Origin of the Festival of the Holy Rosary and the Antiquity of the Be-votion—The Victory of Lepanto—St. Dominic and the Rosary - Various Forms of the Rosary—Leo Xill. and This Particular Plety.

Boston Republic

The fact that the first, Sunday in October is now celebrated throughout the entire Church as the feast of the Rosary, together with the circumstance that the Sovereign Pontiff, so it is stated, has this year added another encyclical exhortation in commenda-tion of the practice of the devotion to which October is especially dedicated, to his many similar previous exhortations, may render timely what is here subjoined regarding to morrow's feast and the plety which it commemorates and urges upon the faithful. When in the early days of October,

1571, the glad news reached Rome that the Christian armies led by Don John of Austria had gained a signal and decisive victory over the Moham-medans at Lepanto, Pius V., who then governed the Church, ordered that a yearly commemoration of this splendid Christian triumph should be made, and decreed that the feast which cele brated the event should be known as brated the event should be known as that of St. Mary of Victory. The same Pontiff also ordered that, in recognition of the victory of Lepanto, the invocation, "Help of Christians," should be added to those of the litany of the Blessed Virgin, as it was generally thought that it was through her intercession that Don John had prevailed over the Turks. It was reserved for his successor, though, Gregory XIII., who occupied the Papal chair from who occupied the Papal chair from 1572 to 1585, to give to this October feast the name by which it is now designated. This Pope, however, instituted the feast of the Rosary, whose date he fixed for the first Sunday of October, only for those churches and chapels which bore the title of the rosary. Clement X., who succeeded to the Papacy in 1670, extended the feast longs, by a special right, the power of to all the lands held by Spain; and establishing these rosary confraternitwhen, in 1710, the Emperor Charles V. had gained another victory over the Turks, by freeing Corfu from their ruinous sway, Clement XI. ordered the feast kept by the whole Church; while to the present illustrious

OCCUPANT OF THE HOLY SEE, who has not inappropriately been termed the Pope of Our Lady's beads, belongs the honor of having added to the litany of the Virgin the invocation wherewith it now closes: "Queen of the most holy Rosary, pray for us." The devotion of the Rosary though,

antedates by many years the institu-tion of the October feast, and the use of beads in prayer goes back to before the introduction of Christianity. The an chorets and monks of the early Christian ages were wont to count the num their prayers by beads, stones grains or other such marks, and studs fastened upon the belts which people wore were often used for the same pur A historical writer of the fifth century makes mention of the practice of an Egyptian monk who, when he began his devotions, had three hundred pebbles in his lap, one of which he threw aside at the completion of each of that number of prayers which he was accustomed to recite. We find in an old English council a decree ordering a cer tain number of the Lord's Prayer, to be counted by the studs on belts, to be re cited for the repose of a Bishop when his death was announced; and there are numerous other evidences that beads or other similar objects were employed for counting prayers from the earliest ages of the faith. The word "rosary" is believed to occur first in Christian writings in the works of an author of the thirteenth century, though it is not certain whether he em ployed it in the sense in which the term is now usually understood. And although the Rosary, as we now

have that devotion, is accredited to St. Dominic, the founder of the order of friar-preachers, it is certain that a practice corresponding to the recita-tion of the beads was common long before his day. Thus St. Albert of Crespin and Peter the Hermit are said to have taught people who could not read the psalter to recite a certain number of

OUR FATHERS AND HAIL MARYS, instead of the office which was then generally said by the faithful. generally said by the faithful. The Rosary, however, as that devotion is practised to-day, undoubtedly owes its institution to St. Dominic; and the account which states that St. Dominic learned the devotion from the Blessed Virgin by inspiration has been accepted by several Popes. Leo XIII would seem to accept this version also for in one of the many letters he has published on the Rosary, he speaks of St. Dominic in these terms: "This hero, great by the integrity of his doctrine, by the example of his vir-tues, and by his apostolic labors, advanced against the enemies of the Church—animated with a spirit from above-not with arms and but with the most absolute faith in that devotion of the Rosary which he was the first to publish, and which his sons have carried to the four corners of the

The enemies of the Church against whom St. Dominic employed the devotion of the rosary so effectively were, as is well known, the Albigensians who, taking their name from a town in Languedoc, were in his time, cor-rupting the faith of the people of that and neighboring provinces by their heretical teachings, and, moreover, disturbing the peace of those communites by embroiling them in war. As established by its saintly founder, the Rosarv consisted by one hundred and Bishops, learned priests and mighty tifty Hail Marys, divided into tens by fifteen Our Fathers, and an analogy

between these numbers and one hundred and fifty psalms constituting the psalter is traced by various writers. the psatter is traced by various.

The Hail Marys of St. Dominic's rosary were not the full prayer of modern times, but merely the first half thereof, and the division of the Rosary into three chaplets of five decades each such as we have it now, together with the practice of meditating upon the mysteries which each decade of those practice of chaplets commemorates

than St. Dominic. Nowadays they who recite one chaplet, that is to say, five Our Fathers and fifty Hail Marys, with the one Our Father and three Hail Marys that begin the chaplet, are considered as having recited the rosary. In the course of time, other rosaries than the form commended by St. Dominic came into use. There is, for instance, St. Brigid's Rosary, which requires the saying of seven Our Fathers and sixty-three Hail Marys, the latter number representing the number of years the Mother of God dwelt upon earth. Then there are the Rosary of Our Lady's seven dolours, a favor-ite one with the members of the Servite order, of which there are representatives in the United States; the Rosary of Our Saviour's Crown, believed to have originated from a Camaidolese monk, and the Rosary of the Five Wounds, the recita-tion of which is frequent with the Passionists. There is also what is called the Living Rosary, approved by Greg-ory XVI., in which fifteen persons unite by agreeing to say the whole rosary every month.

Confraternities of the Rosary were not long in coming into existence, so popular did the recitation of the beads ome, and, according to Benedict XIV., a society, especially indulgenced Pope Alexander IV., existed at Piacenza, in Italy, as early as the middle of the thirteenth century. To the members of the Dominican order, duly vested with the authority, be-

ies. This is made manifest by the number of Papal decrees on the subject, especially those of Innocent XI. canonical establishment of a rosary confraternity application must be addressed through the provincial of the order to the master-general of the Dominicans at Rome.

THE SONS OF ST. DOMINIC. however, are not the only missionaries who have found the rosary a potent means of inspiring faith, counteracting heresy and inculcating piety.
The pioneer preachers of Christianity in the western world almost invariably taught these converts this Marian devotion, and not infrequently they named after it the missions which they had established in the places where they labored. Mother Mary of the Incarnation, that heroic Ursuline of Quebec's early annals, relates that there were no less than five-hundred of the troops garrisoning that city in her day who daily recited the rosary : and a writer commenting on her statement, adds: "Indeed, this beautiful devo tion of the beads, to which all grades of men, the simplest and the highest intelligences, became so fervently at tached, was seldom neglected in New France"; and the same writer declares that numbers of the Algonquins taken prisoners by the Iroquois, when their beads were taken from them, said the prayers upon their fingers, and when these were cut off joint by joint, they recited them upon the bleeding stumps. Down in that portion of the country ngelized by Spanis missionaries, there are many and a still greater number of churches and chapels that yet the name of some one of the mysteries of the Rosary, and out on the Californian coast, where missions were established in the opening year of the seventeenth century, one chronicler avers that "there the beads of Mary's Rosary were taught and the hymns of her feast were sung in the Indian language.

The peculiar devotion of this month, which requires the daily recitation of the rosary, was inaugurated by Leo XIII., who, in the encyclical which he addressed to the whole Catholic world fourteen years ago, after reciting the efficacy of the Rosary, said: "Not only do we earnestly exhort all Christians to give themselves to the pious

DEVOTION OF THE ROSARY publicly and privately in their own house and family, and that unceasingly but we also desire that the whole month of October in this year should be consecrated to the holy queen of the rosary." It is true that the Holy Father, in this encyclical, enjoined the daily recitation of the beads during October by the faithful only for the year that witnessed the issuance of this en-cyclical. So popular, however, did this special October piety prove that it has been continued annually ever since throughout the Catholic world; and the number of those who practise it is yearly on the increase. Some one has said that Leo XIII., by inculcating this particular piety, has made October al-most as much of a Marian month as May; and whoever takes note of the ncreasing gatherings of the faithful who frequent the churches wherein this October devotion is followed, will not question the appropriateness of the declaration. The beads, primarily a means of enumerating one's prayers, have been adopted by many religious orders as a portion of the distinctive dress of their members. The white-capped nun wears them at her girdle, s does the black-robed Jesuit; and

princes have counted their orisons

upon them as well as unlettered

peasants. In fact, the rosary may be said to be the one particular devotion that is common to the entire Catholic world; and the wonder is that those Protestants who nowadays are so fond of copying Catholic customs and practices, have not appropriated the beads or invented some imitation of this universal Catholic form of prayer. Perhaps they will do so, though, before long, and even go to the length of holding special services during October in honor of Our Lady of the Rosary.

CREMATION IS UN-CHRISTIAN. There are Scientific and Historical Objections to it as Well.

The Very Rev. J. J. Prendergast, V. G., of San Francisco, recently de-livered a scholarly lecture on "Crema-tion" in St. Mary's Cathedral, that

Father Prendergast gave a thorough treatment of his subject from a historical standpoint. He then examined the arguments advanced by the cre-mationists in favor of their pet theory and finally considered it in the light of Christian revelation and Catholic teaching. The lecture was a masterly one, complete in every point and in

perfect proportion. Cremation, as practiced by the ancient Greeks and Romans, was first considered. Father Prendergast explained that only the rich and wealthy incinerated their dead; the bodies of the poor were consigned to earth. Burial was the original method of disposing of the dead and cremation was first introduced among the Romans, according to Pliny, in order to permit of the transportation of the ashes of the officers who died in foreign wars.

The early Christians following the custom consecrated by the Jewish people, religiously buried their de-ceased. The practice has always been adhered to by Christian peoples and the propagandists of cremation would have us hark back to pagan days and pagan customs. They have always been remarkable for their scepticism in the fundamental doctrine of all re-

ligion-the immortality of the soul. Father Prendergast then proceeded to analyze the arguments of the crema tionists. It was alleged that the danger of being buried alive would be removed if cremation were practiced. "But what of burning alive?" asked Father Prendergast. He cited cases from Roman historians, in which men, who were supposed to be dead, recovered from trances whilst on the pyre. They died in dreadful agony, struggling in vain against the flames.

The difficulty of disposing of the urns which held the ashes of the dead was then dwelt upon. It would be impossible to erect a building in each city sufficiently large to accommodate all these urns, and ultimately they would be destroyed and their contents scattered to the winds or else deposited in the earth. The sanitary effects of both systems were then compared. The most plausible argument with which incinerationists support their theory, is founded on the alleged danger to health from cemeteries. Father Prendergast said that Mother Earth was the great disinfectant; that there is no evidence to prove any danger to health or life from well-cared for cemeteries. The health authorities of the great cities from the Atlantic to the Pacific would assuredly have condemned burial, if the claims of the cremationists were well-founded.

From a scientific standpoint, the practice of cremation has strong objections. If suspicion arose as to the manner of death, all inquiry would be rendered impossible if the body had been cremated. Every evidence of crime would have been completely destroyed and justice might be often defeated. Whereas, if the body had been buried, it might be exhumed and the manner of death discovered. Thus cremation opens the door of escape to criminals and the practice would undoubtedly remove many of the motives which deter people from committing crime. The preservation of fossil remains has been a great to scientists in determining the age of the race and in trac ing racial distinction. This, too, would be impossible if the bodies of our ancestors had been cremated.

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for some time.

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Coleman's CA DAIRY, HOUSEHOLD AND FARM CANADA SALT ASSOCIATION " PRIEST-RIDDEN MEXICO!"

Catholic Union and Times We often hear that Mexico is a "priest ridden" land and because of this, shrouded in darkness and superstition. How true this characterization is will appear from the appended extract, taken from the published ob servations of the German Protestant scholar, Heinrich Wintzer, who spent many years in that republic. He says, as translated by the Literary Digest: In 1861 President Juarez succeeded

in 1861 Fresident Juarez succeeded in confiscating all church properties, abrogating all ecclesiastical orders, and preclaiming absolute religious freedom. Church and State were to be absolutely separated. It became a law that the Church as such could not accurred preparate in any shape. quire property in any shape. Even the church buildings were to be held only as a loan. In addition to this, all public religious exhibitions were pro-hibited. Never is a religious procession or pilgrimage seen on the street; it is even forbidden the clergyman to wear any of the insignia of his office outside of the churches. In the public schools all religious instruction is for bidden. These laws are not a dead letter, but have been actually enforced Surely this is the reign of "priest-craft" with a vengeance. The Church was not more cruelly shackled by the iron-hearted Bismarck in Germany in the days of Kulturkampf. And yet Catholics are continually taunted by ignorant bigots about what they regard as the healess condition as the hapless condition of Mexico, as if the Church exercised full control in

every department of its government. Nor does the Protestant writer, whom we have quoted, leave us at a loss to account for the tyranny to which the Church in Mexico has been subjected. He distinctly attributes it to Free masonry; for he declares that "the leading class of men, as a rule, satisfy their religious wants by membership among the Freemasons, or by a ration alistic sytem of philosophy closely akin to that of the French encyclopedists. They never go to church except as a matter of form.

Here we have clearly pointed out to us by a Protestant writer, who else where in his observations shows him self hostile to the Church in Mexico the true inwardness of the enmity with which she is surrounded. Freemasonry is the foe in Mexico, as it is in South America, and in every country—especially in the continent of Europe. It is a restless, Argus eyed foe, which has raised its crest in every land, seducing to its mystic meshes the flower of the world's young manhood; and in its highest-rather lowest-developments, which but a few of the elect are per mitted to reach, an implacable enemy of Christ and all revealed religion.
When Heinrich Wintzer declares

that, as a rule, the secularist leaders, in Mexico "satisfy their religious wants by membership among the Freemasons, or by a rationalistic system of philosophy, akin to that of the French encyclopedists," he states a truth far more significant in its application and radical in its consequences than he imagined. For Free masonry, at least in its highest degrees, is a religion, and the only religion its votaries have or hold. it is the very antithsies of the Christian religion; for while it imitates the ceremonies and ritual of the Church and shrouds its doings in mystery, ultimately its gospel is the gospel of infidelity and the dagger; and the principal works by which the teachings of that gospel become manifest are secret assassinations, a diabolical hatred of Christ and the Church, such

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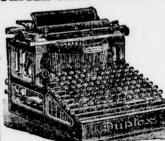
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(c) Where the head-office of the company is situated;

(d) The amount of the authorized capital stock; which now or prior to the first day of Novem

(d) The amount of the authorized capital stock:

(e) The amount of stock subscribed or issued and the amount paid up thereon:

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and what kind or kinds is or are carried on in Ontario.

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