#### THE ORIGIN, FORM AND POPU-LARITY OF THE HOLY

The devotion of the Holy Rosary was revealed to Saint Dominic by the Blessed Virgin Mary — who admon-ished him and his Order to preach it throughout the world — as the most powerful means of extirpating vice, of converting heretics, of inflaming all hearts with the love of Jesus Christ, and promoting among the faithful the practice of every virtue. Our Blessed Lady said to her servant, "Thou shalt inform my people that it is a devotion most acceptable to my Son and to me." It is adapted alike to the learned and the ignorant, to the cloister and the world, and suited to every one's capac ity, the words being so easy that the most illiterate may learn them, and the mysteries so sublime as to form matter contemplation worthy the keenest intellect and the highest sanctity. Christian could slight the devotion of the Rosary with irreverence, or neglec its frequent use without serious injury

to piety.

To perform the devotion as taught by Our Lady and St. Dominic it i necessary to meditate on the mystery proposed, either just before beginning the decade or whilst reciting it. To meditate is to make in spirit of prayer the application of some religious truth to one's soul and its present needs or practices, thus drawing from the subject mediated, considerations urging the will to love and imitate the divis example recalled by the memory and pictured by the imagination. In the rapid recitation of the Rosary such meditation is much facilitated by select ing one particular virtue and praying for it through the merits of that hol mystery in honor of which the decad is being said. It is in such coutem plation of the Joyful the Sorrowful and the Glorious mysteries of the lit of our Lord, in connection and sym pathy with His loving Mother, wha the devotion properly consists.

Taught by Our Lady herself, th

Rosary was, at her request, propa-gated by the Friar preachers of St. Dominic throughout the world. Saint

Charles Borromeo said "that he de

pended upon it almost exclusively for the conversion and sanctification of his diocese," and equally great has been the esteem in which other saints have held the devotion from the time it was given to the world until the present day, Bishops and parish priests, without distinction of race or clime having vied with each other in pro moting the Holy Rosary in the territor ies entrusted to their jurisdiction. The founders of religious orders and congregations in these latter times have, almost without exception, either commanded or earnestly counselled the daily recital of the Rosary. The Benedictines, represented by men vener able even in an order so glorious b reason of its traditional sanctity and learning, speedily adopted this devo tion in their ancient cloisters. The Carmelites were pleased to repeat that they had received from the Dominican Order both their later rules and their Rosary—the double bond by which the cloistered and the apos tolic Orders of Our Lady were united. The Franciscans, ever ardent in their love of Jesus Christ, carried, dangling from their cord, rough hewn chaplets of their own manufacture, and, to gether with holy poverty, preached the Beads of their Immaculate Mother, the world over. The first Fathers of the Society of Jesus, taught both by the words and example of their holy founder, invariably propagated the devotion of the Rosary wherever they Like Saint Francis Xavier, who healed the sick by applying his beads to their ailing bodies, they not unfrequently would raise aloft their when approaching some distant islands they had come to evangelize, and with it bless those barbarous peoples who were to be conquered by that love of Jesus and Mary of which ary is the most complete Saint Philip Neri, founder the Rosary the Oratorians, and the apostle of Rome, ever stands before us, whether in history or in art, armed with his Rosary, seemingly as much a part of him as his miracle working, disinterested, and tender charity. Saint Vincent de Paul, when training a newly founded Order to win souls to Christ by esteeming themselves the lowest, whereas so many affected to regard them as among the highest, especially instructed those who joined his Order to rely more on their beads than on their preaching for the success of missions to the people and of retreats to the clergy and to students. In religious communities of women, too, the Rosary has ever been held in honor. It is the golden chain that links them to one another, however different their objects, how varied soever the forms of Christian charity and self-Nor has sacrifice they represent. Nor has the Rosary ever lost its prestige as a popular devotion, efficacy as a universal remedy for moral evils and a buckler of defence in times of peril. A venerable priest who died at Rome some years ago in faith had been preserved in Ireland inhabitants to the Rosary. The Venerable Cure of Ars emphatically maintained that, in this century, it was the

the faith of Southern Europe. Thus Urban VIII calls it the "propa- Church regarding the Immaculate gator of Christianity," for truly the Conception is set forth: "The Blessed

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it imparts to Infidels the knowledge of the mysteries of Jesus and Mary. Saint Pius V. describes the Rosary as "the power which banishes the darkness of heresy," a title well attested by the historical events of the thirteenth, the sixteenth and the seventeenth centuries, when festivals were institute monuments raise. triumphs of the Rosary. Clement VIII. calls the Rosary "the protection calls the Rosary "the protection and security of the faithful," and recounts the victories which have been

obtained, and the miracles which have been wrought through that devotion. And, of a truth, successive ages have united their imposing voice to that of the last-named Pontiff, to testify how the Rosary has been instrumental in delivering devout Rosarians from perils the most dreadful, in warding off dangers to body and soul, in healing the sick, in raising the dead to life, as the Virgin Mother of Jesus revealed to the Blessed Alanus. "Immense volumes might be written," were her words, "if all the miracles of my Holy Rosary were recorded." Pope Gregory XIII. styles the Rosary "the appeaser of divine anger, the rainbow of peace, reconciling outraged Heaven with guilty earth," and speaks of the hands armed with that holy sign as "shielded by heavenly armor." Gregory XIV. en titles the Holy Rosary "the destroyer of sin." In effect, how many a soul abandoned to sin has been saved by means of this devotion from the abys of vice; and when sincere lovers of souls seek the conversion of the way ward, what remedy do they apply so constantly and with so successful re-sults as the Rosary? Pope Paul V. refers to the Rosary as the " treasury

of all grace," in which "sin ners find life, the just find i more abundantly." The contempla-tion of the sacred mysteries of our Saviour's life inflames the heart with the love of God and arises it easily to the sublimest virtue. Devotion to the Rosary is a pledge of perseverance in well-doing, an earnest one of a happy death and a blessed eternity. But it there is one Pope who deserves to be called the Pope of the Rosary, it is the present illustrious occupant of St Peter's Chair More than any of his predecessors at the Vatican, Leo XIII. has been constant in coun-selling the faithful to have continual recourse to this most popular form of devotion to the Mother of God ; invit ing them during the month of October to assemble around the altars of this most august of queens and most benign of mothers, and weave and offer to her, like devoted children, the mystic garland of the Holy Rosary, so pleasing to her loving Heart. — Annals of Our

#### WHY WE HONOR MARY.

The Devotion of Catholies to the

Lady of the Sacred Heart.

In a recent sermon, Cardinal Moran of Sidney, at Granville, N. S. W. preached an elequent discourse in which he considered the calumnies with which certain non Catholics persistently assail the devotion of Catholies to the Mother of God. Cardinal

Moran on this point said : They say that in honoring the Blessed Virgin we are idolators, and they accuse us of paying Divine homage to the Blessed Virgin. All the Protestant sects, no matter how they suffer among themselves, may be said to pin their faith to this Mariolatry of the Church of Rome. Like Mesopotamia of old Mariolatry has become a word to conjure by. It is only a few days ago that the Pro-testant Bishop of Goulburn, Dr. Chalmers, in the discourse to which I have already referred, declared "the Reman worship of the Blessed Virgin "to be an insuperable barrier to the reunion of Christendom, and he took the occasion to exp'ain the doctrine of the Catholic Church to be that we "constitute the Blessed Virgin an object of supreme worship," that we "exhalt her to the throne of the everlasting Godhead," in a word, that we admit "the deification of Mary." Now the Catholic Church has declared a thousand times that we held no such doctrine, and that it is contrary to holy faith to pay such Divine honors to the Blessed Virgin. We honor, her, indeed, as being exhalted and privileged in a most special way by God, but with our whole heart we proclaim that to God alone supreme worship is due. There was a small sect in Africa in the fourth century, known as the Collyridians, who, as we are told by St. Epiphanius, proclaimed that the Blessed Virgin should be adored. The Catholic Church cut them off from her fold, and anathemized their teaching, just as Luther and Henry VIII. were anathemized and condemned in latter ages. Again, when the Council of Trent defined the sinlessness of the Blessed Virgin, it expressly added that this was a special privilege of sanctity conferred on her by the Creator. In our own days, the dec trine of her Immaculate Conception the odor of sanctity, declared that the was defined, but in the very words of the definition it was declared that this lely by the devotion of her ancient immunity from original sin was a special grace and favor of the Most High granted to her through the merits of our Divine Redeemer. Hear Rosary that restored religion in how distinctly the Catholic doctrine on France; and we all know how, accord this head is set forth in the primary our Blessed Lady herself, it was the Australian Church. "We honor Our preaching of the Rosary that, at two Blessed Lady more than all the other critical periods, reanimated and saved saints, because she is the Mother of God, but we never give her Divine or Pope after Pope have united their supreme honor, which is due to God testimony in praise of the holy Rosary. alone." And again the teaching of the

the Divine worship which they offered to our Blessed Lord. The Blessed Virgin in her inspired canticle proclaims that all generations salute her as Blessed and thrice Blessed. It is not in the Catholic Church alone that this prophecy is ful-

filled. The Catacombs of Rome lead us back to the Apostolic age. Moving along their winding corridors and kneeling in the oratories once sanctified by the vigils of our first Fathers in the faith, we breathe the atmosphere of piety of the great martyrs and confessors holy Church. We see around us there on every side the first rudiments of Christian art; and the frescoes and mosaic and relievoes all attest that in the every day life of those early Christians the honor and devotion to the Blessed Virgin and the saints held the very same place that it holds among

The most ancient liturgies of the Eastern Churches all bear witness to the same reverence and piety of the faithful in regard to the Blessed Virgin. Thus, for instance, in the Liturgy of St. James, she is styled, our most holy, immaculate and most glorious lady, Mother of God and ever Virgin Mary." In the Alexandrian Liturgy of St. Basil she is saluted as "most holy, most glorious and im-maculate." In the Liturgy of St. Mark the Evangelist, the same eulogy is repeated, and she is invoked as the most holy and Immaculate, and Blessed Mother of God, the ever Virgin

In the second century, St. Iren naeus, the great pillar of the Orthodo faith, salutes the Blessed Virgin as the second Eve, and he does not hesitate to declare that as Eve was a Mother of death to the human race, so Mary, it the mysterious ways of God's mercy has become a Mother of life to us all

As far back as the fourth century St Gregory Nazianzen records an inciden which assuredly would fit in very badly with the Protestantism of the present day. There was a Christian won an he says, who was persecuted by a cer tain pagan using every effort to pervert her by magical arts. On her part she had recourse to prayer to the Blessed Virgin, and, through the pow-erful patronage of the Mother of Our Lord, obtained the grace of being free from the persecution, and further shi was consoled by the conversion of the heathen who had persecuted her.

In the fifth century the Blessed Vir gin is saluted by the Fathers as "the Morning Star of the faith, the Mother of Life, of beauty, of majesty, the bul wark of believers, the Church's diadem. the all undefiled Mother of holiness. St. Augustine invokes her in the swee prayer: "Holy and Immaculate Vir gin Mary, Mother of Our Saviour, leign to intercede in my behalf before Him whose temple thou hast deserved

It is objected to us as doing injury to the majesty of God that we pray to the Blessed Virgin and to the saints, and invoke their patronage. But why should we not do so? Here be low in our pilgrimage of life do we not assist each other by our prayers?
Are we not told in the Sacred Scripture that the prayers of the just are heard before God, and are we not again and again reminded that the prayers of the saints are as a fragrant incense before the altar of the Most High? Death does not sever the bonds that unite the members of the Church. Far be from us the cheerless and heartless creed which declares a per petual divorce between the faithful on earth and the just in heaven. The golden link of prayer unites us with the angels and saints-and above all with the Queen of Angels and Saints — who rejoice before God's throne and partake of the Redeemer's riumph in Heaven. God alone is the giver of all good gifts. He is the source of all blessings, the fountain of goodness. Whatever power or happiness or glory the Blessed Virgin and the saints possess, whatever patronage they may exercise in our behalf, all comes from God. The moon borrows her light from the sun. Even so the meliness and radiance that adoruthe Blessed Virgin comes from the Re leemer, the "Sun of Justice," the one Mediator of redemption between God and man. The faithful know full well by daily experience that it is not in vain the Blessed Virgin prays for us to her Divine Son and offers her loving petitions in our behalf.

Some of the ablest Protestant writers have not failed to recognize the sanctifying influence of this devotion to the Blessed Virgin. Longfellow, in his Golden Legend, pays it the follow ing beautiful tribute:

"This is indeed Blessed Mary's land, Virgin and Mother of our dear Redeemer All hearts are touched and softened at he

name;
And if our faith has given us nothing mor
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher ar Than all the creeds the world had known be

So also Edgar Poe invokes her inter

cession, and acknowledges the influence of her patronage in heaven:

"At morn, at noon, at twilight dim, Maria! thou hast heard my hymn. In joy and woe, in good and ill, Mother of God be with me still. When the hours flew brightly by, And not a cloud obscured the sky, My soul, lest it should truant be,

Thy grace did guide to thine and thee; Now, when storms of fate o'ercast Darkly my present and my past, Let my future radiant shine With sweet hopes of thee and thine."

There are many other things that I would wish to say on the subject did time permit, but I trust that I have said sufficient to place our Catholic deotion to the Blessed Virgin in its proper light.

I will add only one word regarding a theory which Dr. Chalmers in his Goulburn discourse has advanced in the matter of the Immaculate Concepion of the Blessed Virgin. said many absurd things, indeed; but this is perhaps the most absurd of all. If she was exempt from original sin he says, she would no longer be child of Adam. But, may I ask, did St. John the Baptist cease to be a child of Adam when he was sanctified in his mother's womb? Have we ourselves cased to be of Adam's race when we were cleansed from original sin in the regenerating waters of baptism Above all, was not our Saviour a true son of Adam, and yet impiety itself will not dare to cast the shadow of sin on His infinite sanctity. It was through the merits of this Divine Saviour and through reverses of His sanctity that through reverence of His sanctity that no stain of original 'sin was al lowed to sully the pure soul of His Virgin Mother, and it is precisely through the whole hearted homage and adoration which we offer to Him that we feel constrained to honor with the fondest tributes of our piety and love the same most exalted and most privi leged of creatures whom holy Church shall never cease to salute as the eve Blessed Virgin Mary.

#### Religion and Politics.

The Second Congregational Church at Hartford, Vermont, advertised a year ago for a pastor who was "young, married and a Republican." Rev. Herbert W. Boyd applied for the position, and was hired. The fact transpired, however, that the minister had voted in 1892 for Mr. Cleveland. The Springfield Republican says: "He had not taken this brief aberration in his politics into the pulpit. He had not advertised it publicly. But there was something about the man-his appearance, or his way of putting things, or his walk, or general demeanor-which aroused the suspicions of his parishioners, so keen to scent political heresy, and on investigation, he awful truth came out. There was trouble at once, of course; and, with a powerful faction in the church reusing to contribute anything for the pastor's salary, others quitting the fold and others barely tolerating him, the young minister is in a precarious posi-One of the pillars of the church is Mr. Ephraim Morris, a woollen man-ufacturer, who says: "I mistrusted from Mr. Boyd's application that he was not a republican and cautioned the committee against hiring him, saying that I would not contribute toward the support of a democrat, but they were all wise and had their way gave them fair warning and they must take the consequences. I went to Mr. Boyd and he acknowledged that he voted for Mr. Cleveland. I am a woo len manufacturer. Democracy is detrimental to my business, and I wouldn't hear the gospel preached by a democrat any more than I would cut off my right hand. If they secure a republican they can have my support, otherwise they'll go without it." Isn't it not pitiful?-Catholic Review.

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