullen, on ascending the pulpit read the text of his sermon from—

Matthew, 1 ch., 22 and 23 v. Now all this was done that it might be fulfilled what God spoke by the prophet, saying, "Behold a virgin shall conceive and shall bring forth a Son, and they shall call his name Emmanuel, which, being interpreted, is God with us."

The millennial doctor, St. Bernard, commenced one of his most charming discourses on the Blessed Virgin Mary by declaring that "nothing gave him more pleasure, and nothing filled him with more apprehension than to speak upon the Virgin Mother of God." With similar sentiments I approach my subject this evening, for it is the feast of her holy Purity, and in complying with the request of your most reverend Archbishop, that I should preach to the congregation of St. Michael's Cathedral, take the theme from the Church, and offer my feeble praise in union with the priests and people of all the congregations of worshippers throughout the universe who honor the Blessed Mother to-day in the ineffable mystery of her spotless virginity. It is difficult to speak worthily of her who is the most beautiful, the most gifted, the most exalted and honored of God among all His creatures, whom He prepared in his most special manner by the unlimited effusion of His graces to be the living tabernacle of the eternal Word made flesh, the true Ark of the Covenant in the midst of Israel, in whose chaste womb was born, and yet who remained a virgin, or rather "the Virgin," the great sign of God to sustain the hearts of the King and people of Judah in the hour of seemingly inevitable destruction. It is for nothing that she is thus put forward in the utterance of God's decrees of mercy! She is the first woman, the first woman who should be born, and yet who remained a virgin, or rather "the Virgin," the great sign of God to sustain the hearts of the King and people of Judah in the hour of seemingly inevitable destruction. It is for nothing that she is thus put forward in the utterance of God's decrees of mercy! She is the first woman, the first woman who should be born, and yet who remained a virgin, or rather "the Virgin," the great sign of God to sustain the hearts of the King and people of Judah in the hour of seemingly inevitable destruction.

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the first three centuries when the Hebrew was still a living language, contained this version of the clause; and when St. Jerome revised the Vulgate in the fourth century, although he was the most learned and jealous scholar of his period and felt himself jealously watched by carping critics, Hebrews, Greeks and Latins, he did not deem himself warranted to make any change in the accepted translation of this clause which gives the victory over the infernal serpent to the woman, the mother of the Redeemer, fighting with him, and through him, and by the omnipotence of His grace operating in her, for the effectual fulfillment of the office in all ages, as mediatrix or intercessor at the throne of mercy. This woman was in this sense the hope of Israel. Her figure was before the minds of all the children of faith from the beginning, identified with the promise of redemption, and transmitted from Patriarch to Prophet, and from Prophet to Kings and people unto the advent of "the desired of the eternal hills," "the expectation of the nation." So firmly did men believe in her that Achaz, King of Judah, apprehended the destruction of Jerusalem by the forces of two hostile kings who had surrounded it. The Prophet Isaiah, by express direction of God, gave him full assurance of safety by referring to His inviolable promise of a Redeemer, who, it was well known, was to come out of Judah, the scepter would be withdrawn from that favored tribe. The form of the prophetic assurance was in the words of my text, as they are cited by the Evangelist in sequence to the narrative of the Incarnation of the Word through Mary: "Behold," said Isaiah "the Virgin shall conceive and shall bring forth a Son, and his name shall be called Emmanuel." Here, then, is the woman of the first promise or redemption referred to most significantly as an object of faith in Israel, a sign of hope, a figure in the foreground of redemption, as the prophetic mind conceived it. She is the first woman, the first woman who should be born, and yet who remained a virgin, or rather "the Virgin," the great sign of God to sustain the hearts of the King and people of Judah in the hour of seemingly inevitable destruction.

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tion, is indeed preferable to the married state, as the sacred scriptures and only declare; but maternity and widowhood are honorable before God and men, and wives and widows are enrolled on the calendar of the Catholic Church, for the example of sanctification of life. The Catholic Church alone recognizes the sanctity of the marriage tie, which she seals with a sacramental seal in the name of the Virgin Son of the Virgin Mother, and by this sanctification of the family, in its origin she insures the holiness of domestic life among her children. But God the Father would have no other than a virgin for the mother of His only begotten Son, and the Holy Ghost would repose upon none but a Virgin Immaculate and the Son of God, jealous of the integrity of His earthly Mother, would have her the most perfect of women. Nor was it exclusively for His own honor, but solely for the honor of His Mother, that He endowed His Mother with the privilege of uniting in her own person the dignity of motherhood with the honor of virginity. It was chiefly for her sake He did it. All the graces conferred upon Mary, Mother of the Redeemer, were bestowed for the sake of the Redeemer, who came upon earth, not alone to suffer in human flesh and pay the price of sin for our atonement, but to regenerate the human race by grace of Baptism, nourished in faith. The heart of man had been corrupted by sin, all flesh had corrupted its ways, the fire and brimstone of the Pentateuch did not consume its lustful passions. In regenerated man, raised to the dignity of the sons of God and the kingdom of celestial glory, the base passions of carnal nature are alive equally as in the range of the forest, and will drag him down from his high estate, unless the force of the spirit quickened by grace makes continual war against them and brings them into subjection. Even the Apostle who had been lifted up to the third heavens and had heard secrets that cannot be uttered by human tongue, confesses that he was another law in his members contradicting the law in his mind and leading me captive in the law of sin. Again, "I chastise my body and bring it into subjection, lest while I preach to others, I myself may become a castaway." This latest of human passions had conquered and degraded the entire spirit of mankind. The Apostle St. John wrote, "All that is in the world is the concupiscence of the flesh, the concupiscence of the eyes and the pride of life." In direct opposition to this triple concupiscence which enslaved the world, our Blessed Redeemer set up three regal virtues, namely, chastity, poverty and obedience. The Virgin Mary, who was the first to draw countless myriads of Virgins to Christ. Although the world, at the time of our Divine Lord's coming, had reached a high degree of civilization in literature and arts, in military powers and the policy of conquest, yet the human heart, sunk at the same time into the lowest depths of moral debasement. The classic writers of the Augustan period are witnesses of this astounding fact by the shocking turpitude of their own thoughts and the shameful picture of social and domestic life portrayed in poetic imagery or fascinating rhetoric of their glowing pages. The purest amongst us must earnestly guard upon his soul and restrain his imagination whilst he strives to acquire the mastery of the language and the history of facts with which the filthiest sentiments are too frequently associated. To compare the thoroughly virtuous life of the Virgin Mary, who, having been interrogated one day by the votaries of sensual pleasure regarding the conditions of married life after the resurrection, replied rebukingly: "You err, not knowing the scriptures, nor the power of God, for in the resurrection they neither marry nor are given in marriage, but they shall be as the angels of God in heaven." Hence the Catholic Church loves to call chastity the Angelic virtue, and bids her children, who are destined to be the companions of those blessed spirits for all eternity in heaven, to look up to them from the earth and begin from early childhood to admire and love them and invoke their aid to imitate their godlike purity. That this angelic virtue may abide for all time in His Church, and living examples of it be everywhere and always present to the eyes of the faithful, our Blessed Redeemer instituted a state of perfect chastity or order of life that should be distinguished by its observance. The occasion was a remark passed by His disciples, who, on hearing Him proclaim the absolute indissolubility of Christian marriage, said: "If the case of a man with his wife be so, it is not expedient to marry." He replied by telling them of a higher motive for abstaining from marriage. "There are persons incapable of marriage," said He, "who were born so from their mother's womb, and there are persons incapable of marriage, who were made so by men, and there are persons who have made themselves incapable of marriage for the sake of the kingdom of heaven; then, holding up the state of these last-named as a great and glorious prize, worth striving earnestly for, but difficult to be secured, He cried out, "He that can take, let him take it!" In like manner the apostle, St. Paul, exhorting the young maidens and widows of Corinth to enter into this holy state of perfect chastity, pledging their vows to God for the sake of the kingdom of heaven, proclaims: "I say to the unmarried and to the widows it is good for them if they so continue, even as I; and again: "He that is without a wife is solicitous for the things that

belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin think on the things of the Lord, that she may be holy both in body and in spirit, but she that is married thinketh on the things of the world, how she may please her husband. The text is all my exhortation and praise of virginity summed in the inspired sentences of the Apostle of the nations—virginity recommended earnestly to both sexes as the more perfect state of life; its principle and motive not being the difficulty of married life, nor the impossibility of divorce, nor any other, but the high aim of giving to God an undivided heart, of continual thought upon the things of the Lord, of holiness in body and in spirit, of freedom from the solicitations of the world, enabling them to attend upon the Lord without impediment. We do not see how noble a virtue this is in the Christian dispensation! It is the principle of true liberty of the children of God to hold daily and hourly communion with Him, even as the angels who surround His throne. What wonder that the Virgin Disciple of Christ, the guardian of the Virgin Mother, should have been favored with a vision of such glory that awaits the virgin in heaven, of which he has written in the 14th chapter of his Apocalypse an enchanting description: "Lo! a Lamb stood upon Mount Zion, and with Him one hundred and forty-four thousand, having His name written on their foreheads. And I heard a voice from heaven as the voice of harpers harping on their harps. And they sang as it were a new canticle before the throne, and no man could say the canticle except those one hundred and forty-four thousand who were purchased from the earth. These are they who have not defiled, for they are virgins. These follow the Lamb whithersoever He goeth. These were purchased from among men, the first-fruits to God and to the Lamb; they are without spot before the throne of God." Lift up your heart and minds, dear brethren, and follow in the footsteps of the blessed virgin, the first-fruits of both sexes, following the Lamb, whithersoever He goeth, the courts of heaven. Behold that mark upon their foreheads, 'tis the monogram of the Eternal Spirit, the Father and the Son. Listen to the song they sing as of harpers harping on their harps. His sweet and measured strains gladden the City of God. The Angelic choirs are hushed in silence by the music. Others may sing the nuptial song, and many there are who shall be happy to join in the psalms of the choir of penitents; but no song so lovely in the ears of God and His angels as that of the one hundred and forty-four thousand virgins who follow the Lamb. Was it not congruous, therefore, that, in view of His decree to institute upon the new covenant a state of perfect virginity among His followers, to which all are entitled, and only a privileged few, "purchased from among men," are in successful efficacy attracted, the Eternal Son of God should have pre-ordained that the woman of whom He was to take flesh should be a virgin, the most beautiful, the most perfect, worthy to be the model in whose likeness all others should be formed, and fitted to follow in her train as she moves through the heavenly courts side by side with her Divine Son, the adorable Lamb of God? If virginity is to flourish forever in the Church, if the virtue of chastity is to be practised by her children, it must be guarded and fostered even from childhood, and the image of its beauty impressed upon the youthful mind before nature has awakened to the instincts of sensuality or the impure hisses of the serpent have begun to find an echo in the soul. What more powerful incentive can parents offer to their children than the example of Mary, Virgin mother of God, paying her vows to the Lord in the days of her girlhood, preserving her side inviolate by special privilege in her espousals with St. Joseph, and exacting from Heaven's Ambassador a pledge of inviolable chastity as a condition of the Divine Maternity? Truly is the odour of her precious anguents all-powerful in attraction: "After her shall virgins be brought with gladness and rejoicing." "O how beautiful is the chaste generation with glory; for the memory thereof is immortal, because it is known both with God and with men. When it is present they imitate it, and they desire it when it hath withdrawn itself, and it triumpheth crowned forever, winning the reward of undelimited conflicts."

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few of our people here possessing a very great share of the world's goods.

RATHER PREMATURE. It was rumored last week that one of our young men who lived a little distance away at present had got married, a report which had no foundation in fact. He was in the city on Sunday and did not seem to enjoy the congratulations extended to him as did those who expressed the wishes for his happiness. (October 24, 1881.)

HAMILTON LETTER.

Eccelestical—The Jubilee—Public Exercises—Night School—The National Color: Green or Blue?—Business as it is—The Library Question—Sewerage—Local Items—Miscellaneous.

ECCELESTICAL. His Lordship Bishop Cullen attended the settings of the Synod of the bishops of this province, held in Toronto during the past week, to consider important ecclesiastical business. The new church at Melancthon, in charge of Rev. Father Cachen, has been completed, and will be blessed by the bishop in a short time. Rev. P. J. Maltigan, of Walkerton, attended St. Patrick's Church, in this city, on Sunday last, and delivered a sermon on "Trayer" at High Mass.

THE JUBILEE. The public devotions in connection with the Jubilee commenced in the Cathedral, on Sunday last at High Mass, conducted by the Rev. Fathers Jones and Plante, of the Society of Jesus. They consisted of Mass and instruction every morning at 5 and 9, and sermon every evening with Benediction, at 8 o'clock. Confession and Communion were, of course, included. Particular hours were set apart for the special instruction of the children. The opening sermon by the Rev. Father, apostolic and appropriate. Having quoted the third chapter of the First Kings, in which the youthful and holy Samuel in the stillness of night, replies to the repeated summons of the Most High with the words: "Speak, Lord, for thy servant heareth," the Rev. gentleman applied the spirit of the text to all mankind. Opportunities for restoration to grace and advancement in virtue are frequently offered us by Divine Providence. Missions, retreats, and such devotions as the present are among these opportunities. They are the voice of the Lord summoning us to a more devoted attachment to his service, and as we decline or lower the call so may be our moral injury or benefit. The exercises closes on Wednesday, after having been well attended throughout.

NIGHT SCHOOLS. As the winter season, with its long nights, approaches, the facilities for outdoor amusement diminish, and the thoughts of the well-inclined are turned towards a profitable use of their spare hours. Young people whose occupation prevents them from study by day, should make use of their leisure moments to increase their stock of knowledge. No doubt they have found the want of learning in the course of their employment, and when withheld from advancement by their ignorance of certain branches, have felt that useful knowledge, be it ever so little, was a thing not to be despised. Perhaps these good societies who establish night schools last winter for the youth of both sexes, would be generally enough to renew their labors this season.

THE NATIONAL COLOR. A paragraph is going the rounds of the press, which tries to show that the national color of Ireland is not green, but blue. The authority given for this statement is insufficient, and the references are unsupported by proofs. Moore and McFee are unexceptional authorities in Irish history, and from their writings it will be noticed that green was the Irish national color, as far back as the time of St. Patrick, while Gerald Giffin disabuses the mind of the banner-bearer of the columns of the Irish chiefs in their contests with the Danes before the tenth century. No one can reasonably object to color, but it is not right to be ruled by surmises when facts are in existence. The universal opinion is that green always has been the national color of Ireland, and no one can positively establish a period when it was not so. One thing is certain, that during the many centuries that Irishmen contended for civil and religious freedom they constantly wore the green for their emblem. As it is the color that flashes along the hill side, and amid the meadows and valleys of their land, outliving the blasts of the tempest, and the changes of the seasons, so Irishmen have adopted it as the emblem of their love for faith and fatherland, which has for centuries withstood the storms of persecution, and which we trust will preserve the same vigor and freshness to the end of time.

BUSINESS. Business continues brisk in the city, especially for mechanics and laborers. The work of putting up new buildings is still actively carried in notwithstanding the lateness of the season. All the iron works are running well, and hands and long hours. Although there is plenty to do and good wages, yet the opportunities of the workingman for becoming rich have not yet appeared, as the prices of provisions and all other necessities rise with the prosperity of the time.

LOCAL ITEMS. The public library question has not yet been settled. Various schemes have been submitted and considered by the directors of the Mechanics' Institute, and they have finally decided to petition the city council to assume the indebtedness of the Institute and give an annual grant hereafter sufficient to supply deficiency in income. There is considerable discontent in Ward No. 1 over the fact that a portion of its appropriation has been devoted to repairing the Jolley cut. The ratepayers complain that they derive no benefit whatever from the Jolley cut road and that it is therefore unjust to take from them money which should be used for improvements within the ward. Who will be Mayor for 1882? is still an open question among our citizens. The names of several gentlemen have been mentioned as prospective candidates, but none of them have positively announced

their intentions. It is generally supposed, however, that the present mayor will try his fortunes once more.

The sewerage of this city although good is not yet complete. There are still many localities where water accumulates and becomes stagnant for want of drainage. This, as every body knows, is injurious to health, and may have been no small element in the cause of so much fever that prevailed in the city recently. The city markets are largely attended—plenty of sellers and buyers, a great variety of articles in general, but no large quantity of anything in particular. Prices are high, and apples are especially costly owing to the partial failure of the crops in this vicinity. Any body with plenty of apples would make money by bringing them to the Hamilton market.

The practice of building fences in front of buildings in the course of erection has become very annoying in the opinion of many. But others think that security to life and limb is of more consequence than a slight delay caused by circumnavigating the obstruction. BREVITIES. The Times advocates the appointment of a fixed instead of a movable Thanksgiving Day, for the whole Dominion. The Jubilee Singers were not so cheerfully treated in Hamilton as they have been in some other places. Several of our prominent citizens took them in charge. A sign of decay. The aesthetic young lady going about among the lanes, collecting her annual assortment of fallen leaves. Corporation pilots: Road-patches made during summer of scrapings, ashes, and suds baked by the sun, and now softening by the rain, with the consistency of log-wash. We profit by an example, but copy from a model. "John," said a teacher to his pupil, whom he was about to punish, "I have always held you up as a model for the school, but now I must make an example of you."

An economic teacher proposes to publish a primer that will teach just enough geography to pass the intermediate examination. Anything more than that, of course, unnecessary. CLANCAHILL. OUR DEAD. By Father Faber. It is a wonderful thing to be a Christian. The world of the saints in heaven is all ours. So also, in another way, is the world of the dead,—of those who are one day to be saints, with new glories, new delights, new jubilees in heaven. We each of us have our own treasures among the dead. 1. Some who have shared the joys of our past years, and some who have shared their sorrows. 2. Among our dead are some whom we have loved not loved as we could not wish we had loved them—some too whom perhaps we have loved too much, and harmed them by doing so. 3. Some whom we have injured by example, scandal, harshness, or indulgence—some whom we have done good to and perhaps converted. 4. Some who have gone too soon, some mature and old, yet even then too soon. 5. Some whose death beds have left scarce a doubt on our minds, some whose deaths have been sudden, overclouded, or distressingly uncertain. 11. Our feelings about them all. 1. We grudged them to God—but we do not now. 2. We would have them back to behave differently to them, yet not for their own sake we would not have them back for worlds. 3. We envy them the certainty of their glory and envy their nearness; it is hard to think, without a thrill of a soul very near its release. 4. Yet we pity them because of the extremity of their sufferings. 5. The severity of these sufferings. 1st. The fire. 2. The soul is the part tortured, so that all suffers at once and penetratingly. 3. These sufferings are more than all martyrdoms: there is no parallel to them in earthly suffering. 4. Long endurance of the sufferings. 5. The sufferings shorten them. 5. So far as pain goes, those sufferings are a participation of hell, and are in awful vicinity to them. 6. Some persons died in such a state that we may fear their sufferings will be unusually terrible, and their absence from God unusually long. Conclusion. 1. God loves the souls in Purgatory with an unspeakable, yearning love. 2. Yet, He has, in the case of the dead, made His love depend on ours—we are to be to them somewhat like what the Saints in heaven are to us on earth. 3. The state of these poor souls is one of incomparable, unimagined pain. 4. We have no call of the most wonderful and most powerful means to help them. 5. What then must be our devotion for the dead? A little or a passing thought? Need I answer that? Have you not echoes in your own heart that are answering it, even now?

Oh think, dear brethren, of your past years, and of your past loves, of those old faces, of those forgotten eyes, and of those well-remembered voices that are silent forever more, and pray, in the words of Holy Church.—Requiem aeterna dona eis, Domine. Et lux perpetua luceat eis. TO BE CONTINUED.

LOCAL NEWS. It is rumored that West, the party who had the information against Wm. and Robert Donnelly, cannot be found, but his friends say he will be on hand at the trial. However, a warrant has been issued for his arrest on a charge of robbery. On Thursday night the Bands of the 13th Batt. of Hamilton, and 7th Fusiliers will give a grand concert in the Drill shed. The citizens have long wanted to hear both those bands play together, and we have no doubt but the Drill Shed will be crowded. The City Hotel stables were burned down on Thursday last. The loss will be about \$3,000. Geo. E. Mather, book-keeper for the Globe Lighting Rod Company of this city, has left for parts unknown. Some incendiary set fire to the stables adjoining Knap's Hotel on Sunday night. The buildings were destroyed and the loss will be heavy.

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