

FORTY HOURS AT LOURDES.

Sermon by His Grace.

The devotion of the "Forty Hours" was opened Sunday morning by His Grace the Archbishop, in "Our Lady of Lourdes," after the eleven o'clock Mass. This little church always inspires one with reverence, and on Sunday, its altar and sanctuary were more beautiful than ever, with natural flowers and lighted tapers. High Mass was celebrated by Rev. Father Marjion, C.S.B., with Rev. Father Jas. Walsh, deacon, and Mr. Phelan, sub-deacon. His Grace the Archbishop, in cope and mitre, presided at the throne, and Rev. Father Teely, C.S.B., was deacon of honor. The choir, under the direction of Miss Sullivan, rendered Hummel's Mass in D. At the close of Mass, His Grace the Archbishop, preached an eloquent sermon, which is here given in full. The beautiful cope worn for the first time by His Grace was the gift of the ladies of the Altar Society of Lourdes' parish to Rev. Father Jas. Walsh. It is a most exquisite piece of needlework, and was done by the Sisters of Jesus and Mary in Montreal. The gold embroidery on the heavy white silk in a pattern of *Old Point* has a most chaste effect.

HIS GRACE'S SERMON.

After reading the Gospel of the day, His Grace said:

The Forty Hours Devotion, my dearest brethren, which is to begin here to-day, is intended to promote devotion to Our Lord in the Blessed Sacrament, to induce His people to come and adore and worship Him in this mystery of Love, and to enkindle in their hearts that sacred fire of charity which the Son of God came on earth to light up. This time, therefore, is intended not so much for preaching as for prayer, for thought and meditation; and with that view, to help you in this serious matter of thought, reflection and meditation, I intend to lay before you a few considerations in connection with this devotion, and which flow logically and literally from the Gospel just read to you.

In this Gospel Our Saviour calls Himself the Good Shepherd. He describes the character and the qualities of a Good Shepherd, such as distinguish Him from one that is not a Shepherd, from a hireling whose own the sheep are not, who fleeth when danger cometh, and runs away from his flock at the approach of the wolf. "I am," said Our Saviour, "the Good Shepherd, and I lay down My life for My flock." Yes, dearest brethren, Our Blessed Lord has proved that He is indeed the Good Shepherd of His flock, for He literally laid down His life for us.

Let us see what it cost Our Lord to become the Good Shepherd of our souls. The Son of God came down from the bosom of His Father, descended into the abyss of our nothingness, and assumed into His own adorable Person our human nature, and that Divine Person became in the Incarnation, as the Creed tells us, very God and very man—true God and true man—and in that capacity as the Man-God His acts of penance, His penitential acts, were of infinite value before His Father; and He did so, He became man that His acts of penance, being of infinite value, He might atone to the justice of God for the sins of mankind.

And so Our Blessed Lord, as St. Paul says, emptied Himself, came to us in the guise of a child and the form of a servant. He spent thirty-three years in this valley of tears, in suffering, in humiliations, in poverty and in contempt. He became the great Penitent of the world, because He took upon Himself our sins. He was wounded for our iniquities and bruised for our sins, says the Prophet. The chastisement of our sins was upon Him, and by His bruises we are healed. His motives were misconstrued, His sayings misrepresented, His actions were denounced, He was stigmatized as the friend of bad characters, the friend of publicans and sinners. He was denounced as the enemy of the people. He was accused of treason against the state.

There is no calumny against a personal character that is possible for a man's enemy to utter that was not uttered against the Son of God made man. This is the reward the wicked world held out to Him, the Crown it gave Our Lord was a Crown of Thorns. At last, on the first Good Friday long ago, the Lord of Heaven and earth, Our Saviour, Jesus Christ, died upon the Cross—died in agony, in sorrow and suffering, giving His Heart's Blood for the Salvation of His people. Yes, dearest brethren, Jesus Christ is the Good Shepherd, because He literally laid down His life for His flock.

But there is another office, there are other duties which the good shepherd must discharge towards his flock. A good shepherd must gather his flock in a sheep fold, into a secure shelter, and he must feed it with proper and nutritious food. Our Lord has surely fulfilled these sacred offices of a good shepherd. Before His ascension into Heaven the Son of God established His Church, that Church to be His sheepfold for His flock in all the coming ages of the world. Before His ascension He gathered His Apostles around Him and organized them into a Church, clothed them with His authority to teach, to preach and to give Sacraments; and He said to them: "All power is given to Me in Heaven and on earth; go ye therefore and teach all nations, teaching them to

observe all things whatsoever I have commanded, and behold I am with you all days down to the consummation of the world."

Here was the sheepfold organized, the Apostolic Church founded upon the Apostles, the Church Universal and Catholic, the Church One—this is the fold that Jesus Christ has constituted for the shelter of the lambs and the sheep of His flock, and in that fold He has provided nutritious pasture and divine food for his sheep. What is that food? The food of the Blessed Eucharist, the food of our souls. It was not the office of Jesus Christ primarily to provide for the want of the body. He came for the wants of the soul. He came to provide food for the soul—He came to give life to the soul—He came to give eternal life to the soul hereafter. Jesus Christ became the Great Shepherd of our Souls, as St. Peter called Him, and He provided food for our souls, and that food He called the Bread of Life, and that food is His own Adorable Body, Blood, Soul and Divinity united in one person in the Blessed Sacrament. "I am the living bread which came down from Heaven. If any man eat of this bread he shall live forever, and the bread which I shall give is My flesh for the life of the world."

The Jews began to doubt this; they began to question His teaching, and they said: "How can this man give us His flesh to eat?" In every age that is the question and the doubt of those who do not believe, of those who reject the doctrine of the Blessed Sacrament; that is the very objection that they make—How could Jesus live in the Blessed Sacrament? This thing is impossible; we cannot believe it. The Jews were the first, the unbelieving Jews were the first that doubted. "How can this man give us His flesh to eat?" And what was the reply Jesus gave? "Amen, amen, I say unto you, unless you eat the flesh of the Son of Man and drink His blood you shall not have life in you. There is the test and there is the condition on which you can have that spiritual life which I came on earth to impart to each and every one of you. Unless you eat of the flesh of the Son of Man and drink His blood you shall not have life in you, for My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him, and I will raise him up on the last day."

Wonderful food. Here is the food that the Divine Shepherd has prepared for His sheep in the sheepfold of the Holy Catholic Church. Even some of the disciples doubted, and they said: "This is a hard saying; who can believe it?" and once more made the objection that is repeated down through all the ages, and holds immortal souls in thrall even to this day. "How can this man give us His flesh to eat?" And then, says the Scripture, they went away and walked no more with Him; they would have no share with Him. Our Lord turned to His apostles and said: "Will you also go away?" For He was determined to allow all to go unless they believed in Him. Peter, answering said: "Lord, to whom shall we go? Thou hast the words of eternal life, and we know and believe that Thou art Christ, the Son of the Living God. Where shall we find the truth if not from Thee? To whom shall we go but to Thee. We believe that Thou art Christ, the Son of the Living God." And so we also in God's Church believe and hold this doctrine; and although worlds should reject it, we shall cling to it forever as the anchor of our hopes.

This, therefore, my dear brethren, is the food that Jesus prepared for us. The soul must have food as well as the body. Our Lord Himself told Satan in the wilderness: "It is not on bread alone that man liveth." We are a compound being, composed of a soul and body, the soul touching the Heavens, the body on the earth; and as the body must derive its sustenance from the earth, so the soul must derive its sustenance from the Heavens. And what can be the food of the soul—what can be the food of this immortal being that is stamped to the image and likeness of God—what can be the food of this immortal soul that is to live forever although this world were to fall to pieces? God Himself is the food of the soul—God the Supreme Eternal Good—God the Sovereign Good—God the Infinite Love. God is the Supreme Food, God here below under Sacramental species, God in Heaven in His unclouded Glory; and He is the food of our souls, and it is for Him and for His love and for His happiness our souls have been created and redeemed by the sufferings of Jesus Christ.

How could man aspire to such food here below if God Himself had not come down and given it to us? And he has done so according to the 6th chapter of St. John; and at His last supper He redeemed this promise when, taking bread in His Blessed Hands, He said: "Take ye and eat, for this is My flesh for the life of the world." It was not the figure of His body that was offered—not at all—it was His real Body and Blood. "Drink ye all of this, for this is My Blood of the New Testament which shall be shed for many unto the remission of sins." Here in these creative words, simple but as omnipotent as the very words of creation, Jesus Christ, the Lord God, the Good Shepherd of our Souls, instituted the Blessed

Sacrament. His Body and Blood, Soul and Divinity, under the appearance of bread and wine, and left it with His sheepfold the Church, forever as the food of the Soul.

What are our duties towards Our Lord in the Blessed Sacrament? Our duty is to come and visit Him often where He remains in the Tabernacle as a prisoner of Love. Our duty is to partake of Him often if we wish to sustain the spiritual life of our souls. Do we do so—do we act in this manner towards this Divine Food? Alas, dearest brethren, it must be said of too many that they do not—that they neither come to visit Our Lord as often as they should, nor do they partake of the Divine Food that Jesus has left them for their souls. Our Divine Lord foresaw this, and He illustrated by a parable what would be the conduct of cold Christians in every age. "A certain rich man gave a banquet and invited many, and he sent his servants to tell them that were invited that the hour had come, and that the banquet was ready." And, says Our Saviour, "they immediately began to make excuses. One said he had bought a farm and must needs go out and see it; another said: 'I have bought five yoke of oxen, and I go to try them;' another said: 'I have married a wife, and therefore I cannot come.'" And so we find in all the ages of the Church, and we find in this our age as much as ever, that men now as of old have farms to visit, oxen to try; they are married and giving in marriage; they are attending to the perishable things of earth and neglecting their immortal souls—they have no time.

Ah, yes, dearest brethren, there is nothing in which men cheat themselves so much as in the question of their eternal salvation. What is the principal work of life but the salvation of our souls? They have no time—they can make time for other things. Believe me, dearest brethren, there will be time enough in hell for vain regrets and unavailing repentance and in that prison of despair the one most constant and most terrible thought must be the memory of past times when Jesus was near them in the Blessed Sacrament, when, if approached with veneration and devotion, as men and women of faith would have done, He would have infallibly bestowed upon them those graces, which would have saved them forever from the prison of hell, and would have rewarded them with a crown of glory in God's Kingdom. Therefore, during these days of devotion, my dearest brethren, come to visit the Blessed Sacrament as often as you can, and partake of the Blessed Sacrament; come and eat of this Bread of Life, this Divine manna, which will enable you to reach the land of promise, the true land of promise, which is God's eternal kingdom. Come here to adore your Lord and your God—come here to offer Him the adoration of your souls and love of your hearts—come here to expose to Him your wants—come here to ask of Him to supply those wants—come here to ask Him to bless yourselves and families, to bless your lives, to put the sunshine of His peace on the pathway of life, that, that pathway which may lead through thorny places, may have the sunshine of His favor upon it, that you may lead happy lives. Come here, as Our Lord Jesus is passing, passing in magnificent love—come here and bow down before Him and ask Him not to pass away during those days of devotion without granting you all you require for yourselves and families.

Consider what occurred, as mentioned in the life of Our Lord. On one occasion He was coming to a town called Jericho. As He passed along with His disciples a blind man sat by the roadside and heard the tramp and bustle of people passing by, and he inquired what it was, and he was told that Jesus of Nazareth was passing by, and the poor blind man exclaimed: "Oh Jesus, Son of David, have mercy on me. Three times he exclaimed in a tone that would wring the heart of stone, 'On Jesus, Son of David, have mercy on me.'" Jesus turned and said to him: "What dost thou wish that I should do to you?" and he said: "Oh Lord, that I may see you." And Jesus restored his sight.

My dear brethren, are there no persons here spiritually blind? There is such a thing as spiritual blindness, there are many who do not see that they are blind to their true interests, the interests of their salvation. Are there no persons here spiritually blind, and if there be, why should they not come here and cry out with the poor blind man of Jericho, "Oh Jesus, Son of David, have mercy on me, grant that I may see my folly and be delivered from the dark prison of mortal sin—that I may see these things and be solicitous for my salvation."

On another occasion Our Lord was visiting a little town called Nain, and was about to enter the gates when He met the funeral of the only son of a widow. He saw the broken-hearted mother shedding tears of grief. Her hope and her joy were in that coffin, dead with the dead body of her son. The sight was too much for Jesus. He went over and He said: "Woman, weep not." And then the Master of Life approached the coffin and said to the young man: "I say to thee, arise." And the young man arose and began to speak, to the wonder of those around. Now, my dear brethren, if Our Lord had not been met by that funeral, if He had not been passing there, the widow would never have recovered her dead son.

Are there no mothers in this congregation whose sons are spiritually dead? Are there no mothers in this city whose sons have wandered from the path of innocence and whose souls are as dead before God in sin as the body of the widow's son was dead in reality? If so, let those mothers come during these days and plead with tearful prayer before Our Lord when He is passing, that he may have pity on them, and for the sake of their tears and sighs, that he may raise their dead sons up from their sins to live again.

On another occasion when Our Lord was going to visit the home of Lazarus, the sisters of Lazarus ran out to meet Him, and they threw themselves on their knees before Our Lord, saying: "If Thou hadst been here our brother would not have died." Are there no sisters who have dead brothers? I am afraid there may be many, too many dead brothers. Are there no sisters, who, like Mary and Martha, have dead brothers. If so, let them come to Jesus and beseech Him to give life to their dead brothers, and call them out from the dark graves in which they are mouldering and restore them in innocence and purity to their families. Jesus will be passing by. Come, that the passing Jesus may grant you all the graces you require—come also and partake of the Blessed Eucharist, the food of the living—come to share in the life of Jesus in the Blessed Sacrament; and on the last day, on the resurrection morning, Jesus, according to His promise, will raise you up, will raise you from the Sabbath of the tomb, the long sabbath of the tomb in which you have long been forgotten, to live with Him forever, to reign with Him forever in the glory of God's Kingdom.

Hamilton.

There was a large congregation present at St. Patrick's Church at 10:30 on Sunday April 8th, it being the occasion of Bishop Dowling's annual Easter visit to this parish. Pontifical High Mass was celebrated by His Lordship, assisted by Rev. Father Hinchey, as deacon; Rev. Father O'Reilly, (formerly of Caledonia), as sub-deacon; Rev. Chancellor Craven, pastor, as assistant priest, and Rev. Father Murphy, as master of ceremonies. At the conclusion of the Mass, His Lordship addressed the congregation on the devotion to the Holy Family, stating that at his audience with the Holy Father of Rome, he had requested him to preach this devotion among his people. He advised Christian families to try and follow the example, set them, by the Holy Family, and exhorted all who had not already made their Easter duty, to do so, thereby proving themselves Christians and children of Holy Church. His Lordship then gave the Papal benediction to all who had complied with the usual conditions.

A change in the clergy of St. Patrick's Church will soon take place, Rev. Father Lynch, who has been for some time assistant to Chancellor Craven, will be removed to Caledonia and Rev. Father O'Reilly, of Caledonia will fill the vacancy.

A Beautiful Picture.

We have been favored with a view of a picturesque and beautiful engraving of the Hierarchy of the Catholic Church in the United States—size, 24 by 32 inches.

This remarkable picture shows each individual at full length, with an admirable facial likeness of every Archbishop and Bishop in the United States to day, together with Cardinal Gibbons and Mgr. Saccili. The grouping of those distinguished personages is cleverly effected, and besides its interest as an historical souvenir, it will make a most admirable ornament on the walls of every home it enters.

Those desiring the picture can obtain a copy by applying at 127 Berkeley street, Toronto.

Collegiate Board.

A special meeting of the Collegiate Institute Board was held the other evening to consider the report of the Finance Committee and the revision of the by-laws. Trustee Mallon made a sharp fight to have the representatives of the Public and Separate School Board placed on the School Management and Property Committees. The board agreed that in future this should be carried out.

House Furnishings.

Parties about furnishing or filling up their homes anew will find at the warerooms of the C. F. Adams Company, 175 to 179 Yonge street, a fine stock from which to select for that purpose. The terms of purchase are such as to meet the convenience of the buyer, who can depend on being treated in a generous manner.

A Cut in Carpets.

The house of John Kay, Son & Co., 34 King street West, is always in front with the latest novelties in carpets. Just now the inducements to purchase are more than ordinarily tempting; and a call by intending buyers will be of much advantage, whether as to material or the sum expended.