

the United Kingdom. Speaking of the man who defeated the Compensation Bill, it goes on to say: "Foolish monopolists! Silly aristocrats! Idiotic game preservers! Short-sighted believers in unjust privilege! and most feather-headed fools who think pleasure everything, and will strangle that a people should be strangled than that a doubtful rose leaf should disturb your most delicious slumbers or mar your walking dreams of folly and frivolity! Why, Gladstone was your greatest friend, as you will discern to your deep mortification, on perhaps your absolute horror, before you are very much older than you are to-day. Do you know what it is to make clear and timely water courses when the fountains are breaking up and the windows of heaven are open? You don't? Very likely Gladstone did and does; and you in your folly cry, 'No! we will not allow that fallen tree to be removed; we won't permit you to open that sluice, or to open even a small aperture in that dam that is already swaying and wavering under the ever growing pressure behind.' So be it. You will see what you will see in due time. The Compensation Bill is ignominiously kicked out and old dowagers of both sexes thank Heaven for a House of Lords! They will have plenty of time to reconsider their estimate when, as has so often been the case in the days gone by, it may be 'too late.'"

HAMILTON LETTER.

ECCLIASTICAL.

On Sunday, the 22nd inst., His Lordship Bishop Grinnon will deliver a sermon at Ingersoll, on the occasion of the opening of the new church in that town. The right rev. gentleman has chosen "The Mass" for his subject.

On Sunday last, the Feast of the Assumption, Rev. Fr. Craven, recently ordained, delivered his first sermon in St. Mary's Cathedral, at High Mass. Choosing for his theme the inspired utterance of the Blessed Virgin, "Behold from henceforth all nations shall call me blessed," expressed on the occasion of her visit to St. Elizabeth, the rev. speaker began by referring to the prophetic value of these heaven-born words. Her great sanctity and lofty position which she held as the Mother of God entitled her to be ranked as a prophetess, and the proof of it lies on the fact that the Catholic Church with its universality of both time and space has for eighteen hundred years called her blessed. The honor which the Church has unceasingly paid to Mary is based on two reasons: the supernatural sanctity of her life and the supernatural dignity of her position—the natural consequence of her relations to God. According to St. Bernard, the Lord was with all the saints, but the words of the Angel, "The Lord is with thee," prove that he was with the Blessed Virgin in an especial manner. She is the bridge that unites Heaven and Earth, Divinity and Humanity—in a word, the spiritual ladder to Heaven. Nothing in the universe is equal to her; everything, in comparison with her, is either greater or less; all that is greater is Divinity itself—all that is less is everything that is not divine. The eye of God himself could see no more perfect creature than she. Her grace more than all others, more than the angels themselves—grace in all its plenitude, for the honor of the Trinity required it. Of all creatures she is the most deserving of veneration. He honors her more than all other saints because of her superior favor with the Almighty, but great as it is, it falls far short of the honor we owe and pay to God Himself. We acknowledge this command, "One Lord only shall thou adore," and if in the veneration we pay to the Blessed Virgin there was anything that partook of the supreme, Mary herself would cry out against it. To God we appeal for mercy, pardon and grace; to Mary as an auxiliary in obtaining these favors. We can do this in all confidence; we can, like St. Elizabeth, say: "Blessed art thou among women," and, in doing so, honor the Trinity in the respective relations which the Three Divine Persons hold towards her. This is about the first of the rev. gentleman's sermons. It was brief but pithy; rather hurried in delivery, but in tones bold and ringing. For the maiden sermon of a young ecclesiastic it was altogether very creditable.

Father Keough's announcement in reference to the formation of a Sodality in St. Patrick's was largely responded to by young women of the parish. The Society was duly organized. More than sixty names were enrolled, and the following officers elected: Prefecta, Miss Arland; Miss M. O'Brien 1st Assistant; Miss M. Coughlin 2nd do.; Treasurer, Miss S. Byrne; Secretary, Miss M. Dermody. They meet every Sunday.

FATHER BURKE'S LECTURE. St. Patrick's Church on Sunday last had an unusually large attendance at Vespers—the occasion being the delivery of a lecture by Rev. Father Burke, of the Redemptorist Order, Quebec. It consisted of a discourse on Sacrifice, and particularly on the Sacrifice of the Mass, and was both instructive and interesting.

The text of the rev. lecturer was taken from the prophecy of Malachi, chap. I, verse 11, viz: "For from the rising of the sun even to the going down, my name is great among the gentiles; and in every place there is a sacrifice and there is offered to my name a clean oblation; for my name is great among the gentiles, saith the Lord of Hosts." God having created man and endowed him with a soul, impressed on him, first and before all, the necessity of his entire submission to his Creator; taught him that his first duty was to obey God, to show Him outward submission, and to honor and praise Him to whom all honor and glory are due. God, an infinite Being, whose age is eternity, whose wisdom is omniscience, and whose home is omnipresence, justly requires full submission from His creature. He told that creature how He should adore His God, and that the supreme act of religion was the sacrifice to Him. God wished man to pray to Him; but He

wished also something greater—a higher, a visible act by which he would acknowledge his own dependence on God and God's supreme dominion over him. Sacrifice was therefore commanded by God from the beginning as the supreme essential act of religion, and the knowledge and practice of it is as old as the history of mankind. Adam and Eve offered sacrifice, so did Cain and Abel, the one offered the first fruits of the earth, the other the choicest of his flock. This knowledge and practice was handed down from generation to generation and was regarded by all as a duty to God. We find that the patriarchs offered sacrifice. Noah, on leaving the ark, after having with his family been preserved by God's mercy from the destruction of the universal deluge as his very first act, built an altar and offered sacrifice to his Divine Preserver. The high priest Melchisedech offered bread and wine; Abraham did the same; and Job in like manner offered sacrifice. Even those nations who fell away from the truth into idolatry still retained the knowledge that sacrifice was the essential act of religion. Without a single exception they offered sacrifice, and though they did not worship the true God they believed by their action on the essentiality of sacrifice. The Greeks and Romans believed in it and punished with death those who refused to practice it.

In the first 300 years of Christianity the streets of pagan Rome were moistened with the blood of unnumbered martyrs, because they would not offer sacrifice to Jupiter. They were willing to give the last drop of their blood for that faith which we profess rather than participate in the idolatrous sacrifices of their pagan persecutors.

After the time of the patriarchs came the Mosaic law—a law given by God to the Israelites through His servant Moses. In the book of Leviticus we find God specifying the various kinds of sacrifice and prescribing their different ceremonies.

The sacrifice of propitiation, the sacrifice of thanksgiving for benefits and blessings, victory in war and abundant harvests, the sacrifice of the holocaust or whole burnt offering, as distinct from the other kind in which the victim is partly consumed and partaken of by the sacerdotal assistants. So important was sacrifice in the eyes of the Almighty that He set apart a whole tribe whose office would be to offer sacrifice for the rest of the people, and the victim to be offered on each occasion should be entirely without blemish. Three things were essential: the altar, the victim, and the priest. All this was laid down by God himself and given to the people by Moses.

But Malachi speaks of a particular sacrifice—one that shall continue "from the rising of the sun even to the going down." It did not mean the sacrifice of the Jews, because that was offered only in the temple of Jerusalem, and therefore could not be "in every place." Besides, the Jews to-day are a people without a sacrifice. It was to be a "clean oblation" and therefore could not be the sacrifice of the pagans, which was *unclean*, and not offered to the true God. What this sacrifice is will soon be evident. All the sacrifices of the Old Law were but types of the reality; figures of that great sacrifice, which our Redeemer was to offer on Calvary in a bloody manner when He died for the salvation of the world. They were prognostics foretelling the Sacrifice of the Mass, which is the continuation of the tremendous sacrifice on Calvary. When God pronounced the sentence of condemnation on our first parents, we saw how His mercy began to work. He promised to raise him from the abject state, to break the fetters of sin, and to reopen for him the gates of heaven, closed by his own disobedience. When the appointed time arrived our Divine Lord, co-eternal and co-equal with His Father, appeared on earth, born of a humble Virgin and leading a life of humility and mortification. He was the One long foretold by the prophets; He was the One prefigured by the Old Law; He was Himself the High Priest and victim of the sacrifice of the cross; that sinless man who came to give us the example of a perfect life. He obeyed the same law that He gave Himself. The night before He suffered, He assembled His Apostles in Jerusalem. It was the Paschal time, and He prepared to celebrate a festival instituted by God Himself, and observed by the Jews in remembrance of God's mercies and favors to them. He had led them from Egypt across the desert to the land he had promised their fathers where they could be independent, live in obedience to the law, and not fall away from the truth as had the nations around them. He had manifested great love for His people and had wrought great wonders in their behalf. When they were hungry he gave them manna from heaven; when they were thirsty, he caused the rock to open and pour forth cooling waters, and when suffering from disease he cured them. He had guided them day and night, month after month and year after year, until finally he placed them safe in the Promised Land. They were therefore commanded to observe the Paschal time and partake of the Paschal Lamb, with loins girded, staff in hand, and standing, to remind them of the journey of their forefathers and of the merciful goodness of God. It was in order to fulfil this requirement of the Mosaic Law that our Savior assumed with His disciples on that ever memorable night. That last He had wonderful love for the world. He "took bread into his sacred and venerable hands, and with his eyes lifted up towards heaven to God, His Almighty Father, giving thanks, blessed it, broke it, and gave it to His disciples, saying, Take and eat ye all of this, for this is the *chalice of my blood* of the new and eternal testament, which shall be shed for you and for many unto the remission of sin. Do this in commemoration of me." In that awful moment occurred something more wonderful than the creation of a thousand worlds; for no sooner were those words pronounced than the bread and wine no longer were there—they had become the living body and blood, soul and divinity of Jesus Christ. The holy Catholic Church commands us to believe this under pain of damnation. There is here no symbol, no type, no figure; the words must be taken

in their strictest literal sense. We dare not deny it; we must not equivocate. The Council of Trent, inspired by the Holy Ghost, says that Jesus Christ is really and truly present in the Blessed Sacrament. This is the meaning of the Lord's words at his last supper if they have any meaning at all. It was then and there that the Mass and the Sacrament of the Eucharist were instituted. The sacrifice of the Mass and the sacrifice on Calvary are the same, because the victim is the same. The manner of offering only is different, the one being bloody the other is bloodless. Had you been present at Calvary you could see Him shed His blood—one drop of which was more than enough to redeem a thousand worlds—shed it all for us. The sacrifice of the Mass is the continuation of the sacrifice on Calvary. The priest performs the same actions as our Savior at the last supper; he raises the sacred particles, blesses them, and pronounces over them the words that thrill the whole host of heaven. That He might not be misunderstood, He said: This is my blood. This could not have been a figurative expression. His blood was not yet shed; it was still in His veins. It would be shed in the streets of Jerusalem, on the slopes of Calvary, and on the cross, when He pierced his sacred members. And He said: It shall be shed for you and for many unto the remission of sins. Whoever heard of figurative blood being shed? Do ye this in commemoration of me." Does that mean "eat ye bread and drink wine" in the communion? No. He said: "Do ye the same as I did." That is, he gives them power to change bread and wine into His body and blood. On the altar our Savior does not suffer; he died on the cross, and in order that he might suffer so acutely He became man. St. Paul says that Christ being now risen, suffers no more; he sits glorified at the right hand of God. But he is as really and truly on the altar as He was on Mount Calvary.

You can therefore see how holy is the sacrifice of the Mass. It is the completion of all God's wonderful works for man. Could the veil that now shades our corporeal eyes be removed, what wonders would we behold on the altar? The priest is not alone. Angels are descended from heaven, stand around the altar, and bow down in lowly adoration. The sanctuary is filled with hosts of heavenly spirits, and Jesus Christ himself is there in all the splendor of His glory. It is a proof of God's mercy that he resides in those humble vessels; for who among us could look upon Him! Overwhelmed with the sense of our human weakness and imperfections, we would not dare to contemplate Him, but would fly terror-stricken from his presence. The God who made us, and whom we hope to see in Heaven, is really and truly on the altar! How great then should be our devotion when assisting at the Mass. Every time the priest says the words, "Christ deigns to offer himself for us," He descends, and he does not descend, for he is yet in heaven, and still a victim on our altars, "in every place, from the rising of the sun even to the going down." He is here by day and night waiting for us; he comes to us in the Holy Communion and is present at the Benediction; he is near to the homes of the great and the lowly, as well as to the cottages of the poor, to strengthen our souls for the great journey to eternity.

Do you realize the grandeur of this awful mystery? Then be careful to obey the law of hearing Mass on Sundays and Holydays. As often as the priest offers the sacrifice of the Mass, he prays for all, by your presence, partake in its benefits. The sacrifice is offered for four ends: (1) To give God honor and glory. (2) To thank Him for His benefits. (3) To obtain remission of our sins, and (4) those graces which we stand most in need of. When, therefore, you join in that sacrifice, you adore God in a manner every way pleasing to him. Jesus pleads for you, and when you unite your prayers and supplication with His, the eternal Father cannot resist the prayers. Look over your past life and you will find it filled with Divine favors—favors deserving of endless gratitude. Unite your thanks with Jesus in the Mass and thus satisfy the Father. You know your inward weakness; by bowing at the altar of the Mass and joining your prayers to those of Jesus, you will obtain the necessary strength. Remember also the souls of the faithful departed who are gone before us with the sign of faith and rest in the sleep of peace. Pray that the adorable blood may be shed on the purifying flames of purgatory, that they may take their flight to the happy home in heaven, and be no longer deprived of the beatific vision of God. Appeal to those who make little of the Mass or neglect it, to show their faith and love for Jesus Christ who is here with us, now looking into our souls and desiring us to be faithful to Him while on earth and be united with Him hereafter in heaven.

The rev. lecturer then concluded with an appeal to the religious charity of the congregation. His lecture was eloquent throughout, frequently rising to the sublime, and those who had heard much of Father Burke's abilities as an orator, found that he was fully equal to his fame. He will deliver another lecture in St. Mary's Cathedral on Sunday evening, the 22nd inst. CLANCARILL.

THE NEW CATHEDRAL.

On Tuesday, the 10th inst., the first sod on the site of the new Roman Catholic Cathedral was turned. Right Rev. Bishop Walsh invoked the blessing of the Triune God, the intercession and protection of the blessed Virgin Mary, the holy Apostle St. Paul, first pastor of the church, upon the work now about to be begun, viz., the erection of the church to the honor and glory of God. He prayed that it might be brought to a successful issue, and then taking the spade in his hand turned the first sod in the presence of Father Tiernan, the architect, Mr. Connolly, of Toronto, the contractor, Mr. Drew, and the members of the Building Committee. Each one of these gentlemen took the spade in hand and upturned a sod. The foundation trenches are now being dug, and the materials for the stonework hauled on the ground. Mr. Ben. Johnston has the contract for the excavations.

WINDSOR LETTER.

Last Sunday, the feast of the Assumption, solemn high mass was celebrated at St. Alphonsus Church, with deacon and subdeacon. Rev. Father Lotz preached an eloquent sermon, selecting his text from the gospel of the day. "Mary has chosen the better part, and it shall not be taken from her." We will not attempt to give a synopsis of it, for we are convinced that we could not do it justice.

George E. Killen, local reporter for the *Essex Record*, has resigned and left Windsor on Saturday for Hamilton, where he will occupy a position on the staff of the *Daily Times*.

S. Langlois and A. Reaume have undertaken a wholesale bluing manufactory in this town. Both of these young gentlemen are ex-pupils of Assumption College, Sandwich. We sincerely hope that the indefatigable efforts and perseverance they have displayed at their outset in business will prove successful throughout life.

Miss Agnes Reaume has resigned her position as teacher of the junior division in the Catholic public school.

The rumor that Charles Reid, of Windsor, was drowned with W. R. Foster, at Hamilton, was erroneous. Reid left Hamilton for London a few days before the accident occurred.

We find in one of the late issues of *Truth*, this strange, and, we may add, ignorant sentence: "At the latest miracle at Knock, where the Virgin and St. Patrick appeared to the peasantry and told them to pay no rents." Whoever saw such a display of unparalleled ignorance? If the writer of that piece had read but one correct item on the apparition at Knock, or even if he had had recourse to the criterion of common sense, he would never have committed himself in that manner. We believe in having newspapers circulated throughout the country for the benefit and enlightenment of the people, but we also believe that such papers should uphold the truth, and not infuse into the public mind such erroneous and absurd ideas. If he was unacquainted with the real facts of the apparition, he should not have set forth the ingenious workings of his own vivid imagination to mislead others as ignorant as himself. We take the liberty to inform him that the Blessed Virgin did appear at Knock, and that miracles have been performed day after day at her shrine; even some from this country have been miraculously cured, but as to the "paying of the rents," we will have to leave the onerous task of supporting such a false statement to the learned world.

The state fair is to be held in Detroit from September the 13th until the 17th. The different managers of the fair, entering in Detroit have agreed to issue round trip tickets at single fare, and all stock or other articles for exhibition will be transported free. There is an entirely new feature this year which adds greatly to its former attractions, namely, the educational department. Prizes are offered for penmanship, drawing, mathematical work, map-drawing, etc. A grand premium of \$1000, is offered for the best essay by any citizen of Michigan, on "Country roads and road making," besides other special premiums for minor essays. L'ALLEGRE.

BRANTFORD LETTER.

It has been told that a fashionable young lady at a dinner party, on being asked if she would partake of some of the contents of a dish of turnips, which an attentive and solicitous young companion was gallantly offering her, exclaimed: "I dearly love turnips." Now if it were permitted in fashionable circles to use such an expression about so humble a production of God's earth, it will not be out of place, certainly for a traveller to exclaim, "I dearly love Brantford." The reason which brought forth this exclamation, and which is now penned for the perusal of your numerous readers, culminated in a visit to the elegant and commodious Church under the pastoral care of the Rev. Father Barilou. It is by far the largest church in Ontario, which your correspondent has visited, except the Cathedral at Toronto. It is not yet completed inside, but its fine proportions and neat appearance in its unfinished state speak well for the zeal and tact of the worthy priest who supervised the work. The stained glass windows are choice and cheerful, and the altar enriched with handsome bouquets of natural flowers of the brightest hues. The altar boys of Brantford attract attention by their well-drilled appearance and attentiveness to the duties as well as the proprieties of the sanctuary. Everywhere it was not to be wondered at that if previously well disposed towards the city, with its lively business, and fine stores, its handsome new Post Office, its magnificent public square, so beautifully laid out, abounding with fragrant flower beds most tastefully arranged, and ample seats under shady trees, the large number of really fine private residences, and the uniform taste displayed in the arrangement of lawns and ornamentation, together with the hearty and brotherly reception received at the hands of the members of the C. M. C. A., of which Association your correspondent is the Recording Secretary of one of its Canadian branches, all these circumstances, then, added to that which is the crowning gem of all, the charming and inspiring, that a sensitive person is forced to exclaim "I dearly love Brantford." But, Mr. Editor, do not allow yourself to think, nor must your readers think, that less can be said of your own beautiful Lakeside, and many other Canadian towns and cities, but you do not need to be told that the Catholic who could not appreciate the ancient appearance of your Cathedral, the elegance of your Bishop's Palace, nor the multiplicity and extent of your public buildings and institutions, and the general fine appearance of your city, does not appreciate beauty in any sense. Nor could the cordial reception extended to your correspondent when in London be excelled. Then please understand this exclamation to be a sudden impulse of a grateful heart at finding here a favored spot, where the Living God seems to dwell amidst his chosen people, a humble and fervent expression of thankfulness to God for extending his blessings so that the traveller

can stop and rest on the journey and have his faith renewed and increased by finding that everywhere God is honored and the memory of his saints held in veneration amongst men. W. W. D.

Brantford, August 13, 1880.

SISTER THIBAUDEAU'S GOLDEN JUBILEE.

SERMON BY FATHER DAWSON, OF OTTAWA.

The following is a sketch of a sermon delivered by the Rev. E. McD. Dawson at the Pontifical High Mass which was celebrated in the Basilica, Ottawa, on the 29th July, 1880, on the occasion of the 50th anniversary of Sister Thibaud's religious profession:

Mulierem fortem quis inveniet? Procul est ab ultimis finibus pretium ejus. . . . Spolis non indigebit. Prov. 31.

Who shall find a perfect woman? Far and wide, to the remotest boundaries of the land, her worth is appreciated. . . . She needeth not worldly possessions.

The excellence alluded to by the book of Proverbs is nowhere else to be found than in the Christian fold. It were in vain to look for such perfection where any form of idolatry prevails. Even where heathenism least clouds the intellect of man and philosophy diffuses light and exerts undoubted power, there cannot be said to exist virtue like to that, which, in every age characterizes the Christian community. From the time that Martha ministered to our Lord, and Mary prayed at His feet, no generation of Christians has arisen that has not been instructed by the contemplative life, as well as by the heroic charity of devout women. The question now is not, where shall we find such women? But rather, how shall we adequately extol their virtue? How good, how holy are not they who obey God's commandments? Their excellence is beyond all power of appreciation. Proceeding from virtue to virtue (*Abundant de virtute in virtutum*) they become new beings. Divested of all worldly-mindedness, they lead a life unknown to the vain world, a life suddenly spiritual, which it is no exaggeration to call divine. Has not our blessed Lord commanded us? (*Vultis eritis sicut ego Ego peripio vobis.*) To what higher excellence can man aspire, redeemed as he is by the all-atoning blood, than to be made a participator of Divinity? And this is his undoubted privilege and glory. *"Dignus comparatur angelis."*

The way, the sure and direct way to reach the height of perfection, is pointed out by our blessed Lord when he says: "If thou wilt be perfect, go sell all that thou hast and give it to the poor." On these words are founded the religious life, a life wholly removed from all worldlyness and devoted to the love and service of God. To follow the counsel of our Divine Teacher and lead his perfect life, it is not sufficient that we should renounce all worldly goods. Such abnegation philosophy has taught, and some of the sages have been known to trample under foot fame and riches. But who amongst them all followed, or thought it necessary to follow a crucified Saviour? It is this that gives value to the self-abnegation of the votaries of religion. Like unto him by whose counsels they are guided, and who ceased not to do good as he proceeded on the journey of life, *"Paratum habet faciem suam,"* they, whether contemplative as Mary, or like Martha, devoted to pious labors, spend their days in well-doing, either sustaining by their prayers their brethren whom they represent, or comforting them in their sorrow by self-sacrificing services.

Mary, who adored in silent contemplation, was declared to have chosen the better part, *"Maria meliorem partem elegit,"* and, hence, for many ages, preference was generally given to the purely contemplative life. Not yet were works of charity neglected, although confined to a more limited sphere, and necessarily circumscribed by the want of opportunity which, such was the state of mankind, existed not, as yet, so largely as in our day, when religion dares walk forth from its sanctuary and claims its undoubted privilege to do good. The great 16th century Vincent of Paul, who, through life, proved his love of God in manifesting by innumerable good works, his love of mankind, conceived the grand idea of instituting a society of religious women, who, whilst not neglecting the life of prayer and contemplation, should devote themselves, at the same time, to the care of the sick. No doubt dangers would arise, but the man of God has found the courageous, the perfect woman, *"mulierem fortem"* and he feared not any worldly peril. "Religion pure and undefiled" he knew requires not only that the votary should *"keep himself unstained by the contaminations of the world,"* but also that he should *"lead the widows and the orphans in their tribulation."* So he concluded it would add a new glory to the life of religion, if its votaries went forth to labor in the cause of suffering humanity. They, like the priests of God themselves, are, in a special manner, the salt of the earth. Should this salt vanish or be hidden from sight and removed from contact with the substances which it is destined to preserve, whither would the world, so apt to become corrupt, be maintained in a sound state? Let the preserving element be widely spread, said the man of high aspirations and grand conceptions, and a rich harvest of sanctification will result. The works of the pious women will be done, not from pride or any selfish motive, or from the vain desire to please the vain world, but for the glory of God, *"ut glorificet patrem vestrum qui in celis est."* No wonder that from this heavenly source there flowed innumerable blessings. On all sides was stretched the kindly hand of charity; its healing power was widely felt; the widow and the orphan were comforted in their sorrow; the victims of disease were visited and tenderly cared for on their bed of sickness, whilst the humble and penitent were enabled to depart this life with tears of joy, and were borne on the wings of hope to the mansion of eternal bliss.

It is not yet so long since it came to be understood in the new world, that the sublime works of charity could be publicly exercised by religious women. The venerable sister whose fiftieth anniversary in religion is on this day so appropriately commemorated, was one of the first who set the example in our cities of visiting the sick at their homes. This labor of Christian love was commenced by the sisters of charity known as "the Gray Nuns," in the

city of Montreal. It was not long till it became necessary that the pious ministrations of the Sisters should have a wider and still more public field. The fearful epidemic of 1847 raged far and wide. Wherever the fever appeared, there were seen also the Sisters of Charity like so many angels of mercy, ministering to the sick and dying. If it was not always possible to snatch many lives from so terrible a plague, it was given to the Sisters, and this was their highest glory, to afford spiritual comfort to innumerable souls, souls that must have sunk under the twofold load of moral, as well as material destitution. The Sisters, as is well known, thus devoted themselves at the peril of their lives; and it must be said, historical truth requires it, that chief amongst them all was the now aged sister whose golden jubilee we celebrate. As soon as the devout sisterhood was established in our city, 1845, their services in tending the sick were everywhere eagerly requested. From their superior skill and knowledge they were able not only to act as nurses, but also as physicians, circumstances not unfrequently demanding this additional service before the city had become so important as to attract the medical practitioners.

Later, in 1865, great exertions were made, and an orphanage was successfully founded. It is known as "St. Joseph's Orphan Asylum." It has already afforded a home and the light of knowledge to no fewer than 1185 children, who, but for the tender care of the Sisters, must have suffered severely from a twofold destitution. In founding this institution, the venerable sister whose profession is this day commemorated, bore an active part. It may well be said of her that, whilst she has given relief extensively to her fellow-creatures, she has called forth praise to God from many infant lips that, otherwise, must have remained mute from ignorance. *Ez erit infans et lactans perfectus laudem.*

It remains only to say, that the Sisters of charity called "Gray Nuns," devote themselves not only to the sick and poor, but also to the cause of education. Their educational labors at Ottawa are too well known to require any special mention. It is not, however, so much matter of notoriety that, in several Dioceses, whether in Canada or the neighboring portions of the United States, they are, at this moment, educating as many as 4,000 children. All this work is done, not surely to enrich the Sisters, for no one of them all can own a cent; not to establish for themselves a position in the world, for they have renounced all earthly things. Like the perfect woman in scripture, of whom it is said, *"Spolis non indigebit,"* they seek not riches, which even sages despise, but being divested of all the impediments and entanglements which worldly cares impose, they strive earnestly to follow Him who is the way, the truth, and the life. This they do, not with a view to be seen and honored by the world, but in order to save their souls and give glory to God. *Quia non habetis remanere, honorabilem etiam vestra bona et glorificet patrem vestrum qui in celis est.* (Luke, 12.)

OBITUARY.

A requiem high mass was offered up on Saturday morning, Aug 14th, at the R. C. Church at Thamesville, for the eternal repose of the soul of Mrs. Bobier, who departed this life on Thursday morning, the 12th inst., surrounded by her relatives and friends, and strengthened in her last agony by the spiritual assistance of her pastor, Father McGrath, who had attended her during her long and painful illness, frequently administering to her the Sacrament of the Blessed Eucharist, from whence she received all consolation when earthly remedies proved of no avail.

The deceased, who was the wife of the late Patrick Bobier, was born in Kildare, Ireland, in the year 1806, arrived in Quebec in 1828, and was married on the 12th of August, of the same year, to her husband, who settled in St. Thomas, removing to Thamesville in 1864, where she spent her last days. It is a remarkable coincidence that she was married on the 12th of August and died on the 12th of the same month.

Respected and beloved by all who knew her, her memory will long remain fresh and green in the hearts of every one who had the happiness of enjoying her society. The mass was sung by Rev. M. McGrath. The Rev. Father McGrath, under the management of Miss Croity, rendered the mass in a most solemn and efficient manner. Many were moved to tears during the singing of the "Dies Irae," that solemn and plaintive cry of a soul proceeding to her rest. Four of that great judge who will one day scrutinize the inmost recesses of every human heart.

At the conclusion of mass, Father McGrath alluded in a touching discourse to the many virtues of the deceased, as a mother, as a member of society, and especially as a member of the Catholic Church, and urged upon all present to follow in her footsteps as a sure way of effecting their salvation, and in conclusion exhorted his hearers to pray earnestly for the soul of the deceased, that through the mercy of God and the merits of Jesus Christ, she might be purified from every stain of sin and that her pure soul might mount to heaven and enjoy an eternal recompense in the bosom of its God. After the absolution had been pronounced, the cortege (the largest ever witnessed in Thamesville) proceeded to the cemetery, where all that was mortal of one who had been snatched away after a long life of usefulness, was committed to the silence of the tomb. Among the chief mourners was Rev. Father Bobier, of Brooklyn, son of the deceased. We tender our most heartfelt sympathy to the bereaved ones, who are left to mourn her loss. May her soul rest in peace. OCCASIONAL.

THE CATHOLIC WORLD.

The September number of this able monthly is on our table. The *World* knows how to retain its place in public esteem. Its articles and reviews are always of the very best, and send forth no uncertain sound. The number for this month contains an able opening article, dealing with one of the practical evils of the day. The other articles in this truly Catholic magazine are quite in keeping with its record of the past, able, thoughtful, and instructive.