

Our Weekly Sermon.

THOUGHTS ON THE ROSARY.

The Rosary contains within itself all devotion, because it is the communion of the Immaculate, from which all devotions in the Church take their rise. Let the special attraction of anyone to what it may, he will surely find it in the Holy Rosary. Take the devotion to the Blessed Sacrament—it is there in its very fountain; the devotion to the Passion—there it is; the devotion to Our Blessed Lady—we find her there.

Do we desire to prepare for Mass? There, in the grand central mystery of the Crucifixion, is the Holy Sacrifice begun. Do we wish to prepare for death? What better preparation can we make than by those oft-repeated words, by which, contemplating Our Lord's death, we invoke the help of His Blessed Mother at our own? We may without profanity say of the Rosary what is said of the Blessed Sacrament: that it has in it all manner of sweetness. I say without profanity, because it is the same Lord and God incarnate whom we find in both. But, besides all this, there is a most marvellous power in the contemplation of Our Lord's life as an unbroken whole, which only those who have accustomed themselves to the recitation of the entire Rosary fully comprehend.

Meditation on Our Lord's life is the very essence of Christian life; it is meditation par excellence. However high we may be in contemplation, as St. Teresa says, we shall never get beyond that. It would be a very halcyon view to take of it if we looked on it only as we view meditation on the lives of the saints; though indeed it is the life of the Saint of saints. But it is much more than this; for His life is in reality our life, and meditation on His life and death is, so to speak, a kind of sacramental participation in them.

It is a wonderful thought when we see before us a hundred or a thousand persons, and remember that there are a hundred or thousand lives being led by all those individual human souls. We are apt, in thought, to make distinctions—to think of one soul as more important than another, probably in the eyes of God all are of equal importance; in one sense we know that they are so. But all these distinct human lives, with all their separate thoughts and joys and sorrows, are comprehended in the life of our Blessed Lord.

As a great sympathizing heart is able to take in all and sympathize with all who approach it, so in His Heart, as in an immense ocean, all our lives lie reflected. He has condescended in the most real way to associate Himself with these joys and sorrows, and to make Himself one with them. In the Rosary He deigns to call that time we are all accustomed to look back upon as the happiest of our lives—the years of our childhood—as the time of His Joyful Mysteries. To most of us the peculiar charm and perfume of that happy period was the love and influence of a mother; and so He shows His sympathy with this most cherished of our memories by revealing Himself in what we may call His domestic relations—as a little child in His humble home at Nazareth, and under the care of His Mother.

But He did not remain there; neither can we remain there. No soul can pass from birth to death without its passion; suffering is sure to come in some way, interior or exterior—in the body or in the soul. And here again He meets us. Whatever our agony may be, whether it be the struggle with our own nature or our own affections, trial from within or trial from without. He has gone through it all, that He may give us in our hour of need the word of consolation that in the agony strength comes. "And there appeared to Him an angel from heaven, strengthening Him. And, being in agony, He prayed the longer. Strength to go through courageously all that has to be gone through; strength to take up the cross and carry it; to the crucifixion, and remain crucified till the work of God is done. But He does not leave us even there. When we have patiently suffered with Him, He will have us rise with Him to a new life. He will, as it were, give us an accession by an increasing assimilation of our thoughts and lives with those of the blessed in heaven.

And, then, in the great central mystery, the continual outpouring of the Holy Spirit, we reach, as it were, a standing point of the soul, beyond which nothing remains but to die. When we have joined ourselves to God we have found rest—a rest which the world cannot give us. And then what matters if our life be ten, twenty, fifty years longer? They are but as the two little decades of the Rosary itself left in our hands. The Rosary itself seems to teach us that there is nothing more; for the last two mysteries are but the completion of the rest.

Yet not even in death does our most loving Lord leave us. He takes us up to the gates of Paradise and shows us a half open door and Himself waiting with a beautiful crown for us. It seems impossible to believe, as we do our own sins and and wretchedness, that that crown ever can be ours. Yet promised and so; our Rosary saves us with God.

CHAMPLAIN SUMMER SCHOOL

PROGRAMME OF NINTH WEEK.

(Special to The Registrar)

CLIFF HAVEN, N.Y.

No more impressive ceremony has been witnessed at Cliff Haven since the founding of the school than the dedication of the new chapel of Our Lady of the Lake on Sunday by Right Rev. Henry Gabrielle, D.D., Bishop of Ogdensburg, in whose diocese the Summer School is situated. After these services the closing Pontifical High Mass was celebrated.

The congregation was greatly privileged in having the opportunity of listening to Rev. Thomas F. Burke, O.S.B., who delivered a magnificent sermon on "The Individual and the Church." It was in all respects an exceptional sermon, because of its superior exhortation in matter, form and delivery, and because of its thorough and exalted Catholicity.

The last lecture courses of the session of 1900 were begun on Monday, one being a series of talks on "Distinguished Catholic Laymen" by Henry Austin Adams, M.A., and the other a course of lectures on "Irish Music" illustrated by some very fine vocal selections by Mrs. Helen O'Donnell of Brooklyn, assisted by her husband, Mr. Bernard O'Donnell.

Mr. Adams' lectures especially appealed to his audiences' cause of their stirring and graphic portrayal of incidents and because of their strong and moving persuasiveness. He included in his talks men of such note as Dr. Winthorpe, Sir Thomas More, Frederick O'Connell, Orestes, Bronson and Cortés.

In the evenings, Mrs. O'Donnell's lectures on Irish music drew large audiences who wished to avail themselves of this chance of hearing some exceptionally fine music. As a lecturer Mrs. O'Donnell was most pleasing. She held the attention of the audience throughout when she traced the rise and development of Celtic music, but she roused them into enthusiasm when she sang, with magnificent coloring of tone and warmth of expression, some of the most exquisite melodies of that people. The piano selections given by Mr. O'Donnell were also of great merit, being remarkable for their brilliancy and power of execution.

Many persons, despite the fact that the lecture programme was finished this week, are remaining at Cliff Haven, the attractions of the place being too strong to allow them to depart. The social life is still at its height, the cottages vying with each other in providing pleasant entertainment. Dances at the club and the Curtis Pine Villa, a euchre and a musicale at the New York, various other festivities proclaim the continuance of the pleasure of life at Cliff Haven.

Many plans are on foot for next year. A priests' cottage is to be among the new features. Stock is being eagerly taken by the priests, and there is no doubt but that a handsome new house costing about ten thousand dollars will be among the new buildings ready for occupancy at the beginning of the session of 1901.

The necessity for increased facilities and accommodations in all departments for the session of 1901, has been apparent during the session just closed. Five hundred guests is the maximum number that can now be accommodated. For 1901 the attendance will undoubtedly reach one thousand, and plans are now being made for this number. Besides the priests' cottage there will be two new cottages and several private cottages. Among those who will erect private cottages are Henry Austin Adams, who is charmed with the place and will make it his summer home for himself and family; Mrs. Annie Jones and Mrs. R. M. Twomey of New York and several others.

The work of macadamizing the roads will be continued and finished for the next session. New boat and bath houses will be built, and probably a class building, administration building and an arcade. Also the Dining Hall will be enlarged.

The Champlain Club this year was a delight to its members and friends. The beautiful and commodious new dining hall over-looking the lake added greatly to the conveniences of the Club and the efficiency of the service. The Club was the most popular institution on the grounds and the center of social life and for distinguished gatherings. The Champlain Club will be the head quarters for the Cliff Haven Yacht Club next season.

The last of the Sisters of Charity at Military Hospital No. 1, which was for the next session XIII. Hospital under the Spanish, have given up their charge there, and a number of them will go to Spain. This was one of the great military hospitals of the Spanish Government, which always maintained a large number of troops in Havana, and the Sisters of Charity had been in charge since 1854. At times during the late war there were as high as five thousand patients in the hospital at once. There were then forty sisters at the hospital.

Will you allow a cough to locate your throat or lungs and run the risk of giving a Consumptive's grave, when, by the timely use of Block's Anti-Consumptive Syrup the pain can be allayed and the danger averted? This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

Sisters of the Congregation of St. Joseph.

BRIEF HISTORY OF AN APOSTOLIC RELIGIOUS ORDER.

Among the many pious orders of religious women that have added to the glory of God and of His Church, the Congregation of the Daughters of St. Joseph stands foremost. Born at a time when the Church of Jesus Christ was sorely tried and in need of religious auxiliaries, its career has since been one of widespread usefulness.

The Sisterhood was founded in La Puy, France, in the year 1660, at the suggestion of a zealous missionary of the illustrious Society of Jesus—Rev. John Paul Medaille, the Apostle of Velay. In his apostolic journeys, this holy priest had met many pious widows and young girls anxious to retire from the world in order to devote themselves, in a spiritual manner, to prayer, the practice of virtue and their own sanctification, while at the same time consecrating their lives to the service of their neighbor.

The establishment of a community whose object would be to unite the exterior works of charity with the repose of contemplation, had been the first conception of St. Francis de Sales for his Order of the Visitation. This idea of a mind so great, of a saint so perfect as the gentle Bishop of Geneva, could have been inspired only by God. Consequently, we find that only a few years after his death, his ideas were fully carried out in the pious Sisterhood of St. Joseph, a community destined for the solace of human miseries and the Christian education of youth; uniting prayer and contemplation with the external works of charity, and thus adding another jewel to that glorious crown of the religious life, which is at one the monument, the honor and the strength of the Church.

THE FOUNDATION

Previous to the foundation of the Sisterhood, many holy and learned persons were unable to conceive that the flower of virginity could be preserved secure and inviolate without the safeguards of solitude and the cloister grate. The saintly Father Medaille, on the contrary, thought with Saint Francis de Sales, that the fear and love of God were infallible antidotes against temptation and worldly seductions; and that, wanting this holy love and fear, the closest grates would prove but feeble barriers. Instead, then, of devoting the new order of Sisters to a life wholly cloistered, their holy Jesuit Father placed them in hospitals and schools and in charge of works of charity in general. He sent them as mothers to the bedside of the sick, the attics of the poor, into isolated houses and garrets, on far distant missions, with the city streets and highways for their convent, obedience for their enclosure, the fear of God for their grates, and holy modesty for their veil. To such work the Sisters of the Congregation of St. Joseph are marvelously suitable, for our Divine Lord, in His infinite and ineffable goodness having willed to have as His representatives on earth, the afflicted, the sick, the hungry, the naked and homeless poor, declaring that what ever is done unto the least of the unfortunate is done unto Himself, it follows that it is He whom His chosen children tend in the suffering members of humanity.

The advent of this Sisterhood began a new epoch in the history of female religious communities. The world never before had seen such an order such as theirs until it sprang into sudden existence from the Divine inspiration of an humble son of Loyal, at the very moment when its services were most needed.

THE RULE.

The rule of the Sisterhood is that of St. Francis de Sales, while the constitutions are those of St. Ignatius Loyola. Their object is to train each religious to the highest possible degree of virtue and learning. The members are to be those who, in everything pertaining to human knowledge, do not remain behind their age, but are to follow on, even to its advances.

They are alive to every change in the popular phase of education; they hold to nothing simply because it has the sanction of antiquity, but are ever ready to adopt what stands the test of experience.

The Sisters annually, for a period of seven years, make the customary vows of poverty, chastity and obedience. Only those who, after years of faithful labor and strict observance of the rule, have proven themselves worthy and reliable members, are permitted to take perpetual vows.

The Sisterhood was established at La Grange, Cook county, Illinois, which is located on the O.B. & Q.R.R., fourteen miles from Chicago, in October, 1869, by His Grace the Most Rev. Archbishop Feenhan and the Rev. Mother Stanislaus Leary of saintly memory, who went to receive the reward of a selfless life February 14, 1900, on the fortieth anniversary of her religious profession. The mother house, novitiate and house of studies is connected with Nazareth Academy, a select boarding school for girls, at the above place. Nearby, the Sisters also conduct Gonzaga Hall, a select boarding school for boys under fourteen years of age. The congregation has been wonderfully blessed by God since it was established in Chicago, and the members are accomplishing untold good among all classes of society.

Letters of inquiry regarding admission to the novitiate of the Sisters of the Congregation of St. Joseph, invariably accompanied by a letter from the spiritual director, may be addressed to Reverend Mother General, Nazareth Academy, La Grange, Cook county, Ill.

Most Rev. Dr. MacCormack.

Mr. Richard J. Kelly, B.L., honorary secretary to the Galway Archaeological and Historical Society, contributes an interesting biographical sketch of the Lord Bishop of Galway to a recent issue of "New Ireland," from which we extract the following:

The first Catholic Bishop of Galway was Dr. Brown. Next to him in succession came Dr. O'Donnell, Dr. MacEvilly, Archbishop of Tuam, Dr. Carr, Archbishop of Tuam, and the present worthy prelate, the Most Rev. Francis MacCormack. Like most of the famous prelates of Tuam, notably Dr. MacEvilly and MacEvilly, Dr. MacCormack is a Mayo man, having been born at Ballintubber on the 8th April, 1838. Dr. MacCormack was educated at the well-known ecclesiastical seminary of St. Jarlath's, Tuam, and, going thence to Maynooth, was, after a brilliant academic career, ordained on the 10th June, 1862. He was immediately appointed to several curacies in the archdiocese of Tuam, and distinguished himself from the first as a very hard-working and zealous pastor. His great talents and eloquence could not soon find fitting recognition, and from the Administration of Westport he was appointed to the vacant See of Achonry, having been consecrated bishop on the 4th February, 1872. Dr. MacCormack at the time was one of the youngest Catholic prelates in Ireland, but from the first he occupied among his brother bishops a high place for his learning, judgment, and oratorical abilities of the highest order of pulpit eloquence. This fame secured his selection on many occasions as a preacher, and he was a familiar figure at consecration ceremonies. Dr. Carr having been appointed Archbishop of Melbourne from the See of Galway, Dr. MacCormack was in 1887 selected his successor by the Holy See, and also, as were his predecessors, nominated Apostolic Administrator of the historic See of Kilmacduagh. Subsequently the latter See was formally united to Galway, and Dr. MacCormack became Bishop of Galway, and Kilmacduagh—a position he has filled with eminent ability, marked zeal, and rare judgment.

His Lordship is a man of great capacity for administrative work, and his zeal, energy, and industry are remarkable. His pastoral letters are always distinguished by their sympathy, ability, and argumentative exposition of popular rights, and are written in a very convincing and clear, and clever style. His contributions to the public discussion of those important questions so closely interesting and affecting Ireland are eminently useful. His constant and unswerving advocacy of his country's claims to a Catholic University are especially noteworthy. There are many splendid charitable and educational institutions in Galway under the fostering care of Dr. MacCormack, especially the convents and schools of the Sisters of Mercy, the Poor Clares and Dominican Nuns, the Magdalen Asylum, the Taylors Hill Convent Day and Boarding School, the Salthill Industrial School, and the Jesuit Seminary, while the churches belonging to the Dominicans, Jesuits, Franciscans, and Augustinians Orders are all very fine buildings—a credit to the zeal of the clergy and to the faith of the people.

SIGNALS OF DANGER.—Have you lost your appetite? Have you a coated tongue? Have you an unpleasant taste in the mouth? Does your head ache and have you dizziness? If so, your stomach is out of order and you need medicine. But you do not like medicine. He that professes such views is a medical nut, and under the circumstances the wise man would procure a box of Parmelee's Vegetable Pills and speedily get himself in health, and strive to keep so.

St. Brendan's new church in Chicago was dedicated on Sunday August 12. Following are the principal dimensions of the building: Length of church over all, 140 feet; width of nave and aisles, 74 feet; width of transept, 50 feet—front—(including tower, 92 feet); inside height to centre of ceiling, 60 feet; height to ridge outside, 84 feet; height of tower and spire, 137 feet; height of steeple, 222 feet and 30 feet high. The parochial residence has a frontage of 32 feet and a depth of 72 feet, two story and basement, and contains four parlors and assistant's chambers, dining-room, kitchen, laundry, room for help and janitor's quarters, and is so arranged that direct communication is made with church and church furniture remain for future consideration as well as all marble and mosaic decorations. The seating capacity of the church proper is 1,000 and 64 in the winter chapel, and the cost to complete the whole will be about \$75,000.

UNEQUALLED.—Mr. Thos. Brunt, Tyn-din, Ont., writes: "I have to thank you for recommending Dr. Thomas' ELECTRIC OIL for bleeding piles. I was troubled with them for nearly fifteen years, and, as I told almost every thing I could hear or think of. Some of them would give me temporary relief, but none would affect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it."

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