1896.

ere's Mrs

e, says it ace's time, ture, and ed. Any 'on about here she'd ng : but I the rights wait a bit, in at 3, own poor ll dust the tly," said to be cono woman O'Kelly's, ried ho deathbed. pleased to ut she felt nust break be gone as make her ning Brid street, nor going till before the

old church ad prayed. ments. building e old time ed in the knew, the ted now as ke bars, to the gate she would t be thrust gly ould ones all Bridget, to g expedi-he young lropped on pulled out a walked nd eyelids d familiar one of the emembered

gles, and m as bliss y through Then she comforted. and there ate sinner. round the at Way of ys her feet e faith and had faith her now ? travel that nees as she ter she had ner prayers safe in the all his diffishe had ing to sin sake. Be life to besoul. How is struggle to prayer, ry? With side, could eternity : arn to hate vet to hang to lift up nal for the ould not do ist turning om yonder to think of n that she ined before ke the blow

is to be repeated, and when we are

striving to acquire a virtue by such schering to dequite a virtue by such as a schering to detupy our hands while constant exercise of goodness. It is never more needed than when the good thing sought for is more a gift freely given by God than the ordinary grace the deliver to for the desure to for which He deigns to extend to our human efforts as if we were in some way entitled to it. Devotion is such a gift, a gift that we can cultivate once we have obtained it, but which must come in the first instance freely from the hands of God. It is, in its general sense, any increase of faith, hope and charity, or, what is the same, any re-newal or advance in a disposition to

OCTOBER 3, 1896.

OF

HEART

General Intention for October.

LEAGUE

serve God, any readiness to do His will, any strengthening of the ties that bind us to Him. It is, therefore, a confirmation of our religious sentiments, and as these, in the first instances, come freely from God, so, too, must devo-tion be His free gift; this is why we are to seek it so earnestly by prayer. If prayer be needed to obtain devotion in its general sense, much more is

ducing others to seek any special de-votion. Take, for example, this very devotion of the Rosary. Before we can hope to have many practice it we must first remove the singular preju-dices which even some Catholics have against it, and then we must make all, even those who are well disposed towards it, realize that they can never acquire it or derive the proper benefits from it without constant prayer to this end. This, then, is the work and the prayer that our General Intention calls for during the month of the Rosary, and it is this we shall endeav-

or to explain. It is not easy to forget the popular simile between the keys of a piano and the Hail Mary of the Rosary, but it is very useful to bear it in mind as an answer to the fault found with this devotion for its constant repetition and monotony. The keys have each their distinct notes, which when, combined, produce melody so varied and harmony so rich that the ear can never tire of them. So it is with the Hail Mary's: every one that is piously said must awaken different sentiments in the heart, and when woven together into a crown, they naturally create religious impressions so new and so elevat. ing that it must be a dull mind indeed

dignity.

DEVOTION TO THE HOLY ROSARY. Messenger of the Sacred Heart. No month could be so well chosen for this Intention as the month of October, which for the last thirteen years, owing to the exhortations of our Holy reckoning the number of prayers the

Father, has been set apart for practis ing devotion to Our Lady by the recital of the Rosary. Naturally, Promot-ers and League Associates generally words, the instrument of prayer, which we call Rosary or beads, came to ex-so earnestly urged at the time on the will be called upon, not only to set the example, but also to induce others to

example, but also to induce others to attend the Rosary devotions, and it is highly proper, therefore, that while working they should pray; prayer is needed to prosper our efforts and no prayer succeeds so well as that which is proved sincere by work. Prayer is always needed when there Is question of leading even one soul to perform one good action. It is needed more especially when the good action the Rosary. The heads action of the Rosary. the Rosary. The beads are an ex-ternal sign of our prayer; they are something to occupy our hands while

> votion to Our Lady of the Rosary. The beads are a reminder of devotion, even when not in use. Not only were they employed for counting the Aves in good old Catholic days, but they were worn as ornaments and treasured as heirlooms, bequeathed in wills, and made over as precious presents to the great ones of the earth. To Catholic borne about and fondly used. No better use can be made of them than to say them fervently for the Catholic who is not simple enough to honor them for the same reason that we should honor any pious object.

The simplicity of true Catholic piety loves the Rosary or crown of roses on which the one hundred and fifty Hail Marys are devoutly counted. No dutiful Catholic will be without his beads or small crown of five decades. it necessary for obtaining and for in-He may not be able to put in words the philosophy of the devotion ; he may not know why a definite number of beads have thus been strung together but he knows to some extent the theology of the Hail Mary and of the mys-teries of the life and death of Christ, which are usually commemorated with each decade. The Hail Mary speaks to him of the Immaculate Conception, of the divine maternity, and of Mary's patronage over us all in life and in death. The Our Fathers make him repeat our Lord's own prayer, and each mystery brings back vividly some scene from His Life on this earth. The charm of it all is that the doctrine sinks into his mind, not through the dry and laborious way of the brain, but through the heart. A son is re-peating his mother's title to love and veneration ; an exile is calling on his Star of Hope against the dread day of

his return to seek admission to home and country. What must be the void in the heart that has never recited a Hail Mary! What a stranger in his own household the Catholic must be who does not say it constantly, by practising the devotion of the Rosary During the past half century this devotion has become more popular among Catholics than ever before. If

THE SACRED practice among Catholics. The saintly has recommended the devotion of the Robert of Winchelsey, Archbishop of Canterbury, speaks of telling his Aves and of obtaining relief in her pressing on his fingers, and old engravings as necessities. Ever since St. Dominic well as ancient documents make in used it as a successful remedy for the become a commonplace among Church

> answers to this prayer made by the UniversalChurch. Glorious things had never asked Him : "How big a salary begun to happen in his reign. He has not ceased to triumph, nor have his enemies ceased to meet with adversity. you offer us? Will we be honored and enemies ceased to meet with adversity. His triumph is ours, and with him we respected by kings and princes? may justly refer it all to Our Lady and Have you got any palaces ready for us

her Rosary. It is not strange, then, that so many the faithful to take up this practice, or that such rich Indulgences should have been bestowed upon it. Even were it vastly more difficult, were it less blessed with Indulgences, had we never experienced its efficacy, or had we no special needs or favors to ask for, its

daily custom. It brings home to us as in the most homely way the great mystery of our religion, the Incarnation of the Son of God. It makes us realize what this mystery means for us, that Christ became really man. It does this by impressing on us that He was born of woman as we are, and that He is, therefore, flesh and blood like ourselves. It is God's own way of reaching our minds through our hearts. The argument is all in the one word, mother, and in the fact that this one word expresses so well, viz., the fact that to be with us and one of us the Son of God took flesh and was born of the Virgin Mary, full of grace, blessed among women, and blessed in the fruit of her womb, Jesus.

tention. What we pray for we must moter must begin by practicing it, and then advance to make others practice it. Since the daily decade gradually leads our Associates to take up the Rosary itself, we should begin by giv-ing our special attention to this. Exing our special attention to this. tend the membership of the 2nd de-gree; see that those who have already engaged to say their decade, remain faithful; induce them, for October at least, to say the beads from time to time; bring as many as possible to the Rosary devotions. What the League will do for the League. It is all be both will turn all to our account.

self-surrender to the divine will. clear that beads differing in number and form, were used to count Pater Nosters as well as Aves In fact, beads offered by the Sovereign Pontiffs as a worthy to receive everything and, offered by the Sovereign Constitution of the only who is ready to Only originally meant prayer, and as it was customary in very early days to use little grains or stones as a means of great calamities are upon us. It has sneed to receive everything and, therefore, he only who is ready to leave the world for Christ's sake is worthy of being entrusted with the sneed of the store of divino the store of divino the store of divino the sneed of the store of divino the store of d worthy of being entrusted with the special gifts of divine grace that are bestowed upon those who are called to term bead or prayer was gradually historians to attribute the repulsion of applied to the grain or stone. In other the Turks from invading Europe to the serve God in the state of perfection. When Christ called His disciples to the divine mission He entrusted to press, or stand for the prayer itself for Christian army and on the faithful them He did not use many words. He which it was used. elsewhere. A similar victory is as-cribed te the same devotion under Clement XI. Our own Holy Father had not long to wait for answers to the in Appendix to the high office of Chris-device the term of the term of the term of the term of the term occupations to the high office of Chris-term of the term occupations to the high office of Chris-"Follow me !" Those two simple had not long to wait for answers to the prayer of the Rosary which he began tan Apostleship. Had they not been ready and well prepared in their minds in 1883 to propagate so zealously. As ready and well prepared in their minds early as 1887 he could point to splendid they would never have listened to such

to live in ?" etc. No, they did not ask any such quesmeans have been devised for inducing tions. In fact they asked no questions whatever. They abandoned every -thing and followed their Divine Master. Neither did they make any objections founded on reason or sophistry. They did not make any reflections on th nature of self-sacrifice in order to find out whether it was safe and wise or not pretat ones of the earth. To cannot be beads are precious still: if very simplicity and beauty, and the to leave everything and follow the saviour. In this respect they differed widely borne about and fondly used. No eager to cultivate it and to make it a from the adherents to a certain modern

sect, which claims, above all, to be built on an ethical foundation. In the International Journal of Ethics, a review that voices the views of the Societies for Ethical Culture, Prof. F. H. Bradley, of Oxford, England, has written an article on "The Limits of Individual and National Self Sacrifice," in which he gives vent to the following opinion, which claims to be an ethical view of self-sacrifice. The professor writes :

"To sacrifice one's self is to destroy or diminish one's personal existence, and this by itself is not good. Mere self destruction, whether partial cr complete, is not desirable. Self sacrifice is right if the loss is sustained with a view to a greater gain, and other

To make all Christians know, re-spect and practice this devotion of the Rosary is the object of our General In-if it were worth nothing it could not be if it were worth nothing it could not be a sacrifice. Supposing, then, that I labor for, in order to prove our prayer sincere. Each Director and each Pro-my action is not right, and if I lose it

them?

"Self-sacrifice," says our professor, " is right if the loss is sustained with a view to a greater gain, and otherwise t is wrong." What would have happened if the

apostles had been members of a Society for Ethical Culture? Some of them does for the Rosary the latter in turn might have been worldly minded, look ing out for some material advantages tween Our Lord and Our Lady, and to be gained by listening to the divine call, and upon learning that nothing of that kind would be their reward they

pleasure to them. And thus Christian-ity would have had for its promoters

and founders men whose ethics were built on the frail trestle-work of

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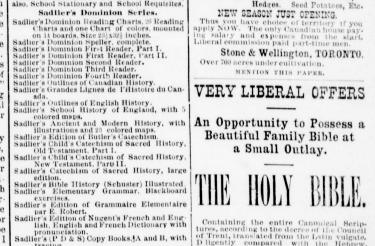
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my action is not right, and if I lose it for something worth no more, my action is not right, and if I lose it for something worth less my action is wrong and may be immoral."
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## FOLLOW ME. There is no greater test of self denial trust and faith, says a writer in the Chicago New World, than a perfect

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ing that it must be a date monotony. that would complain of their monotony. There can be no monotony in saying the same thing over and over again day after day to those we love, nor any dread of fatiguing others by re-peating what we know they are glad to hear. An agreeable salutation can never become monotonous. Every and every new set of circumstances and every new set of circumstances and every new set of circumstances iner a new meaning and force to our lend a new meaning and force to our words, which those who know our hearts can detect and appreciate. Our and with results never before contemplated. This has been brought about by confraternities of the Rosary, and Lady knows our hearts, and pleased as she was with the angel's saluta-tion the first time she heard it as a by the practice known as the Living Rosary and the Perpetual Rosary, both of which practices until fifteen years message from on high, she cannot but be pleased each time that we repeat it ago, were greatly advanced by our own Promoters in France, in England and in memory of the great honor paid her by the Almighty and in testimony of

in this country, and are even still ad-vanced by the daily decade of the 2nd our desire to know more of her great Degree. Nothing, however, has so He hesitates, but on learning that much favored the devotion of the there is no Protestant minister or jus-A great master of eloquence used to say that the best way to grasp a truth, Rosary as the action of our Holy Father and to make others grasp it also, is by for the past thirteen years, in encouragrepeating it over and over again until its sound and sense becomes familiar ing it by repeated encyclicals, making it the matter of monthly devotional marries them, after ascertaining that exercises every October, granting there is no natural impediment to a to our faculties. If this be true of ordinary simple truths in the natural special Indulgences for attending these order it is true a fortiori of the most exercises, raising the grade of the Feast of the Most Holy Rosary, appointsublime truths in the supernatural order. When such truths are stated order. When such truths are stated reast of the a proper Mass and office, in the most concise form, repetition ing for it a proper Mass and office, becomes doubly necessary as well to and adding to Our Lady's titles in the becomes doubly necessary as well to and adding to Our Lady's titles in the Litanies that of Queen of the Most Holy Reserv. impress them more deeply on our minds, as to make us dwell with more Rosary. It is no new thing to speak of Our their marriage. The law recognized their marriage.

leisure and with more active interest Lady of the Rosary. The Feast of the him as Most Holy Rosary is really that of Our cases. on the details or consequences suggested, but not always expressed, and Lady under this title. In fact so popuwhich add greatly to their significance. lar has the devotion of the Rosary ever We might say the Hail Mary once been in the Church that some speak of and think over it for ten or twelve devotion to the Rosary as they would minutes that it requires to say the speak of devotion to Our Lady, in whose beads; but few minds there are that

honor the Rosary is recited. honor the Rosary is recited. What is persons—if baptized—is not a sacra-new about this title is that Leo XIII. ment. Some eighteen months ago the has decreed that it should be inserted Archbishop of New Orleans received can think for fifteen minutes on any definite subject? How few of those that can are willing to do so. Be the ability or willingness ever so great, how few can say even one Hail Mary without distractions, or grasp even a than the addition of a new title to those tion "utrum liceat sacerdoti catholico of repetition they have made it like an means that Our Lady's latest honor is en celebratione matrimoniorum prot-

But why use the beads? Why not so well established as a practice of say a number of Hail Marys without the Church that it sufficiently expresses American Eccl. Review, April, 1895, attempting to count them, or, if the number should be determined, why not use any other means of telling them? Before St. Dominic's day, and long after his activities the fourther, that by the recital of the December 2 and the determined to the d not use any other means of telling them? Before St. Dominic's day, and long after his death in certain places, the Rosary was said without the use of beads, and, on the other hand, beads were long in use as instruments of prayer, before the Rosary, as we know it nowadays, came to be a common

this course right?

A Priest Officiating at a Marriage of Non-Catholics.

human selfishness. And in such a case it is fair to say that it would have Qu. In a small settlement, which you. In a small settlement, which is occasionally visited by a missionary priest, it happens that the latter is called upon by two non Catholics to unite them in the bonds of marriage. died away at its very birth. But God did not trust His work to

men led by such motives. His divine calling, "Follow Me," is still heard, but woe to the young man who follows tice of the peace to perform the cere-mony for them, and that they are not Him "with a view to a greater gain." He will get his reward where he seeks it, but that certainly will not be among willing to go elsewhere or wait, he the saints and their followers. There is a great need of faithful

workers in our Lord's vineyard. There is no lack of work. But where are the workingmen? Where are lawful marriage on their part. Was Resp. As the priest in such marriages those young men who are ready to folacts only as the authorized witness of of a contract, he is at liberty to low Him with no view to a greater gain?

Is not a spirit of selfishness gaining ground more and more among us Paganism is raising its wounded head again, and asks for almittance into the The Feast of the him as the proper functionary in such

minds of, especially, our young people. It does not come in the old, suspected On the other hand, such action should be restricted to cases of necesand ragged garb, but it comes dissity, and care be taken lest it be misguised in modern garments of an construed into an admission that the But now, as of old, "a view to a greater gain" is its advice, selfshness in whose marriage contract detween such What is persons-if baptized-is not a sacrain the Litany of the Blessed Virgin, an enactment of far greater import than the addition of a new title to those than the addition of a new title to those mercial and material relations only It is also invading our sanctuarie en celebratione matrimoniorum protand knocks at their hearts who are called to guard the Holy of Holies. But the Church of Christ gives us the power and the divine grace to over-

come this enemy of our higher spiritual life. The gates of hell shall never prevail over her, neither over those who follow Him from purely disinterested and unselfish motives-with no view to a greater gain.

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