

THE FORTY HOURS' DEVOTION.

His Grace at Leslieville.

The devotion of the forty hours was begun at St. Joseph's Church, Leslieville, on Sunday Morning last. High Mass was celebrated by Rev. Father Teefy, assisted by Rev. Father Bergin as deacon, and Rev. Mr. Carbery as sub-deacon. The sermon was preached by his Grace Archbishop Walsh, who read from the Gospel of St. John the words in which Our Lord promises the great gift of the blessed Sacrament, and also the words of the institution at the Last Supper. His Grace said—

"We begin in this church, to-day, my brethren, the devotion of the forty hours. This devotion consists in the solemn exposition of the blessed Sacrament for forty hours, together with certain masses and prayers prescribed by the Church. During this devotion you can obtain a plenary indulgence on condition that you visit this Church to pray in honor of Jesus and for the intentions of the Church, and that you receive the sacrament of penance and the Blessed Eucharist in a worthy manner. You may also receive a seven years' indulgence for every visit you pay to this church during the exposition. This devotion is one of the most rich and profitable within the Church. It is directed immediately to the very person of Jesus Christ. Other devotions are directed to some object, such as the blessed Mother of God, and the saints and angels, or to something embodied in Christ; but here it is Christ Himself, who lived and suffered for us, and died on the cross to save us. Many a gift has He bestowed on humanity; but this is the richest of them all, because it is the gift of Himself. Though He is all powerful, He possesses nothing greater; His infinite goodness has nothing better, nor, in His infinite wisdom, in the whole range of creation could He find anything equal to this, because it is Himself, the Lord Jesus Christ. He is God from all eternity, from everlasting ages. All the ages are like a drop of water in the ocean compared with the eternity of God. You may go back in imagination for ages and centuries and unnumbered wastes of time, as far as the effort will carry you, and you can find no point at which the great God did not exist. With Him there is no past, no future, but only the eternal present. And this great God is omnipotent. God the Son created the world. Behold this vast world, and then consider that it is but an atom in a well nigh infinite space filled with worlds still larger, all of which He created and now rules by virtue of His omnipotence. And yet he passed by all these other worlds and came down to our planet and became man that He might redeem and save us; and then he left us the Blessed Eucharist. His divinity personally united with His humanity, the God-man, under the appearance of bread and wine. Here is a gift worthy of God, the gift of Himself to man. It was on a memorable occasion that he first promised this great gift to His church. It was after He had fed five thousand men in the desert by the multiplication of five loaves and fishes.

Soon afterwards a similar multitude followed Him, hoping to see the miracle reproduced, whereupon He took occasion to lift their minds above the earth to the consideration of the great mystery He was about to bestow. He then said to them: "You seek the meat and the bread that will enter into life everlasting. For I am the living bread that came down from heaven. The bread that I will give you is my flesh for the life of the world." The Jews then began to murmur and to discuss among themselves, and to ask the question which is asked to the present day.

"How," said they, "can this man give us his flesh to eat?" This is the very question that Protestants are still asking. It is impossible, they say, for such a thing to be. They forget that He was God. Our Lord said: "Unless you eat the flesh and drink the blood of the son of man, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up on the last day. 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. As the living Father hath sent me and I live by the Father, so he that eateth me, the same also shall live by me." These are the words, imperishable and immortal, which promise that in the fulness of time the dead will come from their forgotten graves to dwell in glory for ever. But many who heard Him, doubted. They began to use their reason against God and they said: "This is a hard saying." This is what is said by those who are outside the Church to-day. And, as we are told, they went back and walked no more with Jesus. But was it possible for human reason to understand the matter? Christianity is all a mystery. Can any man understand the Blessed Trinity, the Incarnation of Jesus Christ, or any of the other mysteries of the Christian religion? If we are to judge Christian principles and Christian mysteries by human reason, we must abandon them all. When Jesus Christ says: "This is my body and this is my blood," who will dare to disbelieve the all true God? They do not keep the company of Jesus Christ who do not partake of the Blessed Eucharist. They walk no more with Jesus. Then He turned to the twelve and said: "Will you also leave me?" And Peter, the first Pope, the first of that long line that is to last through all succeeding ages, exclaimed: "Lord, to whom shall we go. Thou hast the words of eternal life, and we believe and know that thou art the Son of God." There was the confession of faith. There was the testimony that will live on through all the vicissitudes of time, and will shine forth with undiminished splendor, even amidst the wreck of systems and the clash of worlds. We believe and know that thou art Christ the Son of God, and therefore what thou tellest us must be true, even though we do not understand.

Time wore on. Christ continued to work miracles, to heal the sick, to raise the dead and to convert sinners, until at last the time came for His great sacrifice for the redemption of mankind. On the evening before His betrayal, when the sorrow of that great event was casting its shadow over His soul, He instituted the Eucharist and created the Catholic priesthood. As a rich man about to die wills legacies to his children, so Our Lord made His will in few but memorable words. Taking the bread into His blessed hands He blessed it and broke and said: "Take ye and eat, for this is my body." And of the wine He said: "Drink ye all of this, for this is my blood which I will shed for you." Could words be plainer than these? Those who do not believe in the blessed Eucharist must maintain that what He said is not true. What a fearful blasphemy for any man with the farthing light of his small intelligence to stand up in the face of God and say: "I do not believe." And yet this is what was done by those who went back to their original pursuits and walked no more with Jesus.

But how has this wonderful gift come down to us? On that occasion Christ also created the Catholic priesthood to continue the work He had begun. He ordained His Apostles priests and said: "Do this for the commemoration of me." On that occasion, therefore, He created them

an order of priests to continue in the Church from that moment until the consummation of the world. His Apostles were lifted up from the human state to a participation in the eternal priesthood of Jesus Christ. The stamp of Christ was marked on their souls with a force that eternity cannot erase, and that will remain for ever marked on the priestly soul throughout the everlasting ages. This priesthood has come down through all the ages, blessing mankind, raising altars everywhere for the holy sacrifice of the Mass, and bringing the Blessed Eucharist to the children of the holy Catholic Church. Here is Jesus Christ Himself amongst His people through an order of priests gifted with His divine powers, commissioned to forgive sins, to preach His Gospel for ever, and to bring His body and blood to the hungry souls of men. No wonder the Catholic people in every age have loved the priesthood, who are at all times ready to labor and spend themselves for their people, and if necessary to lay down their lives, as has often been done. Bishop Power, the first Bishop of this diocese, when told by his physician that he was sure to get the fever if he visited the fever sheds here in '48 replied: "I will go. It is my duty." He went, and he caught the fever in the discharge of his duty, and died in torture. This is what every priest in the Church to-day is prepared to do. Let the cholera break out in the coming summer, and you will find where the Catholic priests will be. At their posts, prepared to die, to lay down their lives for you if need be, to vindicate the honor and dignity of humanity.

Our blessed Lord will be exposed for adoration to-day, and will continue exposed until Wednesday morning. What are your duties during these days? To come here. This is a season of the greatest blessing and mercy. Come here daily and adore your blessed Saviour, Jesus Christ. You are bound to adore the Lord our God, to love Him with your whole hearts and souls and with all your strength. Here He is amongst you, living in your midst, ready to heal your sorrows while you live, and when you die to accompany your souls to the judgment seat, where He will sit in judgment upon you. We all have need of His graces and mercies. I need not tell you to go back in memory to the day when the dawn of reason first came into your souls and ask you how have you since demeaned yourself towards God. Have you observed His commandments? Have you lived up to His holy religion? Have you not offended Him again and again by the violation of His precepts? We all need mercy, and there are special reasons in which He shows forth His mercy and His goodness. There is a springtime in the lives of Christian men, and if they do not sow the seeds of divine grace and virtue in their souls in that springtime, they never will reap the harvest. If we allow this time to pass by, we cannot complain of the results. If we sow not the seeds of virtue and goodness now, how can we expect to reap the harvest hereafter? Would any man act in this imprudent, reckless manner with temporal things? Neither should we do so with the affairs of God. Come to him all ye that labor and are heavily burdened. He invites you, and what can you expect more? Do not keep away from Him. Do not resist His invitation. We are told in Scripture of a certain King who made a great feast and sent his servants to invite the guests to come and partake. But they would not. They made excuses and went their way. And the King said: "I shall never allow these men to sit at my table." Beware lest our Lord say the same thing to you if you neglect this opportunity. The greatest blessing of this devotion may thus be turned into curses. May God in His infinite mercy grant you all

grace, so that at the end of those forty hours your souls may be so filled with His holy spirit that you will have strength to persevere to the end and gain the glorious reward promised to those who serve Him here below."

Ottawa Catholic Truth Society.

The following correspondence is taken from the *Ottawa Evening Journal* of April 17th, in which Dr. Campbell shows himself a true Britisher and lover of fair play. He a lecturer on loyalty! He prates about old nursery stories, but when confronted with his language, lacks the courage of his conviction. Carman, Campbell, Douglas, three of a kind!

EDITOR JOURNAL:—At the regular monthly meeting of the Committee of the Catholic Truth Society, held last evening, I was instructed to forward the enclosed correspondence to you for publication. The letters need no comment. Under the circumstances we may be pardoned for taking no further notice whatever of Rev. Dr. Campbell.

Yours truly,
W. L. Scott,
Secretary Catholic Truth Society of Ottawa.
Ottawa, April 15th, 1893.

REV. SIR—As you may have learned from an item which appeared about a week ago in the public press, the Catholic Truth Society is anxious to publish your recent lecture on "Cardinal Manning and the Civil Allegiance of Roman Catholics" bound up with Father Whalen's lecture and the JOURNAL's editorial on the same subject. We took the liberty of employing a shorthand reporter to report your lecture verbatim and are therefore in possession of its exact text as delivered by you. Nevertheless we are unwilling to go to the length of publishing it without first requesting your permission and affording you an opportunity of revising it. I am therefore instructed to write and ask whether you have any objection to our taking the proposed course, and in the event of your consenting, whether you will revise our manuscript for publication. On hearing from you in the affirmative, I will at once forward you the manuscript. I enclose a stamped envelope for reply.

Yours, etc.,
W. L. Scott,
Sec'y Catholic Truth Society of Ottawa.
Rev. Dr. Campbell, Erskine Presbyterian church, Ottawa.

Ottawa, March 21st, 1893.
DEAR SIR—In reply to your favor of the 16th inst., I wish to say that I decline to comply with the request contained in it.

Yours faithfully,
ISAAC CAMPBELL.
W. D. Scott, Esq., LL.B., Ottawa.

Baseball

The spring season has been opened by St. Michael's College Baseball Association with very favorable prospects. Practice is once more resumed, and a very successful year is expected. Not only have most of last year's team returned, but the advent of two "phenoms" from Rhode Island has materially added strength to the nine. On Wednesday of last week the Collegians started the ball a-rolling with the Trinity University nine, and on Saturday they took sides against the "Dukes." Below are accounts of the respective games:

The Trinity University and St. Michael's College teams played a seven-innings game on the St. Michael's College grounds on the afternoon of April 25th. Score, 15 to 5, in favor of St. Michael's College. Trinity, 5 runs, 2 hits and 5 errors; St. Michael's College, 18 runs, 13 hits and 4 errors. Batteries—Wadsworth and Snyder; Coty and Fitzgerald. Umpire—C. J. Coakley.

The 500 spectators who went up to St. Joseph street on April 30th saw a prettily played game of baseball between the clever St. Michael's College nine and the champion Dukes. The city nine took an early lead and never were headed. Owing to an injury to Fitzgerald Prentice supported Coty behind the bat. Being unacquainted with the star twirler's delivery, his back stopping somewhat handicapped the college twirler, and this with many costly errors in the field gave the Dukes an opportunity to pull off a good victory, which they readily accepted. The winning nine played a faultless game in the field, which gave McGarry every confidence in the box. The score:

DUKES.	R.	H.	E.	ST. MICHAEL'S.	R.	H.	E.
Blakely, 2b	1	1	6	Buckley, 2b	0	0	1
Hendershot, 1b	2	1	0	Donovan, ss	0	0	2
Chambers, lf	1	0	0	Fitzgerald, cf	0	0	0
McGarry, p	0	0	0	Campbell, 3b	1	3	0
Bumphy, p	0	0	0	Prentice, c	1	1	0
Beason, c	0	2	0	Mahoney, 1b	0	1	2
Yonson, cf	0	0	0	Coty, p	1	1	1
Maxwell, rf	1	1	0	McGinley, lf	0	1	0
Synges, 3b	1	1	0	Rocco, rf	0	0	1
Totals	6	6	0	Totals	3	7	7
Dukes	2 0 0 3 0 1 0 2 0						
St. M. C.	0 1 0 0 0 0 2 0 3						

Two-base hits—Coty, Hendershot. Struck out—By Coty 12, by McGarry 8. Double play—Mahoney. Umpires—Coakley and Lynden.