

has ever been a gentle guardian over the interests of the devoted daughters of Saint Dominic. Like our Holy Founder he has always had for them words of encouragement and kindly counsel, and his visits to the good Sisters have been so many happy occasions of spiritual conferences.

After his election, as is the custom, he went to the Sovereign Pontiff to seek his approval. In his address to the Holy Father he spoke of Pius' resolve "to re-

store all things in Christ;" so, he said, "It is our hope to re-establish all in Saint Dominic." All too briefly and incompletely have we dealt with his achievements. Now as he returns at the eventide of life into the quiet of his cloister home to await the Divine Master's bidding to the peace of the celestial cloister, Dominicans may feel assurance that their saintly brother's hope has in great measure seen its fulfilment.—*Celestine Daly, O. P.*

THE OLIVE BRANCH.

Of all devotions in honor of Mary, that of the Rosary is most dear to the Catholic heart. Through Dominic, the Heavenly Queen has given us a Book, the pages of which, one never tires perusing. All its messages are of hope and love. Every class and condition of life can draw from it inspiration for happier, holier living. It is a Book to be loved and treasured, a truly beautiful work, replete with sweet consolation and uplifting thought. Simple and dignified is its make-up—a Psalter of Angelic Salutations interspersed with the Pater and Doxology; but its decades represent the profoundest truths of Catholic dogma. To the unlettered it is a compendium of Theology; the scholar finds it a veritable Summa. By its use, through the Mother, we are led to the Son, Who teaches us even

here, that the trials and pains of this life are for us as "the kiss of the Crucifix," at the Chaplet's close—drawing us nearer to God.

The Church has manifested its esteem for the Rosary, especially in times of danger. She realizes, with St. John Chrysostom, that there is nothing more powerful in the world than a man who prays. What then, is the prayer of a whole people—the beads? Examples of the efficacy of this devotion are frequent in Ecclesiastical History.

The Blessed Dominic introduced the Rosary at a time resembling our own, in its hostility to everything Christian. It was the weapon handed to him by Heaven's Queen to triumph in the fray: and the victory was not long in coming. The impious and blasphemous sect of the Albigenses, an offsprung of Mani-

cheism, was overthrown by Her, "Who alone has conquered all heresies throughout the world."

Perhaps the most striking example of the power of the Rosary was manifested in 1569, by the defeat of the Turks, who had molested southern Europe for centuries. St. Pius 5th, who never forgot he was a Dominican, issued a decree lauding the Rosary and recommending its constant recitation, as an antidote to the power of Mohametanism, which was gradually extending its conquests. When in September, 1571, a small but magnificent fleet had set sail to meet the foe, the Holy Father had the Blessed Sacrament exposed and the Rosary said unceasingly while the sailors did not fail to daily tell their beads. The Pope himself recited the Rosary night and day for their success, as the triumph of the enemy meant not only persecution, but threatened even the very existence of Christ's earthly kingdom. As Cardinal Newman stated: "The Holy Pope had been interesting the Holy Virgin in his cause." The outcome is well known—Lepanto, one of the most decisive naval battles of the world, was gained he by Christians. By way of thankgivings for the great event, Pope Pius added the title, so dear to every Catholic, "Help of Christians," to the Litany of Loretto, and in order to teach the value of prayer in human necessities, instituted the great feast

of "Our Lady of Victory," or, as we know it today, "Our Lady of the Rosary."

Just as Pius 5th had been the originator of a most successful naval expedition, Innocent 11th was the adviser and supporter in the crisis of 1683. The Turks had rallied and were again infecting Europe. The Pontiff had scarcely seen the enemy menacing Catholicism, when he thought it necessary to ward off the danger by all possible means. To this effect, he stirred up the zeal and interest of Catholic Princes. John Sobieski, King of Poland, united with Leopold the 1st of Austria and came to the assistance of the beleagured city, Vienna. The Pope and citizens offered special prayers to win God's favor and in consequence, Christendom was delivered from the incursions of the Mohammedans. Another victory gained by prayer; Sobieski admitted that the triumph was due to Mary's Rosary. Indeed the Turks, emboldened by the divisions created by Protestantism, endeavored, again and again, to blot out the Christian religion. But the victories of Temeswar, Corfu and Belgrade, under the captaincy of Mary, were only a prolongation of the triumph of Lepanto.

Devotion to the Rosary was particularly fruitful during the Pontificate of Leo 13th—the Pope of the Rosary. During the reign of this learned and holy man, the

Church had nothing to fear from the Turks, but had other enemies still more powerful, formidable and tyrannical with which to contend. Freemasonry was at its height. We know of the effects of its nefarious influence. The Sentinel of the Vatican, aware of conditions, uttered a cry of alarm to the Queen of the Rosary. Leo 13th went even farther than his saintly predecessor, Pius 5th, in making the Rosary the common and ordinary devotion of the faithful. We are indebted to him for the October devotions, and the addition to the Litany of that title so dear to all Rosarians, "Queen of the Holy Rosary." His Encyclicals teem with affection and love for Our Lady of the Rosary. He says, "It is well known that this form of prayer is most pleasing to the Blessed Virgin, most efficacious to obtain for each and for all, the succors of heaven, and most powerful to defend the Church and society." These varied examples establish the evident necessity of having recourse to Mary with a doubling of fervor in our own troublous time.

Today, all neutral nations turn with horror from the battlefield of Europe, where Christian is butchering Christian, where Empires and Republics deafened and become stone-hearted by avarice and pride, refuse to give ear to the world-wide appeals for peace. But where man fails, the Queen of Heaven succeeds.

If She has on hundreds of occasions, during the trying periods of the Church's history, manifested Her power in behalf of Christendom, should we doubt that She will not renew these examples of Her power and affection, if humble and constant prayers are addressed to her from all portions of the Church? Since peace has been restored through Mary by the use of the beads, in the most critical periods of the past, why not employ the same means during our present crisis.

The Watchman of the Seven Hills has issued an appeal for the spread of this devotion. Like his illustrious predecessor Leo 13th, Benedict 15th realizes that, "the necessity of Divine assistance is not less today than when St. Dominic introduced Mary's prayer into the world for the purpose of curing society of the deep wounds with which it was then afflicted." That great Saint well understood that no remedy could be more efficacious against the evils of his time than that which would bring men back to Christ, the Way, the Light and the Truth, through the frequent remembrance of the mysteries of our salvation, operated by Him, and which would induce them to take for their advocate—the Immaculate Mother.

If then, we only perused the pages of that Book, the Rosary, more frequently and induced others to do so, if all were united in asking the sublime Mother of God

to obtain peace for Europe, could She refuse to hear the voice of the whole Catholic world on its knees? Let us be as one, with the Holy Father of the faithful in prayer, Mary's own prayer, and strive to spread it. "How admirable it will be to see in the cities, in the towns, and in the villages, on land and on sea, as far as the Catholic name extends, hundreds of thousands of the faithful, uniting their praises and

prayers, saluting Mary with a single heart and with a single voice, imploring Mary, placing all hope in Mary!" It is with this unanimous prayer that Catholics will obtain the return to Christ of the nations that are astray, the salvation of the world and that peace so eagerly desired. Mary, the Dove of Peace, offers the Olive Branch—Her Rosary. Will the world accept it?

Aquinas McDonnell, O. P.

SHAKESPEARE AND THE FRIARS.

"The thousand souled Shakespeare" is an epitath bestowed on the master writer of the most momentous epoch in the history of the literary world. Thousand souled is Shakespeare. No one is more deserving of such a title. His genius is bounded by no country. He is of no age. He is universal. His language is of to-day as of his own day. His thoughts, his feelings, his portrayal of human nature in its joy and sorrow, in its love and hate, in its mirth and woe, in its elevations and sordidness belongs to our day as to his. Three-hundred years have not dimmed his luster. The star of his genius shines as brightly to-day as in the noonday of his career. His works are immortal. They please and thrill to-day as they pleased in his day, and they will continue to please as long as the heart of man remains human for human

is his portrayal of it. His name is emblazoned far above all other English writers. He is praised and lauded by all nations and why? Because no one equals him in creative power of mind, in vividness of imagination, in richness of imagery. No one equals him in his comprehension of nature and in his delineations of character. He gave reality to every character from the most prominent to the most obscure. His characters are real men and women and not abstract moral qualities of vice or virtue. He never forgets the infinite complexity of human nature. And herein lies his greatness. His characters may be ruled by love, jealousy, or hatred, but they are actuated by other impulses also. Not only the natural but especially the supernatural influence the action of individual characters. Religion and reason, the divine