Our -- WEEKLY SERMON

The Power of the Rosary.

The special devotions at St. Sebastian's Dominican Church, Pendleton, Manchester, in celebration of the opening of their handsome new edifice were continued before good congregations. The special preacher for the day was the Rev. W. Lescher, of Holy Cross, Priory, Leicester. "He chose him five smooth stones out of the brook, and he took a sling in his hand and went forth against the Philistine," (1 Kings, xvii. 40). He said, The Scriptures are given to us for our instruction. They are the inspired Word of God. They contain truth, there is no error in them. Pope Leo XIII., our Holy Father, has lately raised his apostolic voice and warned us against the sceptic, the heretic, and the false brother, who in various degrees, deprave this Divine Word. For what a great injury it is to be deprived of the full benefit of God's Word. To have the written Word taken from us by the conceited persons who thrust themselves into the teacher's chair on their own authority, is a great insult and a grave harm. They starve our souls, they scatter and waste the bread that God has given for our food. We should resent their bad work, we must resist and contradict; we must insist on our rights; we will have the Word of God pure and whole, interpreted only by those who are authorised to tell what it means. For if we cannot trust the Scriptures we cannot draw from them the lessons which are so beautiful and so useful. Among the lessons is that large class that come under what we call analogy. Old Testament is a true narative of facts. It is altogether wrong and absurd to suppose that any of these facts are not inspired. They form one connected story, and that story is God's Word. Grasping this fact of literal truth we can rise to see in the facts the high significance of signs. They are types and figures of something higher and greater. In their own order of the written Word there is something higher and greater. We find this in the New Testament. The full and adequate meaning of the Old Testament is found if we trace its analogy to the New.

Some of the lessons we can thus learn by analogy are not the less useful and necessary because they are so obvious. Take the scene described in the text quoted above. We see David, Goliath, the Philistine and the son of Abraham. We see a defiance and a sharp encounter, in which the great giant is overthrown by a boy. Oh, surely, we see more, far more, behind this literal duel. We see the devil and the soul, the spiritual Goliath, and the spiritual David. We see the devil's cause and God's cause. We see the Church and the world. We see Christ and Satan. We see the proud blind sinner, we see the Man sent to do judgment. Why do I bring this before you? Because this lesson useful at all times, is opportune for you to learn afresh now that you have received a special infusion of the spirit of St. Dominic. That saint also in a special scene and phase of his mission speaks and acts the part of David in the spiritual battle of the soul. What does St. Dominic do for you? He picks up the five stones, he gives you the sling. He provides you with the Rosary.

We see many things by analogy in this duel of Goliath and Dald. Let us consider the conflict in which we are all engaged. Goliath confronts each one. Every soul has a giant devil against him, speaking great things and boasting that he will give your carcase to the birds of the air and to the beasts of the field. Can you overcome? Trembling seizes your limbs, and fright invades your heart as you think of the terrible risk. He or you must conquer. Goliath or David must fall. There is no turning back. Happily, then, go forward with David's great heart, and hope with David's grand word, and say with him, "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, which thou has defied."

David did not fear Goliath because he did not believe him Goliath was blind in his pride. He thought his strength lay in his height and build, in his sword and shield. David knew it lay in his skill, which was small. So the devil's craft is encountered and overcome by Christian wisdom. We need not fear the devil's tongue, we need fear that attack only which touches one weak part. In this respect, indeed, we have much to fear, for our faith is very keen, experienced and determined. David would not come to close quarters with his enemy. That was the one thing that Goliath overlooked. He was overcome by what we may call "action in philistans" the very thing he despised. He had a supreme contempt for David at a distance. It was David at a distance who conquered him.

Thus we learn to use wisdom. We ponder our weak points. What are they? In some measure our individual Goliath is the same to all. We are made by God for true joy. When we forfeit that joy by sin we are made by Him capable of true sorrow, and the end is the same, true glory. Our weak point is false joy, false sorrow, and false glory. This is our vulnerable part, and the devil aims at it. He shoots a fiery dart at us of false joy. Oh, how keen it is, how it fastens itself in our shrinking flesh and smarts. Everything else is forgotten. Eve, our mother, was fascinated by it. She gazed at the fruit, it was fair to the eye; she fell by false joy. Then, alas, worse and worse, she desperately flung herself into false sorrow, into remorse, and despair. This was Satan's second fiery arrow; how he laughed and jeered over his easy victory and then he put up his bow and arrow and declared the victory won as he shot his third fiery arrow and transfixed both Adam and Eve with a false glory, with a curse of deafness to the voice of just reproof and attention only to their own conceited minds. A sad victory indeed, a day of terrible shame, of blackness and misery. Some holy men have been ridiculed for starting the Rosary from early times. Yet what is the redemption, promised immediately after the fall, but true joy, sorrow, and glory restored to man? The Rosary touches the very springs of life; there lies its power. It is a shield "Taking the shield of faith to extinguish all the fiery darts of the wicked one." The soul is allured by the devil's joy. It is drawn by the joy of temptation. Many seek this dangerous joy. They want the pleasure, but not the guilt. They approach the fire, but not to be burned. Vain delusion. The devil is drawing his bow. The next moment the soul rushes into the joy of sin. Oh what an awakening comes. "I turned in my anguish while the thorn is fastened in me." The fruit is eaten—within me but ashes. Then the soul plunges into a false sorrow. "Sadness has destroyed very many and there is no profit in it." The devil drives it on, it falls at last into despera tion, which means excess and deafness to the voice of God and a glorying in the shame, and a boast of the world's applause.

Christ has founded Redemption. No saint however high can do that. But the family can promulgate the law and apply it as St. Dominic did by the Rosary, which is true joy, true sorrow, true glory.

The Rosary stamps Christ on the mind. The Rosary brings before us a joyful vision of home, and of the sanctuary of God. The sinner is cast out from these, yet must he despair? No, while there is life there is hope. True sorrow comes before the sinner. He has a refuge there. It is the home of the miserable. "Blessed are they that mourn for they shall be comforted." Contrition and patience make up the true home and domestic hearth of the sinner. He has forfeited joy, let him not do a still more desperate deed and forfeit sorrow. Then he goes on and trudges his weary way back to the good voice of his conscience, to the praise of his heavenly Father, to true glory.

The Rosary is the exercise of true joy, sorrow and glory. Hence it is fittingly compared to the five stones of David. The Five Mysteries of the Rosary are not only a defence; they form a weapon whereby our Goliath can be slain. Shall we neglect so great salvation? The sling in our hands is our Rosary beads. As we count over each mystery we put a stone in the sling. No one who has felt its effect in himself can doubt the justice of this comparison, or can fail to detect the force of that divine analogy which enables us to draw from the word of God such rich stores of practical wisdom.

St. Dominic received the Rosary from the Mother of God. The Queen of Confessors, Virgins, and Martyrs saw souls perishing. She humbled the pride of Goliath. She gave the sling and the stone. Our Holy Father Leo XIII, has bestowed magnificent praise on St Dominic for what he has done in the Church by the institution of the Rosary. He has been raised up before all to a pinnacle of honor as Mary's co-operator and ambassador.

You are now in a special sense sharers of the Rosary, of its rights, and indulgences. Do not be behind any in its sublime lessons. Stamp upon your minds, the joy, sorrows, and glory of Christ, and you will show forth in your lives the joy, sorrow, and glory of true penitents.

HOLY WEEK

Exercises of the Week Commemorative of the Passion and Death of Our Lord.

The chief object of the Church in Holy Week is to celebrate the memory of the passion and death of her Redeemer, every part of the sacred liturgy is directed to this end; the Church's offices, more solemn and more multiplied in this week than in any other during the whole year, are most especially adapted to excite in the hearts of the faithful those various sentiments of love and gratitude, of compassion for the sufferings of our Lord, of sorrow and detestation for sin, etc., which every Christian ought to cherish in this holy time.

The week before Easter has been called by several names, from the great mysteries and various ceremonies celebrated and performed in it. The Greeks and Latins anciently call it the Great Week, Holy Week, sometimes the Painful Week—that is, the Week of Austerites; also, the Week of Sorrows, the days of the Cross or of sufferings. 'We call it the Great Week,' says St Chrysostom, "not that it consists of a greater number of days, or that the days in it are longer; but on account of the great things which God has wrought in it; for on these days was the tyranny of the devil overthrown, death disarmed, sin and its curse taken away, heaven opened and made accessible, and men made fellows with the angels."

OFFICE OF TENEBRAE.

The office is tenebrae is sung on Wednesday, Thursday, Friday and Saturday of Holy Week.

In the middle of the choir stands a triangular candlestick, surmounted by fifteen candles, in memory of the twelve apostles, and the disciples represented by the three Marys. These candles, except the one at the top of the candlestick, are successively put out after each antiphon. During the chanting of the Benedictus those on the altar are extinguished. Then, in the midst of this profound night, whence the name of Tenebrae, or darkness, given to the office, a clerk carries behind the altar the candle which remains lighted at the top of the candlestick, hides it for some moments, and then its light returns to shine in the sanctuary. By this candle the Church represents to us the abandonment of Jesus Christ, His burial and resurrection. In the midst of the darkness of the sanctuary, an image of that which threw a veil of mourning over the world, a confused noise is heard; let us threw ourselves, then, at the foot of the cross where our God has just expired, and let this sound bring to our heart the echo of the upheaval of nature, the trembling of the earth, the opening of the tombs, the breaking of the rocks and rending of the veil of the temple.

HOLY THURSDAY.

Mass of Holy Thursday—The solemnity of the mass of Holy Thursday makes a truce for a moment in the sorrows of the Church.

The single mass celebrated on this day in each church, the communion distributed to the clergy and the faithful, present to us the gospel scene when Jesus Christ, the only consecrator of the last supper, and the apostles were seated at the eucharistic table.

In honor of this solemnity the bells ring out during mass their joyous peals, then, till Holy Saturday, they remain silent. This silence alone is a sign of great mourning, but it recalls to us the silence of the apostles, not daring to raise their voices to defend their Master. Contrary to the usual practice of feast days, the kiss of peace is not given before the communion. By the suppression of this touching symbol of friendship the Church has intended to rebuke the perfidious treason consummated on the evening of this day.

Blessing of the Holy Oils.—In this consecration everything is full of mystery—the day, the moment, the ceremonies. The day, Holy Thursday, feast of the eucharist, seemed marvellously suitable to the consecration of the matter of the sacraments, which all, in some sort, bear upon that of our altars. It is after the communion that the oil of catechumens and the holy chrism are consecrated, because the two sacraments of which they are especially the matter were instituted after the resurrection, and the ceremonies which follow the communion symbolize that part of the life of Our Saviour.

The Stripping of the Altars.—After the mass on Holy Thursday, the stripping of the altars takes place. The missal, the cards, the linens, cloths, and other ornaments are successively taken away, and then the candles are extinguished.

GOOD FRIDAY.

The altar, stripped of its ornaments, the silence of the bells, the vestments of mourning in the sanctuary, the sadness upon each face, say to us that this day is the anniversary of a great sorrow.

The morning office is divided into four parts—the Lessons, the Prayers, the Adoration of the Cross, and the Mass of the Presanctified.

The Lesson.—Before mounting the altar-steps, the priests prays, prostrate, with his face on the earth. On this day, more than on any other, the altar seems to his faith like a new Calvary. But Our Lord, before consummating His sacrifice there, watered with his blood in sorrowful agony the Garden of Gethsemani. The gospel shows Him to us in this anguish, prostrate, His brow in the dust. The humiliated position of the priest recalls to us this act of the great drama of the passion.

The Prayers.—The reading of the passion finished, the spouse of Jesus Christ, in tears prostrates herself at the foot of the cross, and prays for all the needs of her numerous family. No one is forgotten. Even for the Jews she has a prayer. Only, with the intention of imprinting a stigma upon the ironical genuflections of the praetorium and Calvary, she suppresses that act of adoration when she prays for the deicidal race.

The Unveiling of the Cross.—The ceremony known as the unveiling of the cross represents the preaching and the triumph of a crucified God. It is begun by detaching the portion of the veil which covers the top of the cross, and uncovering it as far as the arm. It is raised a little, while in a medium voice are chanted the words;—"Ecce lignum crucis." And those present, or rather the entire world, are invited to come and adore, "Venite adoremus." The sacred ministers have gone further into the sanctuary, and uncovered the right arm of the cross. It is then raised higher, and in a louder voice than before is chanted again; "Ecce lignum crucis."

Then the cross, entirely uncovered, is raised higher than before, and the chant, becoming triumphant, repeats; "Ecce lignum crucis." The solemnity of this last unveiling recalls the preaching of the cross in the entire world, and by the third adoration the Church wishes to repair the blasphemies, the genuflections, and the cruelties of Calvary.

The Adoration of the Cross.—The cross, entirely uncovered, is shown to the pious and recollected crowd. For many days they have not seen the crucifix; in this moment they contemplate the head crowned with thorns, the hands and feet pierced with nails, the side opened by the iron of the lance, and all, kings and pontiff, old men and children, rich and poor, come to adore the redeeming wood.

Mass of the Presanctified.—Properly speaking there is no mass on Good Friday. The ceremony which takes its place is called the Mass of the Presanctified; mass because some of the rites of the mass are preserved; of the Presanctified, that is to say, gifts consecrated before, because the celebrant there offers to the adoration of the people, and consumes himself, the host consecrated in the Mass of Holy Thursday. The clergy go to bring from the repository the host reserved in the chalice. The altar-candles are lighted to receive the blessed sacrament. The absence of lights in the preceding ceremonies recalls us to the darkness which accompanied the death of our God.

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Irish Peasants Bidding Farewell

Touching Scenes at Leave Taking—Sorrowful Side of Emignation.

Of the hundreds of thousands of native born Irishmen and Irishwomen who to-day find homes in Canada and other parts of America, none of them will ever forget the day they parted from parents, relations and friends on the sacred soil of Ireland. As is well known, the love of the Celtic race for their kindred and dear old native homes amounts to a passion, while with colder-natured races the tie is weaker, and, in some degree, mere empty sentiment. To get to the bottom of the bitter grief that stirs the genuine Irish heart as the fatal day approaches, one must needs have been born on Irish soil, and tasted of the proverbial attachment that binds one's feet to the cherished isle of so many hallowed memories and endearing associations. Another thing that adds bitterness of sorrow to the parting scenes is the sense that the leave-taking may be final, for in many cases the three thousand miles of intervening stormy ocean prevents the hope of ever seeing dear ones again, on this side of the grave at least. At home the Irish are a domesticated people who seldom travel from their rural locations, and to have to face a voyage across the Atlantic, to land perhaps friendless on a foreign shore is a prospect that strikes timid minds through with dismay and terror. Nowadays there are, no doubt, numbers of emigrants who come to Canada and the United States upon the invitation of realtives, who strain a point to receive the new-comers at Halifax, Quebec, Montreal, etc., as well as at Castle Garden, and the various other landing ports in the United States. Castle Garden is still the great gateway, however, through which most of Erins' sons and daughters enter the New World, and but few of them realize the difficulties they have to face before they have actually set foot on the foreign shore. Kind friends of course smooth the path for their kindred and relations, but let us picture the position of the friendless young females who land bewildered and exhausted without a familiar face in sight or a friendly voice to bid them welcome; and again let us think of them surrounded by numerous temptations and snares and artfully designed traps to compass their destruction. But it is not well to dwell upon such a picture, for no matter how true such a thing may have been in the past it is so no longer. Thanks to the foresight and ever watchful care and guardianship of the Catholic Church and her zealous priests, Irish Catholic and other immigrants, at the port of New York are received and protected and rightly directed from all danger by a zealous priest and his officials. Secure lodgings are to be had until employment is obtained or distant relatives found to look after the well-being of the new-comers. Under this benevolent regulation the thorn of disappointment and perplexity is spared the fresh, innocent maidens from Ireland and other European lands, who, without such a shield, would be exposed to dangers on every side. Looking broadly at the question of Irish emigration, its saddest feature, perhaps, is that it means the depopulation of Erin, the actual stripping of an already depleted country of its youthful people, leaving only the aged or inform behind to till the soil and foster the agricultural interests of the country. Statistics prove that most of the emigrants from Ireland are between the ages of 18 and 35 years. Irish bishops and priests deplore the flight and dispersion of their faithful people to the four corners of the world, having always in mind the paternal fear for the evils that may befall them in other lands, wheream moral and religious influences may not be so strong, nor clerical advice so scrupulously heeded as it is in Ireland. But there is another side to the picture, and one of more cheerful aspect. Many of the virtuous and good Irish girls take service in non-Catholic households in the Dominion and in the United States, and their virtues and honesty soon assert themselves. Duties, as far as may be known, are scrupulously attended to; regular hours are kept, purity of acts and intentions are discernable to observing mistresses, and the early mass on Sunday is never omitted, and should jubilee or missionary exercises call for earlier rising and punctual visits do the church, the sacrifice is made willingly. The heads of Protestant houses see this example right before their eyes, and they begin to enquire why it is that the domestics, at much inconvenience to themselves, should so implicitly obey the call of their church and pastor, and finding the motive to be one of spiritual and supernatural force they go deeper into the matter and often find themselves on the bosom of the saving fold in consequence. The able and zealous priests who give non-Catholic missions testify to the willing ear given their sermons by Protestants, many of whom doubtless had the Catholic germs sown in their hearts by the uplifting influence of their Catholic servants.

This line of argument may be called "making a virtue of necessity," but it is well that the poor Irish immigrants, who have been driven from home to the land of the stranger, should manifest their ardour and constancy to their religious traditions and duties helping thereby to build up the Catholic Church in this world. In no country has the fruits of Irish-Catholic fidelity been made more profitable than in the republic of America. But, getting back to first principles, it is a very sad spectacle to see the youth and flower of Ireland leaving their own native land, being, in a manner, pushed out of it by the dire misfortune of poverty and blight of the land of their fathers, which ill-fortune is rightly laid at the door of foreign misgovernment and past persecution. "Congested districts" are yet spoken of in Ireland, but it is a mere official and empty phrase, designed perchance to give a pretext and color to the necessity of emigration. Ireland had in 1841 or thereabout nearly nine millions of inhabitants, and she had ample resources for all of her children, whereas to-day she has barely half that number.

The authors, who are responsible for the blight that has caused the dispersion of Erin's children, have a stern account to answer for. This feeling forces itself on a spectator who views parting scenes at the ports of Londonderry, Queenstown, Galway, etc., where broken-hearted peasantry are torn away from home and kindred to face all sorts of dangers in the cold world beyond the seas. The pathetic sight once witnessed never leaves the mind.

WILLIAM ELLISON.

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