

ENCYCLICAL LETTER.

OF HIS HOLINESS LEO XIII., BY DIVINE PROVIDENCE POPE.

To the Patriarchs, Primate, Archbishops, Bishops, and Other Ordinaries in Peace and Communion with the Apostolic See.

ON THE ROSARY OF THE BLESSED VIRGIN.

Venerable Brethren, Greeting and the Apostolic Benediction.

Concluded from last week.

In order to remove from children this terrible danger of ignorance the Church neglects no means of vigilance and care, and not the least of her helps is that which she draws habitually from the Rosary of Mary. In fact, by this most beautiful and most fruitful of prayers recited in specified order, there are unrolled successively before the mind, and offered to it for meditation, the principal mysteries of our religion; and first of all, those which remind us that "the Word was made Flesh," and that Mary, while becoming a mother remained a virgin, and rendered to God with a holy joy the duties of maternity; next, the bitterness of the Passion of Christ, the crucifixion, at the price of which has been brought about the salvation of our race; and also the mysteries of His glory, His triumph over death, His ascension into heaven, the sending of the Holy Ghost, and the magnificent reception of Mary into heaven, and also the communion of Mary and of her Son, and of all the blessed in eternal glory. This admirable collection of mysteries is recalled frequently and periodically to the minds of the faithful, and, as it were, placed before their eyes by means of the Rosary, which spreads in the hearts of those who recite it religiously and in an ever-fresh sentiment of piety, and which touches them and moves them as if they heard the

VERY VOICE OF THE MOST INDULGENT OF MOTHERS

explaining to them these same mysteries, and addressing them all manner of salutary words; and in consequence it is not too much to affirm that in those places, families, and nations where the ancient use of the Rosary has remained in honour there is no reason to fear any prejudice to the faith from ignorance and pestilential errors. But there is another advantage no less great which the Church seeks in the Rosary for her sons; it is that they may conform more assiduously their lives to the rule and to the teachings of our holy faith; for if, as all believe, according to a saying divinely inspired, *Faith without works is dead* (James ii. 20), because faith draws its life from charity, and charity tends to the fruitfulness of good works, without doubt the Christian will only draw profit from his faith for eternal life according as he regulates his conduct by it. *What shall it profit, my brethren, if a man say he hath faith but hath not works? Shall faith be able to save him?* (James ii. 14). On the contrary, these men incur much more severely the rigour of their Judge, Jesus Christ, than those who have had the misfortune of being ignorant of the faith and of Christian doctrine, those who are not like the sinners who live otherwise than they believe, but who, because they have been without the light of the Gospel, have a certain excuse—or, at least, are certainly less culpable. In order therefore that the faith which we profess should rejoice us by its happy fruits it is necessary that by the very contemplation of these mysteries by our hearts our souls should be excited to the practice of all the virtues, for this is a devotion fertile in fruits of salvation which is offered to us by our Lord Jesus Christ, and which shines in all its parts as an example to us. This great and all-powerful God, in the extreme love He feels for us, reduces Himself to the lowest condition of mankind—He lives among us as if one of ourselves, He speaks familiarly to us, He teaches both individuals and the multitude, and instructs them in all justice; He is a master eminent in His discourses, a God in His authority; He is lavish in His gifts to every being throughout the world, He cures those who suffer from corporal maladies, and He relieves with fatherly pity those who suffer from the much graver maladies of the soul. Those who are afflicted by poverty or

weighed down by sorrows He calls to Himself and soothes them with these touching words: *Come to Me all you that labour and are heavy laden, and I will refresh you* (Matt. xi. 28). And, then, whilst we repose on His breast, He breathes into us that mystic fire which He came to convey to men, and He communicates to us something of His sweetness of soul and of His humility in order to make us partakers according to His wish by the practice of these virtues, of the true and solid peace which is His: *Learn of Me, for I am meek and humble of heart, and you will find rest to your soul* (Matt. xi. 29). But in return for the fire of heavenly wisdom which He has come to light, and for this abundance of benefits which should have gained for Him the hearts of all men, He incurs the hatred of these men, draws upon Himself the most odious outrages, and He sheds His blood and yields up His life fastened to the cross, desiring nothing more ardently than to gain life for them by His own death. It is impossible to consider attentively such great and precious evidences of the love of our Redeemer; it is impossible to meditate upon them without feeling our hearts inflamed with grateful love for Him. Furthermore, the ardour of this true faith will become so intense that, the soul of the man being enlightened and his heart strongly moved, it will draw him, so to speak, altogether into the footsteps of this same Jesus Christ, to whom he will attach himself notwithstanding all obstacles, even to say to him with St. Paul: *Who, then, shall separate us from the love of Christ? Shall tribulation?—or distress?—or famine?—or nakedness?—or danger?—or persecution?—or the sword?* (Romans viii. 35). *And I live, no, not I; but Christ liveth in me* (Galatians ii. 20). But that we should not succumb from the fear that the knowledge of our natural weakness inspires us with, contrasted with the great example given us by Jesus Christ both God and man, we propose to ourselves to contemplate also these mysteries with the eyes of the soul, those of His Most Blessed Mother. She was descended from the royal race of David, but there remained to her nothing of the riches and the grandeur of her ancestors. She passed her life in obscurity in a humble little village, in a still more humble cottage, being the more happy in her retreat and in her lowliness that she could raise herself with a more free heart to God and attach herself with all her heart to Him as to her sovereign God.

BUT THE LORD IS WITH HER,

who fills her heart and rejoices her with His grace; and she herself is designated by a heavenly message to be the woman of whom would be born in our humanity, by the virtue of the Holy Ghost, the Saviour expected by the nations. The more she wondered at this sublime degree of dignity, and attributes all the honor to the power and the mercy of God, the more profoundly she humbles herself with the feeling of her own unworthiness, and she declares herself with a wholly devoted heart to be the servant of that God of whom she has become the mother. And all that she has religiously promised she executes religiously also and spontaneously, her community of life with Jesus Christ her Son, both in tears and in joy, being thenceforth indissolubly formed. She will obtain thus a degree of glory to which no one, whether man or angel, will ever attain, because no one could ever be compared to her in merit; and thus there belongs to her the crown of the empire of the heavens, and that of the earth, of which she will be

THE INVINCIBLE QUEEN OF MARTYRS;

and thus also in the heavenly city of God she will be seated, the diadem on her brow throughout eternity, near to her Son, because she will have drunk with Him throughout her life, and above all on Calvary, her overflowing chalice of bitterness. In Mary, then, God has given us a model of every virtue perfectly appropriate to our needs, and in contemplating this model in our eyes and minds we do not lose courage as we should do at the sight of the Divine Majesty; but, on the contrary, animated by the affinity of nature, we force ourselves with the greater confidence to imitate her. If we give ourselves altogether, especially with her help, to this imitation, it will be possible for us to reproduce in ourselves some imitation of so great a virtue and so high a sanctity, and in our turn, by conforming our whole lives as she did to all the de-

crees of Providence, we shall be permitted to follow her to heaven. Upon this road which we are travelling, rough and full of difficulties though it be, let us continue to walk with courage and constancy, and amidst our sorrows and fatigues let us not cease to stretch forth to Mary our suppliant hands, addressing her in these words of the Church: *To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn to us your merciful eyes, grant us an innocent life, prepare for us a safe way, in order that we may rejoice eternally in seeing Jesus* (Liturgy). And she who has known—without, however, having felt its effects—the weakness and corruption of our nature,

AND WHO IS THE BEST AND MOST DEVOTED OF ALL MOTHERS,

she will come speedily to our help, she will warm our hearts with our love, and fortify us with her virtue. Upon this road, consecrated by the divine blood of Jesus Christ and the tears of Mary, we shall easily find an assured path which will conduct us to the participation of their happiness and glory. Therefore the Rosary of the Blessed Virgin Mary, in which there are found admirably and efficaciously united, both an

EXCELLENT FORM OF PRAYER AND A VALUABLE MEANS OF PRESERVING THE FAITH, and a remarkable example of the perfection of virtue, merits in every respect to be frequently used by real Christians in a pious recitation accompanied by meditation. We wish above all to recommend it to the Association of the Holy Family, for which we have lately praised and formally approved, for if this mystery of the long life of silence and obscurity of our Lord Jesus Christ within the walls of the house of Nazareth is the foundation of this association, in which Christian families apply themselves with zeal to imitate the example of the divinely-constituted Holy family, it has also a remarkable connection with the Rosary, especially in regard to the Joyful Mysteries, as shown by the fact that Jesus, after having manifested His wisdom in the temple, "went with Mary and Joseph to Nazareth, and that He was there subject to them," preparing in some measure the other mysteries which should shortly be brought forward for the teaching and redemption of men. Let the members therefore consider how necessary it is for them to be

DEVOUT AND EVEN ZEALOUS PROPAGATORS OF THE ROSARY.

For Our part We maintain and We confirm the favours of the holy indulgence accorded in previous years to those who will regularly fulfil during the month of October the prescribed conditions on this subject, but we rely greatly, venerable brothers, on your authority and your zeal, that there may be established, especially in Catholic nations, a holy emulation of piety to render to the Blessed Virgin the Help of Christians the pious devotion of the Rosary. But to finish Our exhortation as we commenced it, We wish again to attest, and more forcibly still, the sentiments of love and gratitude, filled with the most sweet hope, which We feel for the august Mother of God. We also ask the suffrages of the Christian people, whom We invite to prayer at the foot of her altars, in favour of the Church so tried in these times of trials and troubles, and for Ourselves also, who, at an advanced age, weighed down with labours, struggling with the greatest difficulties, and having no human aid, hold in hand the rudder of this Church; for our trust in Mary, that powerful and good Mother, grows from day to day with the experience we have gained. If We owe to her intercession the numerous and signal favours which We have received from God, it is to her also that We attribute in our gratitude the favour granted to Us of

ATTAINING THE FIFTIETH ANNIVERSARY OF OUR EPISCOPAL CONSECRATION.

For it is a great one when considered that so long a period of time has passed by in the exercise of a pastoral ministry agitated by so many daily cares, especially since We have assumed the government of all the Christian flock. During this long period, as in the condition of every human life, and in the mysteries of the life of Jesus Christ and of His Mother, motives of joy have not been wanting to Us, nor numerous and sad causes of sorrow, which have been mixed with them both one and the other, We have endeavoured by submitting Ourselves in all things, and with gratitude to God to turn them to the welfare of

the Church. And now again, for the rest of Our life will not differ from that which has preceded, if new joys are before Us or fresh sorrows threaten Us, if some new glory is added to Our pontificate, We will accept all with the same spirit and the same sentiment, and seek only for the heavenly glory which comes from God. We love to say with David: *May the name of the Lord be blessed: Not to us, O Lord, not to us, but to Thy name give the glory.* From Our sons, whose pious zeal and affectionate ardour We see, We expect only thanksgivings to Our good God—

PRAYERS AND GOOD WISHES RATHER THAN CONGRATULATIONS AND PRAISE

—and We shall be altogether happy if they obtain for Us that as long as there remain to Us strength and life, and there be in Us authority and grace, there may result good for the Church, especially for the return and reconciliation of those wicked and wandering men whom Our voice has for a long time called back; that for Us, dear Sons, on the occasion of Our approaching anniversaries, and of Our joy, there may abound, by the favour of God, the graces of justice, of peace, of sanctification, and every other virtue. This is what We ask from God with Our paternal love; this is what We express in His own words: *Hear me, ye Divine offspring, and bud forth as the rose planted by the brooks of waters. Give ye a sweet odour as frankincense. Send forth flowers as the lily, and yield a smell, and bring forth leaves in grace and praise with cantic; and bless the Lord in His works. Magnify His name, and give glory to Him with the voice of your lips, and with the cantic of your mouths, and with harps. Now, therefore, with thy whole heart and mouth praise ye Him and bless the name of the Lord.* At the wicked who blaspheme that which they do not understand, laugh at these thoughts and these desires, may God pardon them in His clemency, and may He favor them more benignantly through the prayer of the Queen of the Holy Rosary. Receive, venerable brothers, as a happy augury and as a token of goodwill, the Apostolic Benediction, which We affectionately give you in the Lord, to each one of you, to your clergy, and to your people.

Given at Rome at St. Peter's the 8th of September, 1892, the fiftieth year of Our Pontificate.

LEO XIII. POPE.

"Handsome is that handsome does," and if Hood's Sarsaparilla doesn't do handsomely then nothing does. Have you ever tried it?

Mabel—There are now over 4,000 avocations open to women.

Clara—Dear me! What are they?

Mabel—Let me see. One of them is marriage and another is—is—Dear me! I've forgotten the others.

DAVIS' PAIN KILLER.—The best and most popular Family Medicine in the world. A blessing to the rich; a friend to the poor; within the reach of all, it has saved more lives and relieved more suffering incidental to travelling than any other medicine. 25c. per bottle, large size.

A young saleswoman in a dry goods store who had just sold a quantity of goods to a lady, asked:

"Will you have the goods sent, or take them with you?"

"Do you expect that I am going to carry a bundle like that?" asked the shopper indignantly.

"Oh, no, madam," answered the saleswoman, mistress of herself. "I supposed your carriage was at the door, and that you might prefer to take your purchase with you."

And she scored one on the victorious side.

Nothing tends to affect one's personal appearance more than a few straggling gray hairs. Now, Luby's Parisian Hair Renewer, employed but a few times as an ordinary hair dressing, will restore them to their natural color, and is a most delightful article for the toilet table. It can be had at all druggists, in large-sized bottles, only 50 cents each.

Mrs. Plainfield (proudly)—"And who would have thought that I should ever be the mother of a poet?"

Her neighbor (misunderstanding)—"Oh, well, I wouldn't worry about that! He'll have better sense when he's older."

The well-known strengthening properties of Iron, combined with other tonics and a most perfect nervine, are found in Carter's Iron Pills, which strengthen the nerves and body, and improve the blood and complexion.