

or, Clement VI., rightly applied the words of Wisdom viii., 14: "It is an infinite treasury to men and they who use it are made partakers of the friendship of God."

Now, the Roman Pontiffs exercising that supreme power with which they have been divinely endowed, have opened those rich fountains of grace to members of the Sodality of the Rosary of Mary, and to those who devoutly recite this prayer.

So, too, we, after ratifying these benefits and Indulgences, have matured an idea, long in our mind, of publishing a Constitution on the Rights Privileges and Indulgences attaching to the Sodality of the Most Holy Rosary. By this constitution of ours a pledge of love to the most august Mother of God and show forth to all the faithful a stimulus and a reward for devotion to her that by her aid they may be comforted in the hour of death and be taken to sweet rest on her bosom.

Heartily beseeching this for you of God Almighty through the Queen of the Most Holy Rosary, we cheerfully accord the apostolic benediction to you, venerable brothers, and to the clergy and people entrusted to the care of each one of you.

Given at St. Peter's at Rome, on the 5th day of September, MDCCCXCVIII., in the twenty first year of our pontificate.

LEO P. P. XIII.

OCTOBER DEVOTIONS.

Our Holy Father Leo XIII. enjoins that in all parish churches and chapels dedicated under the invocation of the Blessed Virgin, the following prayers be recited from the first of October to the second of November: At least five decades of the Rosary, with the Litany of Loretto, either every morning during the Holy Sacrifice of the Mass or in the evening during exposition of the Blessed Sacrament; such exposition to be followed by the customary Benediction. The Holy Father has granted an Indulgence of seven years and seven times forty days to all who attend any one of these religious exercises; and also a Plenary Indulgence, with the usual conditions of confession and Holy Communion, to all who shall attend at least ten of these exercises in the Church, or who shall say the prescribed prayers in private when they cannot attend the public devotions. His Holiness also grants the like Plenary Indulgence to all who, on the festival of the Holy Rosary or on any of the subsequent eight days, shall receive the sacraments of penance and the Eucharist and pray to God and the Blessed Virgin, in any church, for his intentions.—Carmelite Review.

A DEFENCE LEAGUE.

We have one great need in this country, to which we have often called attention, and it is this: a church defence league, the members of which would undertake to see that falsehoods against Catholicity in the secular press were corrected in the same place as soon as they appeared, and to inform their co-religionists of the periodicals that declined to retract false statements. Is there an American or an Irishman or a German worthy of the name that would listen in silence to one who derided his country or continue to read a journal that misrepresented it before the world? The honor of a man's religion ought also to be dear to him. We know it to be an invariable rule of one of the leading journals of this country never to publish anything reflecting on the Jews; even a joke against a Jew is not permitted. The reason is because they patronize the paper, and would not do so if it insulted them. The Jews are not numerous, but they count for something because they are united. If the Catholics of the United States lack any good quality, it is *esprit de corps*; and if they have any defect, it is supineness.—Ave Maria.

REFORMED A NEIGHBORHOOD

Wonderful Moral Influence of the Jesuit Church on the West Side of Chicago.

Speaking of the transformation of the West side from a place of unsavory reputation to one of eminent respectability, the Chicago Tribune says:

The strongest factor in the reformation of Twelfth street district is the Jesuit Church, commonly known as the Church of the Holy Family. When in 1857 Father Damen built his little frame shanty in the center of a dreary plain he was laughed at. Nine years later he built the present Jesuit church, which to-day boasts the largest congregation of any church in the city, and in so far as actual results are considered, including the number of Communions annually administered, those of last year numbered three hundred and twelve thousand, the largest of any in the world. Apart from St. Ignace's college, the Jesuits conduct seven parochial schools. The college has an attendance of four hundred and fifty scholars. Its museum is valued at \$100,000. It is stated that in point of rarity and variety of specimens it excels the Washingtonian collection. Father Myers, of the Holy Family church, is responsible for the statement which was vouched for by the late Chief O'Donnell, is corroborated by Mr. W. J. O'Nahan, and is not denied by the present police authorities, that within the boundaries of the parish pertaining to this church there is not a single house of disreputable character.

The confines of the parish are as follows: Ashland avenue on the west, the river on the east, Fifteenth street on the south, Polk street on the north.

The Sacred Heart church, at Nineteenth and Johnson streets, is also

under the supervision of the Jesuits. It was they who built the church of St. Pius, and then presented it to the Archbishop. Between eighty and ninety young men went from the Holy Family parish to the late war.

A picturesque edifice in that part of the city is the old Sacred Heart Academy, on Taylor street. The little frame building at Kinzie and Rush streets, which was erected in 1857, was moved to the present location of the convent in 1859. This academy has had the honor of graduating many distinguished women, notably Mrs. Alexander Sullivan, Mrs. Potter Palmer, Miss Ada C. Sweet and Miss Agnes Reppeler.

THE OLD DAYS IN ENGLAND.

Those who take a gloomy view of the progress of the Church in England, and hold that the return of the English people to the ancient faith is likely to take place only in the dim future, would be more hopeful if they were to consult the records. Prejudice against the Catholic religion in England was incomparably more general and more intense sixty or seventy years ago than now. It is astonishing how it has died out. In his enjoyable life of Cardinal Wiseman Mr. Wilfrid Ward relates that old Dr. Archer (who died only in 1835) would describe the days when Bishop Challoner, forbidden to preach publicly, although he was allowed to say Mass under the protection of the Sardinian Embassy, would deliver his sermons in a cockpit hired for the occasion. Sometimes he would assemble a knot of the faithful at the "Windmill" public house, each ordering a pewter pot of beer; and then, when the waiters had left the room, would preach in comparative safety. Clay pipes were added as an additional precaution when the more dangerous experiment of a meeting of the clergy was attempted. Dr. Archer used to describe a similar stratagem when he himself preached at the "Ship" public house in Turnstile. Some of the tables were preserved as relics of those days, bearing still the marks of the pewter tankards.—Ave Maria.

SATAN ON THE STAGE.

No Christian nor any decent person can without a blush be a witness of most of the theatrical entertainments now being put on the stage. Vulgarity and immorality stalk abroad, and it is frequently noticed in the so-called "cake walks" and the like. Such shows are filled with immoral suggestions. No Catholic can conscientiously be present at such entertainments. Without sin he cannot be a voluntary witness, and the one who becomes a habitual spectator of such low scenes cannot escape being degraded himself. Now, at the opening of the theatre-season, it is good to sound a warning. Catholics who patronize these shows endanger their souls—give grievous scandal and are contemned by decent people. In such matters Catholics will be called to a severer account hereafter, because they sin against light. An esteemed exchange, the Church Progress of St. Louis, suggests an excellent remedy—appropriate too for this month it says: "Meditate on the Seventh Mystery of the Holy Rosary—the Scourging at the Pillar,—and remember that every scandalous spectacle that you witness, every bad book that you read, every improper conversation in which you take part, is another blow given to the Sacred Body of your Divine Saviour.—Carmelite Review.

ST. THERESA'S LIFE.

A Beautiful Tribute from a Non-Catholic.

Doctor Whyte, of Edinburgh, Scotland, delivered a lecture on St. Theresa not long ago before the young men's and young women's classes of Free St. George's, a Presbyterian church. In the course of his remarks, which, of course, were not entirely free from purely Protestant views, he said, eloquently and truthfully:

"The sense of the reality of divine and unseen things in Theresa's life of prayer is simply miraculous in a woman still living among things seen and temporal. Her faith is truly the substance of things hoped for, and the evidence of things not seen. Our Lord was as real, as present, as near, as visible, and as affable to this extraordinary saint as ever He was to Martha, or Mary, or Mary Magdalene, or the woman of Samaria, or the mother of Zebedee's children. She prepared Him where to lay His head: she sat at His feet and heard His Word. She chose the better part, and He acknowledged to herself and to others that she had done so. She washed His feet with her tears, and wiped them with the hair of her head. She had been forgiven much and she loved much. He said to her, Mary, and she answered Him, Rabboni. And He gave her messages to deliver to His disciples, who had not waited for Him as she had waited. And she was able to say to them all that she had seen the Lord and that He had spoken such and such things within her.

"And hence arises what I may call the quite extraordinary piety and spirituality of her life of prayer. And, then, for all that, it surely follows that no one is fit for one moment to have an adverse or a hostile judgment on the divine manifestations that come to Theresa: in no one who is not a man of like prayer himself; no, nor even then. I know all the explanations that have been put forward for Theresa's 'visions' and revelations; but after anxiously weighing them all the simplest explanation is also the

most scientific, as it is the most Scriptural. If our ascending Lord actually said what He is reported to have said about the way that He and His Father will always reward all love to Him, and the keeping of all His commandments; then, if there is anything true about Theresa at all, it is this, that from the day of her full conversion she lived with all her might that very life which has all these transcendent promises spoken and sealed to it."

In alluding to one of St. Theresa's descriptions of her experiences in prayer, Dr. White takes occasion to say:

"He who can read that, and a hundred passages as good as that, and who shall straightway set himself to sneer and scoff and disparage and find fault he is well on the way to the sin against the Holy Ghost. At any rate, I would be if I did not revere and love and imitate such a saint of God. Given God and His Son and His Holy Spirit: given sin and salvation and prayer and a holy life; and, with many drawbacks, Theresa's was just the life of self denial and repentance and prayer and communion with God that we should all live."

ANOTHER DISTINGUISHED CONVERT.

A considerable sensation has been caused in Scandinavian countries by the conversion to the Catholic faith of the well known Swedish writer, Helene Nyblom. The gifted authoress has published an article entitled "Explaining the motives of her conversion, and this article has been translated into French. The still more celebrated writer, George Brandes, has taken up the cause of his fair colleague in the Danish press, and though himself supposed to be entirely a "secularist," takes occasion to emphasize the manifold advantages of Catholicity in comparison with Lutheranism.

MONTH OF THE HOLY ROSARY.

With almost the same eagerness of affection with which they await in spring the coming of the May, which is *par excellence* Our Lady's month, her children and her clients—and these are the entire Catholic body of Christendom—now welcome, each autumn, the golden October, which brings with it the beautiful devotion of the Rosary.

It would be difficult, perhaps, to name any form of prayer—the Our Father excepted—which is more popular or more widely practiced by the faithful than the recitation of the beads. All classes and all conditions of Catholic humanity have ever been partial to and particularly fond of this form of prayer. The most learned as well as the illiterate, the highest in earthly rank as well as the lowliest: the greatest saints and the most frequent sinners, when they pray, very often resort to their beads, and ask the graces and favors they need through the potent intercession of the Rosary. A striking instance of the great popularity of this mode of prayer was furnished during our recent war, when one of the organizations which undertook to look after the spiritual interests of the Catholic soldiers, purchased an immense number of rosaries and forwarded them to the camp where those soldiers were stationed.

And not without the best of warrants is this devotion so popular with Catholics. Experience has amply demonstrated its effectiveness. Of it one Pope had said that "every day the rosary brought blessings to the Christian people." Another has called it "the glory of the Church." Still another Pontiff asserts that in it "the brightness of the Catholic faith has shone forth in all its glory," and the present illustrious Head of the Church has so often urged its practice upon Christendom that he has been called the Pontiff of Our Lady's beads.

If the salutary practice be not already ours of practicing this great grace giving devotion, why not begin to-day, which ushers in the month of the Holy Rosary, the daily recitation of the beads, and make that a feature of our daily devotions hereafter! And one of the best ways of practicing this piety is for families to say the rosary in common every evening.—Catholic Columbian.

TOUCHING CONVERSION OF A YOUNG JEWESS.

Baptized on Her Death-Bed by a Little Sister of the Assumption.

Extremely touching is the story told by La Croix of the recent conversion of a young Jewess in Paris. One of the most beloved religious communities in the great French capital is that of the Little Sisters of the Assumption. They are apostles as well as nurses. These religious are forbidden to accept either food or money from those whom they attend. They refuse their good offices to none, not excepting Protestants or Jews. One, the Croix tells us, went recently at the request of a Catholic doctor to attend a young Jewish woman dangerously ill. The sufferer was drawn at once towards her new nurse. This is not surprising, for these Little Sisters of the Assumption, like the Little Sisters of the Poor, with generally a smile on their lips, seem to have sunlight in their eyes. The Jewess soon let her nurse know that she should like to become a Catholic. The Sister replied:

"It will be very difficult to introduce a priest here, surrounded as you are by Jews. But in case of necessity any Catholic can baptize. I will get permission from one of our priests to do so in case of need."

The following Saturday about six

o'clock she perceived, as she thought, that her patient had not many hours to live. She gave her to understand this. The other replied:

"You promised to baptize me. Do so at once."

The Sister then put her crucifix into the dying woman's hands and said: "Do you believe that Jesus Christ died for every one of us?"

"I do," was the reply.

The Jewess then kissed the crucifix, made the sign of the cross, recited a fervent act of contrition and was baptized. Her nurse apostle says:

"An indescribable expression of joy was on her face as the water of baptism was poured over her forehead. I shall never forget her smile."

As the Sister left her, to return a little later and pass the night, the newly made Christian said:

"If we do not meet again on earth we shall meet in Heaven."

When the Sister came back soon afterwards she found the door closed against her and others in possession of the room. The doctor informed her the following morning that the patient had died the preceding evening just half an hour after her baptism.

"We were rejoiced to offer this conversion as a flower of choice perfume to Our Mother on the feast of her assumption," says the little Sister who describes the affair.

THE SCHOLAR OF THE ROSARY.

A sweet legend tells us of a guileless boy who had grieved much because he could not compete with his fellow students in the composition of verses—not that he deemed the art of intrinsic value, but that notwithstanding his proficiency in other studies his deficiency in this branch deprived him of the literary honors for which he was ambitious, solely for the sake of his dear mother, whose hopes all centered in him as her only child.

Into the heart of that gentle mother he poured the sorrowful tales of his repeated trials and attendant failures: of his master's displeasure and his companion's taunts, of his humiliations and his disappointments, and from her loving lips he learned where lay his remedy.

"Remember, my son," she said, "that no one ever applied in vain for help to the Blessed Virgin. I know you have a rosary, though I can not say I have often seen you use it. Take it henceforth every morning before going to school to the altar of Mary, and there recite it devoutly, and depend that before long the source of your tears will be dried, and the cause of your dejection removed."

And the prophecy was verified. In simplicity and loving truth, the boy knelt daily at the feet of his blessed patroness, and while his innocent heart poured out his supplication in the Rosary, her gracious eyes beamed on him in their love, her maternal heart expanded as his prayers grew forth from her lips, which never opened but in sweetness or petition for mercy, and at once, as if by a magic spell, a marvellous transformation was wrought in his intellectual being. His imagination glowed; his ideas dilated; his whole nature seemed spirit-ualized.

Images of superhuman beauty filled his mind, and verses of musical sweetness put them into words; and he who had been remarkable for his inferiority of position among his schoolmates now took his place high above them all, and gave promise of renown so great that it seemed that he had but to select at pleasure one among many paths to literary fame so miraculously opened before him.

And when questioned as to the manner in which this strange alteration had been effected, he merely replied with great simplicity, that he had learned all he knew in the Rosary, where others might, if they please, learn the same; and so he came to be called the "Scholar of the Rosary."

Full well did Mary reward his confidence, not merely by gaining him brilliant mental endowments—which in themselves are in truth of little real value, but in this, that she took her pupil to her arms before he had begun to learn the lessons of the evil world, and bore away his spirit to heaven while his young innocence was yet fresh, and his baptismal purity unstained.

All through the tedious illness which preceded his death, still his beloved Rosary twined around his fingers, and still did his heart find rest in the repetition of its well-beloved prayers. Intent on its sacred mysteries to the last he said, just as his eyes closed forever on this world:

"The sorrow is all gone; there is nothing left but joy and glory."—Exchange.

NOTABLE CONVERTS.

New York, September 28.—On the list of recent converts to the Catholic Church, as prepared by the Paulist Fathers, are names of persons distinguished in social and political life in this country and Europe.

Among those mentioned are Henry Dillon, former District Attorney for Los Angeles, Cal.; Edward L. Pugh, son of Senator Pugh, of Alabama, and member of the Interstate Commerce Commission; the Viscountess L. de Dampierre, baptized at St. Joseph's, Paris; Mrs. Anna Trakall, of Vienna, in the Church of the Salesians, Turin; Miss Sybil Thorold, youngest daughter of the late Bishop of Winchester, of the Church of England; the Rev. Thomas Barnes, curate of the Church of England; Reginald Bruce Fellows, son of Colonel Robert Bruce Fellows, C. B.; E. W. Howard, late of the British Embassy at Rome; the Rev. A. B. Sharpe,

late rector of St. Peter's Church, Vauxhall, London; and William Ralph Cator, nephew of the Rev. H. Cator, of the Brompton Oratory, London.

A CHRISTIAN'S WEAPONS.

Sacred Heart Review.

We learn from the gospel that we are not to expect to go on smoothly in this life without ever meeting anything that will disturb us. On the contrary, Our Lord would have us clearly understand that we are to be tried on every side, for His words are: "And thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side."

The axiom has it, "Forewarned is forearmed"; so then we have great reason to be grateful to Our Lord for pointing out what we are to look for during our stay on this earth. The evident reason of this prediction is that we should be prepared to meet whatever befalls us. The question arises, then, Have we the means at hand to combat and overcome our enemies? Yes, in abundance. We have so many helps that they are too numerous to mention. Among these helps are prayer, the sacraments, Our Lord Himself in the Sacrament of the Altar—what more can we ask for?

If we are overcome by our enemies we have but ourselves to blame, for Our Lord has said, "Come to me all you that labor and are heavy laden, and I will refresh you." Do we do this? Don't we rather turn to the things of earth and try to drown our sorrows by means of them? The latter is what many of us have recourse to, and hence we are vanquished by our adversaries. How many of us, when it pleases the Lord to take from us one whom we loved dearly, turn to Him in prayer and seek assistance in that hour of trial? Is it not often the case when, for instance, a father or a mother is taken away, that the son, terrified at the affliction, endeavors to get rid of it by drinking and carrying on in a disgraceful manner—and to what good? True, drink may make one oblivious of his surroundings for the time being, but when his inebriation has passed away the trouble returns with redoubled vigor, whereas, if at the outset he would turn his thoughts to God and beg of Him the grace to bear his trials manfully, it would be a stay for him to sustain his troubles and a source of merit hereafter.

There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body, and if we are solicitous about that which, after all, is but to last for a few years, what shall we say when he attempts to deprive us of what is to continue for ever—the soul? An enemy, common to us all, is detachment; that is to say, telling the faults of our neighbors to their detriment to everyone that will listen. Knowing then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission affords him or her a kind of gratification. Of course, we said above we had abundant means to overcome our enemies and sustain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of penance. This person at the start is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person does is to institute a daily examination of conscience. At the expiration of each day is carefully noted down how many times this fault has been committed: one day, one month, is compared with another, so that in a very short time the state of the conscience is pretty exactly known, and the number in this particular sin comparatively few, supposing, as we said before, the person is in earnest. This help, together with a weekly or monthly confession, will produce in six months' time a gratifying result to God and the soul who has had so much success in the warfare against the adversary.

WHAT A LETTER-CARRIER DID.

A missionary was preaching last Sunday in an Eastern country church. In the course of his sermon he gave this illustration of faith and devotion to the Blessed Sacrament:

"As I was walking along the street of a big city not long ago I noticed a letter carrier on a bicycle. He was coming along at a rapid rate and had about as much as he could do to hold on to his bundles of letters and papers with one hand and to guide his wheel with the other. Presently he approached the church. Then he slackened his speed and as he passed in front of the building he slowed down until he just kept the machine in motion. As he went by the main door, he let go his hold of the handle-bar, raised his hat and bowed his head for an instant. Then he was off again with the sweep of the wind, and sped on his work out of sight around a corner. As I saw his public act of faith and homage, I said to myself, 'If that man never does anything else, outside of a Christian life, for the honor of God but keeps up that practice of love for Jesus Christ in the Eucharist, I have no doubt that he'll be saved, for God could not forget him or fail to reward him publicly for his open reverence for his hidden Lord.' And what I thought then to myself I say now to you. I look for that man's salvation. And I expect the salvation of every one who is devout to the Blessed Sacrament."

The Catholic who goes to Holy Communion once a week and who visits

the Prisoner of Love in the tabernacle once a day, is he not sure to lead a good life and die a happy death?—Catholic Columbian.

THE CROSS.

It almost seems as if God had marked the cross on the things that we see around us on purpose that we should never be able to forget it. You can not see a bird fly in the air but with his wings he makes the sign of the cross, teaching us thereby that if we also seek to rise above this world it can only be by means of the same holy sign. You cannot see a tree but its side-branches and trunk present the same figure, reminding us of that tree to which our dear Lord was nailed and the glorious fruit which it has brought forth throughout the earth. You can not see a ship but the cross is set forth by its mast and yards, showing us by what means we may hope to pass the waves of this troublesome world. Flowers have the cross painted on their leaves; sunset skies, in their clouds, and in the Southern Hemisphere there is a beautiful constellation which bears its name.

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