

Thus we see how the entire Rosary of fifteen decades may be completed in order three times every week, and on Sundays, moreover, that third part of the Rosary containing the mysteries peculiar to the respective parts into which the ecclesiastical year is thus divided.

So much, then, for the division of the Rosary itself. Let us now see how we may "meditate" on the mysteries themselves. Supposing that we are reciting the Rosary on Monday or Thursday, or on one of the Sundays of the holy season of Advent. After the preliminary prayers, the Creed, Our Father, three Hail Marys, and Gloria, etc., we come to the first mystery, the Annunciation. While reciting this decade, we may picture the scene in which our Lord's birth was announced, contemplating His Virgin maiden-Mother in her humble home, the Angel Gabriel's message, and its effect on her, etc., as our piety may dictate. Having finished that mystery, we picture during the second decade the Visitation of our Blessed Mother as she journeys over the hills to the home of St. Elizabeth, soon to be the mother of St. John; there she is greeted for the first time with the salutation we have been repeating: "Blessed art thou amongst women," etc., and replies in the inspired words of the Magnificat. The third mystery is the Nativity, the birth of the Infant Saviour in Bethlehem, and we may here dwell on any of the various pictures which that holy scene suggests—the crib, the angels that surround it, the humble shepherds in adoration, or the attitude of the Blessed Mother and her faithful spouse, St. Joseph. While saying the next decade we follow the bringing of the new-born Redeemer to the temple, where He was presented, together with the sacrificial offering of His parents,—the ecstasy of the devout Simeon who took Him in his arms, etc., and lastly, the finding of the Child twelve years later by His distracted Mother and St. Joseph as He sat and discoursed with the learned men surrounding Him in the temple.

Similarly do we proceed in our meditation on the sorrowful mysteries of the Rosary. We picture in the first decade Our Blessed Saviour in the Garden of Olives, confronted with the awful prospect of the morrow, the Apostles who are so indifferent to His agony, the sweat of blood on His sacred forehead, His capture, etc. While saying the following decade, we behold Him bound to the pillar, think of the blows which the soldiers rain on His sacred flesh, and the terrific pain which He bears for us; in the third mystery, the Crowning with Thorns, we can picture to ourselves the cruel head-piece of torture with its sharp thorns being forced upon Him and driven into His brow; then we see Him, laden with the heavy Cross, journeying on to pass His sorrowful Mother and the sympathetic women, and falling thrice to the ground under the weight. During the last decade we bring ourselves in spirit to the Crucifixion on Calvary, see the driving of the nails, the erection of the Cross, and the painful torture that finally ends in Our Blessed Saviour's death.

If we are reciting the glorious mysteries, we dwell first on the Resurrection, and will be aided by thinking of the empty tomb, the declaration of the angel, the joy of the faithful women, etc., etc. The Ascension which follows next brings us to the scene where, forty days later, the triumphant Redeemer was taken up from amongst His Disciples, to His eternal home in heaven. The third mystery brings us in spirit to the gathering of Mary and the expectant followers of her Divine Son, as the Holy Ghost descended upon them in the shape of tongues of fire, transforming them into fearless champions of the cause of Christ. The Assumption of Our Blessed Lady, on which we dwell as we recite the next decade, brings to our mind the glorious reward which terminated her sorrowful earthly life; lastly in the fifth decade, we behold her again, the Queen of the Rosary made Queen of Heaven through her Coronation at the hands of her divine Son and His omnipotent Father.

There is still another method of reciting the Rosary also widely employed, by means of which meditation on the various mysteries is easily made possible. It consists in calling to mind and expressing in the middle of each Hail Mary, immediately after the holy Name of Jesus, the mystery which is appropriate to the particular decade being recited.

For instance, in reciting the joyful mysteries, the Hail Marys of the first decade are said as follows: Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Whom thou didst conceive. Holy Mary, Mother of God, etc., as usual. In the second decade, instead of the words "Whom thou didst conceive," etc., is substituted "Whom thou didst carry in visiting Elizabeth?" in the third decade, "Who was born of thee at Bethlehem?" in the fourth, "Whom thou didst present in the Temple," and in the fifth, "Whom thou didst find in the Temple."

In the recitation of the Sorrowful mysteries the following, in order, would take the place of the above in the middle of each Hail Mary. In the first decade, "Who didst suffer a bloody sweat in the Garden;" in the second decade, "Who was scourged for us at the Pillar;" in the third, "Who was crowned with thorns for us;" in the fourth, "Who carried His Cross for us;" and in the last, "Who was crucified for us."

For the glorious mysteries in each of the succeeding decades the Hail Marys are ended with the following: "Who arose from the dead;" "Who ascended into Heaven;" "Who sent down the Holy Ghost;" "Who took thee up into Heaven;" and "Who crowned thee Queen of Heaven."

By employing this method it is possible to keep the mind constantly engaged in that meditation without which the full fruits and indulgences granted in connection with the use of our rosary beads, cannot be obtained.—Catholic Transcript.

THE LITTLE THINGS

It is the belief of public health officers in several American cities that the influenza epidemic which swept the country last year will probably return this winter. The grounds of this belief, while not evident to the lay mind, may be very solid; yet the disciples of Esculapius do not seem downcast at the prospect. Like men of commonsense and professional skill, they have drawn up a program of prevention and attack. "Don't worry," "Be temperate in your habits," "Watch the little things and don't neglect small ailments,"

If the general run of the world's inhabitants were to follow this program we should escape not only influenza but a thousand other ailments in many orders which to day afflict mankind. Take, for instance, the first rule. Worry bears a close resemblance to sadness, and, as is said in Holy Writ, sadness has killed many and there is no good in it. Hard work is a tonic; but continued worry, the grit that makes its way into the delicate bearings of the mind, will slow up and stop the whole mechanism. The necessity of the second rule is clear. Without food we cannot live, but many a man has measured his shroud at the dinner table and dug his grave with his teeth. Drink, of course, beyond the elusive percentage of 5.75, need not be considered. Our Prohibitionist brethren have removed that danger, except for those dipsomaniacs whose favorite tittle is now compounded from the flavoring extracts on the kitchen shelf, "moonshine" beverages, Jamaica ginger, gasoline and other potable substances vended at a high price for the assuaging of the incurably thirsty. Yet, as these persons are beyond the reach of all advice, they may be relinquished without a sigh to the professional services of the undertaker.

But the highest wisdom is reached in the final clause of this program of prevention. "Watch the little things." We have forgotten the wisdom that in the old days was bound up in the copy books from which we learned to write, or derived a scrawl that passes for calligraphy. Nowadays we think financially in terms of millions and the boast of every American community is that it has some "biggest thing" even though it may be only a swamp, a graveyard, a department store or a goat. We learned at school that perfection was won by attention to trifles. Even our arithmetic, in the famous problem of the horseshoe nails, suggested that vast fortunes are built up penny by penny, and in many a moral story our reading-book told of the good little boy who became a great statesman because he was faithful to his book and never neglected to chop the wood for the family stove. The years bring with them a cheap sophistication; we knew far more when we accepted without cavil the simple morality of our school-books. Old truths, grown familiar, lose their appeal, but nothing of their truthfulness. It was Divine Wisdom incarnate who taught that they who despise the little things shall fall by little and little, and told us the parable of the servant who was placed over great things because he had been faithful in the little things of life.—America.

FORBEARANCE

What is necessary to make one forbearing? A great deal of sense with a little piety.

How many persons would dare each evening to say simply to God: "My God, treat me tomorrow as I have today treated such a person whom I have rudely repulsed, whose faults I have brought to light through malice or to parade my wit; as I have treated another to whom, through pride, through aversion, through contempt, I have refused to speak, whom I have avoided, whom I cannot like because she has displeased me, whom I cannot pardon, and with whom I do not wish to exchange any civility."—Golden Sands.

"SPLENDID"

"Splendid," was Cardinal Mercier's comment upon the parade of the First Division, which he viewed from a seat in the front row of the Knights of Columbus stand in front of St. Patrick's Cathedral New York.

General Parshing himself set the example for his men, when at St. Patrick's Cathedral on catching sight of Cardinal Mercier he alighted from his horse and held up the parade to greet the churchman personally. The soldier walked straight to the Cardinal and held out his hand in greeting.

Cardinal Mercier, I'm mighty glad to see you again," was all he said.

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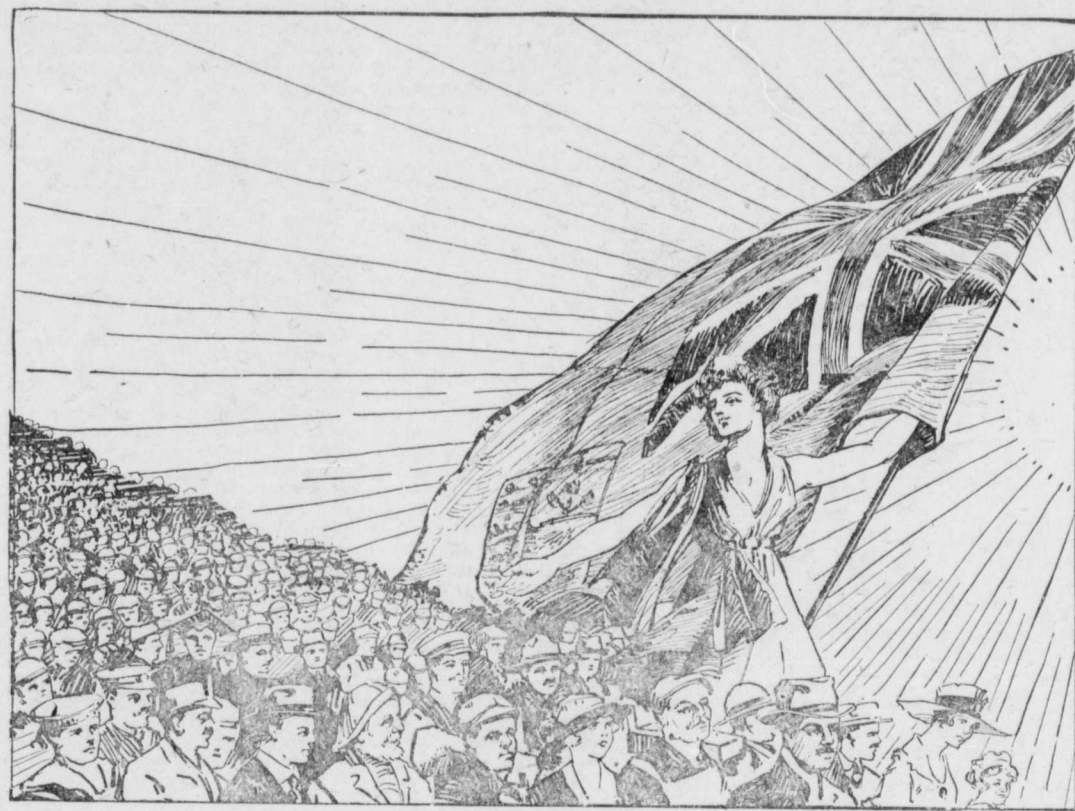
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