

opened. These mysteries of the Life and Suffering of Christ encircled with the angelical salutation and the Lord's Prayer are my Rosary. Proclaim this my Rosary to those who have fallen away, and this will be the beginning of their conversion."

St. Dominic, consoled with confidence, began his fight at the Cathedral of Toulouse. The church bell rang and the church was filled with people. St. Dominic spoke to the people of the Divine chastisement, to avoid which the safest means would be to use the Rosary, which he explained to them. The heretics who were present felt insulted that St. Dominic treated them as children, teaching them the Our Father and Hail Mary, and rushed out from the church, but a terrific thunder storm drove them back and they were forced to listen to the preacher, who speaking more powerfully and more feelingly, finally knelt down before the image of the Blessed Virgin. He said the Rosary and all those who prayed together with him received mysterious strength and those that were erring came back in great numbers to the church. The heavens cleared up and those devoted ones were filled with joy and formed the confraternity of the Holy Rosary and great wonders are related of the power of this prayer.

The feast of the Rosary was instituted by Pope St. Pius the Fifth in thanksgiving for the naval victory which the Christians gained over the Turks at Lepanto. Through the special assistance of Our Blessed Lady of the Rosary, many other victories too numerous to mention have been gained by means of the Holy Rosary, and if we consider the many Christians who have been blessed and the many fallen away ones who have been called to the grace of God by the means of this holy Rosary, well may the nations cry out, "Blessed art thou, Mary, Queen of Victories." Clement the Seventh says, "the devotion of the

Rosary is the salvation of Christians," and as Pope Adrian the Sixth says, "The Rosary scourges the devil." Therefore our Holy Father, whose voice is the voice of Peter, calls upon all the faithful to practice the devotion of the Rosary.

If we consider the Rosary in its oral prayers we find in it the Creed, the Our Father, and the Hail Mary, the most excellent of our prayers, and if during the recitation of these prayers we meditate on the joyful and sorrowful and glorious mysteries, we indeed pray as we ought to pray, and we must be improved in our life after we have considered the life of our Divine Saviour from the time of His Incarnation to His Ascension, and the life of our Blessed Mother up to the time of her glorious crowning in heaven.

The Rosary is a form of prayer most perfectly suited for the high and low, for the learned and ignorant, for the high contemplative and for the child who begins to lisp its prayers. In these days no Catholic will be so rash as to say that the Rosary is not the most excellent and proper prayer for him. The saints, the pious and the learned of the world have found in their Rosary their chief consolation and delight.

By the Rosary God is always glorified, for as often as we say the Rosary we make known the works of His Omnipotence. To relate the wonders and the works of God shows forth His power and greatness. Thus God's Might was glorified in the old law in the signs and wonders which He wrought on Pharaoh in Egypt and the people of Israel in the desert and in the promised land. Now this also happens through the Rosary, for it is a sign which reminds us of the mysteries of our religion and the power of God, and the works of the new creation, our redemption. The Rosary shows to us the love of God, who so loved the world that He gave up His only begotten Son for