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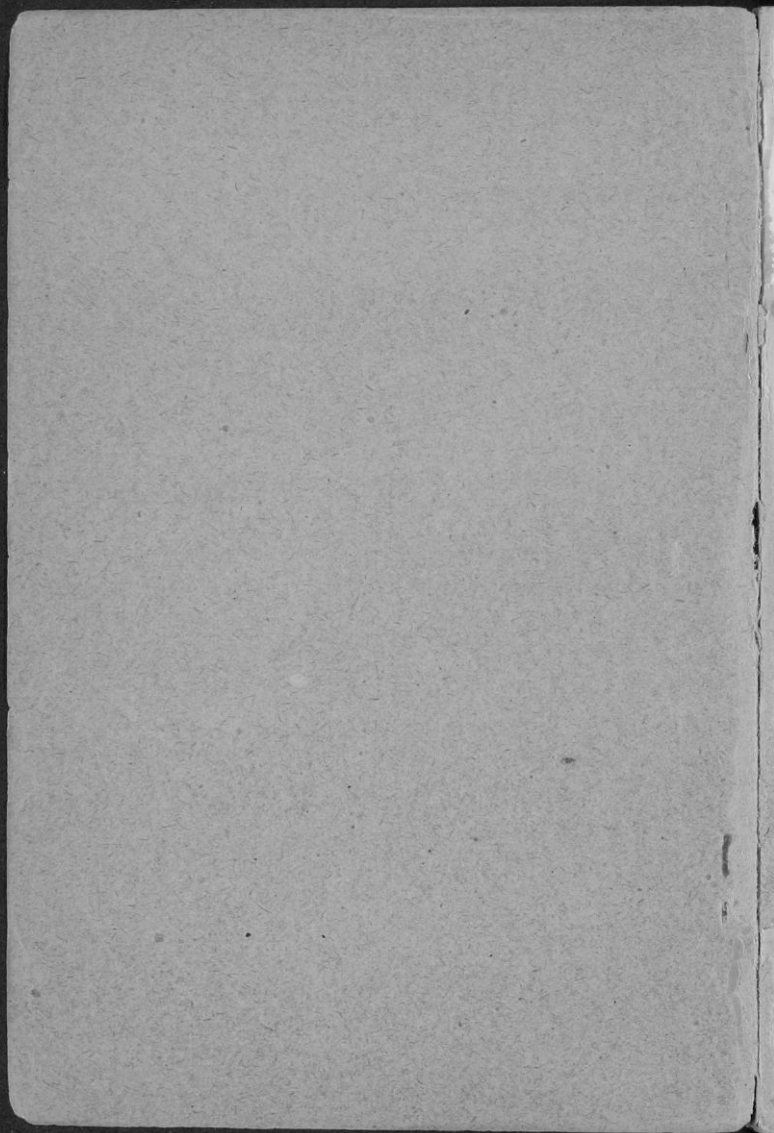
ADN 66608

THE ROSARY
THE
CROWN OF MARY

BY A DOMINICAN FATHER



Philadelphia:
H. L. KILNER & CO.
Publishers.







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APPROBATION.

Nihil Obstat :

FR. L. F. KEARNEY, *Ord. Præd.*

Prior Provincialis Provinciæ S. Joseph.

Datum in Conventu S. Vincentii Ferrerii,

Neo-Eboraci,

die 10^a Aprilis, 1900.

Imprimatur :

✠ MICHAEL AUGUSTINUS,

Achiepiscopus Neo-Eboracensis.

Die 10^a Aprilis, 1900.

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Dedication.

THIS LITTLE BOOK IS HUMBLY AND LOVINGLY LAID
AT THE FEET OF OUR BLESSED MOTHER,

Glorious Queen of the Holy Rosary.

Promises of Our Lady to those who devoutly recite the Holy Rosary.*

TO all those who recite my psalter, I promise my special protection.

The Rosary will be a powerful weapon against the powers of hell, it will root out vices, destroy sin, and subjugate all heresies.

He who calls on me through the Rosary shall not perish.

Whoever recites devoutly the Rosary, meditating on its holy mysteries, will not be cast down by troubles, nor perish by an unprovided death; but, if he is a sinner, he shall be converted, if he is virtuous, he shall increase in grace, and become worthy of eternal life.

Those who are truly devout in reciting my Rosary, shall not die without the Sacraments.

I will deliver from Purgatory in the space of a day those souls devoted to my Rosary.

The true children of the Rosary, shall enjoy a great glory in heaven.

Whatever you ask through the Rosary, shall be granted.

Those who propagate my Rosary shall be helped by me in all their necessities.

Devotion to my Rosary is a great sign of predestination.

** Taken from the writings of Blessed Alanus, O. P., and copied by FR. GRANELLO, O. P. See 30th Edition of "THE ROSARY MEDITATED," a work many times blessed by Leo XIII., and approved of by FR. HYACINTHUS IGNESE, O. P. S. T. M., and FR. ALBERTUS LEPIDI, O. P. S. T. M., and Master of the Sacred Palace.*

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PREFACE.

IT is to the ever glorious and Immaculate Mother of God that we lift our hearts in thanksgiving for the wonderful increase of devotion to her most Sacred Rosary. Raised up like Judith of old to deliver her people from the hands of their enemy, Mary was given us by God to be the Mother of our Saviour, to bring Him forth, to watch over His infancy and childhood, finally to offer Him in sacrifice for our Redemption. But more, when through the malice of corrupt men, the knowledge and love of Jesus were dying out, she hastened to the rescue by revealing to the Glorious Patriarch St. Dominic, that beautiful and powerful form of prayer, her most Sacred Rosary, in order to rekindle the fire of divine love in the hearts of the faithful and, through the preaching of her devoted servants, raise high the torch of

faith to enlighten and convert the enemies of her Son.

Again in our own infidel age she has come to our aid. Pius IX. was inspired to proclaim the dogma of her Immaculate Conception, establishing solidly her sublime and solitary prerogative and preparing the world for what was soon to follow. In less than four years after, Mary again appears and proclaims to the world its greatest need, which is Prayer, and its greatest remedy, her most Sacred Rosary. Again were the nations losing sight of the true Light that enlighteneth every man that cometh into the world, and again did Mary come to raise our eyes and mind and heart to Calvary by meditating her wonderful Rosary.

Soon after commenced the issuing of the decrees of our great Pontiff Leo XIII. Year after year he seems urged by an invisible power to proclaim the glory, the power, the efficacy and the necessity of our Mother's beads, and, lastly he has given the seal of his sanction to the rich indulgences which have been granted from age to age by his illustrious predecessors, at the same time adding special indulgences for the month of the Rosary, which has now been fixed forever.

We are only voicing the deep and lasting gratitude of every member of the Rosary throughout the world, and especially of every son and daughter of St. Dominic, for this increased life that has been given to our cherished Rosary; and we know that the children of St. Dominic will, with renewed vigor, propagate this form of prayer, since this is the command of Mary herself, as well as the ardent desire of our illustrious Pontiff. His words to the Vicar-General of our Order are as follows:

“Let all the children of St. Dominic rouse themselves for the conflict, and let them prepare themselves as mighty warriors, to use those arms which have been provided, with such wonderful foresight, by their Blessed Father. Let them everywhere institute the Rosary of the Blessed Virgin Mary which they are to propagate and cultivate with zeal, that, through their assiduous care, the people may be enrolled in these holy militias in which the ensigns of the Rosary shine forth. And that the people may learn to use this armor, and frequently to employ it, let them be instructed as to the benefits, the graces, and the privileges of this devotion.”*

* Leo XIII. to the Vicar-General of the Dominicans, in an audience granted Sept. 26, 1883.

We shall give some of the Encyclicals of the Holy Father on the Rosary; after which we shall consider its history, its composition and its riches. We humbly beg our Blessed Mother to bless all who read this little book and ever to watch over her unworthy servant, the compiler.

FIRST PART.

THE following is the first Encyclical Letter of Pope Leo XIII. on the devotion of the Rosary.

TO OUR VENERABLE BRETHREN,
THE PATRIARCHS, PRIMATES, ARCH-
BISHOPS, AND BISHOPS

OF THE CATHOLIC WORLD,
IN GRACE AND COMMUNION WITH THE APOSTOLIC SEE.
POPE LEO XIII.

HEALTH AND APOSTOLIC BENEDECTION.

VENERABLE BRETHREN,

The Supreme Apostolic office which We bear, together with the troubled times, warn Us, and indeed oblige Us, to watch the more anxiously over the interests of the Church, as her trials daily increase. Whilst We, in every way, maintain the rights of the Church and strive to repel all pressing or future dangers, We constantly seek help from heaven that Our labours and anxiety may obtain what We desire. This is the only source from which We hope to obtain it.

We know that there cannot be a more certain or more efficacious means to that end than, by religion and devotion, to obtain the favour of the Blessed Virgin Mary, the Mother of God. She is the Guardian of our peace, the Minister to us of heavenly grace. She is placed on the highest summit of power and

glory in heaven, that she may give the aid of her protection to those who, in labours and in dangers, are striving to reach the Eternal City.

The anniversaries of very great and manifold favours obtained by Christian Europe, through the devotion of the Rosary, are now at hand. It is Our desire that the whole Catholic world should, with the greatest earnestness, again offer the same devotion to the Blessed Virgin, that, by her intercession, her Divine Son may be appeased, and the evils which afflict us may be lessened. We have therefore resolved, Venerable Brethren, to send these letters to you, that, being informed of Our designs, your zeal and your authority may incite the devotion of your people to receive them

The Catholic Church has always, and rightly, put her hope and trust in the Mother of God. It has always been the habit of Catholics, in dangers, and in times of trouble, to flee for refuge to Mary, and to seek for peace in her maternal goodness. The Immaculate Virgin, chosen to be the Mother of God, and thereby associated with Him in the work of man's salvation, has a favour and power with her Divine Son greater than any creature, human or angelic, has ever obtained or can ever gain. As it is her happiness to grant her help and succour to those who ask it, We cannot doubt that she would deign and even be eager to receive the aspirations of the Universal Church.

This great and hope-inspiring devotion to the August Queen of Heaven has never shone forth with greater brilliancy than when the Church militant of God has seemed to be endangered by the violence of widespread heresy, by intolerable moral corruption, or by the assaults of powerful enemies. Ancient and modern history, and the sacred annals of the Church, alike bear witness to public and private supplications addressed to the Mother of God, to the help which she has given in return, and to the peace and tranquility which she has obtained from God. Hence her illustrious titles of Help of Christians, Consoler of the Afflicted, Mighty in War, Victorious, and Peace-giver.

Amongst these is specially to be enumerated that familiar title derived from the Rosary, through which the signal benefits she has gained for the whole of Christendom have been solemnly and perpetually commemorated. There is none among you, Venerable Brethren, who will not remember how great was the trouble and grief which, in the twelfth century, God's Holy Church suffered from the Albigensian heretics. These sprang from the sect of the later Manicheans, and filled the South of France, and other portions of the Latin world, with their pernicious errors. They carried everywhere the terror of their arms, and, far and wide, strove to rule by massacre and ruin.

Our merciful God, as you know, raised up against

These fierce enemies a most holy man, the illustrious parent and founder of the Dominican Order. Great in the soundness of doctrine, in the example of his virtue, and in his apostolic labours, he undauntedly proceeded to attack the enemies of the Catholic Church; not by force of arms, but by that devotion which he was the first to institute, under the name of the Holy Rosary. In this he wholly trusted; and by his preaching, and that of his brethren, he spread it throughout the length and breadth of the earth.

Guided by divine inspiration and grace, he foresaw that, like a most powerful warlike weapon, this devotion would be the means of putting the enemy to flight and of confounding his mad impiety and audacity. In fact, such was its result. Thanks to this new form of prayer,—when adopted and carried out as instituted by the holy Father Dominic,—piety, faith, and unity began to return. The projects and devices of the heretics fell to pieces. Many wanderers returned to the way of salvation, and the wrath of the impious was checked by the arms of those who, in defence, had determined to resist them.

In the sixteenth century, also, the efficacy and power of this devotion were wonderfully shown. The vast forces of the Turks at that time threatened to impose the yoke of superstition and barbarism on nearly the whole of Europe. The Sovereign Pontiff, St. Pius V., after arousing, among all the Christian Princes, the resolution for a common defence, above

all strove with the greatest zeal to obtain for Christendom the favour of the most powerful Mother of God. This noble example, before heaven and earth, rallied around him, in those times, all the minds and hearts of the age. Christ's faithful people then prepared to sacrifice their blood and lives for the safety of their faith and country. They went forward fearlessly to meet their foe near the Gulf of Corinth. At the same time those who were unable to take this part formed a pious band of supplicants, who called on Mary, and unitedly hailed her, again and again, in the words of the Rosary, imploring her to give the victory to their companions who were engaged in battle. Our Sovereign Lady did grant her aid; for, in the naval battle near the Echinades Islands, the Christian fleet gained a magnificent victory, in which, with slight loss to itself, the enemy was routed with great slaughter. It was to preserve the memory of this great boon that the same most Holy Pontiff desired that a feast in honour of Our Lady of Victories should celebrate the anniversary of so memorable a struggle. It is this feast which Gregory XIII. dedicated under the title of "The Most Holy Rosary".

Important successes were, in like manner, gained in the last century over the Turks at Temeswar in Pannonia, and at Corfu. In both these cases, the engagements coincided with feasts of the Blessed Virgin, and the celebrations of the feasts were concluded with public recitation of the Rosary.

Our predecessor Clement XI. was also led, in his gratitude, to decree that the Blessed Mother of God should be especially honoured each year in her Rosary throughout the whole Church.

Since, then, it is evident that this form of prayer is so acceptable to the Blessed Virgin, so suited to the defence of the Church and of Christendom, and that, whether publicly or privately used, it brings down divine blessings, it is not surprising that others of Our Predecessors, by the most earnest commendations, have endeavoured to promote and to spread its adoption. Thus Urban IV. testified that "*the Rosary daily obtained fresh favours for Christendom*"; Sixtus IV. declared that this method of prayer "*redounded to the honour of God and of the Blessed Virgin, and was well fitted to avert impending dangers*"; Leo X. said "*it was instituted to counteract heresiarchs and growing heresies*"; and Julius III. called it "*the glory of the Church*"; Pius V. also declared that "*with the spread of this devotion the faithful have become more fervent by these meditations and more inflamed by these prayers, that on a sudden they have become different men, that the darkness of heresy has been dissipated, and the light of Catholic faith has again beamed forth*". Lastly, Gregory XIII. says that "*the Rosary was instituted by St. Dominic, to appease the anger of*

God and to implore the intercession of the Blessed Virgin Mary."

Moved by these thoughts and by the example of Our Predecessors, We have deemed it most opportune for like reasons to institute solemn prayers, and to endeavour, by adopting those addressed to the Blessed Virgin, in the recital of the Rosary, to obtain from her Son, our Lord Jesus Christ, similar aid against present dangers.

Venerable Brethren, you have before your eyes the severe trials to which the Church is daily exposed. Christian piety, public morality, nay, even faith itself, our highest good and the foundation of all other virtues, are threatened with the greatest perils. You are not only aware of the difficulty of Our position, and of Our various griefs, but by sympathy and communion your charity makes you feel with Us. It is indeed a most afflicting and painful sight to witness so many souls, who have been redeemed by the Blood of Christ, carried away, as it were, by the whirlwind of error, and hurled headlong into evil and eternal ruin. Our need of divine help is not less to-day than when the great Dominic preached the Rosary of Mary, as a remedy to heal the wounds of Christendom. Divinely enlightened, he saw that no remedy could be better adapted to the evils of his time, than that men should, by frequent meditation on the salvation obtained for us by Christ, return to Him who is "*the way, the truth, and the life,*" and that they should seek the

intercession with God of that Virgin to whom it is given "*to destroy all heresies*".

To effect this he so composed the Rosary as to recall to mind the mysteries of our salvation in order. He combined and, as it were, interlaced the subjects to be meditated with the Angelic Salutation and with the prayer "*to God and the Father of our Lord Jesus Christ*".

We, who seek a remedy for like evils, do not doubt that the prayer introduced by that most holy man, with so much benefit to the Catholic world, will have the greatest power against the calamities of our times also.

For this reason do We exhort all Christians to give themselves to the daily recital of this pious devotion, either in public or privately in the home or family of each, and We also desire that the WHOLE MONTH OF OCTOBER IN THE PRESENT YEAR be consecrated to the Queen of the Holy Rosary.

We therefore decree and enjoin that, throughout the whole Catholic world, the Rosary of the Mother of God be celebrated by special and solemn services in the present year, and that from the first day of October next to the second day of the following November, in every parish church, and, if the ecclesiastical authorities think it desirable, in every chapel dedicated to the honour of the Mother of God, there be devoutly recited at least five decades of the Rosary, together with the Litany of Loreto. It is Our

wish, further, that when the people are assembled for these devotions, either Mass be said, or that the Most Holy Sacrament be exposed on the Altar for adoration, and Benediction be given to the suppliant congregation. In places in which it can be done. We highly approve that confraternities of the Rosary should go in solemn procession through the towns, according to ancient custom, as a public demonstration of their devotion; but in those places where this is not practicable, let it be replaced by more frequent visits to the churches, and let the fervour of devotion display itself by a still greater diligence in the exercise of Christian virtues.

In favour of those who shall do as We have enjoined above, We are pleased to open the heavenly treasure-house of the Church, that they may find therein the encouragement and reward of their devotion. To all, therefore, who in the prescribed time shall have been present and taken part in the public recital of the Rosary and the Litanies, and who shall have prayed for Our intention, We grant seven years and seven times forty days of indulgence *before God*, to be obtained for each attendance.

We grant the same favours to those also who are hindered, by a legitimate cause, from joining in the public prayers: but on this condition, that they shall have practised these devotions in private, and shall have prayed for Our intention.

To all those who within the time prescribed shall

have, at least ten times, either in the church, or, when legitimately hindered, shall, at home, perform the same devotions, and, after due confession, receive the Holy Eucharist, We remit all punishment and penalties for sins committed, in form of a Pontifical Indulgence.

Finally, to those who, either on the Feast of the Rosary of the Blessed Virgin, or within its octave, shall have purified their souls by a salutary confession, shall have approached the table of our Lord, and shall have prayed, in some church, to God and the Blessed Virgin for the wants of the Church, and for Our intention, We grant a Plenary Indulgence.

Venerable Brethren, the more you have at heart the honour of Mary and the welfare of human society, so much the more apply yourselves to nourish the devotion of the people towards the Holy Virgin, and to increase their confidence in her. We believe it to be in the designs of Providence that, in these times of trial for the Church, the ancient devotion to the August Virgin should live and flourish.

May the Christian people, excited by Our exhortations and inflamed by your appeals, now seek the protection of Mary, with an ardour growing greater day by day. Let them betake themselves more and more to the protection of Mary, and trust in her. Let them cling more and more to the practice of the Rosary, to which our ancestors had recourse as an ever-ready refuge in misfortune, and as a glorious pledge and proof of Christian faith and devotion.

The heavenly Patroness of the human race will receive with joy these prayers and supplications, and will easily obtain that the good grow in goodness, and that the erring repent and be brought back to salvation ; that God, who is the avenger of crime, moved to compassion and mercy, shall deliver Christendom and civil society from their present dangers, and restore to them that peace which is so much desired.

Encouraged by this hope, We beseech God Himself, with the earnest desire of Our heart, to grant you, Venerable Brethren, every gift of heavenly blessing, through her in whom He has placed the fulness of all grace. As a pledge and augury of this We lovingly impart to you, to your clergy, and to the people committed to your care, the Apostolic Benediction.

Given in Rome, at St. Peter's, on the first day of September, 1883, in the sixth year of Our Pontificate.

POPE LEO XIII.

The Holy Father Pope Leo XIII. has issued other Encyclicals and Decrees in favour of the Rosary. The following list comprises the principal of these documents :

On the 20th November of the same year, the Holy Father addressed Letters Apostolic to the Father

General of the Dominican Order, praising the effect of his Encyclical Letter on the Rosary devotions during October, and declaring that the petition of the title, *Queen of the Most Holy Rosary, pray for us*, being inserted in the Litany, should be considered.

On the 10th December, a Decree was issued, ordering the insertion of the above-named title in the Litany of Loreto.

On the 24th December, a Brief was published, carrying out the same order, and expressing the desire of His Holiness that the Rosary should be recited daily in cathedral churches throughout the world, and in parish churches on all Sundays and Feast days.

On the 30th August, 1884, the Holy Father issued an Encyclical *Superiore anno*, in which, after expressing his great joy at the celebration of the preceding Rosary Month, he commanded the same for the ensuing month of October.

In the year 1885, the Holy Father established the Rosary Month, to be continued until the peace and liberty of the Church be restored.

On the 11th September, 1887, the Festival of the Most Holy Rosary was raised to a double of the second class.

On the 5th August, 1888, a proper office was assigned for Rosary Sunday.

Among the numerous praises of the Rosary scat-

tered through these Pontifical documents, the following may be quoted :

We desire nothing more ardently than that the fervour of the faithful in performing the devotion of the Rosary should not languish, but should remain firm and perfect, the Holy Father desiring to increase the devotion towards the Mother of God, especially by this form of prayer most pleasing to her.

Amongst the various forms of prayer used in the Church, piously and profitably, the Rosary has many titles of praise—especially this, that it was instituted to implore the help of the Mother of God against the enemies of the Faith: and, as all know, it has frequently helped the Church in trial. Not only, therefore, is it proper for private prayer, but also for public occasions, that this kind of prayer should be restored to the honour it long held, when every Christian family marked each day with its recital. Hence we exhort and beseech all to say the Rosary every day with constancy.

Care must be taken that in these sad times for the Church the holy custom of saying the Rosary be carefully observed, especially as this form of prayer is excellently suited to nourish the spirit of devotion.

“For these reasons We exhort and beseech all to persist religiously and constantly in the daily

use of the Rosary ; and We declare it to be Our desire that in the principal church of each diocese it should be recited daily, and that in all parish churches it should be said on all festivals. And in stimulating and maintaining this pious exercise, the Religious Orders, and specially (by a kind of right) the Dominicans, can be of great service ; and we feel sure that they will not be wanting in the fulfilment of so beneficial and honourable a duty.

‘ To the honour, therefore, of Mary, the great Mother of God, for a perpetual remembrance of Her patronage implored by all nations, throughout the month of October to her most Pure Heart ; as lasting witness of the unbounded hope which We repose in our most loving Mother, and to obtain day by day more and more Her favourable aid, We ordain and decree that in the Litany of Loreto, after the invocation ‘ Regina sine labe originali concepta,’ there should be added the title ‘ Regina Sacratissimi Rosarii, ora pro nobis’.

‘ We will, moreover, that these Our Letters shall remain of force in the future as at this present time ; and We declare null and void whatever may be attempted against their effect ; all things whatsoever to the contrary notwithstanding.

“ Given in Rome, at St. Peter’s, under the

Ring of the Fisherman, on the XXIVth day of December, MDCCCLXXXIII, the sixth year of our Pontificate

“POPE LEO XIII”.

FROM THE DECREE OF 1888.

“Wherefore, in thanksgiving for benefits received, and in more earnest prayer for future favours, the most Holy Father commands, and emphatically repeats, all that he has laid down in Encyclicals in former years, and in Decrees of the Sacred Congregation of Rites (Aug. 20, 1885; Aug. 26, 1886; Sept. 11, 1887), with regard to the recitation of the Holy Rosary, particularly in the month of October. And having in times past made many efforts towards the increase of liturgical devotion to the Blessed Virgin, under the invocation of the Rosary, wishing to make another addition to this object, he has instituted for the feast of the Solemnity of the Rosary, on the first Sunday of October, a *Proper Office and Mass*, to be recited in future by the clergy, regular and secular, according to the rules, which by his approval and design he has ordered to be issued on this day by the Sacred Congregation of Rites.

August 5, Feast of Our Lady *ad nives*, 1888.

A. CARDINAL BIANCHI, *S.R.C.*, *Prefect.*

LAWRENCE SALVIATI, *S.R.C.* *Secretary.*

Encyclicals in favour of the Rosary were also issued by Leo XIII. in 1891, 1892, 1893, 1895,

and 1896, all manifesting the ardent desire of the Holy Father to see the Rosary practised and elevated.

II.

ORIGIN OF THE ROSARY.

IT was the will of God that we should receive His Adorable Son through Mary. It is His will that through her we should receive the graces which He purchased by His sufferings and death. Jesus, as we are told by the Doctors of the Church, committed to His Mother the care of all His elect; and our Immaculate Queen has too often manifested the power of her intercession and the tenderness of her care for us, to call her love into question. The miracles of grace, the wondrous cures of body and of soul effected at her shrines, and, more especially in our day, at Lourdes, are ample proof of her motherly tenderness.

And yet what are all these manifest miracles which she has wrought, in comparison with the hidden wonders which she is daily effecting by means of her Rosary? For next to the gift she made us of her Adorable Son, is the wonderful gift of her Beads. Jesus is the author and source of grace; the Rosary is the key by which the treasury of grace is opened to us. The Sacraments, we know, are the channels of grace; but we also know that (with the exception

of Baptism in children), they are only so many sacrileges if the soul be unprepared to receive them. Prayer must precede, accompany, and follow the Sacraments that they may have their full efficacy; and man cannot offer to God a prayer more powerful than the prayers he offers in the Rosary. If it is true life to know Jesus Christ, the Rosary is the key to that knowledge. If the elevation of the mind to God in the contemplation of His mysteries of mercy and love enlightens the soul and inflames the heart, the Rosary offers to our meditation the most sublime truths of religion. This is the testimony of every soul truly devoted to the Beads. It is the testimony of the saints of God. It is the declaration of illustrious Doctors of the Church. Therefore, we must not wonder that the Church employs language in speaking of the Rosary, which, with this solitary exception, is only applicable to the Most Blessed Sacrament and to God Himself, as "Sanctissimum," "Sacratissimum,"—the most holy, the most sacred, Rosary. Oh, that man would sufficiently appreciate this wondrous gift of the Queen of Heaven once given to St. Dominic, and through him to all the children of the Church!

The object of this little work is to show the greatness of the Rosary, the riches of its indulgences, and the means to be employed in order to gain them. But let us first briefly consider the history of the Rosary.

The period which beheld the wondrous gift of the Mother of God was, perhaps, the darkest portion of the Middle Ages. The great Pontiff, Innocent III., who ascended the Chair of Peter in 1198, was deeply grieved at the sad spectacle which Christendom presented. He saw Sicily deluged in blood, the Germans contending for Lombardy, three rival claimants for the sceptre of Henry VI., Philip Augustus scandalizing the world by his shameful life, and Spain bleeding beneath the iron rule of Moorish dominion. The last traces of Christianity were nearly obliterated in the East, whilst a fearful heresy was ravaging the provinces of France in the West. Laxity shamefully prevailed, and for the first time in her history the Church had to compel her children, under pain of excommunication, to approach the Sacraments at least once a year. It was during this gloomy period that God, who regenerated the world through the medium of Mary, willed to save society by means of her Rosary.

It is a singular fact that the saints whom Mary honored with special marks of her love, were men and women of spotless purity: witness, St. Joseph, St. John, St. Catherine the Martyr, St. Bernard, and St. Catherine of Sienna; and among the saints of the Middle Ages none shone with a brighter lustre than the noble young Spaniard, Dominic de Guzman. In early youth, like our Immaculate Mother, he made a vow of chastity which, he was able to declare on

his death-bed, he had never violated. He burned with zeal for the salvation of souls as well as for the glory of his Creator; and it was the sad state of morality in France, when he passed through that country with his bishop, that determined him to institute his Order of Preachers to labor for the salvation of society.

The horrors which St. Dominic witnessed in Languedoc have their echoes in the ravings of the communists and socialists of our day. The Albigensians pillaged the churches, ravaged the monasteries, desecrated the sanctuaries of God, and murdered the priests, whilst they rejected every moral obligation and despised all authority. Pope Innocent sent missionaries among them; but to his special envoy, Peter of Castelnau, they awarded the crown of martyrdom.

It was in the midst of these degraded outlaws that St. Dominic desired to labor, and, if necessary, lay down for them his life. They often sought to destroy him: but God had work for His servant to accomplish. Day by day he labored, going from place to place preaching, and watering that barren vineyard with his sweat, his tears, and his blood. Three times during each night of prayer he scourged his body, and offered his innocent blood for the conversion of that obdurate race. To a missionary of less zeal the scanty fruits of such earnest toil would have been discouraging; but St. Dominic was not

disheartened. There was yet one Refuge whither he could fly, one Advocate to whom he had never appealed in vain. Rather, the hour was come that had been fixed in eternity when our Immaculate Mother would bestow another great gift upon a sinful world. St. Dominic appealed to the heart of his sweet Advocate, reminding her of the sufferings she witnessed on Calvary, and of her own sorrows, and, with tearful eyes, he besought her not to allow such sufferings and sorrows to be useless to the people for whom Jesus died. Then it was that the heavens opened, and the Mother of God, holding a Rosary in her hand, appeared in dazzling brightness to her servant, whom she thus addressed: "Be of good courage, Dominic; the fruits of your labor will be abundant. The remedy for the evils you lament will be meditation on the life, death, and glory of my Son, uniting thereto the recitation of the Angelic Salutation by which the mystery of Redemption was announced to the world." Having explained the devotion of the Rosary, she continued: "The earth will remain barren till watered by this heavenly dew. This devotion you are to inculcate by your preaching, as a practice most dear to my Son and to me — as a most powerful means of dissipating heresy, extinguishing vice, propagating virtue, of imploring the divine mercy, and of obtaining my protection. I desire that not only you but all those who shall enter your Order, shall perpetually promote this manner of

prayer. The faithful will obtain by it innumerable advantages, and will always find me ready to aid them in their wants. This is the precious gift which I leave to you and your children."

Full of gratitude to his Immaculate Mother, and animated with new courage, St Dominic arose from prayer and setting out for Toulouse, whence he had retired a little for his devotions, he hastened to obey the command of the Queen of Heaven.

Before St. Dominic entered the city charged with the sublime mission of preaching the Rosary, the people, by a mysterious summons, had already assembled in the church. Dominic ascended the pulpit, and proclaimed the devotion revealed from Heaven. For a while they remained insensible to his words, but God was not wanting in aiding His minister. A violent storm arose, the church was lighted up by the lurid glare of the lightning, while peal after peal of thunder resounded. A statue of the Blessed Virgin then began to move, at one time pointing to Heaven in a threatening manner, again pointing to the preacher, as if imploring them to listen to him and obey his voice. The obdurate hearts of the people were at length touched. The victory was gained. The Rosary had conquered. Prostrating themselves with one impulse at St. Dominic's feet, the people begged to be received to this wonderful devotion.

III.

PROPAGATION OF THE ROSARY,

THIS was the first victory of the Rosary. In a little while St. Dominic saw his labors crowned with complete success. Historians tell us that more than one hundred thousand of these deluded people returned to the true fold, where alone are life and salvation. The devotion of the Rosary soon spread throughout France and Spain. Afterwards it was carried by the faithful children of St. Dominic over the rest of Europe. Wherever that devotion was proclaimed the people flocked in crowds to become members of its glorious confraternity. Every rank was represented among its members. Popes and bishops exercised their influence to have it propagated. The nobles taught it to their vassals. The brave Simon De Montfort had his soldiers practise it before each encounter with the enemy. In one word, the Rosary took hold of the Church, destined never to leave her. It is from the commencement of this devotion that we may date the revival of faith and piety at the close of the Middle Ages.

IV.

THE REASON OF ITS SUCCESS.

It may be asked, how was the Rosary so successful in this religious revival? To answer this it is necessary to state some general principles. Man is a dependent being. We all rely on God for our needs of soul and body. God is able and is ready to give us all necessaries, but He requires us to ask Him for them. Not that He may know our wants, but that we may pay Him the homage of prayer, and, at the same time, recognize our dependence on Him; and, furthermore, that, by prayer, we may gain the grace and glory which prayer, properly offered, obtains. St. Thomas declares the doctrine of prayer in a few sentences, luminous as are all the principles of the Angel of the Schools. And would to God, his teachings on this point were better understood to-day! "God," says he, "has made our salvation, and the accomplishment of His designs, which are full of love for His elect and tend to their predestination, to depend on prayer." "When we pray," he adds, "it is not in order to change the decrees of God, but to fulfil them, and to obtain what He has resolved to grant to prayer alone: that thus men may deserve to receive by their prayers what he had determined to grant them from eternity out of His pure goodness." From this we see that, whilst God wills our sanctification and our salvation, it is on con-

dition that we make use of the means which He has appointed. Now one of the essential means is prayer. "Ask and you shall receive," says our Lord. If you refuse to ask; if you neglect to ask, then you cannot expect to receive, since you fail to employ the means appointed. If men are overcome by their passions, it is because they do not pray as they should pray. If to-day our illustrious Pontiff, Leo XIII., sees the want, the necessity of prayer for the salvation of the individual and of society, that want, that necessity was equally great in the Middle Ages. The Immaculate Mother of God brought to the world the remedy for its evils, when she gave St. Dominic the Rosary.

O blessed and ever glorious Mother of God! you knew the evils of the Middle Ages, and ours you know; you know our poverty, our weakness, and in the love of your pure heart you have given us the sure means of enriching ourselves with grace!

Behold a form of prayer suited to every rank and state of life; Catholic, like the Church; addressing itself to the young and the old; capable of being used by the sinner as well as by the saint, by the illiterate beggar child as well as by the learned statesmen and doctors of science! Oh, gift of Mary, gift of Heaven! how can we praise thee, O Blessed Mother, for this tender work of thy unbounded love, for the inheritance of Jesus Christ!

The sublime form of prayer taught St. Dominic

by our Mother was not universally called the Rosary. By some it was called the Pater Nosters, a name which still obtains in some parts of Europe. By others it was called the Psalter of Mary, because the entire Rosary contains one hundred and fifty Hail Marys corresponding to the Psalter, or the one hundred and fifty Psalms of David.

As the word Rosary (in the Latin, *Rosarium*) means a garden of roses, so Mary's Rosary is a garden from which we can cull the choicest flowers for Heaven.

V.

SAINTS AND RELIGIOUS ORDERS HAVE PRAISED THE ROSARY.

WE quote from the writings of an English Dominican: "St. Charles said, 'I depend on the Rosary almost entirely for the conversion and sanctification of my diocese.' Bishops and parish priests have emulated one another in promoting the Rosary among the faithful committed to their charge. Founders of Religious Orders have, almost without exception, either commanded or earnestly recommended the daily recital of the Rosary. The Benedictines, represented by men venerable even amidst an Order so glorious in its traditional sanctity and learning, speedily adopted this devotion in their ancient cloisters. The Carmelites delighted to repeat that they

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had received from the Dominican Order both their later rules and their Rosary : thus uniting in a double bond the cloistered and the Apostolic Orders of our Lady. The Franciscans, ever ardent in their love for Jesus Christ, made their rough-hewn wooden chaplets, and preached over the world, poverty and the Beads of their Immaculate Mother. Inspired by similar motives, the Servites, according to the testimony of one of their venerable writers, wore the Beads as the best badge of that servitude which is the only true liberty. The first Fathers of the illustrious Society of Jesus, taught at once by the word and example of their Founder, invariably propagated everywhere the devotion of the Rosary, and like St. Francis Xavier, who generally used the touch of his chaplet as a means of healing the sick, they would often, on approaching those distant lands where zeal and charity bore them, raise aloft their Rosary, and with it bless the strange and barbarous people, who were to be conquered by that love of Jesus and Mary, of which the Rosary must ever form the most complete expression. St. Philip, called by the Popes the 'Apostle of Rome', ever stands before us, whether in history or in picture, with that chaplet seeming to belong to him as much as his miracle-working, disinterested and tender charity. St. Vincent de Paul, when training a young Order to win souls to Christ, specially instructed its members to depend more upon their Beads than upon their preaching, in missions to

the people, and in retreats to priests and to students. Who is there, throughout this whole country, in whom devotion to the Rosary has not been created or increased by the disciples of St. Alphonsus? or by those apostolic Congregations, which, under the name of the Passion, etc., have won so many souls to God? In the religious communities of women, amidst the almost countless varieties of grace and of charity, we shall find the old Rosary of our Lady uniting all in a bond of devotional unity."

VI.

WHAT THE PREDECESSORS OF LEO XIII
THOUGHT OF THE ROSARY.

WE here give a few selections from the many words of praise uttered by preceding Popes in honor of the Rosary. Without exception the Sovereign Pontiffs have shown their love for the Beads, enriching the devotion with many proofs of their fostering care. Pope Urban calls the Rosary "the propagator of Christianity." And truly, the preaching of the Rosary spreads the Kingdom of Christ, by spreading the knowledge and love of Jesus and Mary. We have proof of this in the flourishing Christianity of Tonquin, and of those parts of China, America, and of the West Indies, where the Rosary, preached by the "White Fathers,"—as the natives called the sons

of St. Dominic,—converted so great a number of idolators, and kept them constant in the faith.

Pope Clement VIII. calls the Rosary, “the protection and the security of the faithful,” and alludes to the victories which have been obtained, and the miracles which have been wrought, through the Holy Rosary. Indeed, successive ages have united in a grand chorus to testify how the Rosary had been instrumental in delivering devout Rosarians from many terrible dangers; in banishing evils from body and from soul; in healing the sick and in raising the dead;—as the Holy Virgin revealed to the Blessed Alan, “immense volumes would have to be written, if all the miracles of my Holy Rosary were to be recorded”

Pope Gregory XIII. calls the Rosary, “the appeaser of the anger of God, the rainbow of peace, uniting angered Heaven with guilty earth;” and he speaks of the hands armed with that holy sign of the Rosary, as “equipped with a heavenly shield.”

Pope Gregory XIV. calls the Holy Rosary, “the destroyer of sin.” How often has the soul, abandoned to sin, been, by the recital of this prayer, saved from the abyss of vice? And when sincere lovers of souls seek the conversion of others, to what remedy do they apply so constantly, and so efficaciously, as to the recital of the Holy Rosary?

Pope Paul V. describes the Rosary as the “Treasury of all graces;” in it “sinners find life, the just

find it more abundantly ;” the contemplation of the sacred mysteries of our Saviour’s life inflames the heart with love of God, and raises it easily to the exercises of the sublimest virtues. Devotion to the Rosary is a pledge of perseverance in good, of a happy death, and of a blessed predestination.

Pope Julius III. proclaims the Holy Rosary to be “ a most illustrious ornament of the Catholic Church, offering to us, with a sublime reality, those precious and mysterious stones mentioned in Holy Writ as decorating the vestments of the Spouse of Christ.”

Nor can we be surprised at such commendations, when we consider how powerfully the heart is affected by frequent meditation on the Incarnation, the Childhood, the Passion, and the Risen Glory of our Lord: how great must be the benefit to the soul, when such practical meditations are offered up under the invocation of our Queen and our Mother, and joined with the recital of prayers so precious as the Our Father and the Hail Mary !

VII.

THE PEOPLE ALWAYS DEVOTED TO THE ROSARY.

WITH the faithful, the Rosary has ever maintained its place. Other rosaries or beads have been invented, in pious imitation of those taught by our Lady. Some of these have been condemned ; some

have been tolerated; some have even been indulged; but none have ever been allowed to assume the name of Rosary. The faithful have ever caught the spirit of the Church, and clung with traditional reverence and love to that devotion, which coming from Heaven, alone presents to the mind and to the heart the sum of the Christian life. Who does not remember in early days old-fashioned beads treasured amidst faithful families as memorials of times of danger and of persecution? A venerable priest who lately died in Rome, in the odor of sanctity, declared that the faith had been preserved in Ireland, solely by the devotion of its faithful people to the Rosary. During the dark days of persecution, when there was not a Catholic school in the three British Isles; when it was felony to teach even the Catholic Catechism, and death for the Priest to say Mass, the Irish mothers, taking their Crucifix and beads, told their little ones the story of Jesus and Mary, and thus kept the Faith of our fathers green in the hearts of their children. The venerable Curé D'Ars declared emphatically that in this century it was the Rosary which restored religion in France; and we know by the testimony of Saints, and of our Blessed Lady herself, it was the preaching of the Rosary which at two terrible epochs reanimated and saved the faith of Southern Europe.

SECOND PART.

VIII.

THE ROSARY IS THE UNION OF VOCAL AND MENTAL PRAYERS.

As St. Dominic united in the Order of Friar Preachers the activity of the priest ministering to the wants of the people, with the contemplation of the recluse, so he did the same with prayer. Through his instrumentality vocal and mental prayer met and wedded. Their union is indissoluble and their life is destined to last as long as the Church herself.

The founder of the Rosary chose the highest form of vocal prayer and as its companion he selected the New Testament for a book of meditation. For the mysteries of the Rosary are but the epitome of the Gospels. The Rosary then is not vocal prayer alone, nor is it meditation which latter is often a useless roaming of the mind; but it is a sublime prayer united with meditation on fixed principles of faith. In books on meditation we are told to exercise the three powers of our soul—Memory, Understanding, Will. This we can easily do in meditating on the mysteries of the Rosary. Take for instance the Scourging at the Pillar. The memory presents a large hall full of rude soldiers, who drag in a poor prisoner, pull off His garments, bind Him to a pillar

and there tear off the flesh from His bones until His body is all raw and covered with wounds and His blood streaming over the floor. Next the understanding considers who this prisoner is : the adorable Son of the Most High God, the Lord and Giver of life. And why does he suffer ? For miserable sinners ; for us ungrateful men ; for those who are scourging Him. Now the will is influenced to make acts of compassion, love, adoration, thanksgiving petition, etc.

Some, however, cannot meditate, or at best can meditate but poorly. These our loving Mother will not deprive of the blessings of the Rosary. However she requires that they have at least the intention of meditating. Pope Benedict XIII. has declared that for the consolation of simple people who are not very capable of meditating on the mysteries, they can gain the indulgences by a slight meditation only"; nevertheless he adds, "we will that they should be trained to meditate according to the rules of the Confraternity."

The meditation must accompany each separate decade.

It suffices if the Mystery is formally given out in words and set before the mind thus : "In the first Joyful Mystery let us consider the message of the Angel Gabriel, and the great Mystery of the Incarnation of the Son of God," and so of the other Mysteries.

There are various ways of meditating on the Mysteries of the Rosary. One laid down by ancient writers is that of considering a separate point on each Hail Mary connected with the Mystery. In this method the incidents which surround each Mystery in the Holy Scriptures may be pondered, as giving a fresh meaning to the truth presented for our meditation.

IX.

VOCAL PRAYERS OF THE ROSARY.

THE entire Rosary is composed of fifteen decades, or mysteries, divided into three parts, known as the Joyful, the Sorrowful, and the Glorious Mysteries. In honor of each mystery a decade is recited, that is, one Our Father, ten Hail Marys, and one Glory be to the Father. To practise the devotion as taught by our Blessed Mother, it is necessary to meditate on the mysteries, either immediately before the decade or during its recital. Each decade, like David's harp of ten strings, gives a heavenly melody that delights the heart of our Immaculate Mother. We shall now consider the different prayers of the Rosary, and first:

THE OUR FATHER.

Jesus Christ Himself taught us the first essential part of the Rosary—the Our Father. This divine prayer contains petitions for all things necessary for

soul and body. St. Thomas says that by this prayer we not only ask those things which we should reasonably desire, but we ask them in the very order in which we should ask them; that in teaching us how we should pray, our Lord has also taught us to regulate our desires.

The devout soul first utters its ardent love for God, and next expresses its longing desire that the whole earth should praise God and do His will as the blessed do in Heaven. Then are asked the necessities of the body and soul, and the deliverance from all evils.

THE HAIL MARY.

As we can present no prayer so pleasing, so efficacious, to the Eternal Father, as the prayer which was placed on our lips by our beloved Redeemer, so we can offer no prayer to our Immaculate Mother so pleasing, so efficacious, as that salutation which the same Eternal Father placed on the lips of the angel sent to salute her. When first that prayer was uttered, Heaven was reconciled with sinful earth. the work of Redemption was begun, Heaven and earth were filled with joy. Tertullian says that as the Lord's Prayer is the breviary of the Gospel, so the Angelic Salutation may be called the breviary of Mary. It tells of her dignity, her power, her glory. One of the highest angels of Heaven salutes her, calls her full of grace, tells her the Lord is with her, not as with other creatures, but in an ineffable man-

ner. When we say the Angelic Salutation, we fill Mary and all Heaven with joy, in recalling the sublime Mystery of the Incarnation. Mary revealed to Blessed Alan, O. P., the devoted child of the Rosary, that in saying the Hail Mary here on earth, we imitate the angels, who are continually repeating that salutation before her in Heaven, filling her immaculate Heart with joy in the recollection of the great mystery which secured to her the sublime dignity of Mother of God.

To the Hail Mary, as given by the angel and St. Elizabeth, was added, about the time of St. Dominic (perhaps by him), the name Jesus. And since then that sacred name is pronounced with adoring love every day by millions of the faithful. St. Augustine says the Hail Mary is the treasury of God, whence He distributes the gifts of Heaven to men. St. Jerome calls it the tree of life, which resuscitates the dead, sustains the living, heals the diseased.

Says Blessed Alan: "Heaven rejoices, the earth is astonished, Satan flees, hell trembles, the world appears miserable, the heart is inflamed with love, the flesh is overcome, sadness is banished, fervor increases, the mind is illumined, the heart is enlarged, when I say the Hail Mary." No wonder the saints delighted in often repeating that divine salutation, so powerful in its effects.

THE HOLY MARY.

The Holy Mary was composed after the Council of Ephesus. It is the universal cry of the divinely inspired Church. We call Mary the Mother of God, against Nestorius and all those heretics who deny her that sublime prerogative. As we call that woman mother from whom we received only part of our being, that is, our body, so we rightly call Mary the Mother of God, although she only gave Him part of His being. Jesus received from Mary that Sacred Body which suffered on the Cross, that Precious Blood which paid the debt of our sins.

Whilst we repeat the Holy Mary, we are making an act of faith in the Humanity and Divinity of Jesus Christ. In calling Mary the Mother of God, we proclaim to the world our belief that God had a mother, that He was born of a woman, that He was made man. Never will a child of the Church forget the mystery of Redemption, or lose faith in that fundamental dogma of Christianity, the Incarnation, so long as he practises the devotion of the Rosary.

In saying "pray for us sinners," we acknowledge Mary's power and our own sinfulness. We make an act of humility and an act of contrition; we do not think we are worthy to address God, but ask the purest, the most holy and most powerful Virgin to intercede for us. The ten Hail Marys end with the Glory be to the Father, which is an act of supreme homage to the Adorable Trinity. The Glory

be to the Father, etc., is not a part of the Rosary, but a fitting ending to each decade. We adore the Father in the Lord's Prayer, the Son in His Incarnation in the Hail Mary, the Blessed Trinity in the Doxology. These beautiful and divine prayers are blended and entwined as it were with THE MYSTERIES OF THE ROSARY which are the life and soul of this devotion.

X.

THE MYSTERIES OF THE ROSARY.

The first part of the Rosary: The Five Joyful Mysteries are occupied with the Incarnation, Birth, and Childhood of Our Lord; the Five Sorrowful, with His passion and death; the Five Glorious, with His triumph and glory, with the mission of the Holy Ghost, and the Assumption and Coronation of our Immaculate Mother. It will be seen at a glance that these fifteen Mysteries present for our contemplation the great truths of our Christian faith. They are the Gospels meditated, the whole Bible epitomized. For in reality what is the Old Testament but a collection of prophetic and historical books, foretelling in type and figure and symbol and prophecy the coming and character and kingdom of the world's Redeemer? These, with the history of that strange people the Hebrew race appointed to guard sacredly those books, comprise the Old Testament.

Now, what is the New Testament but the fulfilment of what was foreshadowed and foretold in the Old? It tells of the coming of the angel, the Visitation to St. Elizabeth, the Nativity, the Presentation of Our Lord in the Temple, and how He was found there by His Mother and St. Joseph. It also tells of His terrible sorrow and scourging, and coronation with thorns, and crucifixion. But if the New Testament tells of the humiliations and sufferings of Our Lord, it also tells of His triumph and glory, of His gift to the world by sending us the Paraclete. O Blessed Mother Mary, in presenting us your glorious Rosary you would teach us the whole economy of redemption. Especially would you put the crucifix in our hand and tell us to meditate on all your Son did and suffered for us. "The Rosary preaches Christ and Him crucified."

ILLUSTRATIONS AND MEDITATIONS.

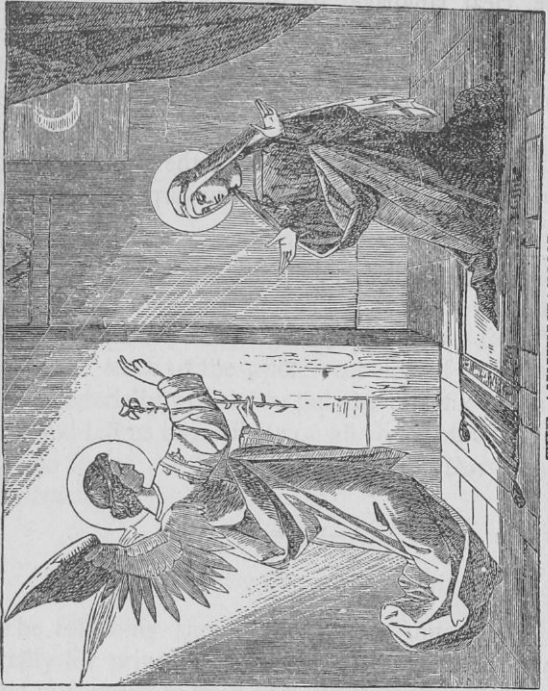
The following simple illustrations, intended especially for private devotions, will serve to aid the mind in forming to itself pictures of the great truths which the Rosary proposes for our mediation. When the Rosary is said in public, the *Contemplations* and *Prayers* need not be employed. Yet it must be remembered, that for the majority of our people, the mere naming of the mystery does not suffice. Each mystery should be presented to them in brief, forc-

ble, clear language, so that they may be enabled easily to form to themselves a mental picture of each subject of meditation.* The Rosary affords the faithful a system of sublime prayer "intertwined with meditation," it does more, it presents them a Catechism instructing them in the great truths of their faith. In this the Rosary surpasses all other devotions.

*See Appendix for brief points of meditation.



FIRST JOYFUL MYSTERY.



THE ANNUNCIATION.

Let us contemplate in this Mystery how the Angel Gabriel saluted our Blessed Lady with the title, "Full of Grace," and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O Holy Mary, Queen of Virgins! Through the most high Mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, wherein our salvation was begun, obtain for us, through thy most holy intercession, light to understand the greatness of the benefit He hath bestowed upon us, in vouchsafing to become our Brother, and giving thee, His own beloved Mother, to be our Mother also. Amen.

POINTS OF MEDITATION

THE ANGELICAL SALUTATION.

1. The most Holy Trinity consents to the Incarnation of Jesus Christ.
2. Mary is chosen to be the Mother of the Incarnate Word.
3. The Angel Gabriel announces that happiness to Mary.
4. The Angel salutes her, saying, "Hail Mary, full of grace, the Lord is with thee."
5. Mary is troubled at the sight and speech of the Angel.
6. She prays in her holy solitude.
7. The Angel says, "Fear not, Mary, thou shalt conceive by the power of the Holy Ghost."
8. Mary answers, "Behold the handmaid of the Lord; be it done unto me according to thy word."
9. The Holy Ghost overshadows her.
10. And the Word was made Flesh, and dwelt among us.

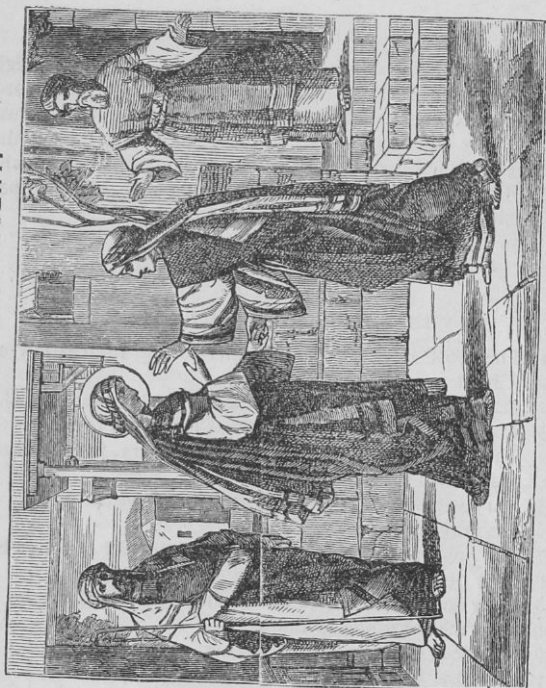
VIRTUE—HUMILITY.

Humble yourself frequently by considering your nothingness, your sins, and miseries. Be willing that others despise you. Patiently bear with any contempt you may meet with.

ASPIRATION.

"To thee, O Lord, be glory and honor—to us shame and confusion."

SECOND JOYFUL MYSTERY.



THE VISITATION.

Let us contemplate in this Mystery how the Blessed Virgin Mary, understanding from the angel that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, bearing her Divine Son within her womb, and remained with her three months.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O Holy Virgin, most spotless mirror of humility; by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, through thy intercession, that our hearts being visited by thy Divine Son, and freed from all sin, we may praise and give thanks to Him forever. Amen.

POINTS OF MEDITATION.

THE VISITATION.

1. Mary, with great humility and charity, goes to visit her cousin, St. Elizabeth.
2. Mary, guided by the Holy Ghost, and accompanied by the holy angels.
3. Mary crosses the mountains in haste.
4. Mary is received with great joy by her cousin, St. Elizabeth.
5. St. John is sanctified in his mother's womb.
6. St. Elizabeth says, "Blessed is the fruit of thy womb."
7. Mary replies, "My soul doth magnify the Lord."
8. Elizabeth exclaims, "Whence is this to me, that the mother of my Lord should come to visit me?"
9. The house of Zacharias supremely blessed by the visits of Jesus and Mary.
10. Mary serves her cousin in all humble offices for the space of three months.

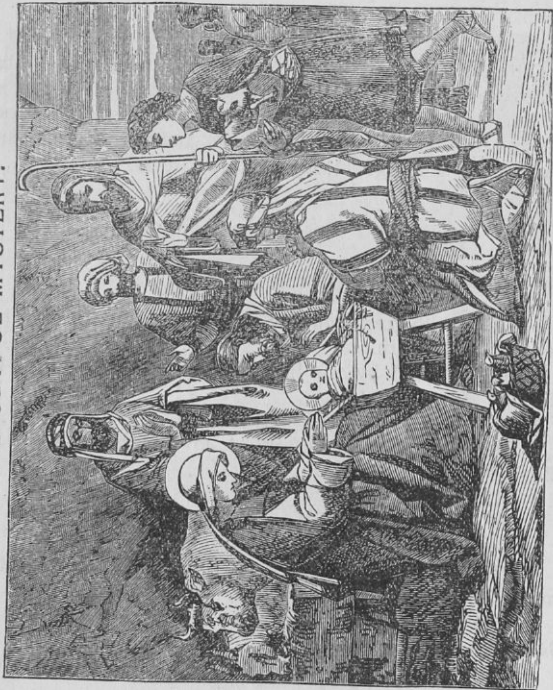
VIRTUE—CHARITY.

Be particularly careful not to say or listen to anything against your neighbor's reputation. Let no day pass without showing him your charity by some little service.

ASPIRATION.

"O Lord, enkindle in our hearts the fire of Thy charity.

THIRD JOYFUL MYSTERY.



THE NATIVITY.

Let us contemplate in this Mystery how the Blessed Virgin Mary, when the time for her delivery was come, brought forth our Redeemer, Jesus Christ, at midnight, and laid Him in a manger, because there was no room for Him in the inns at Bethlehem.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O most pure Mother of God! Through thy Virginal and most joyful delivery, whereby thou gavest to the world thy only Son, our Saviour, we beseech thee obtain for us through thy intercession, the grace to lead such pure and holy lives in this world, that we may become worthy to sing, without ceasing, the mercies of thy Son, and His benefits to us, by thee. Amen.

POINTS OF MEDITATION.

THE BIRTH OF JESUS CHRIST.

1. Mary gives birth to a Child, and remains a Virgin.
2. Mary gives birth to Jesus, and wraps Him in swaddling-clothes.
3. Mary contemplates Jesus with love and astonishment.
4. Mary embraces Jesus and presses Him to her heart.
5. Mary feeds Jesus with her Virginal Milk.
6. Mary lays Jesus in a manger that Joseph had prepared.
7. Jesus lies in a manger between an ox and an ass.
8. The angels sing, "Glory to God in the highest, on earth peace to men of good-will."
9. The shepherds come to visit the Child Jesus.
10. The Magi come to adore the Holy Child, and offer him presents.

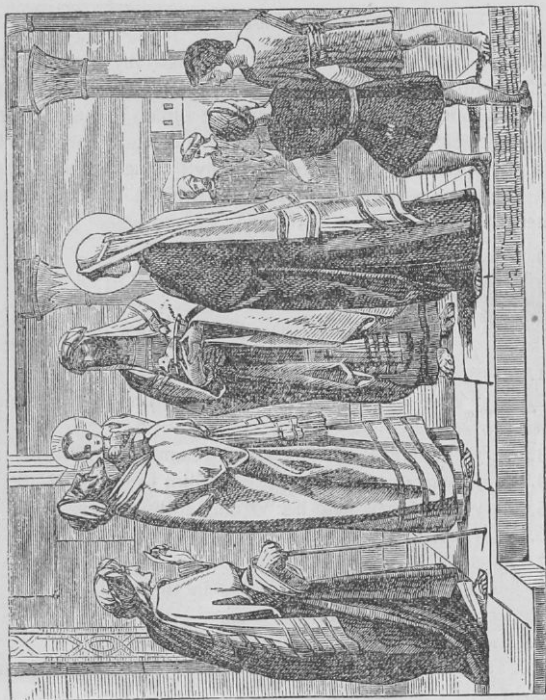
VIRTUE—POVERTY.

Every day visit the Blessed Sacrament for five minutes, as another Bethlehem, and then disengage your heart from family, friends, goods, etc.

ASPIRATION.

"What have I in heaven or on earth but thee, my God?"

FOURTH JOYFUL MYSTERY.



THE PRESENTATION.

Let us contemplate in this Mystery how the Blessed Virgin Mary on the day of her purification presented the Child Jesus in the Temple, where Holy Simeon, giving thanks to God, with great devotion received Him into his arms.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O Holy Virgin, most admirable mistress and pattern of obedience, who didst present the Lord of the Temple in the Temple of God; obtain for us, from thy Blessed Son, that, with holy Simeon and devout Anna, we may praise and glorify Him forever. Amen.

POINTS OF MEDITATION.

THE PRESENTATION.

1. Mary goes to the Temple to offer her Holy Child.
2. Jesus and Mary submit to the law.
3. The way from Nazareth to Jerusalem is long and difficult.
4. Mary carries the Child Jesus in her arms.
5. Mary continues her journey, pondering all these things in her heart.
6. Mary offers Jesus in the Temple.
7. Mary redeems Jesus at the ransom appointed for the poor.
8. Anna rejoices to see her prophecy fulfilled.
9. The holy old man, Simeon, embraces Jesus with joy.
10. Simeon says, "Lord, now lettest thou thy servant depart in peace."

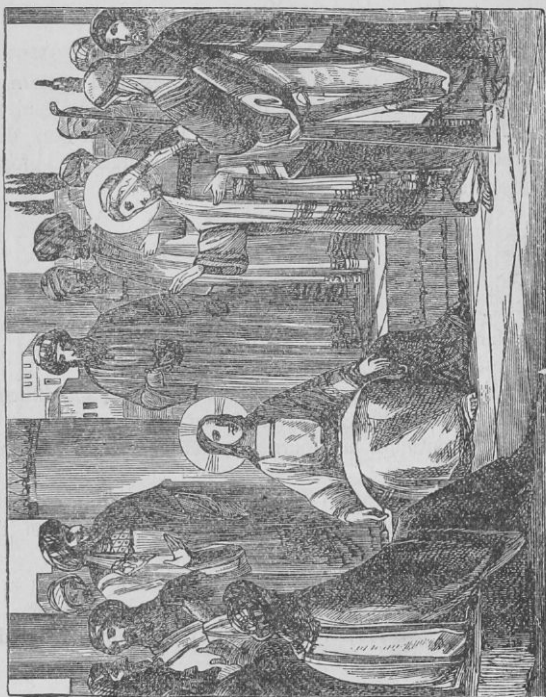
VIRTUE—OBEDIENCE TO FAITH.

Never do or say anything through *human respect*, or to please yourself. Whether you eat or drink, or whatever else you do, let all tend to the greater glory of God.

ASPIRATION.

"To the King of Ages, immortal and invisible, be all honor and glory."

FIFTH JOYFUL MYSTERY.



THE FINDING IN THE TEMPLE.

Let us contemplate in this Mystery how the Blessed Virgin Mary, after having lost (through no fault of hers) her beloved Son in Jerusalem, sought Him for the space of three days ; and at length found Him in the Temple, sitting in the midst of the doctors, hearing them, and asking them questions, being of the age of twelve years.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O most Blessed Virgin, more than Martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy, wherewith thy soul was filled, when at length thou didst find thy well-beloved Son in the Temple, teaching in the midst of the doctors, obtain from Him that we may so seek Him and find Him in His Holy Catholic Church as never more to be separated from Him. Amen.

POINTS OF MEDITATION.

MARY FINDS JESUS IN THE TEMPLE.

1. Mary has lost her Beloved Child.
2. Mary is deprived of her only Treasure.
3. Mary seeks Him with anxiety.
4. Mary seeks Jesus in the streets and roads.
5. Mary finds Jesus again after three days.
6. Mary finds Jesus in the Temple.
7. Jesus, twelve years old, teaches the doctors.
8. Mary says, "Son, why hast thou made us sorrowful?"
9. Jesus returns with Mary and Joseph, and is obedient unto them.
10. Mary preserves in her heart the sayings of Jesus.

VIRTUE—UNION WITH GOD.

Obey your parents and confessor, and other superiors, exactly. Be docile to good advice, and pliant to the will of others.

ASPIRATION.

"Jesus, most obedient, deliver us from all self-will."

FIRST SORROWFUL MYSTERY.



THE AGONY IN THE GARDEN.

Let us contemplate in this Mystery how our Lord Jesus Christ was so afflicted for us in the garden of Gethsemane, that His Body was bathed in a bloody sweat, which ran down in great drops to the ground.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O most Holy Virgin, more than Martyr! By that ardent prayer which our beloved Saviour poured forth to His Heavenly Father, in the garden, vouchsafe to intercede for us, that, our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the holy will of God. Amen.

POINTS OF MEDITATION.

THE PRAYER AND BLOODY SWEAT OF OUR BLESSED SAVIOUR IN THE GARDEN.

1. Jesus goes into the Garden of Olives.
2. Jesus prays, lying prostrate on the ground.
3. Jesus perseveres in His prayer.
4. Jesus is sorrowful, even unto death.
5. Jesus is bathed in a sweat of blood.
6. Jesus submits His will to His Heavenly Father.
7. Jesus warns His disciples to watch and pray.
8. Jesus betrayed by Judas.
9. Jesus is seized by His own creatures.
10. Jesus cruelly bound, and dragged from one judge to another.

VIRTUE—FIDELITY TO PRAYER.

Receive every annoyance and affliction as coming from the hand of God. Keep yourself resigned to His good pleasure in all things.

ASPIRATION.

“Lord, not my will but Thine be done.”

SECOND SORROWFUL MYSTERY.



THE SCOURGING.

Let us contemplate in this Mystery how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave Him being about five thousand.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O Mother of God, overflowing fountain of patience! Through those stripes thy only and much-beloved Son vouchsafed to suffer for us, obtain of Him for us grace to mortify our rebellious senses, to avoid the occasion of sin, and to be ready to suffer everything rather than offend God. Amen.

POINTS OF MEDITATION.

THE SCOURGING OF JESUS CHRIST.

1. Jesus is delivered to be scourged.
2. Jesus is falsely accused.
3. Jesus is stripped of His clothes.
4. Jesus is naked in the hands of His executioners.
5. Jesus is fastened to a pillar.
6. Jesus is lashed with scourges.
7. Jesus is bruised with clubs.
8. The Flesh of Jesus is torn with points of lead.
9. The Blood of Jesus flows down to the ground.
10. They unfasten Jesus; He clothes Himself again.

VIRTUE—SPIRIT OF PENANCE.

Mortify your curiosity and contradict your own will daily. Deny yourself occasionally something at meals.

ASPIRATION.

“Jesus of Nazareth, King of the Jews, make me truly mortified.”

THIRD SORROWFUL MYSTERY.



THE CROWNING WITH THORNS.

Let us contemplate in this Mystery how those cruel ministers of Satan plaited a crown of sharp thorns, and cruelly pressed it on the Sacred Head of our Lord Jesus Christ.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O Mother of our Eternal Prince, the King of Glory, by those sharp thorns wherewith His Sacred Head was pierced, we beseech thee obtain, through thy intercession, that we may be delivered from all motions of pride, and escape that shame which our sins deserve at the day of judgment. Amen.

POINTS OF MEDITATION.

THE CROWNING WITH THORNS.

1. Jesus brought forth to be crowned with thorns.
2. They prepare a crown of thorns for Jesus.
3. They force the crown of thorns upon the Head of Jesus.
4. The Head of Jesus is pierced on every side.
5. The Blood flows from the Head of Jesus.
6. The Forehead of Jesus is covered with Blood.
7. The Eyes of Jesus are bathed in tears.
8. The Lips of Jesus are pale as death.
9. Jesus is clothed in a purple garment through derision.
10. Jesus is cruelly mocked and derided: "Behold the Man!"

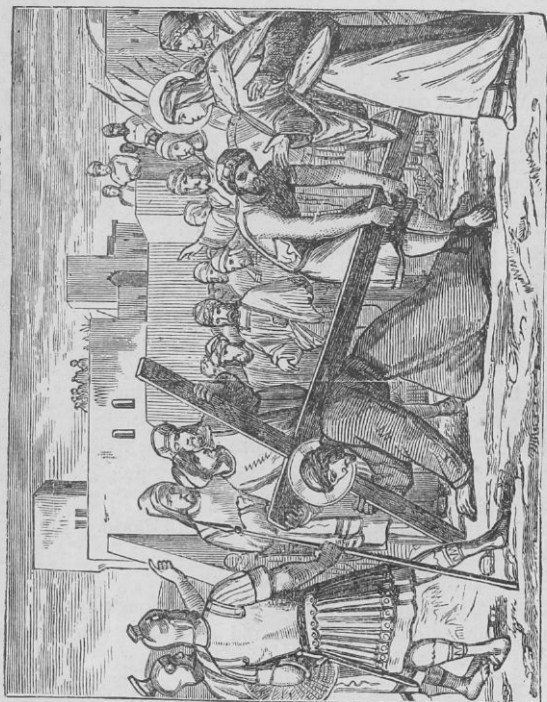
VIRTUE—LOVE OF HUMILIATION.

If assailed by impatience, restrain it instantly. Daily perform three acts of mildness and patience.

ASPIRATION.

"Lord, your thorns are my roses, and your sufferings my Paradise."

OURTH SORROWFUL MYSTERY.



CARRYING THE CROSS.

Let us contemplate in this Mystery how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience, the Cross, which was laid upon Him for His greater torment and ignominy.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O Holy Virgin, example of patience! By the most painful carrying of the Cross, in which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us from Him, through thine intercession, courage and strength to follow His steps, and bear our Cross after Him to the end of our lives. Amen.

POINTS OF MEDITATION.

JESUS CARRYING HIS CROSS.

1. Jesus condemned to be crucified.
2. Jesus lovingly embraces His cross.
3. Jesus carries His cross on His torn and wounded Shoulders.
4. Jesus falls under the weight of His cross for our sins.
5. Jesus, again loaded with His cross, meets His sorrowful Mother.
6. Jesus leaves the impression of His Sacred Countenance on the veil of St. Veronica.
7. Jesus says, "If these things are done in the green wood, what shall be done in the dry?"
8. None can be found willing to carry the cross for Jesus.
9. Jesus, loaded with His cross, falls at the foot of Calvary.
10. Jesus, again loaded with His cross, ascends the hill of Calvary.

VIRTUE—GOOD USE OF SUFFERING.

Fly all occasions dangerous to holy purity. Guard your senses, and restrain every idea ever so remotely hurtful to it.

ASPIRATION.

"Jesus, Lover of chastity, have mercy on us."

FIFTH SORROWFUL MYSTERY.



THE CRUCIFIXION.

Let us contemplate in this Mystery how our Lord Jesus Christ, being come to Mount Calvary, was stripped of His garments, and His Hands and Feet nailed to the Cross, in the presence of His most afflicted Mother.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O Holy Mary, Mother of God! As the body of thy beloved Son was for us stretched upon the Cross, so may we offer up our souls and bodies to be crucified with Him, and our hearts to be pierced with grief at His most bitter Passion; and thou, O most sorrowful Mother, graciously vouchsafe to help us, by thy all-powerful intercession, to accomplish the work of our salvation. Amen.

POINTS OF MEDITATION.

JESUS CRUCIFIED.

1. Jesus is cruelly stretched upon the Cross.
2. His sacred Hands and Feet are pierced with nails.
3. Jesus is raised upon the cross, and His Blood flows in streams from all His Wounds.
4. Jesus prays for His enemies.
5. Jesus promises paradise to the penitent thief.
6. Jesus recommends St. John to His Holy Mother.
7. Jesus in His thirst is offered vinegar and gall.
8. Jesus cries out, "My God, why hast Thou forsaken Me?"
9. Jesus says, "It is finished!"
10. Jesus gives up His Spirit into the hands of God His Father.

VIRTUE—PARDONING OF INJURIES.

Every day at noon represent to yourself our Lord crucified, and reflecting that your sins are the cause of His sufferings, declare your sorrow, and promise never to offend Him more.

ASPIRATION.

"O God, be merciful to me a sinner."

FIRST GLORIOUS MYSTERY.



THE RESURRECTION.

Let us contemplate in this Mystery how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O glorious Virgin Mary! By that unspeakable joy thou didst receive in the resurrection of thy Divine Son, we beseech thee obtain for us from Him, that our hearts may never go astray after the false joys of this world, but may be forever wholly employed in the pursuit of the only true and solid joys of Heaven. Amen.

POINTS OF MEDITATION.

THE RESURRECTION OF JESUS CHRIST.

1. Jesus rises again the third day from the dead.
2. Jesus conquers death and hell.
3. Jesus consoles and delivers the Patriarchs and Prophets.
4. Jesus rises gloriously.
5. Jesus rejoices His Holy Mother.
6. Jesus appears to Mary Magdalene.
7. Jesus appears to Peter, and blesses him.
8. The disciples at Emmaus say, "Did not our hearts burn within us, when He spoke to us?"
9. Jesus appears in the midst of His disciples and gives them His peace.
10. Jesus shows His Wounds to St. Thomas.

VIRTUE—LIVE BY FAITH.

Reflect daily for five minutes on death and on the nothingness of all that passes with time. Act in all things like one convinced that nothing is truly great but what is eternal.

ASPIRATION.

"My Lord and my God."

SECOND GLORIOUS MYSTERY.



THE ASCENSION.

Let us contemplate in this Mystery how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight, and to the great admiration, of His most Holy Mother and His Holy Apostles and disciples.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O Mother of God, comforter of the afflicted! As thy beloved Son, when He ascended into Heaven, lifted up His Hands and blessed His Apostles, as He was parted from them so vouchsafe, most Holy Mother, to lift up thy pure hands to Him on our behalf, that we may enjoy the benefits of His blessings, and thine, here on earth, and hereafter in Heaven. Amen.

POINTS OF MEDITATION.

THE ASCENSION OF JESUS CHRIST.

1. The Ascension of Jesus Christ.
2. Jesus ascends into Heaven by virtue of His own power.
3. Jesus quits His beloved disciples.
4. Jesus promises to remain with them forever.
5. Jesus promises them the Holy Ghost.
6. As Jesus ascends, He blesses His disciples.
7. Jesus opens Heaven for us.
8. Jesus is seated at the right hand of God the Father.
9. Jesus displays His five Wounds, on our behalf, to His Heavenly Father.
10. Jesus is our Mediator in Heaven.

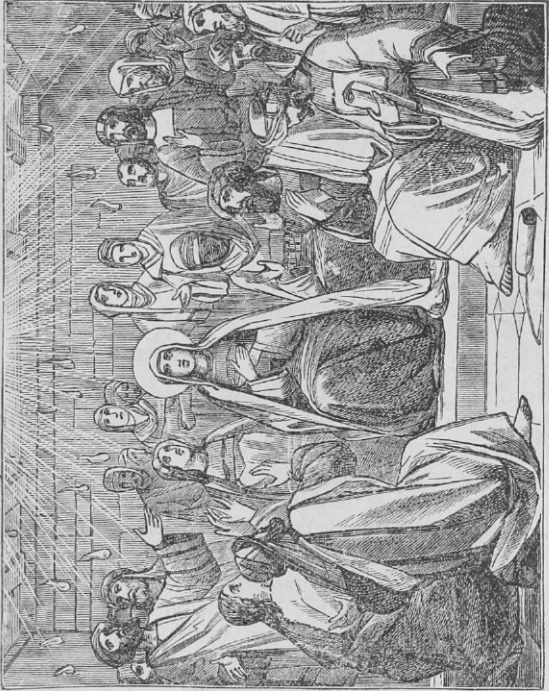
VIRTUE—CHRISTIAN HOPE.

Entertain for God the sentiments of a child towards his parent, *the sweetest hope and confidence*, and with this feeling often raise your mind to Him in Heaven.

ASPIRATION.

“In thee, O Lord, have I hoped—let me never be confounded.”

THIRD GLORIOUS MYSTERY.



DESCENT OF THE HOLY GHOST.

Let us contemplate in this Mystery how our Lord Jesus Christ, being seated on the right hand of God, sent as He had promised, the Holy Ghost upon His Apostles, who, after He was ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of His promise.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O sacred Virgin, Tabernacle of the Holy Ghost, we beseech thee obtain, by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon His Apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the way of virtue and good works. Amen.

POINTS OF MEDITATION.

THE HOLY GHOST DESCENDS UPON THE BLESSED VIRGIN AND THE APOSTLES.

1. Jesus sends the Holy Ghost.
2. Jesus sends the Comforter.
3. Jesus sends fire upon the earth.
4. The Holy Ghost inflames all hearts with His love.
5. The Holy Ghost enlightens their minds.
6. The Holy Ghost strengthens their hearts.
7. The Holy Ghost gives the gift of tongues.
8. The Holy Ghost distributes His gifts.
9. Come, O Holy Ghost, and visit the hearts of Thy faithful.
10. Come, O Holy Ghost, enlighten our hearts with the fire of Thy divine love.

VIRTUE—ZEAL FOR SAVING SOULS.

Instruct some ignorant person, or offer daily, for the conversion of sinners and the propagation of the Faith, the Holy Sacrifice of the Mass.

ASPIRATION.

“Send forth Thy Spirit, O Lord, and they shall be created, and Thou wilt renew the face of the earth.”

FOURTH GLORIOUS MYSTERY.



THE ASSUMPTION.

Let us contemplate in this Mystery how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto Him, and was by Him assumed into heaven, accompanied by the holy angels.

One Pater, Ten Aves. One Gloria.

LET US PRAY.

O most prudent Virgin, who, entering the heavenly palaces, didst fill the angels with joy, and man with hope; vouchsafe to intercede for us at the hour of our death, that being delivered from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

POINTS OF MEDITATION.

THE ASSUMPTION OF THE BLESSED VIRGIN.

1. Mary is assumed into Heaven.
2. God the Father receives His well-beloved Daughter.
3. Jesus receives His Holy Mother.
4. The Holy Ghost receives his beloved Spouse.
5. The Seraphim salute Mary.
6. The Angels serve Mary.
7. Mary rejoices all Heaven.
8. Mary is seated at the right hand of Jesus.
9. Mary is our advocate in Heaven.
10. Mary is our mediatrix in Heaven.

VIRTUE—UNION WITH GOD.

Frequently call to mind the Holy Presence of God. Do so at least before your principal actions. When tempted to sin, remember that God beholds you.

ASPIRATION.

“In Thee, from Thee, and by Thee, are all things, O Lord.”

FIFTH GLORIOUS MYSTERY.



THE CORONATION.

Let us contemplate in this Mystery how the glorious Virgin Mary was, to the great jubilee and exultation of the whole court of heaven, and particular glory of all the Saints, crowned by her Son with the brightest diadem of glory.

One Pater. Ten Aves. One Gloria.

LET US PRAY.

O glorious Queen of all the heavenly host! We beseech thee accept this Rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious Lady, that, by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die within us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

POINTS OF MEDITATION.

THE CROWNING OF THE BLESSED VIRGIN MARY.

1. Mary gloriously crowned in heaven.
2. Mary crowned through her seraphic love.
3. Mary crowned through her angelic purity.
4. Mary crowned through her profound humility.
5. Mary crowned through her perfect obedience.
6. Mary crowned through her holy prudence.
7. Mary crowned through her admirable patience.
8. Mary crowned through her ardent gratitude.
9. Mary crowned through her holy perseverance.
10. Mary crowned in Heaven, above all Saints and Angels, with the honor due to the Mother of God.

VIRTUE—CONFIDENCE IN MARY.

Entertain the greatest confidence in the power and goodness of the Blessed Virgin: but recollect, at the same time, that no one will enjoy the favor of her protection who does not endeavor to imitate her virtues, particularly her love of God.

ASPIRATION.

“O Mary, my Hope, I expect all good through you.”

Pere Monsabré suggests the following dominant thought in each Mystery, accordingly as we contemplate the life of Jesus or of Mary :

THE JOYFUL MYSTERIES.

- | | |
|--------------------------|------------------------------------|
| The Incarnate Word. | 1. Greatness and humility of Mary. |
| The first gift of Jesus. | 2. Charity and gratitude of Mary. |
| Jesus a Child. | 3. Mary at the crib. |
| The offering of Jesus. | 4. Mary and the law of God. |
| Jesus Master. | 5. Mary seeking Jesus. |

THE SORROWFUL MYSTERIES.

- | | |
|------------------------|-----------------------------------|
| The Anguish of Jesus. | 1. The forebodings of Mary. |
| The Blood of Jesus | 2. The tears of Mary. |
| The Reproach of Jesus. | 3. The homage of Mary. |
| The Falls of Jesus. | 4. Mary on the road to Calvary. |
| The Death of Jesus. | 5. Mary at the foot of the Cross. |

THE GLORIOUS MYSTERIES.

- | | |
|-----------------------------|----------------------------|
| The Triumph of Jesus. | 1. The joys of Mary. |
| Jesus in heaven. | 2. The hope of Mary. |
| The Spirit of Jesus. | 3. Mary, channel of grace. |
| Jesus at His Mother's Tomb. | 4. The innocence of Mary. |
| Jesus the Rewarder. | 5. Mary Queen. |

It will likewise aid devout meditation to consider the Mysteries as recorded in Holy Scripture.

XI.

HOW TO SAY THE ROSARY.

Usually we find the beads made up in five decades, on which, we can say the entire Rosary by counting our Chaplets three times. Each Chaplet of five decades has generally a cross and four beads which reach to the decade beads. There is a custom of saying the Creed on the Cross, an Our Father on the larger bead, and a Hail Mary on each of the smaller beads before commencing the Rosary. These prayers are not a part of the Rosary proper.

The Dominicans recite the Rosary in the following manner :

In the name of the Father, and of the Son, and of the Holy Ghost.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce Thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now and ever shall be, world without end. Amen. Alleluia.

From Septuagesima to Easter, in place of *Alleluia*, is said, "Praise be to Thee, O Lord, King of Eternal Glory."

If the Rosary be recited by several together, the person who leads, recites the parts marked V, the others answering as given after R.

The Joyful mysteries are assigned to all Mondays and Thursdays in the year, and the Sundays from the first Sunday of Advent to the first Sunday of Lent. The Sorrowful are assigned to all Tuesdays and Fridays, and to the Sundays in Lent. The Glorious are assigned to all Wednesdays and Saturdays, and to the Sundays from Easter to Advent

The Five Joyful Mysteries are :

The Annunciation.

The Visitation.

The Birth of our Lord.

The Presentation.

The Finding in the Temple.

The Five Sorrowful Mysteries are :

The Agony in the Garden.

The Scourging.

The Crowning with Thorns.

The Carrying of the Cross.

The Crucifixion.

The Five Glorious Mysteries are :

The Resurrection.

The Ascension.

The Coming of the Holy Ghost.

The Assumption.

The Coronation of the Blessed Virgin.

The Mysteries of the Rosary.		Prayers to be said.	Virtue to be practised.
I.	1. Annunciation	One Our Father, ten Hail Marys, One Glory, etc.	Humility
II.	2. Visitation	Same as first Mystery	Works of Mercy
III.	3. Nativity	Same as first Mystery	Contempt of riches
IV.	4. Presentation	Same as first Mystery	Obedience
V.	5. Finding in the Temple	Same as first Mystery*	Spirit of Piety
VI.	1. Prayer in the Garden	Same as first Mystery	Persevering Prayer
VII.	2. Scourging at the Pillar	Same as first Mystery	Subjugation of our Passions
VIII.	3. Crowning with Thorns	Same as first Mystery	Moral courage, i. e. as opposed to human respect
IX.	4. Carrying the Cross	Same as first Mystery	Patience
X.	5. Crucifixion	Same as first Mystery*	Self-Sacrifice for God and Neighbor
XI.	1. Resurrection	Same as first Mystery	Faith
XII.	2. Ascension	Same as first Mystery	Hope
XIII.	3. Descent of the Holy Ghost	Same as first Mystery	Zeal for Souls
XIV.	4. Assumption of the Blessed Virgin Mary	Same as first Mystery	Filial devotion to Mary
XV.	5. Coronation of the Blessed Virgin Mary	Same as first Mystery*	Perseverance

* See Prayers usually said at the close of each Fifth Mystery, on opposite page.

Hail, Holy Queen, Mother of Mercy, our life, our sweetness, and our hope; to thee we cry, poor banished children of Eve; to thee we send up our sighs, mourning and weeping in this vale of tears; turn, then, most gracious Advocate, thine eyes of mercy towards us, and, after this our exile, show unto us the blessed fruit of thy womb, Jesus; O clement, O pious, O sweet Virgin Mary!

V. Queen of the most Holy Rosary, pray for us:

R. That we may be made worthy of the promises of Christ.

Let us pray.

O, God, whose only-begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life: grant, we beseech Thee, that, meditating upon these mysteries, in the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

V. May the divine assistance remain always with us.

R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

THIRD PART.

XII.

CONFRATERNITY OF THE ROSARY.

All Christians can, of course, recite the Rosary as a form of prayer, and they will not fail to find it most excellent in itself and most fruitful in its results; but by entering the Confraternity which bears its name many additional and precious advantages may be gained.

The Confraternity of the Holy Rosary is an association, the members of which undertake to say the fifteen Mysteries of the Rosary once every week. It was founded by St. Dominic early in the thirteenth century, at the express instruction of Our Lady herself, who taught him this manner of praying, and inspired him to found the Confraternity in her honor. It is the most ancient of all Confraternities existing in the Church, and probably none is more widely spread, or enriched with as many indulgences and other privileges.

The advantages of the Confraternity of the Holy Rosary are obvious:

1. It obtains the special protection of the Blessed Virgin, since it was erected at her inspiration, and in her honor.

2. The fulfilment of the obligation it imposes secures a number of prayers being said by each member, and reminds him of the principal Mysteries of our Holy Faith.

3. The members, in immense numbers, and all over the world, share in the benefits of each other's prayers and good works.

4. The members also participate in the merits and good works of the Order of St. Dominic, to which they are affiliated.

5. Numerous indulgences, both plenary and partial, are granted to the Confraternity, many of which will be found further on, with the conditions for gaining them accurately stated.

For hundreds of years this great Confraternity has literally embraced the world. The Rosary, which is the Gospel meditated, as well as the sweetest hymn of praise to Jesus and Mary, has become the daily companion of the learned and of the simple. The Rosary has become the instructor of the child in the mysteries of Christianity; the consoler of the afflicted; the treasure of the poor; the monitor of the rich; the companion of the missionary; the prayer of the religious; the crown of the martyr. The Rosary has become the emblem of truth and the type of charity.

XIII.

HOW TO BECOME A MEMBER OF THE ROSARY CONFRATERNITY AND ENJOY ITS BENEFITS.

To become a member of the Confraternity and enjoy its benefits *three things are necessary*:

FIRST, to give your full name to be registered in a Dominican Convent, or in some church where the Confraternity is canonically established.

SECOND, to have your beads blessed by a Dominican or any other priest who has power from the Master General of the Dominicans to impart the Dominican blessing to beads.

THIRD, to say, with meditation, your fifteen decades each week. It is not necessary to say the fifteen decades in one day, or at one time; you can say five decades, or even one at a time. Should you neglect your fifteen decades, or a part of them, during the week, you commit no sin: you still benefit by the prayers of your fellow members, but you lose the indulgence attached to the saying of your own Rosary.

NOTE.—Give your full name to be registered, as John Smith, not Mr. Smith, nor J. Smith. Ellen Smith, not Miss Smith, nor Mrs. E. Smith.

XIV.

LATEST AUTHENTIC LIST OF ROSARY
INDULGENCES*

GRANTED BY THE SOVEREIGN PONTIFFS TO THE CONFRA-
TERNITY OF THE ROSARY AND TO ALL THE FAITHFUL
RECITING IT, SUBMITTED TO THE SACRED CONGREGATION
OF INDULGENCES FOR EXAMINATION AND APPROVED
OF, AND CONFIRMED BY HIS HOLINESS, LEO XIII.,
AUGUST 29, 1899.

INDULGENCES GRANTED TO THE
MEMBERS OF THE CONFRA-
TERNITY ONLY.

I.

INDULGENCES GRANTED TO THOSE WHO JOIN THE
CONFRATERNITY.

PLENARY Indulgence is granted to all those, who,
having confessed and received Communion, become
enrolled in the Confraternity. (Gregory XIII,
Gloriosi, 15 July, 1579).

2. Plenary Indulgence, to all those, who being
duly enrolled and having confessed and received Holy
Communion in the church or chapel of the Confra-
ternity, recite a third part of the Rosary, and pray
for the intention of the Sovereign Pontiff (S. Pius V,
Consueverunt, 17 Sept., 1569).

NOTE.—Those who have themselves enrolled in
the Confraternity, can gain these Indulgences either
on the day of admission or on the following Sunday
or Festival. (S. C. Indulgences, 25 Feb., 1848).

* Taken from *The Rosary Magazine*, January, 1900.

II.

INDULGENCES GRANTED TO ROSARIANS RECITING
THE ROSARY.*A. At any time of the year.*

3. Plenary Indulgence, once during life, is granted to all those who recite the Rosary in the course of the week in accordance with the laws of the Confraternity. (Innocent VIII, 15 Oct., 1484).

4. If they recite the entire Rosary, they gain all those Indulgences, which in Spain are granted to those who recite the chaplet of the Blessed Virgin. (Clement IX, *Exponi nobis*, 22 Feb., 1668).*

5. Indulgence of fifty years, once in the day, is granted to those who recite a third part of the Rosary

* What is understood by the above mentioned chaplet it is not easy to say with certainty. Many authors maintain that it is the Franciscan Chaplet of the Blessed Virgin, mentioned by Wading (Anal. Ord. Min. Tom. x ad annum 1492, page 61). Against this opinion, however, it may be urged that there is no document extant in the Dominican or Franciscan Archives from which it may be gathered that the chaplet in question is the same as the Franciscan Chaplet. But even granting that it is, the question which concerns us most at present still remains obscure, viz., what indulgences in particular are granted to Rosarians in virtue of the above communication. The Sacred Congregation of Indulgences evidently did not wish to decide the question, since in the revision of various summaries of Rosary Indulgences, it simply inserted the above indulgence without comment or explanation.

in the chapel of the Rosary or at least in that part of the church where the Rosary altar may be seen; or also in any church or public oratory, when one does not live in a place where the Confraternity is erected. (Hadrian VI, *Illius qui*, 1 Apr., 1523).

6. To those who recite the Rosary three times in the week an indulgence of ten years and as many quarantines for each recitation. (Leo X, *Pastoris Aeterni*, 6 Oct., 1520).

7. Indulgence of seven years and as many quarantines each week is granted to those who recite the entire Rosary. (S. Pius V, *Consueverunt*, 17 Sept., 1569).

8. Indulgence of five years and as many quarantines, or 200 days each time the name of Jesus, in the Hail Mary, is devoutly pronounced, whilst reciting the Rosary. (Pius IX, Decr. S. C. Indulg., 14 Apr., 1856).

9. Indulgence of two years for each of the three days of the week on which the third part of the fifteen mysteries is recited, provided the fifteen mysteries are said within the week. (Clement VII, *Etsi temporalium*, 8 May, 1534).

10. Indulgence of three hundred days is granted to those who recite a third part of the Rosary. (Leo XIII, 29 Aug., 1899).

11. Indulgence of one hundred days as often as a Rosarian induces another to recite the third part of the Rosary. (Leo XIII, Aug. 29, 1899).

12. Indulgence of three hundred days, once in the day, for assisting on Sunday or feast days in a Dominican church at the exercise of reciting or singing processionally the decades of the Rosary before representations of the fifteen mysteries. (S. C. Indulg., 21 May, 1892).

B. On certain days of the year or festivals.

13. Plenary indulgence, on the feast of the Annunciation is granted to Rosarians, who having confessed and received Communion recite the Rosary. (St. Pius V, *Injunctum nobis*, June 14, 1566).

14. Indulgence of ten years and as many quarantines, on the feasts of the Purification, Assumption and Nativity of the Blessed Virgin, for the recitation of the Rosary. (S. Pius V, *loc cit*).

15. Indulgence of ten years and as many quarantines on the feasts of the Resurrection, Annunciation and Assumption of the Blessed Virgin for the recitation of the third part of the Rosary. (S. Pius V, *Consueverunt*, 17 Sept. 1569).

16. Indulgence of seven years and seven quarantines on the remaining feasts of our Lord and the Blessed Virgin, on which are commemorated the sacred mystery of the Rosary (viz., on the feasts of the Visitation B. V. M., Nativity of our Lord, Purification and Compassion B. V. M., [Friday after Passion Sunday], Ascension of our Lord, Pentecost and the feast of All Saints), provided the members recite at least a third part of the Rosary. (S. Pius V, *loc. cit.*)

17. Indulgence of seven years and seven quarantines on the feasts of the Nativity, Annunciation and Assumption of the Blessed Virgin on condition they recite weekly the entire Rosary, in accordance with the statutes of the Confraternity. (Sixtus IV, *Pastoris Aeterni*, May 30, 1578; Leo X, *Pastoris Aeterni*, Oct. 6, 1520).

18. Indulgence of one hundred days on the feasts of the Purification, Annunciation, Visitation, Assumption and Nativity of the Blessed Virgin. (Leo X, *loc. cit.*).

III.

INDULGENCES GRANTED TO ROSARIANS ASSISTING AT THE ROSARY PROCESSION.

19. Plenary Indulgence is granted to all those, who having confessed and received Communion, are present at the Procession on the first Sunday of the month and there pray for the intention of the Sovereign Pontiff and moreover visit the chapel of the Rosary. (Gregory XIII, *Ad augendam*, Oct. 24, 1577).

NOTE.—This indulgence may be gained by Rosarians who are traveling, or engaged in actual employment (v. g. soldiers in actual service), for the recitation of the entire Rosary; the sick, however, or those lawfully impeded may gain this indulgence by reciting one third part of the Rosary. (Gregory XIII, *Cupientes*, Dec. 24, 1583).

20. Plenary Indulgence to those taking part in the procession on the feasts of the Purification, Annunciation, Visitation, Assumption, Nativity, Presentation and Immaculate Conception of the Blessed Virgin (Pius IV, *Dum Praeclara*, Feb. 28, 1561), or on any day within the octave of these feasts. (S. C. Ind., Feb. 25, 1848).

21. Indulgence of five years is granted to those assisting at the procession on the day in which [according to the custom at the Minerva in Rome] are distributed to young girls dowries out of the alms of the Confraternity. (Gregory XIII, *Desiderantes*, March 22, 1580).

22. Indulgence of one hundred days for assisting at the procession taking place on certain fixed days. (Gregory XIII, *Cum sicut*, Jan. 3, 1579).

23. Indulgence of sixty days for accompanying the usual processions of the Confraternity as well as all other processions taking place with the authorization of the Ordinary, also for accompanying the Blessed Sacrament when borne to the sick. (Gregory XIII, *Gloriosi*, July 15, 1579).

NOTE.—Sisters may have Rosary Procession through the cloister on the first Sunday of the month, but no one must take part except those living in the monastery. (S. C. Ep., Reg. 1616 et 1617). But if there is no procession of the Rosary, enclosed nuns, or those legitimately impeded by their rule from being present at the Rosary Procession, may gain all the indulgences by reciting a third part of the Rosary. (S. C. I. 18 Sep., 1862).

IV.

INDULGENCES GRANTED TO ROSARIANS VISITING
THE CHURCH OR CHAPEL OF THE
CONFRATERNITY.

24. Plenary Indulgence on the first Sunday of every month to those, who having confessed and received Communion visit the chapel or church of the Confraternity of the Rosary and there pray for the intention of the Sovereign Pontiff. (Gregory XIII, *Ad augendam*, Mar. 12, 1577).

NOTE.—This indulgence may be gained by those Rosarians who on account of sickness are prevented from going to church, provided that having previously confessed and received Communion they recite at home the Rosary before a devout image (*i. e.*, a third part—S. C. Indulg., Feb. 25, 1877 ad 6); or recite devoutly the seven penitential psalms. (Gregory XIII, *Ad augendam*, Nov. 8, 1578).

25. Plenary Indulgence on the first Sunday of every month is granted to those who, having received the sacraments, for some space of time are present at the exposition of the Blessed Sacrament in the church of the Confraternity, when sanctioned by the Ordinary, and there pray for the intention of the Sovereign Pontiff. (Gregory XVI, *Ad augendam*, Dec. 17, 1833).

26. Plenary Indulgence granted to those who

having confessed and received Communion, visit the chapel of the Rosary or church of the Confraternity and there pray for the intention of the Supreme Pontiff, from the first Vespers to sunset, on the feasts of the Nativity of our Lord, Epiphany, Resurrection, Ascension and Pentecost: likewise on any two Fridays of Lent; also on the feast of All Saints and once within the octave of All Souls. (Gregory XIII, *Pastoris Aeterni*, May 5, 1582; Gregory XVI, *Ad augendam*, Dec. 17, 1833; S. C. Indulg., May 12, 1851).

27. Plenary Indulgence on the same conditions, from the first Vespers to sunset on the following feasts of the Blessed Virgin, viz., the Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification, Assumption and on the feast of the Seven Dolors (Friday after Passion Sunday). (Gregory XIII, *loc. cit.*; Clement VIII, *De salute*, Jan. 18, 1593; Gregory XVI, *loc. cit.*).

NOTE *a.*—Plenary Indulgence on the feasts of the Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification and Assumption of the Blessed Virgin, may be gained also during the octaves, but once only during each octave. (S. C., Ind., Feb. 25, 1848)

NOTE *b.*—Plenary Indulgence on the Festivals of Easter, Ascension and Pentecost, and on the feasts of the Immaculate Conception, Nativity, Annunciation, Visitation, Purification, Presentation and Assumption

of the Blessed Virgin, also on the two Fridays of Lent, may be gained also by visiting any other church or public oratory. (S. C. Indulg., May 12, 1851).

NOTE c.—As regards those traveling, engaged in actual service, the sick or those otherwise lawfully impeded, for the gaining of the plenary indulgence granted to those visiting the Rosary chapel on the days on which the Mysteries of the Rosary are commemorated, the same provision is made as exists for those who are unable to be present at the Rosary Procession (vid. No. 19 above). (Sixtus V, *Dum ineffabilia*, Jan. 30, 1586).

28. Plenary Indulgence, on the same conditions, on the Sunday within the octave of the Nativity of the B. V. M. (Clement VIII, *Ineffabilia*, Feb 12, 1598).

29. Plenary Indulgence, under the same conditions, on the third Sunday of April, from first Vespers to sunset. (Gregory XIII, *Cum sicut*, Jan. 3, 1579).

30. Indulgence of seven years and seven quarantines granted to those, who having confessed and received Communion visit the chapel or altar of the Confraternity and there pray for the intention of the Sovereign Pontiff, on the feasts of the Nativity of our Lord, Easter, Pentecost and on the feasts of the Immaculate Conception, Nativity, Annunciation, Visitation and Assumption of B. V. M.. also on the

feast of All Saints. (Clement VIII, *Salvatoris*, Jan. 13, 1593; *De salute*, Jan. 18, 1593).

31. Indulgence of an hundred days for each day when one visits the chapel or altar of the Rosary, and prays for the intention of the Sovereign Pontiff. (Gregory XIII, *Cum sicut*, Jan. 3, 1579).

NOTE.—Nuns living within cloister, youth of both sexes living in colleges, seminaries, boarding schools, in a word, all persons living in institutions so regulated that they are not free to go out at their own pleasure, moreover all members of Catholic societies—can gain all the indulgences for which is prescribed the visiting of the chapel or church of the Confraternity, provided being duly enrolled in the Confraternity they visit their own church or chapel or oratory. (S. C. Indulg., Aug. 11, 1871; Feb. 8, 1874).

Rosarians who are sick or in any way impeded from receiving Holy Communion, or visiting the church or chapel, can gain all the indulgences for which the above conditions are prescribed, provided that having confessed and fulfilled the other conditions prescribed, they perform some pious work enjoined by their confessor.

On certain feasts, in addition to the plenary indulgence, for visiting the church or chapel of the Rosary, a partial indulgence is also granted; to gain the latter, however, a special visit to the church or chapel is necessary.

V.

INDULGENCES GRANTED TO ROSARIANS WHO VISIT
FIVE ALTARS.

32. Rosarians who visit five altars of any church whatsoever, or of any public oratory, or five times visit one or two altars in churches where five do not exist, gain the same indulgences as if they had visited the stations at Rome. (Leo X, May 22, 1518).

VI.

INDULGENCES GRANTED TO THOSE WHO SAY OR
HEAR THE VOTIVE MASS OF THE MOST HOLY
ROSARY.

33. All indulgences granted to those reciting the entire Rosary may be gained by priests, who are members of the Confraternity, on condition that they celebrate the votive Mass according to the Roman missal "pro diversitate temporis" at the Rosary altar (the votive Mass may be said twice in the week*). Rosarians may gain the same indulgences by devoutly assisting at this Mass and praying. (Leo XIII, *Ubi primum*, 2 Oct., 1898).

34. Once a month, on the day they receive Communion, having been to confession, those who

* On Wednesdays and Saturdays, except on first and second class feasts, and a few other special days.

regularly celebrate or hear the votive Mass, can gain the same indulgences as those who assist at the usual Rosary procession* on the first Sunday of each month. (Clement X, *Caelestium munerum*, February 16, 1671).

35. An indulgence of one year is granted to those who assist in a body at Mass and are present for the sermon on the Blessed Virgin and the antiphon "Salve Regina" on the Saturdays of Lent. (Gregory XIII, *Desiderantes*, March 22, 1580).

VII.

INDULGENCES GRANTED TO THOSE WHO MAKE
THE FIFTEEN SATURDAYS IN HONOR OF THE
ROSARY.

36. A Plenary Indulgence can be gained on three of the fifteen Saturdays (the selection of these three days is left to the choice of each Rosarian) by confessing and communicating for fifteen consecutive Saturdays (either immediately preceding the feast of the Holy Rosary or any time within the year). Likewise Rosarians must visit a church of the Confraternity and during their visit pray for the intention of the Holy Father. (S. C. Indulg., Decem. 12, 1849).

* Vid. 24.

37. An indulgence of seven years and 280 days can be gained on the twelve remaining Saturdays. (C. S. Indulg., Decem. 12, 1849).

VIII.

INDULGENCES GRANTED TO THOSE WHO PRACTISE CERTAIN DEVOTIONS DURING THE MONTH OF THE ROSARY.

38. A Plenary Indulgence is gained for attending at least ten of the exercises which the Dominicans usually have in their churches during the month of October, on condition of the reception of the sacraments and prayer for the Sovereign Pontiff. Rosarians may select whatever days are most convenient for these ten exercises. (S. C. Indulg., 31 Aug., 1885).

39. An indulgence of seven years and 280 days as often as Rosarians are present at the devotions held daily in Dominican churches during the month of October. (S. C. Ind., Aug. 31, 1885).

IX.

INDULGENCES GRANTED TO THOSE WHO ARE PRESENT AT THE ANTIPHON "SALVE REGINA" WHEN IT IS SUNG.

40. An indulgence of three years and 120 days is granted to Rosarians who are present in a church of

the Confraternity and hold a lighted candle during the singing of the "Salve Regina" (if it is not customary to have lighted candles, one Hail Mary must be said). The "Salve Regina"* is usually sung on those feasts of the B. V. M. which are celebrated by the Universal Church (S. C. Indulg., Septem. 18, 1862 ad 4), also on the principal feasts of the Apostles and on the feasts of the Dominican Saints. (Clement VIII, *Ineffabilia*, Feb. 12, 1598).

41. An indulgence of a hundred days is granted to Rosarians for every day of the year on which they are present for this antiphon after Compline. (Clement VIII, *loc. cit.*).

42. An indulgence of forty days on all Saturdays and feast days during the year. (Leo X, *Pastoris Aeterni*, Oct. 6, 1520).

NOTE.—Those legitimately impeded from being present in the church for the singing of the "Salve" can gain the same indulgences as indicated in Nos. 40 and 41 by reciting the antiphon while kneeling before an altar or an image of the Blessed Virgin. (Clement VIII, *Ineffabilia*, February 12, 1598).

* In accordance with the Constitutions of the Friars' Preachers, a part of the choral obligation is the singing of the "Salve Regina" daily, after Compline.

X.

INDULGENCES GRANTED TO ROSARIANS WHO
MEDITATE OR PERFORM OTHER SPIRITUAL
EXERCISES.

43. Plenary Indulgence once a month, if during the entire month they meditate daily for half an hour or at least a quarter of an hour, on condition also of their selecting some day of the month for the reception of the sacraments of Penance and of Holy Eucharist. (Clement X, *Ad ea*, Jan. 28, 1671).

44. A Plenary Indulgence is granted, on condition that once during the year Rosarians devote themselves to prayer, mortification and other good works for forty days, in memory of the forty days our Lord passed in the desert. The Plenary Indulgence can be gained but once in the year, and this on any day selected by Rosarians. (Pius VII, *Ad augendam*, Feb. 16, 1808).

45. An indulgence of seven years and 280 days for each time that Rosarians meditate for half an hour. (Clement X, *Ad ea*, Jan. 28, 1671).

46. An indulgence of one hundred days for each time Rosarians meditate for a quarter of an hour. (Clement X, *loc. cit*).

XI.

INDULGENCES GRANTED TO THOSE WHO VISIT
THE SICK MEMBERS OF THE CONFRATERNITY.

47. An indulgence of three years and 120 days for each time that Rosarians visit sick members of the Confraternity. (Clement VIII, *Ineffabilia*, Feb. 12, 1598).

48. An indulgence of one hundred days is granted Rosarians for exhorting sick members of the Confraternity, to receive the sacraments of the Church. (Gregory XIII, *Cum sicut*, Jan. 3, 1579).

XII.

INDULGENCES GRANTED TO THOSE WHO PRAY
FOR THE DECEASED MEMBERS OF THE CONFRA-
TERNITY.

49. A Plenary Indulgence, provided Rosarians are present in churches of the Friars Preachers or chapels of Dominican Nuns for the recitation of the Office of the dead, usually chanted on the four anniversaries (Feb. 4, July 12, Sept. 5, Nov. 10*), to-

*In the Dominican Breviary the 4th of February is set apart for commemorating the anniversary of the deceased fathers and mothers of the members of the Order, and July 12th for those buried in Dominican cemeteries; September 5th for the deceased benefactors of the Order; November 16th for the deceased brothers and sisters.

gether with the reception of the sacraments of Penance and Holy Communion and prayer for the Sovereign Pontiff. This indulgence can be gained but once on each of the four days. (Pius VII, *Ad augendam*, Feb. 16, 1808).

50. An indulgence of eight years is granted to Rosarians who take part in the procession for the dead, in the church of the Confraternity, or the cloister of the Convent, every Saturday, or at least once a month. (Gregory XIII, *Desiderantes*, Mar. 22, 1580).

51. An indulgence of three years and 120 days for each attendance at the funeral obsequies of Rosarians in a church of the Confraternity. (Clement VIII, *Ineffabilia*, Feb. 22, 1598).

52. An indulgence of a hundred days is granted Rosarians, provided they are present with the banner of the Confraternity at the burial of a deceased member of the same association, or provided they are present at the anniversaries celebrated for the deceased members of the Confraternity and pray for the intention of the Sovereign Pontiff. (Gregory XIII, *Cum sicut*, Jan. 3, 1579).

XIII.

INDULGENCE GRANTED TO ROSARIANS WHO PERFORM WORKS OF CHARITY OR PIETY.

53. An indulgence of sixty days each time that a member of the Confraternity performs some work of charity or piety. (Gregory XIII, *Gloriosi*, July 15, 1579).

XIV.

INDULGENCE GRANTED ROSARIANS AT THE HOUR OF DEATH.

54. A Plenary Indulgence can be imparted to Rosarians by a priest, even outside confession, using the prescribed formula, provided they have recited weekly the Rosary. (Innocent VIII, 13 Oct., 1483; Decree of the S. C. Indulg., August 10, 1899).

55. A Plenary Indulgence is granted those who have recited the entire Rosary at least once in their lives, on condition they have in their hand a blessed candle of the Rosary while departing from this life. (Hadrian VI, *Illius qui*, April 1, 1523).

56. A Plenary Indulgence is granted to those who have received the sacraments of Penance and Holy Eucharist. (S. Pius V, *Consueverunt*, Sept. 17, 1569).

57. A Plenary Indulgence is granted to those who with contrite hearts invoke the name of Jesus, at

least in their heart, if they cannot do so with their lips. (Leo XIII, Rescr. S. C. Indulg., Aug. 19, 1899).

58. A Plenary Indulgence is granted to those who having received the sacraments of the Church make profession of faith in the Roman Catholic Church, recite the "Salve Regina" and commend themselves to the Blessed Virgin. (Clement VIII, *Ineffabilia*, Feb. 12, 1598).

NOTE.—Although there are here indicated many plenary indulgences to be gained at the hour of death, yet the interpretation of the Decrees of the S. C. of Indulgences is: that only one plenary indulgence can be gained at the hour of death and that by complying with one or other of the conditions required above.

XV.

INDULGENCES GRANTED TO DECEASED MEMBERS OF THE CONFRATERNITY

59. In churches of the Friars Preachers the Rosary altar is privileged for priests of the Order in behalf of a deceased member of the Confraternity (Gregory XIII, *Omnium salutis*, Sept. 1, 1582).

60. In churches of the Confraternity the Rosary altar is privileged for priests who are members of the Confraternity not only in behalf of a deceased Rosarian but in behalf of any one dead, although

there is another privileged altar in the church. But if there is no other privileged altar, then the Rosary altar is privileged for all priests, even though they are not members of the Confraternity, and in behalf of any one dead. (S. C. Indulg., *Cameracen.*, June 7, 1842; Pius IX, *Omnium salutis*, Mar. 3, 1857).

INDULGENCES THAT CAN BE GAINED
BY ROSARIANS AND THE FAITHFUL
IN GENERAL.

61. An indulgence of seven years and 280 days can be gained on the first Sunday of each month by being present at the Rosary Procession. (S. Pius V, *Consueverunt*, Sept. 17, 1569).

62. A PLENARY INDULGENCE, IN MEMORY OF THE VICTORY GAINED OVER THE TURKS NEAR THE ECHINADES ISLANDS THROUGH THE AID OF THE ROSARY, CAN BE GAINED FOR EACH VISIT* MADE TO THE ROSARY CHAPEL (OR TO THE IMAGE OF THE B. VIRGIN THERE EXPOSED FOR VENERATION,—S. C. IND., JAN. 25, 1866), FROM THE FIRST VESPERS OF THE FEAST OF THE MOST HOLY ROSARY UNTIL THE SETTING OF THE SUN ON THE FEAST ITSELF, BY ALL

* Each visit must be distinct, that is, one must leave the church after each visit. It is also necessary to pray for the intention of the Pope on every visit.

WHO, HAVING APPROACHED THE SACRAMENTS, PRAY FOR THE INTENTION OF THE SUPREME PONTIFF. (S. PIUS V., *Salvatoris*, MARCH 5, 1572; S. C. INDULG., APRIL 5, 1869; JULY 7, 1885).

NOTE.—It is permitted to go to confession on the Friday immediately preceding the Feast of the Most Holy Rosary in order to gain the above indulgence. (Leo XIII, Rescr. S. C. Ind., Aug. 19, 1899).

63. A Plenary Indulgence on any day selected within the octave of the feast of the Holy Rosary, can be gained by all who visit the Rosary chapel or the statue of the Blessed Virgin and who during their visit pray for the intention of the Sovereign Pontiff. (Benedict XIII, *Pretiosus*, May 20, 1727; S. C. Ind., July 7, 1885).

64. A Plenary Indulgence under the same conditions can be gained on the feast of Corpus Christi and on the feast of the Titular Saint of the church. (Gregory XIII, *Desiderantes*, March 22, 1580).

65. All and each of the indulgences indicated in the above list may be applied to the souls of the faithful departed who are united to God by the bond of charity, except, however, the plenary indulgence at the hour of death. (Innocent XI, *Ad ea*, June. 15, 1679).

DECREE.

The Master General of the Order of Preachers, in compliance with the mandate of article XVI of the

Apostolic Constitution *Ubi Primum* issued last year, having drawn up a new list of Indulgences to be revised by this Sacred Congregation, this same Congregation with the aid of its consultors has examined the above list with the greatest care. And having after mature deliberation judged that certain things should be eliminated, added, explained or more briefly expressed, this same Congregation through the undersigned Cardinal Prefect submitted to his Holiness Leo XIII for approbation all those modifications to be made in the aforesaid catalogue. His Holiness, in the audience of 29th of August, 1899, ratified the above changes, and at the same time approved of the new catalogue in all its parts and confirmed by his Apostolic authority and as far as necessary granted anew all the indulgences contained therein, decreeing at the same time that all the indulgences granted to the Confraternities of the Rosary not contained in the present catalogue, are to be considered as abrogated and revoked, so that all Sodalties of the Holy Rosary hitherto established or which in future shall be established by the Master General of the Order of Preachers shall enjoy those indulgences only which are inserted in the present catalogue; all things whatsoever to the contrary notwithstanding.

Given in Rome at the Secretariate of the same Congregation, Aug. 29, 1899.

FR. JEROME M. CARD. GOTTI, *Prefect.*

L†S † A. SABATUCCI, *Archbishop of Antin, Sec.*

APPENDIX

SUMMARY OF INDULGENCES GRANTED TO ALL THE
FAITHFUL FOR THE DEVOTION OF THE MOST
HOLY ROSARY.

1. Plenary Indulgence once in the year is granted to all who recite daily at least a third part of the Rosary and receive the Sacraments, on any day which they choose, provided they use a Rosary blessed by a Dominican or by a priest having faculties from the Master of the Order. (Raccolta, Edit. 1898, No. 194).
2. Indulgence of one hundred days for each "Our Father," and each "Hail Mary" is granted to those who recite the entire Rosary or at least a third part, provided the Rosary used is blessed by a Dominican or by one having Dominican faculties. (Ibid.)
3. Indulgence of five years and 200 days for the recitation of one-third part of the Rosary. (Ibid.)
4. Indulgence of ten years and 400 days once a day for those who together with others either at home or in the church or in some oratory, public or private, recite at least a third part of the Rosary. (Ibid.)
5. Plenary Indulgence on the last Sunday of each month for all those who recite in union with others at least three times in the week the third part of the Rosary, either at home or in the church or in some oratory; and who, on the aforesaid last Sunday,

having received the Sacraments, visit some church or public oratory and there pray for the intention of the Sovereign Pontiff. (Ibid.)

6. Plenary Indulgence can be gained on any one of the fifteen consecutive Saturdays by the faithful who on the aforesaid Saturdays receive the Sacraments and recite a third part of the Rosary or devoutly meditate on the Mysteries of the Rosary. (Raccolta, edit. cit., No. 197).

NOTE.—As often as the faithful are lawfully impeded from performing the above exercise on Saturdays, they can, without losing the indulgences, perform it on Sundays. (Ibid.)

7. Indulgence of seven years and 280 days on all the Saturdays not included in the preceding number (i. e., on the remaining fourteen Saturdays). (Ibid.)

8. Plenary Indulgence may be gained by all those who at any time of the year make a novena in honor of the Queen of the Most Holy Rosary, reciting prayers approved by legitimate authority, provided that on any day on which they choose, either within the nine days or within eight days immediately following the novena, being truly penitent and having confessed and communicated they pray for the intention of the Sovereign Pontiff. (Raccolta. Edit. cit. No. 149).

9. Indulgence of three hundred days for all the other days of the novena on which they say the above prayers. (Ibid.)

FOR THOSE RECITING THE THIRD PART OF THE
ROSARY DURING THE MONTH OF OCTOBER.

The following indulgences have been granted in perpetuity by our Holy Father, Leo XIII, (Sept. 1, 1883—Aug. 20, 1885—July 23, 1898).

10. Plenary Indulgence is granted to all those who on the feast of our Lady of the Rosary, or on any day within the octave, receive the Sacraments, visit some church or oratory and there pray for the intention of the Sovereign Pontiff, provided that on the feast itself and each day within the octave either publicly in some church or privately they recite a third part of the Rosary.

11. Plenary Indulgence is granted to all those who, after the octave of the feast of the Most Holy Rosary at least ten times within the same month of October, either publicly in some church or privately recite a third part of the Rosary, and who on any day they choose receive the Sacraments, visit some church and there pray for the intention of the Sovereign Pontiff.

12. Indulgence of seven years and 280 days for each day of the month of October on which the faithful either publicly in some church or privately recite a third part of the Rosary

13. All the indulgences contained in this summary are applicable to the souls in Purgatory. (*Raccolta*, edit. cit., p. 22, No. 4).

The Sacred Congregation of Indulgences and Sacred Relics has recognized as authentic and permitted to be published the present Summary of Indulgences granted to all the faithful for devotion to the most Holy Rosary.

Given in Rome at the Secretariate of the same Sacred Congregation, August 29, 1899.

FR. JEROME M. CARD. GOTTI, *Prefect.*

L†S† A. SABATUCCI, *Archbishop of Antin, Secr.*

RECENT ROMAN DECISIONS.

The following decisions were given by the S. Congregation of Indulgences, and ratified by His Holiness, Pope Leo XIII, August 10, 1899:

1. The Confraternity of the Most Holy Rosary has full canonical standing in a Church which has lost the letters patent of the Master General of the Order of Friars Preachers, authorizing the establishment of the Confraternity, provided the fact of their having been duly issued for that Church is recorded in some authentic document.

2. The names of the departed may not be entered on the register of the Confraternity, even though it be for the purpose of making the deceased sharers in the merits of the Confraternity, and of commending them to the prayers of the members.

3. As soon as they are received and their names taken by a priest who has the requisite faculties for that purpose, members of the Confraternity of the Most Holy Rosary may gain all the Indulgences of the Confraternity, in virtue of such lawful reception, even though their names have not been formally entered on the Confraternity register.

4. The form to be used in giving the Plenary indulgence at the hour of death to members of the

Confraternity of the Most Holy Rosary, is that prescribed by Pope Benedict XIV, in the Apostolic Constitution *Pia Mater*, and not that approved by Innocent XI.

5. The Blessing at the hour of death, with the accompanying Plenary Indulgence, for members of the Confraternity of the Most Holy Rosary may be imparted, not only by those priests empowered to do so by the Master General of the Order of Friars Preachers, but also by all priests whomsoever, and even outside Confession.

On the same day, August 10, 1899, at the instance of the Cardinal Prefect of the S Congregation of Indulgences, His Holiness decreed :

“ We have revoked, and we wish to be considered
 “ as revoked, the faculties, to whomsoever granted,
 “ of establishing Confraternities and pious Unions
 “ under the title of the Most Holy Rosary, without
 “ letters patent under the seal of the Master General
 “ of the Order of Friars Preachers ; so that, if in the
 “ future any Confraternities or pious Unions under
 “ the title of the Most Holy Rosary shall be estab-
 “ lished without the aforesaid letters patent, such
 “ Confraternities and pious Unions shall enjoy none
 “ of the benefits, privileges, indulgences with which
 “ the Sovereign Pontiffs have enriched the rightful
 “ and true Confraternity of the Most Holy Rosary ;

“moreover, they shall not share even in the other indulgences ordinarily granted to canonically established Confraternities of whatever title. All things to the contrary notwithstanding.”

 XVI.

INSTRUCTIONS

FOR THE CANONICAL ERECTION OF THE CONFRATERNITY.

We beg Pastors desiring to have the Rosary Confraternity, carefully to note what is required for its *Canonical* Erection.

1st.—The consent of the Ordinary must be obtained.

2nd.—In case the Confraternity has already been canonically erected in the same town or city, the Bishop should be requested to dispense with a decree of Clement VIII. forbidding the Confraternity to be in two Churches in the same place. (By Rescript of May 20, 1896, all Bishops can dispense with that decree.)

3rd.—The Pastor should then write to the Master General of the Dominicans for necessary faculties to erect the Confraternity for HE ONLY can give these faculties.

4th.—The Pastor must send to the Master General the name of his Church, name of the Town or City, Diocese, State, and his own name with P. O. address, together with a copy of the Bishop's permission; all should be legibly written.

5th.—The Master General in granting Confraternity Faculties empowers each Pastor, either to erect the Confraternity himself, or to select any Priest, acceptable to the Bishop, to perform the Ceremony and deliver the Erection Sermon—*“Rectorem, vel illum Sacerdotem Episcopo acceptum, quem iste, fortasse impeditus, Sibi Substituerit, delegamus”*—*Ex Facultatibus*. Hence a Dominican Father is not necessary.

6th.—There must be placed at the altar intended for the Rosary, a picture, or a statuary group, representing St. Dominic kneeling receiving the Rosary from Our Blessed Lady.

7th.—A Register should be provided in which the names of Rosarians should be faithfully entered by the Director.*

The small amount necessary to cover postage, printing and forwarding of Faculties, booklet of indulgences, etc., should be enclosed in the letter to the Master General. “Expensæ Litterarum facultativarum Tabellæ Indulgentiarum, Formularii, Cancellariæ et expeditionis per officium Postale sunt in totum Libellas quinque(=5 Francs), ac nemini licet aliquid ultra exigere.” One Dollar inclosed in your letter to the Master General will cover the expense for one Confraternity.

It would facilitate much the erection of the above Confraternity, if in every diocese some priest would obtain permission for the erection from his Bishop for all Pastors of the diocese, who might desire the Confraternity canonically erected for their people, together with permission for each Pastor to sign the Bishop's name in the document of application to Rome for faculties.

Through the Rosary Faculties granted by the Master General, Pastors can impart to beads the Dominican indulgences, give the plenary indulgence of the Rosary to members in articulo mortis, etc.

Other Priests may procure *Personal Faculties* empowering them to bless beads and record names in the Register of the Rosary Confraternity. They must also apply to our Master General for these Faculties, giving their full name, and P. O. address. For obtaining or exercising Personal Faculties the consent of the Ordinary is not required. These Priests should also send, to the Master General, a small sum to pay for post-

* The Director may employ a faithful scribe to write the names for him; but he must certify to their correctness by writing his name at the bottom of each page of inscribed names.

age, booklet of indulgences, etc. Our Provincial CANNOT give Personal Faculties.

The Priest who performs the ceremony of erecting the Confraternity of the Rosary or the Holy Name should forward to the Master General an account of the erection. "Sacerdos deputatus, sivi regularis sive sæcularis, certiozem reddere debet Rmum Magistrum Generalem, se Litteras facultitivas executioni mandasse tali die, mense, et anno."*

XVII.

THE CEREMONY OF ERECTION.

A week or two before the Ceremony of Erecting the Confraternity takes place, the people should be urged to prepare for Confession and Communion in order to gain the indulgences granted on the day of their reception into the Confraternity. The time of Erection should be published, and the Congregation urged to be present.

At the time published the Priest appointed to erect the Confraternity should go, accompanied by the Pastor to the Altar destined for the Confraternity, and there entone the *Veni Creator*, which should be finished by the choir. Then he should deliver a sermon on the Excellency of the Rosary. The sermon being finished, an Anthem may be sung in honor of the Blessed Virgin, and, if desired, one in honor of St. Dominic, with their proper versicles and prayers. Then the Priest delegated for the erection, returns to

* See Instrumentum peractae Erectionis, etc., page 121.

the Blessed Virgin's Altar. Wearing a white stole and cope, he stands on the platform, and, facing the people, in a loud voice makes the following declaration:

I, N. N., of the Order of Preachers, or I, Father N., in the name of the Most Reverend Father N. N., Master General of the Order of Preachers, and by the authority delegated to me by him, institute and erect the Confraternity of the Most Holy Rosary of the Virgin Mother of God, in this Church of St. N., and I declare it instituted and erected, with all graces, privileges, and indulgences, that have been given, or shall be given hereafter to the Confraternities of the Most Holy Rosary.

N. B.—*In this declaration consists the Erection of the Confraternity, it is therefore required for the validity of the Act.*

Then he adds: I also declare that the Rector of this Church of St. N. and his successors, are named and instituted by the aforesaid Master General the Rectors of said Confraternity with all the rights and faculties proper, to such office. Also, I appoint and declare this altar of St. N. (this Chapel) appointed for the Rosary Confraternity, so that the faithful by visiting it may gain the indulgences conceded by the Holy See to those visiting the Chapel or altar of the Rosary Confraternity. In the Name of the Father and of the Son and of the Holy Ghost. Amen.

NOTE.—The pastor is empowered through his Faculties to perform all the above himself.

FORM OF A SOLEMN RECEPTION.

INTO THE CONFRATERNITY OF THE ROSARY.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Sit nomen Domini benedictum.

R. Ex hoc nunc et usque in sæculum.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Omnipotens sempiternæ Deus, qui per mortem Unigeniti Filii tui mundum collapsum restaurare dignatus es, ut nos a morte æterna liberares, et ad gaudia Regni Cœlesti perduceres, respice quæsumus super hos famulos tuos qui inter Filios, et Confratres Societatis Beatissimæ Virginis Sacratissimi Rosarii connumerari desiderant, et per merita ejusdem Genitricis Dei effunde super illos benedictionem tuam, quatenus benedicti sic in hoc sæculo vivant, ut inter oves dexteræ tuæ in perpetuum collocari mereantur. Per Christum, &c.

Then he adds: Auctoritate qua fungor, et mihi a Reverendissimo Patre Magistro Generali Ordinis Prædicatorum tradita, ego admitto vos ad confraternitatem SS. Rosarii, et recipio ad participationem indulgentiarum eius, quæ per sanctam Sedem Apostolicam concessæ fuerunt; item participes vos facio omnium bonorum spiritualium totius sacri Ordinis Fratrum Prædicatorum, sicut et omnium bonorum spiritualium, et operum quæ passim, cooperante Dei gratia, a Fratribus et Sororibus societatis sanctissimi Rosarii per universum mundum peraguntur. In nomine Patris et Filii et Spiritus Sancti. Amen.

Beads can then be blessed and names received.* Then follows Benediction of the Most Blessed Sacrament and the Te Deu .

* See Form for Blessing Beads, page 144

INSTRUMENTUM

PERACTAE ERECTIONIS CONFRATERNITATIS SS. ROSARII

in ecclesia.....S.....
 loci.....die.....mensis.....anni.....
 Ego.....delegatus per litteras
 facultativas Rm̃i P. Mag. Fr.....
 Ord. Praed. Magistri Generalis, datas die.....ad
 erigendam, nomine et auctoritate ipsius, SS. Rosarii confrater-
 nitatem in ecclesia S.....loci.....
 dioecesis.....ad dictum locum me contuli, et
 in praedicta ecclesia, approbante et dispensante Rm̃o et Illm̃o
 Domino Episcopo Dioecesano, per litteras, datas die.....
, praemissa apposita concione, confraternitatem
 SS. Rosarii B. M. V. consueta forma hac ipsa die institui et
 erexi.

Iuxta litteras facultativas Rm̃i P. Magistri Generalis Rec-
 torem confraternitatis a me erectae declaravi Reverendum dictae
 Ecclesiae Rectorem, eiusque in hoc munere in posterum suc-
 cessores.

Altare S.....in cornu.....
 ecclesiae situm confraternitati addictum declaravi.

Actum in ecclesia.....
 die.....

In quorum fidem

Ego.....delegatus

Ego.....Rector confraternitatis.

Ego.....
 Ego..... } testes.

XVIII.

BLESSING OF ROSARIES.

Rosaries must consist of five, ten, or fifteen decades; otherwise they cannot be blessed with the indulgences of the Confraternity. All priests having faculties to impart the Dominican indulgences to beads should wear a white stole and use the form of blessing (page 144) which the Church appoints. Beads thus blessed should be held as sacred relics and the owners should be careful not to lose them. To a Protestant asking of Pius IX. permission to see some of the relics of the Vatican, the Pope taking up his beads said, "Behold the most sacred and richest relic of the Vatican."

Persons desiring Rosaries blessed should see that the beads, which they present, are well chained, and of strong wire; and having used them to gain their indulgences, they may not give those beads to another for the same purpose, should they do so the indulgences are lost for both parties. A Rosarian, however may lend his beads to another to pray on them, but not to gain the indulgence.

Rosaries made of compact solid glass may be blessed. (*S. C. I.* 29th Feb. 1726). Rosary rings cannot be blessed (*S. C. I.* 20th June, 1836)

Rosaries can be blessed for persons not belonging

to the Confraternity, conveying an indulgence of 100 days on each bead.

All such Rosaries must be blessed by a Dominican father or by a priest having Dominican faculty.

Only Rosaries of five, ten or fifteen decades can be blessed with the Dominican blessing.

Blessed Rosaries lose the indulgences by the death of the owner, or by being sold. But they do not lose the indulgence if the wire or string is broken, or if a few beads, four or five, are lost.

When a number say the Rosary together it is sufficient if the leader uses blessed beads. This is not true for other blessings, than the Dominican.

XIX.

THE BRIDGITTINE INDULGENCE.

To impart the Bridgittine indulgence, it is necessary to have faculties from the Holy See* or from the superior of the Order of St. Savior, also called the order of St. Bridgitte.

There are two ways of saying the Chaplet of St. Bridgitte. To gain the indulgence equivalent to the Rosary Confraternity indulgence, one must employ the longer method and say the chaplet of six decades, each decade consisting of one Our Father, ten Hail

* All bishops of this country have these faculties, which they can, and in all dioceses that we know of, do communicate to their priests.

Marys and the Apostles' Creed, and terminate by saying one Our Father and three Hail Marys, all making seven Our Fathers in honor of the seven joys and sorrows of our Lady, and sixty-three Hail Marys in memory of the sixty-three years of Mary's life on earth.

Those employing the shorter method, or five decades, gain but two plenary indulgences in the entire year; one on any day selected, the other on the feast of St. Bridgitte. In both methods the Apostles' Creed * must be added at the conclusion of each decade, otherwise the indulgence is not gained.

To gain the Bridgittine indulgence no meditation is required.

Rosaries blessed by a Dominican or one having faculties from the General of the Friar Preachers, have not only the indulgences of the Rosary Confraternity but also all the indulgences granted to the Chaplet of St. Bridgitte.†

XX.

CROZIER INDULGENCE.

THE Crozier indulgence is that imparted to rosaries by the Canons of the Holy Cross.

The Master General alone and the fathers of his order specially deputed by him can grant these indul-

* S. Cong. Indulg. 20 May, 1886.

† S. C. I. 13 Apr., 1726, S. C. I. 18 Sept., 1862.

gences to beads. No secular or religious Priest can obtain faculties to impart this blessing. The indulgence is 500 days for each bead or for each Hail Mary and Our Father. To gain this indulgence, it is not necessary to say at least five decades as it is to gain the Rosary Confraternity indulgence; for the indulgence is attached to each individual bead, so that whether only one, or five, or twenty Hail Marys are said, 500 days indulgence is granted for each one.

Meditation is not required to gain this indulgence.

It is a generally misunderstood notion that this is the greatest of all indulgences attached to rosaries. Members of the Rosary Confraternity can gain 5 years and as many quarantines (or 2025 days) for each time they pronounce devoutly the name of Jesus in the Hail Mary while reciting the rosary. This alone without considering the many other numerous indulgences is almost four times as great as the Crozier indulgence.

XXI.

THE APOSTOLIC INDULGENCE.

The apostolic or papal blessing is that given by the Pope or by a priest possessing faculties to impart this blessing.

As applied to the Chaplet or Rosary—certain conditions are necessary to gain this indulgence.

First they must carry their beads with them or keep them in their room or in some place near them.

It is for this the indulgence is granted, the recital of the Rosary being the condition required in order to gain the indulgences.

The following are the indulgences imparted to Rosaries having the apostolic blessing :

1. On many feast days of the year a *plenary indulgence* is granted to those who are accustomed to recite a third part of the Rosary at least once a week, provided also they fulfill the usual conditions of confession and communion.

2. For the recital of the Chaplet of the Rosary on the Feasts of our Lord and Blessed Virgin an indulgence of *seven years and seven quarantines*,

3. For the recital on any Sunday or feast in the year an indulgence of *five years and five quarantines*

4. For its recital on any day of the year *one hundred days*.

5. For those who recite the Chaplet of the Rosary at least once a week an indulgence of *one hundred days*, every time.

It must be borne in mind that the *one hundred days* granted in Nos. 4 and 5 are not for each bead, but for the entire Chaplet.

XXII.

ROSARIES FROM THE HOLY LAND.

An indulgence* equivalent to the above apostolic is imparted to all Rosaries that have touched the Holy Places and Sacred Relics of the Holy Land.

The Church also recognizes the Dolor beads⁴ blessed by the Servites, said in honor of Our Mother of Sorrows. But it is of Our Lady's beads in her Most Sacred Rosary that our Holy Father speaks. These he has especially recommended. These he has enriched with the most precious indulgences

* Innocent XI. Unigeniti Dei Filii, Jan. 28, 1688. S. C. Indul., June 5, 1721.

XXIII.

THE LIVING ROSARY.

ITS INSTITUTION.

The society of the Living Rosary, now so extensively propagated, owes its origin to a pious woman named Marie Pauline Jaricot, by whom it was founded in the city of Lyons, in the year 1826. Owing to the troubles of the time the Confraternity of the Rosary was greatly neglected. Hoping to renew the practice of the beads, and fearing, at the same time, lest any might be deterred by too heavy a burden, she happily conceived this new and easy way of saying the Rosary. She formed small bands, or circles, consisting of fifteen members, each of whom was obliged to say, not the whole Rosary during the week, but simply one decade each day, at the same time meditating on the mystery which would be assigned by lot. By this means the entire Rosary or Psalter of Mary, would be said collectively by the members of each circle every day.

The pious efforts of its founder were soon crowned with success, and on January 27, 1832, the society of the Living Rosary received the approbation of the Church in a Brief given by Gregory XVI.

THE END OF THE LIVING ROSARY.

The Living Rosary may not only be called the handmaid of the great Confraternity of the Rosary, but it is clear from the Brief of Gregory XVI that the principal end of the society is more fruitfully to cultivate the ancient and venerable devotion of the most Holy Rosary, and, in this manner, to increase the Confraternity itself. Yet it must be remembered that the Living Rosary is, in the true and proper sense of the word, a society canonically instituted, having its own special privileges and indulgences.

REORGANIZATION OF THE LIVING ROSARY.

Though the Order of Preachers has had, by the authority of the Holy See, the custody of the Rosary from its institution, Gregory XVI committed the supreme direction of the society of the Living Rosary to secular priests, who were called Directors General, because, at that stormy time, the Dominicans had been expelled from France. To Lacordaire, France is indebted for their restoration. As soon as the Order was well re-established there, the superiors seeing many irregularities in the appointment and succession of general and diocesan directors, petitioned the Holy Father to place the Living Rosary in the hands of the Order. Pius IX readily con-

sented, and in a Brief dated August 17, 1877, he conferred for all future time, upon the Master General of the Dominican Order, the supreme direction and care of all the Sodalities of the Living Rosary. In virtue of these powers, the Most Rev. Father Sanvito re-organized the Sodality, and obtained on February 2, 1878, from the Sacred Congregation of Indulgences, the confirmation of a new Summary of Indulgences.

The Sodality is unlike the Perpetual Rosary, and is not a Confraternity. There is no obligation to keep a general register, nor are any public exercises of devotion prescribed. Members of different societies may join the Living Rosary, but with this express condition, that they separately perform the duties of each. The great object of the Living Rosary is the devout recitation of the beads, aiming at the spirit and practice of the great Confraternity that is so rich in blessings and indulgences.

OFFICERS OF THE LIVING ROSARY.

1. The Supreme Moderator and Director General of the Living Rosary is the Master General of the Order of Preachers, who either in person or through the Provincials of his Order directs and governs the societies ;
2. Directors ;
3. Presidents ;
4. Promoters.

DUTIES OF OFFICERS.

1. The Master General of the Dominican Order has supreme authority over everything that pertains to the universal government of the Sodality. From him the Provincials of the Order receive Faculties for distribution to priests applying for them.

2. The Provincials of the Order, by the authority delegated to them, appoint Directors.

3. Directors are appointed for a certain place while they remain there, or they receive a personal appointment which continues for life. Directors of the Confraternity of the Rosary, wherever it has been or shall be canonically erected, are also, by this fact, the lawful Directors of the Living Rosary. It is the duty of the Director to appoint the Presidents and Promoters, and to inform himself concerning the condition and work of the Sodality. Hence, at convenient times, he must call the Presidents and Promoters, and, singly or collectively, instruct them in the duties of their offices; exciting their zeal in the good work, and discussing and determining whatever may be necessary for the advancement of the Sodality. If the Sodality is without a President, the duties of his office devolve on the Director until the appointment of a President.

4. According to rule a President is placed over every eleven circles. It is the duty of the President to see that each circle has its Promoters, and that

the Promoters faithfully perform the duties of their office.

The Presidents may form new circles, and propose to the Director, for confirmation, new Promoters.

Should the Director die or be removed, the President must use all diligence lest the Sodality be deprived of a Director beyond a month.

They must provide each circle with its proper number even by transferring Sodalists from one circle to another. They shall transmit to the Director, from time to time, an account of new circles, and on the festival of the Most Holy Rosary they must send a list of all the circles.

Promoters are authorized to receive new members into the Sodality. Persons who are absent may be received by letter.

Promoters must keep a record of the names of the Sodalists and transmit them yearly, on the feast of the Most Holy Rosary, to the President or the Director.

They must provide each circle with its required number of Sodalists.

Sodalists who constitute a circle should, if possible, live in the same locality.

In order that this may be done promoters may change the Sodalists of each circle, and if the Director judge it expedient, he may institute for this purpose a universal reorganization.

Once a month promoters must distribute, by lot,

the fifteen mysteries of the Rosary among the Sodalists of each circle.

If it happens that any circle has not the required number, the Promoters will recite the undistributed decades, or have them said, till they complete the number, which should be done within a month.

If a circle has more than fifteen Sodalists, the Promoters must transmit the surplus names to the President, so that a new circle may be formed. If this cannot be done, the Promoter may retain those Sodalists, and assign mysteries to them by lot, after the ordinary distribution.

OBLIGATIONS OF THE SODALISTS.

Strictly speaking, Sodalists are bound but by one obligation, namely, to say faithfully each day one decade of the Rosary, using beads properly blessed, and meditating on the mystery that has fallen to them by lot. This obligation does not bind under any sin; but its neglect entails the loss of the Indulgence.

DISTRIBUTION OF THE MYSTERIES.

The Mysteries must be distributed each month by lot. Distribution in any other way is not allowed. The distribution in each circle must be made by the Promoter, with two Sodalists assisting.

In case of difficulty, the selection by lot may be

made by the President, two Promoters assisting, and this by the consent of the Director for all the circles committed to the care of this President.

Distribution ought to be made on the first days of the month, or at least within the first part of the month. Where it can be done, the first Sunday of the month, especially dedicated to the Rosary, should be chosen.

Sodalists who have been for a long time absent, and those to whom the new distribution cannot be made known, may choose at the end of the month the mystery immediately following the one previously assigned.

In each distribution Sodalists receive a new card or schedule describing the mystery.

Some pious exercises in honor of the Holy Spirit and the Queen of the Rosary may precede the distribution.

PRIVILEGES AND INDULGENCES.

From the concession of the Master General of the Order of Preachers, the Sodalists of the Living Rosary partake, in the same manner as the members of the Confraternity, of all the spiritual benefits of the Dominican Order. This concession, made in 1836, was renewed by the Vicar General of the Order, November 15, 1877.

A Plenary Indulgence may be gained on the first

feast day after admission, if preceded by confession and communion.

For the recitation of the daily decade, one hundred days on week-days.

Seven years and seven times forty days on Sundays and Festivals, and also daily during the Octaves which will be noted in the calendar.

One hundred days for each our Father and Hail Mary of the daily decade, provided the Rosary is blessed by a Dominican, or by any other priest who has received the faculty for blessing from the Master General of the Order.

Plenary Indulgence to be gained once a year (on any day chosen), by those who have recited for the entire year the daily decade, using a blessed Rosary, confessing and communicating, and praying for the intention of the Holy Father.

Indulgence of one hundred days is granted to Promoters, and three hundred days to Presidents who preside over at least eleven circles, as often as they perform any part of their duties.

For the sake of convenience the remaining Indulgences have been arranged in the form of a calendar. On the days indicated, Plenary Indulgences may be gained on the following conditions :

1. A decade must be said daily at least for one month, unless lawfully excused.
2. Confession and Communion.
3. On these days Sodalists ought to visit some

church, and offer some prayers. For the visitation of the church, a confessor may for cause substitute some other pious work.

CALENDAR OF THE LIVING ROSARY.

JANUARY.

- January 1. Circumcision of our Lord.
 January 6. Epiphany of our Lord.
 Third Sunday of the month.

FEBRUARY.

- February 2. Purification of the Blessed Virgin.
 Third Sunday of the month.

MARCH.

- Compassion of the Blessed Virgin (which is celebrated on the Friday before Palm Sunday).
 Third Sunday of the month.
 March 25. Annunciation of the Blessed Virgin.

APRIL.

- Easter Sunday. ✠
 Third Sunday of the month.

MAY.

- Ascension of our Lord.
 Feast of Pentecost. ✠
 Third Sunday of the month.

JUNE.

Feast of the Most Holy Trinity.

Feast of Corpus Christi.

Third Sunday of the month.

June 29. Feast of the SS. Peter and Paul, Apostles.

JULY.

July 2. Visitation of the Blessed Virgin.

July 16. Feast of our Lady of Mount Carmel.

Third Sunday of the month.

AUGUST.

August 5. Feast of our Lady of the Snow.

August 15. Assumption of our Lady.✠

Third Sunday of the month.

SEPTEMBER.

September 8. Nativity of our Lady.✠

Feast of the Most Holy Name of Mary.

Third Sunday of the month (which is also the feast of the Seven Dolors of our Lady).

September 24. Feast of our Lady of Mercy.

OCTOBER.

Feast of the Most Holy Rosary (first Sunday of the month).

Third Sunday of the month.

NOVEMBER.

- November 1. Feast of All Saints.
 Third Sunday of the month.
 November 21. Presentation of our Lady.

DECEMBER.

December 8. Immaculate Conception of our Lady. ✠

Third Sunday of the month.

December 25. Nativity of our Lord. ✠

✠ A partial Indulgence of seven years and seven times forty days, may be gained on the feasts so marked, and daily through their octaves, for the recitation of the daily decade, as well as the Plenary Indulgence granted on the feast itself.

NOTES.

1. If from death or any other cause the number of the circle is not complete, Sodalists do not lose the Indulgences, provided the Promoter within a month from the day when the defect becomes known completes the required number.

2. If any Sodalist omit to say his decades, the others are not deprived of their Indulgences.

3. Those who are members of the Living Rosary and the Confraternity have double obligations to satisfy. They must say their daily decades for the Living Rosary, and the whole Rosary (15 decades) once a week for the Confraternity.

4. All Directors of the Living Rosary, even though general or diocesan, who held office on November 15, 1877, were confirmed for life, with the faculty of selecting new Promoters, to be placed in charge of new circles of fifteen.

5. The feast of the Most Holy Rosary (1st Sunday of October) is a special feast of the Sodality.

6. The feast of St. Dominic (August 4th), the founder of the Order of Preachers, is also for the Sodality a day of great devotion and thanksgiving.

7. As St. Philomena has been chosen the special Patroness of the Sodality, her feast should be a day sacred to the members of the Living Rosary.

8. All the feasts of our Lord and His Blessed Mother, particularly those festivals which have reference to the Rosary, should be cherished by the Sodalists with special devotion. On all these days mentioned the Sodalists should, if possible, confess and communicate

9. Those who go weekly to Holy Communion can gain all the Plenary Indulgences falling within the week, without extra confession, provided they are in the state of grace and fulfil the other conditions.

10. Offerings may be made by the Sodalists on the day of distributing the mysteries to defray necessary expenses for the purchase of books, decoration of the altar, or other pious works.

11. On the first available day after the feast of the Most Holy Rosary, a Mass should be said for

the deceased Sodalists of that year. Likewise on the death of a member a Mass should be said, at which all the members, or at least the associates of the same circle, should assist.

12. It is the right of the Director to prescribe what religious exercises and customs shall be observed.

13. The form for blessing Rosaries is the same as that used for blessing Rosaries for the Confraternity.

14. The following prayers may be said before and after the distribution of the mysteries.

Antiphon. Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray.

O God, who has taught the hearts of Thy faithful by the light of Thy Holy Spirit: grant us, in the same Spirit, to relish what is right, and evermore to rejoice in His holy comfort, through Christ our Lord. Amen.

AFTER THE DISTRIBUTION.

The Salve Regina (Hail, Holy Queen, etc.)

V. Pray for us, O Holy Mother of God:

R. That we may be made worthy of the promises of Christ.

Let us Pray.

Pour fourth we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection, through the same Christ, our Lord. Amen.

V. May the divine assistance, etc.

R. May the souls of the faithful departed, etc.

The Reverend clergy who wish to consult the authentic documents of the Living Rosary, are referred to the collection published by the present Master General of the Dominicans, under the title: "Acta Sanctæ Sedis, necnon Supremorum Moderatorum pro Sodalitate a Rosario-vivente nuncupata, Reverendissimi Patris Fr. Josephi Mariæ Larroca, Magistri Gen. Ord. Prædicatorum, jussu edita."

It is for sale by Benziger Brothers, New York.

XXIV.

THE PERPETUAL ROSARY.

This devotion was instituted by the Dominican, Father Petronius Martini, January 1, 1635, at the very shrine of the Holy Patriarch, in the Church of St. Dominic, Bologna.

In less than ten years it had spread over France, Spain, Belgium, and Germany, as well as Italy, and numbered more than a million associates, including

the Sovereign Pontiff then reigning. The end of this devotion, also called our Lady's Guard of Honor, is to unite the members in such a way that, different hours of the day and night being assigned to each, some devoted watchers will ever be found in prayer and praise at our Lady's Shrine, telling their beads for the conversion of sinners, the relief of the dying, and the succor of the dead, and all in Mary's blessed name.

At first the help of the dying was the chief purpose, after the honor of our Blessed Mother; but the others were soon introduced. And justly, for, each hour sinners need God's grace; men are dying, and souls are going to Purgatory. Thus this perpetual prayer is their constant aid.

In the beginning, only one hour in each year was chosen by the associates; but, as it was feared that a sufficient number could not always be found to render the devotion perpetual, the practice was instituted of choosing an hour in each month.

By a Brief of Pius IX., given on April 12, 1867, the devotion was approved; but he declared that it was not a confraternity, but only a society.

In Belgium, however, the Dominican nuns of the Third Order have established a monastery for the express purpose of maintaining the Perpetual Rosary; so that there it becomes not merely the devotion of a society, but the distinctive work of a community. There are some houses of the same

Order in this country, the principal one is in West Hoboken, New Jersey, where the Rosary is said day and night by some members of the Community. There are branch houses of the same Community in Baltimore and in Milwaukee.

MEMBERSHIP.

To become a member, one's name must be entered on the record, with the hour assigned. It is not necessary to be a member of the Confraternity, though this will scarcely be omitted. It is not necessary to spend the hour in a church, but it is counselled. Cards of membership, with the hour and the special intentions, are distributed to members.

INDULGENCES.

A Plenary Indulgence may be gained on the usual conditions each time the hour is faithfully observed. An Indulgence of three hundred days is granted for inducing another to join the Perpetual Rosary; the same for being present at meetings; for the encouragement of works of piety and the more frequent recitation of the beads; and for any good work, done in the spirit of the devotion. All these Indulgences are applicable to the souls in Purgatory.

ESTABLISHMENT IN THE UNITED STATES.

The Master General of the Dominicans, being the supreme director, appoints, through the Provincials

of the Order, the Fathers who will act in the capacity of local directors.

The devotion is established in this country with the approbation and encouragement of many archbishops and bishops. Its head-quarters are in the Monastery of St. Dominic, 10th Street and 13th Avenue, Newark, N. J., where the devotion of the Perpetual Adoration of the Blessed Sacrament is also carried on by the faithful daughters of St. Dominic. By addressing the Rev. Mother Prioress, full information can be obtained. Members are also received in West Hoboken, Baltimore, and Milwaukee.

 XXV.

FORMULAS OF BLESSINGS.*

BENEDICTIO ROSARIORUM.

- V.* Adiutorium nostrum, etc.
V. Domine, exaudi, etc.
V. Dominus. vobiscum, etc.

OREMUS.

Omnipotens, et misericors Deus, qui propter eximiam charitatem Tuam, qua dilexisti nos, Filium Tuum unigenitum Dominum nostrum Jesum Christum de cœlis in terram descendere, et de beatissimæ Virginis, Mariæ Dominæ nostræ utero sacratissimo, Angelo nuntiante, carnem suscipere, Crucemque, ac mortem subire, et tertia die gloriose a mortuis resurgere voluisti, ut nos eriperes de potestate diaboli: obsecramus immensam clementiam Tuam, ut hæc signa Rosarii in honorem, et laudem ejusdem Genitricis Filii Tui, ab Ecclesiâ

* The priest wears a white stole in Rosary blessings.

Tua fidei dicata, bene ✠ dicas, et sancti ✠ fices, eisque tantam infundas virtutem Spiritus Sancti, ut quicumque horum quodlibet secum portaverit, atque in domo sua reverenter tenuerit, et in eis ad Te, secundum ejusdem sanctæ Societatis instituta, divina contemplando mysteria, devote oraverit, salubri, et perseveranti devotione abundet, sitque consors, et particeps omnium gratiarum, privilegiorum, et indulgentiarum, quæ eidem Societati per sanctam Sedem Apostolicam concessa fuerunt, ab omni hoste visibili, et invisibili, semper, et ubique in hoc sæculo liberetur, et in exitu suo, ab ipsa beatissima Virgine Maria Dei Genitrice Tibi, plenus bonis operibus, præsentari mereatur. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit. . . .

Aspergantur aqua benedicta.

BENEDICTIO CANDELARUM SOCIETAS SS. ROSARII.

V. Adjutorium nostrum, etc.

V. Domine, exaudi, etc.

V. Dominus vobiscum, etc.

OREMUS.

Domine Jesu Christe, Lux vera qui illuminas omnem hominem venientem in hunc mundum, effunde per intercessionem Virginis Mariæ Matris Tuæ, et per quindecim ejus Rosarii mysteria, bene ✠ dictionem Tuam super hos Cereos, et Candelas, et sanctifica eas lumine Tuæ gratiæ; et concede propitius, ut, sicut hæc luminaria igne visibili accensa, nocturnas depellent tenebras, ita corda nostra invisibili igne, ac Spiritus ✠ Sancti splendore illustrata, omnium vitiorum cæcitate careant, ut puro mentis oculo cernere semper possimus, quæ Tibi sunt placita, et nostræ salutis utilia: quatenus post hujus sæculi caliginosa discrimina, ad lucem indeficientem pervenire mereamur. Qui vivis, etc.

Aspergantur aqua benedicta.

BENEDICTIO ROSARUM.*

- V. Adjutorium nostrum, etc.
 V. Domine exaudi, etc.
 V. Dominus vobiscum, etc.

OREMUS.

Deus, Creator et Conservator generis humani, Dator gratiæ spiritualis et Largitor æternæ salutis, benedictione Tua sancta benedice has Rosas quas pro gratiis Tibi exsolvendis cum devotione ac veneratione Beatæ semperque Virginis Mariæ Rosarii, hodie Tibi præsentamus, et petimus benedici et infundi in eis per virtutem sanctæ Crucis benedictionem cœlestem, ut qui eas ad odoris suavitatem et repellendas infirmitates humano usui tribuisti, talem signaculo sanctæ Crucis benedictionem accipiant, ut quibuscumque in infirmitatibus appositæ fuerint, seu qui eas in domibus suis vel locis cum devotione habuerint aut portaverint, ab infirmitate sanentur, discedant diaboli, contremiscant et fugiant pavidum cum suis ministris de habitationibus illis, nec amplius Tibi servientes inquietare presumant. Per Christum Dominum nostrum. Amen.

Aspergantur aqua benedicta.

* Sub nomine Rosarum, intelligendæ sunt rosæ naturales "ad odoris suavitatem et repellendas infirmitates humano usui tributæ," non arte factæ. Quarum foliola in pulverem redacta per modum medicinæ sumuntur contra quascumque infirmitates. Plurima miracula earum applicatione facta attestantur scriptores. P. Leikes, O. P.

ABSOLUTIO

BENEDICTI PAPAE XIV.

PRÆSCRIPTA A SS. D. LEONE PAPA XIII.

Pro impertienda benedictione cum Indulgentia plenaria Confratribus SS. Rosarii in articulo mortis.

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cœlum et terram. *Ana.* Ne reminiscáris, Dómine, delicta fámuli tui (*vel ancillæ tuæ*), neque vindictam sumas de peccátis ejus. Kyrie eléison, Christe eleison. Kyrie eléison. Pater noster-

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. Salvum fac servum tuum (*vel ancillam tuam: et sic deinceps*).

R. Deus meus sperántem in te.

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Clementissime Deus, Pater misericordiárum, et Deus totius consolatiónis, qui néminem vis períre in te credéntem, atque sperántem, secúndum multitudínem miseratiónum tuárum réspice propítius fámulum tuum (*vel fámulam tuam N.*) quem (*vel quam*) tibi vera fides, et spes christiána comméndant. Vísita eum (*vel eam*) in salutári tuo. et per Unigéniti tui passióem et mortem, ómnium ei delictórum suórum remissióem, et véniam cleménter indúlge: ut ejus ánima in hora exitus sui te júdicem propitiátum invéniat, et in ságuine ejúsdem Fílii tui ab omni mácula ablúta transire ad vitam mereátur perpétuam. Per eúndem Christum Dóminum nostrum.

Tum dicto ab uno ex clericis astantibus. Confíteor. . Sacerdos dicat : Misereátur. . Deinde.

Dominus noster Jesus Christus Fílius Dei vivi, qui beáto Petro apóstolo suo dedit potestátem ligándi atque solvéndi, per suam piíssimam misericórdiam recípiat confessiónem tuam, et restituat tibi stolam primam, quam in baptísmate recepísti : et ego facultáte mihi ab apostólica Sede tribúta indulgéntiam plenáriam, et remissiónem ómnium peccatórum tibi concédo. In nómine Patris, etc.

Per sacrosáncta humánæ reparatiónis mystéria remittat, tibi omnipotens Deus omnes præséntis, et futúrá vitæ pœnas, paradísi portas apériat, et ad gáudia sempitérna perdúcat. Amen.

Benedícat ✠ te omnipotens Deus, Pater, et Filius, et Spiritus sanctus. Amen.

Si vero infirmus sit adeo morte proximus, ut neque confessionis generalis faciendæ, neque præmissarum precum recitandarum tempus suppetat, statim sacerdos ei benedictionem impertiatur.

XXVI.

APPENDIX.

THE FIRST PART OF THE ROSARY.

THE FIVE JOYFUL MYSTERIES.

FIRST MYSTERY.

THE ANNUNCIATION.

Consider the Infinite Goodness of God in giving His Son to redeem us; the Infinite Love of His Son in becoming man for our salvation. Congratulate the Blessed Virgin chosen to be the Mother of Our Saviour.

SECOND MYSTERY.

THE VISITATION.

Consider the charity of the Blessed Virgin in visiting her cousin St. Elizabeth to make known to her the glad tidings of Redemption. Join them in praising God, and in rejoicing at the coming of our Redeemer.

THIRD MYSTERY.

THE BIRTH OF OUR LORD.

Consider the suffering and poverty of Our Lord in a stable of Bethlehem. Rejoice with Mary and the Angels over the birth of the Saviour.

FOURTH MYSTERY.

THE OFFERING OF OUR LORD IN THE TEMPLE.

Consider the Blessed Virgin presenting her Son to the Eternal Father. Never did Heaven receive so great an offering; join with Simeon and Anna in love and adoration.

FIFTH MYSTERY.

THE FINDING IN THE TEMPLE.

Consider the fullness of Mary's joy in finding her Son in the Temple after her bitter loss. May we share her joy by possessing Him in Heaven.

THE SECOND PART OF THE ROSARY.

THE FIVE SORROWFUL MYSTERIES.

FIRST MYSTERY.

THE AGONY IN THE GARDEN.

Contemplate the sorrow of Jesus in the Garden at the knowledge of His sufferings, and the enormity of our sins. Beg for Sorrow for sin and resignation in suffering.

SECOND MYSTERY.

THE SCOURGING AT THE PILLAR.

Behold Jesus scourged and bleeding to satisfy for our sins of the flesh. Beg for great purity of mind and body.

THIRD MYSTERY.

CROWNING WITH THORNS.

See Jesus crowned with thorns, and His sacred face covered with blood to satisfy for sins of pride, vanity and evil desires. O, Jesus protect us from ever offending You.

FOURTH MYSTERY.

THE CARRIAGE OF THE CROSS.

Contemplate the sorrowful Mother beholding her Son carrying the cross. Ask for grace and strength to bear your cross after Jesus.

FIFTH MYSTERY.

THE CRUCIFIXION.

Contemplate the agony of Jesus dying in the sight of His afflicted Mother. O, Mary, we are the cause of His death, and of your bitter sorrow. Obtain that we may never again offend Him by sin.

THE THIRD PART OF THE ROSARY.

THE FIVE GLORIOUS MYSTERIES.

FIRST MYSTERY.

THE RESURRECTION.

Consider the great joy of the Blessed Virgin and the Disciples in seeing Our Lord triumphant over death and Hell. May we die to sin, and rise to life everlasting.

SECOND MYSTERY.

THE ASCENSION.

Behold our Blessed Redeemer ascending to Heaven, there to be our Advocate forever. Grant, Blessed Lord, that one day we may see You in glory.

THIRD MYSTERY.

DESCENT OF THE HOLY GHOST.

Consider how Jesus sent down the Holy Ghost to enlighten and guide His Church, forever. May we always be guided by God's Holy Spirit.

FOURTH MYSTERY.

THE ASSUMPTION.

Contemplate Our Blessed Lady assumed into Heaven accompanied by the Angels. O, Immaculate Mother, help us to share in your glory.

FIFTH MYSTERY.

THE CORONATION.

Contemplate Our Blessed Lady, crowned by her Son with the brightest diadem of glory. O, Mother, help us to gain the Crown of Immortality.

XXVII.

ROSARY PROCESSIONS.

Pastors having the Rosary Confraternity should, from time to time have a Procession of the Rosary, on account of the great indulgences attached to it. See "The Rosary The Crown of Mary," page 92.

In some Churches it is had on the first Sunday of each month, in others on the first Sunday of May and the first Sunday of October. The Procession is formed after the manner of the Blessed Sacrament Procession: First, the Cross bearer, accompanied by acolytes with lighted candles. Then a banner representing the Blessed Virgin giving the beads to St. Dominic. Next, the altar boys. Then, first banner of the Rosary; The First Joyful Mystery, followed by ten girls representing the ten Hail Marys. The second banner—the Second Mystery, and ten little girls, and so on. Procession may consist of five, ten or fifteen banners of the Five Joyful, Five Sorrowful, or Five Glorious Mysteries, according to the Season—Advent, or Lent, or Pascal Time.

If the Pastor has not the Rosary banners he may use any banner of our Blessed Lady. In some places a statue of our Blessed Lady is carried. The Priest wearing surplice, stole and cope, accompanied by acolytes follows and makes the circuit of the Church, whilst the children or choir sing the Ave Maris Stella, and, if time permit, the Litany of Loretto. Arriving at the Rosary Altar the Priest sings: Regina Sacratissimi Rosarii, ora pro nobis—the choir responds: ut digne, etc. Then the prayer as on the first Sunday of October—Deus cujus unigenitus, etc. This ends the Procession. See Indulgence for saying the beads after Procession.

XXVIII.

APPLICATION FOR FACULTIES.

Pastors desiring Faculties for the Erection of one or both of the Dominican Confraternities mentioned below, should address the Master General after the following form:

REVERENDISSIMO P. F. ANDREÆ FRÜHWIRTH,
MAGISTRO-GENERALI ORDINIS PRÆDICATORUM.
10 VIA S. SEBASTIANO, ROMÆ, ITALIA.

REVERENDISSIME PATER:—

Ego, infrascriptus, Rector Ecclesiæ*.....
.....in loco.....
diocesi.....Confraternitatem S. S. Rosarii †
in prædicta Ecclesia optans erigere, a Tua Paternitate enixe
postulo, ut litteras facultativas ad hanc prædictam Confraternitatem rite instituendam necessarias, mihi Reverendo
.....
impertiri benigne concedat.

Rev.....

(P. O. Address.).....

CONSENSUS ORDINARIÏ.

Juxta Rescriptum Sacræ Congregationis Indulgentiæ Reliquiisque præpositæ, de erectione et aggregatione Confraternitatum, Romæ die 20 Maii 1896, a SS. Dño, Papa nostra Leone XIII. confirmatum, consensum nostrum ad prædictam Confraternitatem in prædicta ecclesia erigendam impertimur.

L. ✠ S. ✠.....

Datum die.....190 Episcopus.....

* [Sedulo ac distincto caractere indicentur nomen et cognomen ceteraque omnia scitu necessaria.]

† If Faculties for the Holy Name are wanted, instead of for The Rosary Confraternity, the name S. S. Nominis should be substituted for S. S. Rosarii. If the pastor desire both, he should write S. S. Rosarii, et S. S. Nominis. A dollar should be forwarded to Rome for each Confraternity.

In case the Priest wants only the power to give the Dominican blessing (indulgence) to beads he should write thus: Reverendissime Pater, ego infra Scriptus, enixe postulo a Paternitate Vestra, ut mihi Facultates Rosaria benedicendi impartiri benigne digneris. Filius Tuus in Dom.

Rev.....

P. O.

Should a pastor desire Faculties to establish a Confraternity in his Church in a town or city in which the same Confraternity has been Canonically erected, he should ask his Bishop to grant, with permission for the Confraternity, the Dispensation given below.

Præterea ex potestate Nobis data per SS. D. N. Leonem PP. XIII rescripto diei 20 Maii 1896 dispensamus super Constitutione Clementis VIII sub die 7 Decembris 1604 prout sc. præscribit ut unica tantum Confraternitas eiusdem Instituti et generis, in eodem loco institui et aggregari possit.

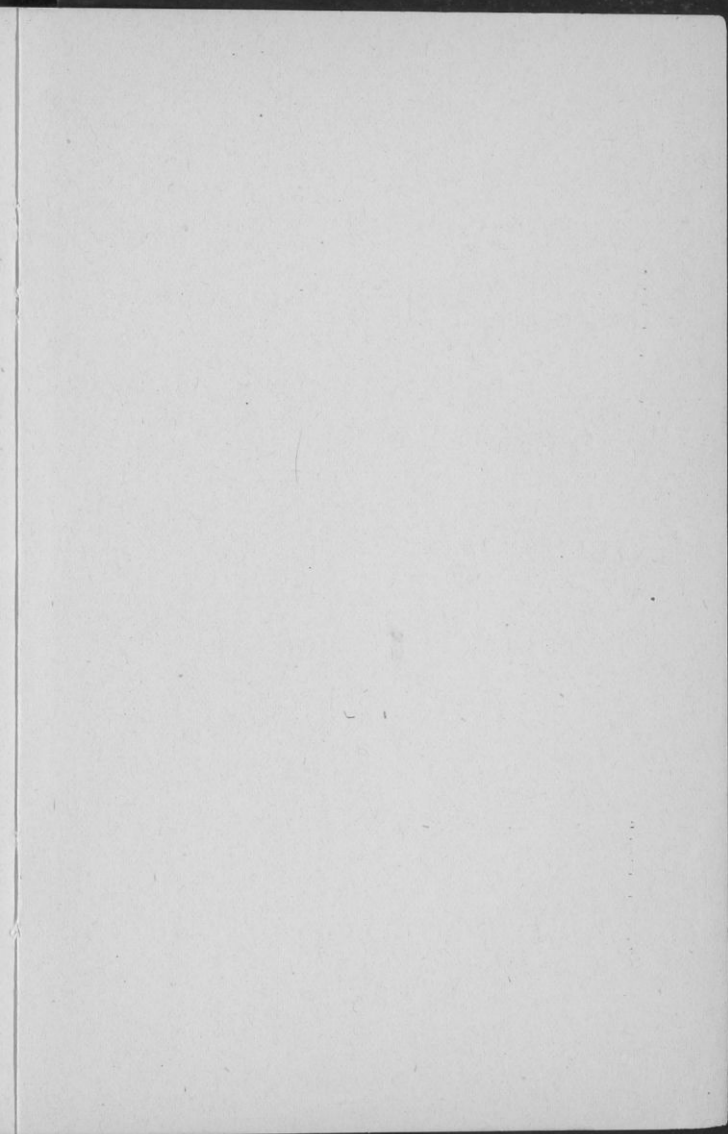
L. ✠ S. ✠.....

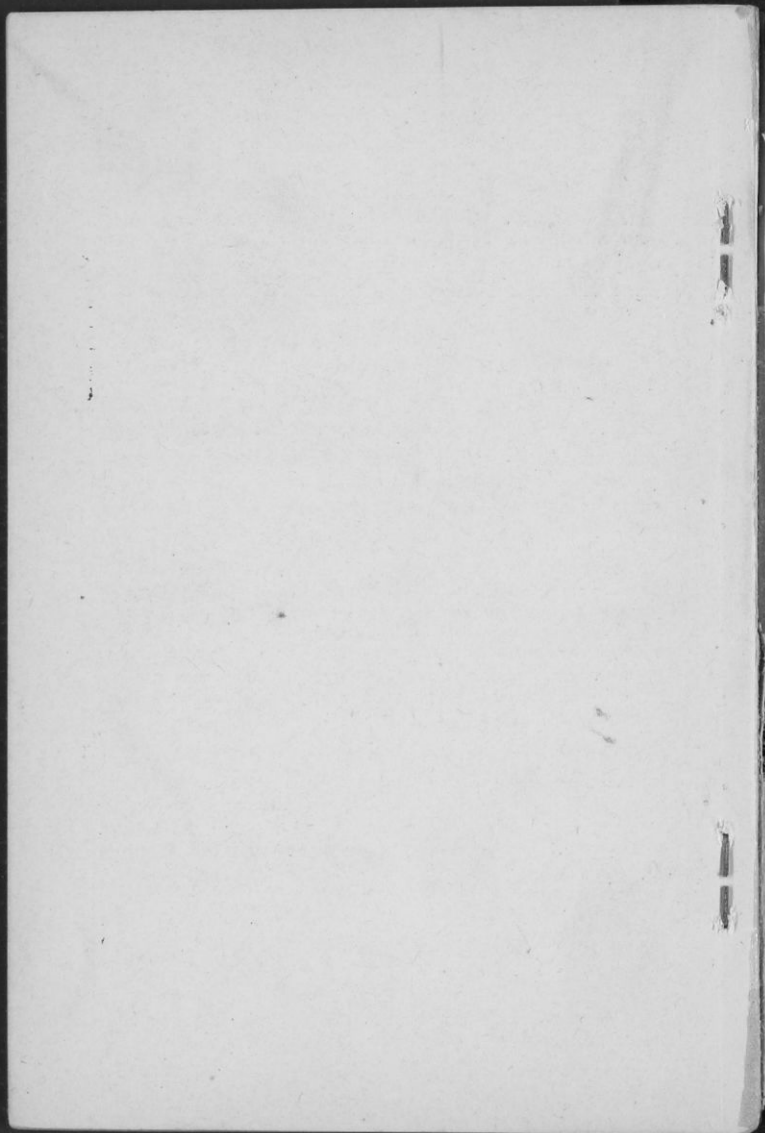
Datum die.....190 Episcopus.....

It is the first time since the war that the
Church has been able to do this. The
Church has been able to do this for the first time
since the war. The Church has been able to do this
for the first time since the war.

The Church has been able to do this for the first time
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able to do this for the first time since the war.





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Bishop Kain says of this edition :

"Glancing over passages here and there, and comparing them with the old edition, I find a wonderful improvement. Whilst the meaning is preserved, the expressions are much clearer. From a cursory examination, the style seems very smooth, and even elegant. In fact, it does not read like a translation, but rather like an original English production. Our clergy and people owe you a debt of gratitude, which they will try to repay, I hope, by a liberal patronage in the purchasing and using of your splendid edition of one of the best of spiritual works."

In another letter the Bishop says :

"I have no doubt that the antiquated style of the former English edition has been an obstacle to the circulation of that excellent work. I shall do what I can to make known the new edition. *I would be delighted to see a copy of it in every Catholic home. I only wish that my words had weight enough to carry a copy of that most useful work into every Catholic family and imprint its contents on every Catholic heart.*"

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