

the details or consequences suggested, but not always expressed, and which add greatly to their significance. We might say the *Hail Mary* once and think over it for ten or twelve minutes that it requires to say the beads; but how few minds there are that 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 portion of its meaning, until by dint of repetition they have made it like an abiding thought or sentiment in their lives.

But why use the beads? Why not say a number of *Hail Marys* without 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 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 practice among Catholics. The saintly Robert of Winchelsey, Archbishop of Canterbury, speaks of telling his *Aves* on his fingers, and old engravings as well as ancient documents make it clear that beads differing in number and form, were used to count *Pater Nosters* as well as *Aves*. In fact, beads originally meant prayer, and as it was customary in very early days to use little grains or stones as a means of reckoning the number of prayers the term bead or prayer was gradually applied to the grain or stone. In other words, the instrument of prayer, which we call Rosary or beads, came to express, or stand for the prayer itself for which it was used.

This transfer of the word signifying prayer to the object used while saying the prayer, and the universal custom of calling a string or chain of stones by the name