

The Feast of the Rosary.

Honor to the Mother of God, as taught by the Church, comes natural to the Catholic mind, being as it is in strict harmony with the doctrine of the incarnation. The present week being within the octave of the Feast of the Rosary, the minds of Catholics are no doubt dwelling upon the glories of Mary, and the fitness of men paying her honor, whom God Himself honored above all creatures. The devotion of the Holy Rosary is one long established, and its effect upon the Christian world has been very beneficial.

St. Vincent Ferrer, whose heart was filled with love for poor sinners, heard there was a malefactor condemned to death, who refused to confess his crime, or make any preparation for death, and remained obdurate in this state of mind. St. Vincent went to him, with two assistants, and the unhappy man refused to speak to them. At last the saint said, "Why would you be lost, my poor man, when Jesus Christ wishes to save you?" and the man answered, "I will be damned in spite of Jesus Christ." "Then," said the saint, "you will be saved in spite of yourself," and kneeling down with his assistants, he recited the rosary, and before he had finished those prayers which the world despises so much, the man threw himself on his knees, and implored him to hear his confession. This is only one instance of thousands that could be mentioned, showing how efficacious is this form of devotion in drawing poor sinners to God, and how pleasing it is in the site of heaven.

Oh! how is it that there are people, even among Catholics, who despise it, who say, "That is not for me, I can read." Why, I can tell you that the Holy Father, who now sits in sorrow at the afflictions which have befallen him at the hands of his own children, and who is stripped not so much of what belongs to him as to the Church of Christ and Christ himself—I can tell you the Holy Father never passes a day without reciting the rosary. Scarcely a bishop or a priest in the world passes a day without reciting it. Those holy nuns and monks who have separated themselves from the world to serve God more perfectly, never pass a day without reciting it, and the most mighty kings and princes have loved to say it.

The great emperor Charles V. never failed to recite the fifteen decades before engaging in any important enterprise. Philip II., king of Spain, when on his death-bed, called his son to him and said, "If you wish that kingdom which I leave you to be prosperous, never pass a day without reciting the rosary." The good Queen Blanche, of Castile, prayed fervently to God to give her a son who would glorify his name, and do much for the salvation of souls, and prayed for a year, reciting the fifteen decades daily, and God heard her prayers, and gave her a son who afterwards became the great and holy St. Louis of France.

Again, just imagine Daniel O'Connell, the celebrated Repealer and Liberator of Ireland, standing at the corner of the Parliament House, in London, with the beads in his hands, reciting the rosary, while the fate of his country was being debated in the house. See with what confidence and earnestness did he beseech the intercession of Mary in behalf of his persecuted country.

Ah! what a consolation should not the rosary be, not only to those who are not able to read, but to those who are. The rosary should be in the hands of every Christian, and not a day should pass without reciting it, and gaining indulgences thereby. You know how simple these prayers are, and yet what more exalted than the "Our Father,"—the prayer which fell from the lips of Jesus Christ, when his apostle said, "Teach us how to pray," that prayer which contains a petition for everything we need. And again, what more beautiful or more salutary than the Hail Mary? But some would say, "Why recite the Hail Mary so often?" But the Hail Mary is rather a mingled ejaculation and prayer to God, passing through the hands of His Blessed Mother. It is like the repetition of the angelical song, "Holy, holy, holy, the Lord of Hosts," and is so short and simple that it can be acquired by the most ignorant, and repeated without weariness. Those Aves are like the drop of heavenly rain refreshing the thirsty—like drops of water, which constantly falling, will leave their impression on the hardest hearts.

And besides, it is not merely to Our Father and Hail Mary we should think of when reciting the rosary. All the most beautiful mysteries of our religion are to be thought of. It is composed as you know of fifteen decades, namely, five joyful mysteries, five glorious ones, and five sorrowful. There are many who

know not how to read; but by reciting these beads, and thinking on these mysteries, they will become learned enough to go before the throne of God.

OBITUARY.

The Oblates of Mary Immaculate have just suffered a great loss by the death of Father A. F. Walsh, one of their missionaries in the Natal Vicariate. He succumbed, on Monday last, to an attack of pleurisy at Kimberley. The Bishop of Natal, the Right Rev. C. Jolivet, O.M.I., so long connected with a mission in Liverpool, Eng., is at present in France, seeking for recruits for his Vicariate. The news of the loss of so valuable a missionary as Father Walsh will be a trying blow to the good Bishop. Father Walsh went out with him to Natal in January 1875, and has spent the last ten years in arduous missionary work. He built the new church at Jagersfontein in Orange Free State, but, with the exception of the time in which he was engaged as Chaplain to the Forces in the several wars which have occurred during the last ten years in South Africa, he spent most of his time at Kimberley. In the Zulu war he was locked up with a body of the troops at Okowe, and in the Boer war at Lyndenburg, where a bullet pierced his beard. He has, last of all, been with the Bechuanaland Expedition. He has always won the love of the soldiers by his zeal and kindness, and the news of his death will create a pang of sorrow in the hearts of all who knew him, priests, soldiers and civilians.

Cardinal McCloskey.

As we go to press the telegraph informs us that His Eminence is extremely low, and that his death will likely occur within the next 24 hours. It will be a sad blow to the church on this Continent, should the surmises of the medical attendants be realized. Cardinal McCloskey is a man of conspicuous ability and remarkable piety. He is the first native of the United States, and the first clergyman connected with the Church in this country, who has been raised to the dignity of Cardinal. His life, which has been prolonged beyond the usual lot of mankind, covers a great part of the period of the wonderful growth of Catholicity in the Republic, for he was born less than twenty-five years after the appointment of the first Bishop of Baltimore, and has lived to see thirteen Archbishops and fifty-nine Bishops guiding a priesthood that numbers thousands, and with them ministering to a Catholic population of many millions.

His parents, natives of Derry, strongly attached to their faith, settled early in the century at Brooklyn, New York, hoping to leave their children in comfort by their industry and thrift, but resolved above all, that love of the Church should be instilled into them from the cradle. John McCloskey was born in Brooklyn, March 10, 1810. Long Island did not contain a single Catholic Church; New York City had but one: old St. Peter's on Barclay Street, and there the future Cardinal was baptized. That was before the day of ferry-boats, and as he grew up he was taken Sunday after Sunday by his parents in a row-boat across the East River to hear Mass in that church. When St. Patrick's at last rose, his family owned a pew there also, being of those who made sacrifices for the Church. Many a time the boy wended his way to the wide green fields where the new church stood. At the age of twelve he was sent to Mount St. Mary's College at Emmitsburg, where he went through a thorough course, winning esteem from all. After being graduated he deliberated on the choice of a state of life, and feeling called to the service of the altar, went with the blessing of his widowed mother to the Seminary at Emmitsburg. The pious and successful collegian was a model seminarian; and with his mind richly stored he prepared for his ordination, and was promoted to the priesthood in St. Patrick's Cathedral, New York, January 12, 1834. Most young priests are at once sent to the field of parochial labor, but Rev. Mr. McCloskey longed for a deeper insight into the various branches of theological learning. He went to Rome, and for two years attended the lectures of the ablest professors in the Eternal City. After a tour in Europe, full of lessons to one of his thoughtful disposition, he returned to New York to enter on the active discharge of the ministry. He was appointed in 1838 pastor of St. Joseph's Church, and endeared himself to all by his prudence, zeal, and piety. In 1842 he became also Rector of St. Joseph's Theological Seminary, and two years after was selected as Coadjutor to Bishop Hughes, whose diocese embraced the whole State of New York and part of New Jersey. He was consecrated Bishop of Aixion in St. Patrick's Cathedral, March 10, 1844, but while actively aiding Bishop Hughes in the affairs of the di-

ocese, continued to reside at St. Joseph's, to the joy of his flock.

In 1847 the Holy See divided the diocese and erected a see at Albany, to which Bishop McCloskey was transferred. Known and esteemed by the clergy of the new diocese, he found his zeal warmly seconded, and a cathedral, churches, academies, schools, and asylums showed how much his quiet energy could effect.

On the death of Archbishop Hughes, in 1864, he was promoted to the see of New York; and he has for fifteen years been the metropolitan of the province. His administration is marked by good works. Diocesan synods in 1868 and 1882 raised the order and system in the diocese to a high standard of canonical excellence. He was prominent in the deliberation of the Second Plenary Council of Baltimore in 1866, and his learning and wisdom were soon after displayed in the great Ecumenical Council, that of the Vatican opened at Rome by Pope Pius IX in December, 1869. Amid the assembled Bishops of the world none was more respected for learning, zeal, and prudence, or for experience acquired in the episcopal administration of important dioceses.

America was represented in that august assembly by many Bishops; those from English-speaking lands by their numbers and orthodoxy contrasted singularly with the representation in the Council of Trent, where but one Bishop of that tongue was seen. The venerable and holy Pontiff resolved to make the Sacred College represent the world, and the young Church in the United States was to give one of its illustrious prelates. The choice fell on Archbishop McCloskey, who in the Consistory of March 15, 1875, was created Cardinal Priest, of the title of "Sancta Maria supra Minervam." A few months subsequently the Cathedral Church of St. Patrick, the scene of his ordination to the priesthood and his consecration as Bishop, witnessed the imposing ceremony of the formal imposition of the scarlet berretta, the emblem of his exalted dignity.

The Inventor of Lucifer Matches.

According to a German paper, the inventor of lucifer matches was a political prisoner, who perfected his idea in 1833, within the walls of a State prison. Kammerer was a native of Ludwigsburg, and, when sentenced to six months' imprisonment at Hohenasburg, he was fortunate enough to attract the notice and to gain the favor of an old officer in charge of the prison, who, finding he was studying chemistry, allowed him to arrange a small laboratory in his cell. Kammerer had been engaged in researches with a view of improving the defective steeping system, according to which splinters of wood, with sulphur at the ends, were dipped into a chemical fluid in order to produce a flame. If the fluid was fresh the result was satisfactory; but, as it lost its virtues after a time, there was no general disposition to continue the old-fashioned system of using flint and steel. After many failures Kammerer began to experiment with phosphorous, and had almost completed his term of imprisonment when he discovered the right mixture, and kindled a match by rubbing it against the walls of his cell. On coming out of prison he commenced the manufacture of matches. Unfortunately, the absence of a patent law prevented his rights from being secured, and an Austrian and other chemists analyzing the composition, imitations speedily made their appearance. In 1835 the German States prohibited the use of the matches, considering them dangerous. When they were made in England and sent to the continent, the regulations were withdrawn, but too late to be of any benefit to the inventor, who died in the madhouse of his native town, in 1857.

Approving the Vice-President's Utterances.

The Irish newspapers have received full reports by mail of Vice-President Hendricks' speech, recently delivered at Indianapolis, siding with Mr. Parnell in his struggle against England, and are greatly delighted with the emphatic manner in which Mr. Hendricks upholds the cause of Ireland. The Freeman's Journal, in commenting on the speech, considers it impossible to exaggerate the importance of Mr. Hendricks' utterances.

The generous who is always just, and the just who is always generous, may, unannounced, approach the throne of heaven.

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