

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## ENCYCLICAL UPON THE ROSARY.

Leo XIII. has addressed the following Encyclical Letter to the Catholic world:

To our Venerable Brethren, the Patriarchs, Princes, Archbishops, Bishops, and other Ordinaries having peace and communion with the Apostolic See:

LEO PP. XIII.

VENERABLE BRETHREN,

Greeting and Apostolic Benediction.

The sacred joy caused in our heart by the happy completion of the fiftieth anniversary of our Episcopal consecration was greatly and sweetly multiplied by the sight of the participation of Catholics of all parts of the world in our happiness, as that of children in their father's pleasure—a brilliant witness to their faith and love. In that event, with an ever renewed sense of gratitude, we admire and magnify the counsels of Providence, towards ourselves immeasurably gracious, and infinitely fruitful to the Church. At the same time we feel our soul stimulated to give thanks and glory for this good gift to the august Mother of God, most powerful mediatrix at the throne of God. Inasmuch as the immense loving kindness of Mary—which, during a long and varied course of years and in many ways, we have ever proved to be prompt and effectual—appears more clearly and more helpfully every day, it fills our soul with happiness, and encourages us to a superhuman confidence. We seem to hear the very voice of that heavenly Queen leading us lovingly amongst the difficult ways which the Church must follow, directing us in the fulfilment of our duty in the cause of the salvation of mankind, admonishing us that we should exhort the Faithful still further to piety and to the exercise of virtue. With her wishes it has many and many a time been sweet to us to correspond. And among the fruits which, with her blessing, we gathered after these exhortations, must be especially recorded the increase of devotion to her most holy Rosary, the multiplication and new institution of Confraternities bearing this title, the diffusion of valuable writings upon the same subject, and, finally, the glory rendered to the same devotion by the Fine Arts. This, as though the voice of the Blessed Mother were calling still more clearly at our ear, "Cry aloud and cease not," we rejoice once more, Venerable Brethren, to speak to you of the Rosary, now at the approach of October, the month which we, bestowing the favors of holy Indulgences, have made sacred to this most sweet devotion. But our subject will be chiefly neither the giving of new praises to this excellent manner of prayer, nor the urging of Christian people to use it with greater assiduity; we shall speak of the precious gifts which the use of it will bring—gifts more than ever needful in the condition of the times. We believe that where the devotion of the Rosary is practised, great advantage may be gained by a thorough explanation of its fruits and consequences as regards not individuals merely, but the whole human race.

No man is there who can now be ignorant how much we, exercising the obligations of the supreme Apostolate, have labored for the civil prosperity of the world, or how strongly we are resolved, with the help of God, to persevere to the same end. We have warned the legislators of nations that they should not make nor approve laws that were out of harmony with the equitable rule of the Divine intention. And we have admonished those who, by genius, merit, rank, or riches, are in positions of advantage amongst their fellows that they should conjoin force and opinion to promote and protect the chief and highest interests of human society. In that society, as it is in our day, too many causes have produced a relaxation of the bonds of public order, and the people are distracted from due attention to purity of moral conduct. Among such causes three are most influential in working towards the ruin of the Commonwealth—dislike of obscure and laborious living; repugnance to suffering; disregard of the happiness to come.

We deplore—and those, indeed, also confess and deplore who acknowledge no rule except the light of reason, no restraint except that of utility—that a deep wound has been inflicted upon mankind by the neglect of those duties and virtues which may be termed private and which are ornaments of ordinary life. From this temper result the rebellion of children against the natural duty of obedience, and their restlessness against any kind of bringing up that is not indulgent or effeminate. From this, too, result the dislike and weariness of laborers at their daily task, their avoidance of hard work, and the discontent with which they raise their eyes to other courses, desiring we know not what impracticable equalization of fortune. Hence, too, the general tendency of man to forsake their native places and their rush to the turmoil and evil course of cities. Hence the destruction of equilibrium among the various classes of citizens; their recklessness, the agitation of minds moved by hatred and envy; the open attack upon established rights; the disturbance of public peace, and the hostility against authority, of those who, deluded in their vain hopes, as-

sume the part of agitator. Against these evils let a remedy be sought for in the holy Rosary, which comprises both a determined order of prayer and a meditation upon the mysteries of Christ and His Blessed Mother. If we but present to the mind the mysteries that are called joyful, we produce images and pictures of virtue, and make them familiar to children from their earliest years. Each may see for himself how full and how rich are the examples of righteousness that may be found therein; as an inspiration to right conduct; and by the contemplation of these the soul will be attached with indelible sweetness. Behold, we are before the House of Nazareth, the habitation of earthly and Divine sanctity. What a life together! What a model of domestic association! There abide simplicity of manners, perpetual concord, an order never disturbed, a mutual respect and honor, not false or capricious, but proved by the assiduity of service. There lacks no industry the gaining of all that is needful for life; but all is got by the sweat of the brow, and—so much contentment is there with little—rather with the aim of lessening poverty, than with that of increasing riches. As a crown to all this, tranquility of soul keeps rule, and joy of spirit, which never wholly forsake him who does righteously. Now, these examples of humility and modesty, of patience under burdens, and of neighborly kindness, of faithful fulfillment of the small duties that belong to daily life, and of other like virtues, entering the soul and impressing themselves upon it, will certainly produce within it in time the wished-for change and growth in good. Then will those private virtues, which so many despise, be once more pleasant and attractive, and wearisome no longer; and conscience, made joyful and sweet in her effect, will also be made strong to persuade and constrain. Manners will grow gentler, family life more dear, daily intercourse more loving. All this effect upon the individual will become an effect upon the family, next an effect upon cities, upon nations, for these are ruled and formed by the unit. So wide and so great are the blessings that the society of mankind may gain!

The second great and fatal evil which we deplore, and which we can never deplore sufficiently, inasmuch as it gainsay daily to the ruin of men, is the growing desire to fly from pain, the resolve to avoid and escape all that brings with it a touch of suffering. No longer is calm and liberty of the soul desired as the noble reward of those who meet and overcome peril and labor with unconquerable will. Men have made to themselves another ideal; the greater number of them aspire after a chimeric perfection and an illusory progress of civil society, to be rewarded and crowned with none but earthly triumphs, none but natural delights. That wild and desperate longing for happiness holds sway in too many hearts, which, even if they do not suffer the loss of all, are inevitably enervated, and too often sink miserably under the pain of life. In this peril, too, we must find hope and safety in the Rosary. Men must learn to have spiritual hopes and generous desires. And this shall come to pass if from their boyhood they sweetly and tranquilly pore upon the Mysteries of Sorrow. In these we behold how Christ, the author and finisher of our Faith, worked in such wise that we might find in His life, reduced to practice, all that has been taught us of the necessity of bearing pain. Nay, we see Him lay hold of all that is hardest to be borne. We contemplate Him as He grows exceeding sorrowful unto death, so that He sweats blood. We see Him bound like a thief, subjected to the judgment of iniquity, cursed, outraged, calumniated. We see Him struck with scourges, crowned with thorns, fastened to the Cross, judged unworthy to live, judged worthy of death, amid the clamors of a people. And with the pains of the Son we recall to mind the sorrows of Mary most holy, whose soul was not wounded only, but pierced through by the soul of anguish, inasmuch that she gained, and bears for ever, the name of the Mother of Sorrows. Truly he who shall not merely look, but shall meditate, upon such a splendour of suffering virtue shall be constrained to imitation. Even though this world, under the general malediction, should bring forth for him her thorns and thistles; even though his soul should be oppressed with distresses, and his body with disease; yet there shall happen to him no evil from the hatred of men or the anger of devils—there shall happen to him no calamity, public or secret, that he shall not be strong enough to bear with patience. Most just is the saying, "To do and to suffer is a Christian's business." For whoever is worthy of that name cannot but imitate the suffering Christ. Under the name of patience, however, we do not include the vain ostentation of a soul hardened in endurance, after the manner of certain philosophers of antiquity. We intend to describe the patience that is learnt of Christ, Who rejected enjoyment, and, overcoming humiliation, became obedient to the death of the Cross; the patience that looks to Him for comfort and for grace, that refuses not to suffer but rejoices in the face of sorrow, and counts the

greatest distress for gain. The Catholic Church has had, and has ever, signal disciples of that doctrine. She has in every place, and in multitudes, men and women of every condition, who, following Christ, endure every kind of insult and of bitterness for the sake of faith and repeating, by their life rather than their lips, the words of Thomas: "We too will go and die with Him." May such noble examples of constancy be yet multiplied; may they grow still more splendid, and may they gain Divine protection for civil society, virtue and glory for the Church!

And the third evil that so sorely needs healing chiefly affects mankind in this our day. Although men in ages past may have greedily amassed the wealth of this world, they yet did not despise the things of the world to come. The wiser among the Gentiles recognized this life as a place of pilgrimage and not of abiding, as a way-side station and not as a terminus. But our contemporaries, although they are taught by the science of Christianity, for the most part lose their way in following after transitory things; they do not merely lose the remembrance of a better country and a blessed eternity; they deliberately intend to abolish and efface that hope. And yet the Apostle has said that we have here no abiding city, but are in search of a home in the future. If we shall seek for the origin of such a disorder we shall find it chiefly in the common delusion that thought of things to come quenches love of country and acts contrary to the prosperity of the community. There is no more foolish calumny than this. For that which we hope for in the life to come does not so absorb the thoughts of man as to withdraw them altogether from visible things; and Christ Himself intends that we should seek first of all the kingdom of God, yet not in such a manner as to cause our neglect of all else. In fact the use of present things and of the innocent pleasures that belong to them are the increase and the reward of virtue. The splendor and the beauty of earthly cities, which is augmented by the concourse of mankind, may inspire a thought of the magnificence of the city which is above. There is absolutely nothing lawful that contradicts human reason, nothing that opposes the counsels of religion. God is the author of nature and of grace. He wills not that the one should be hostile to the other. He would have them united in close alliance; not in collision, not apart, but leading by a friendly path to the immortal felicity to which the mortal is predestined. But men, given over to pleasure and loving themselves only, wilfully degrade all their hopes to earth and so can mount no higher. So far are they from using visible delights as incentives to hope for the eternal, that they lose all sight of eternity. Ignoble is the state of those men. God can hardly inflict greater punishment than is his who abandons himself to life-long self-pleasing without a thought of felicity that are to have no end. From such peril and evil shall he be free who uses the devotion of the Rosary with devotion and contemplates the Glorious Mysteries which it represents to him. From these the Christian receives great light for the discovery of those treasures which, albeit remote from corporeal sight, are yet, as we know by undoubting faith, laid up by God for those that love Him. From them we learn that death is not a force of disruption and destruction, but a mere passing and changing of life. We learn that the way of Heaven is open to all men; and, watching Christ as He returns thither, we call to mind the blessed promise He made at His departure: "I go to prepare a place for you." We learn that a time will come in which God shall wipe away all tears from our eyes, and when sorrow shall be no more, neither mourning nor weeping, but when we shall dwell for ever together with our God, made like to Him, for we shall see Him as He is, when we shall drink of the torrents of His delight, shall be fellow-citizens with the Saints, in the most happy companionship of our Queen and Mother, Mary. A soul nourished upon such thoughts must needs be kindled by them, and go repeating the words of the Saint: "Oh, how vile seems the earth to me when I look into heaven!" He will comfort himself, then, with the word of the Apostle, who describes our tribulation here as a light thing when compared with the eternal weight of glory. Indeed, this is the one sole way to unite time with eternity, the earthly with the heavenly city. By this means alone shall noble and generous characters be shaped. And where these abound, there shall the dignity and the splendor of society be increased. All that is good will flourish, all that is true, all that is beautiful under the supernal law that is the head and front, the principle and the source, of beauty, righteousness and truth.

This is the truth manifest of all that we have affirmed respecting the precious things wherewith the holy Rosary is faithful, and respecting its efficacy against the wounds and woes of human society in our day. All, however, will easily perceive that these blessings will be more directly and more largely enjoyed by those who

shall enrol themselves as members of the holy Confraternities of the Rosary, who, therefore, claim them by a special title, and who unite together in bonds of special charity in the service of the Holy Virgin. Such associations, authoritatively approved by the Roman Pontiff, and favored by them with privileges and Indulgences, and possess a proper form of corporation discipline, hold meetings at stated times, and are furnished with the best means for fostering piety and for rendering true service to civil society. They are, as it were, the armies of Christ, fighting His battles in the strength of His holy Mysteries, guided in their way by the Queen of heaven, to whom are paid their vows, their prayers, in whose honor are held their solemnities, their processions, highly favored in all ages, and especially on the day of Lepanto. Most right and salutary therefore, is it that the instruction, multiplication and direction of such confraternities should be undertaken, not by the sons of St. Dominic alone, although the matter belongs particularly to them and to their Institute, but by all who have the care of souls, especially the pastors of the churches where the confraternities have been canonically erected. It is a wish we have also much at heart that those who are at work upon missions for carrying the doctrine of Christ to barbarous nations, or for spreading it among the civilized should give special heed to this matter. In answer to their exhortations, we doubt not that many of the Faithful will give in their names to such associations, and will more than ever seek to gather thence the interior blessings wherewith we have spoken, for in these reside the reason and the essence of the Rosary. The example of members of confraternities, moreover, will inspire the rest of the faithful with more esteem and devotion towards the Rosary, so that all may incline, according to our earnest wish, to seek the blessings that will so greatly avail them.

These are the hopes that encourage us, that sustain us, and—in the midst of so much public calamity—rejoice us. Their fulfilment is in her hands who inspired and who taught the Rosary, the Mother of God and our Mother, Mary, who hears our united prayers, We trust, Venerable Brethren, that, by means of your own labors, our teaching and our desires may produce prosperity in families, tranquility in nations, and every kind of blessing. Nor shall there be wanting, as a pledge of the Divine assistance and a testimony of our affection, the Apostolic Benediction, which we impart to you, your clergy, and your people, with all charity in the Lord.

Given in Rome, by St. Peter's, on the 8th of September, in the sixteenth year of our Pontificate.

LEO PP. XIII.

## A CONVERT AT CHICAGO.

Father Fidelis, the Passionist, at the Parliament of Religions.

One of the most celebrated of the Catholic divines taking part in the world's Parliament of Religions that is being held at Chicago, in connection with the Columbian Exposition, is Rev. James Kent Stone, better known now-days as Father Fidelis, the Passionist, who read a paper at the Parliament, his subject being, "The Principles and Means of the Religious Renunciation of Christendom." Father Fidelis, in selecting this theme for discussion at Chicago, returned to a tonic which prompted the writing of his first Catholic work, "The Invitation Heeded," which told how its author, convinced by his studies of the truth of Catholicity, personally answered the invitation which the lamented Pius IX. on the eve of the Vatican council, extended to all non-Catholics to enter the fold of the one true Church, and in the profatory chapter of which book Father Fidelis, voicing his great desire to see all his Protestant friends know the truth, wrote this: "I was once deceived by the unreal charms of a false prophetic; but now the thin mask has been torn away. I once had only bitter thoughts and scornful words for her whose glories I had never seen, and to whom I did not know that my soul owed high allegiance; but now high compassion has led me to the feet of my true mother, who through all my railing stood patiently and with tearful love awaiting my return. And in the joy of the present I cannot forget what now seems the gloom of the past. I have been brought into the fragrant garden, and I think of the flowing fountain, and I remember the broken cisterns over which I once labored."

Therefore I am fain to look back and call to those whom I have left behind."

The Passionist priest who spoke before a Chicago audience on the ways and principles which, in his estimation, are best calculated to bring about the union of all Christendom in one faith is now in the prime of his life and vigor.

A BOSTONIAN BY BIRTH,

he comes of what is considered good old New England stock; and his father, who was an Episcopalian minister, had

charge for many years of a church of his denomination in the classic city of Cambridge. The son, born in 1840, after making his preparatory studies, entered Harvard University in 1857, and graduated therefrom with honors four years subsequently. After quitting the Cambridge institution he studied for two years abroad, at Göttingen and in Italy, and returning to his native land, his patriotism impelled him to volunteer for the defence of the Union. He served in the army for six months, when he was compelled by wounds to relinquish the field; and after his recovery he sought and obtained a professorship of Latin at Kenyon College in Ohio. He entered the army as a private soldier, but won the rank of captain by his bravery, and before taking his professional chair at Kenyon College he was ordained to the Episcopalian ministry, in which position he has said of himself: "I defended the Anglican reformation with all my soul. I did so upon what I called high ground, in company with such sturdy Catholics (so I termed them) as Andrews, and Bull and Hammond. I threw myself back upon 'the Primitive Church,' and upheld the doctrinal standards of the Anglican communion as faithfully reproducing the uncorrupted model. I loved this reformed Church, supposing her to be indeed apostolic, both in succession and creed, and not knowing an older and better. I gave her all my devotion (my eyes being blinded) as the mother and mistress of my soul; and I hoped to die, as Bishop Ken died, 'in the holy Catholic and apostolical faith professed by the whole Church before the disunion of

THE EAST AND WEST

—more particularly in the communion of the Church of England, as it stands distinguished from all Papal and Puri tan innovation, and as it adheres to the doctrine of the cross."

At Kenyon Father Fidelis quitted the Latin chair in 1867, to assume that of mathematics, and he was also chosen president of the college. The following year, however, he quitted Gambier, the Ohio town in which Kenyon College is situated, and went to Geneva, N. Y., to assume the presidency of Hobart University, to which the trustees and faculty had elected him. It was while he held this position that he hearkened to and heeded the call of Pius IX., already alluded to, and, following what he considered the only line of duty for him, severed all his Protestant affiliations and sought admission into the Catholic fold. This step on his part greatly displeased his venerable father, and gave offence to many of his Protestant friends and acquaintances, but the man who took it was not to be deterred by such happenings from doing what he thought was right, and he went resolutely forward in his chosen way.

The Paulist community, which has always had especial attraction for converts of Father Fidelis' stamp, was the organization which first secured him, though he had a strong desire, which has since been happily gratified, of joining the Passionists, even then. The non-robustness of his health, together with the fact that the Passionist rule of life is an exceedingly rigorous one, induced the young convert to heed the counsel of those who advised him to join the Paulists, and his petition being granted, he at once entered upon the study of Catholic theology at New York, and was, in due course of time, ordained to the priesthood and attached to the Church of St. Paul, Fifty-ninth street. Soon afterward he was honored by being appointed master of novices, in which capacity

HE ENDEARED HIMSELF

to the young men who were placed under his care; and he was frequently employed in missionary work, a feature which, as is well known, characterizes in a signal manner the labors of the Passionists.

His old desire of becoming a Passionist never left Father Stone, and his health improving greatly during the years that he wore the Paulist habit, he determined to carry it into effect; and the consequence was that, several years ago, he made formal application for admission into the Passionist body, and his petition being favorably acted upon, he left New York and betook himself to Pittsburg, where, in the monastery of St. Paul, he entered upon his novitiate. That period of probation ended, he was favorably received into the order; employed for some time in missionary work, for which his oratorical abilities especially fitted him; and, finally, sent to Rome, to be perfected in the spirit of the order.

Not so many years ago the American Passionists were importuned by their brethren in South America to send some English-speaking priests down there to minister to the increasing number of English-speaking colonists who were settling in the principal centres of population. In response to this appeal Fathers Fidelis and Edmund, the latter, like the former, being a convert, his name in the world having been Benjamin D. Hill, were sent to Rio Janeiro, where they labored for some time, but subsequently went to Buenos Ayres, where they succeeded, after long and patient labor, aided materially by contributions forwarded to them by friends in this country, in organizing the congre-

gation which worships in the church situated on Calle Caridad, which is now one of the most popular places of worship in the Argentine capital. For quite a number of years past Father Fidelis has been engaged in this field of labor, and the periodical reports which reached this country of the success attending the Passionist missions in Buenos Ayres were flattering to the

ZEAL DISPLAYED DOWN THERE by him and his associates. It now appears that he has been recalled from the South American missions, and that, for some time to come at least, his field of labor will be in this country—a fact that is highly pleasing to his countless admirers in the States, who have always been eager to welcome Father Fidelis whenever he visited their neighborhood, to delight them with his splendid oratory, to instruct them by his profound learning and edify them with his sincere and unfeigned piety.

From the day that Father Fidelis severed his Protestant connections and joined the Catholic Church, his eyes have never turned back to the place he abandoned save in pity for those whom he was forced to leave behind him in their ignorance of the truth and the error of their ways. For himself, his mind has never wavered in its acceptance of Catholic teaching, nor his will in allegiance to Catholic authority. He is unquestionably one of the most valuable and valued acquisitions which Catholicity has of recent years made in this country, and the influence of his conversion has led many another Protestant into the true fold. Father Fidelis is admittedly one of our best Catholic pulpit orators, and his appearance in any church is sure to attract an immense audience, eager to listen to him. He is a writer of peculiar charm and force, and we have few more interesting Catholic works than those that have come from his pen since his conversion. His associate on the South American mission, Father Edmund, is also a writer of admitted ability; and he excels particularly in religious versification, many of his poems appearing in late years in various American Catholic publications. Father Fidelis' paper made an excellent impression at the World's Parliament of Religions, and now that its learned author is to remain in this country, if his sacerdotal functions permit of it, we may hope for valuable contributions from him to our

CURRENT CATHOLIC LITERATURE.

The congregation to which Father Fidelis is at present attached is of Italian origin and one of the more modern institutions of its character in the Church. The Passionists came to this country about half a century ago, and they have now several flourishing establishments here. One of the best known of these houses is St. Michael's Monastery, West Hoboken, whither crowds of afflicted persons flock daily, in the hope of securing relief through the intercession of the founder of the order, a notable relic of whom is in possession of the monastery. Another noted Passionist house is St. Paul's Monastery, Pittsburg, the place where Father Fidelis made his novitiate, after being admitted to the order; and still another is the Monastery of the Holy Cross, Cincinnati, which is soon to undergo enlargement. St. Louis, Buffalo and Louisville also have Passionist establishments. The provincial, at the present time, Very Rev. Thomas O'Connor, resides at the Hoboken house, which is now the headquarters of the order in this country; and whose massive church and monastery look down upon the Hudson's flow, and from one of the finest of our American religious establishments. Monsignor Santoli, it will be remembered, spoke in high praise of this monastery and church on the occasion of the visit which he recently paid to the Passionist Fathers there, during which visit he received the homage of Bishop Wigger and the priests of the Newark diocese.—Boston Republic.

## How to Say the Rosary.

The benefit of the devotion of the Rosary of the Blessed Virgin Mary, like every other devotion, depends upon the manner in which it is practiced. It may be said in a careless and perfunctory manner; or with a general good intention accompanied with more or less distraction, or, finally, with attention and a constant and conscientious effort to meditate devoutly on the various mysteries of which it is composed.

Of course we maintain that the mere counting of the beads, if done with a religious motive and a good intention, is not without a degree of merit. But it is better that it should be performed intelligently, and that as the beads pass through the fingers the mind should dwell as steadily and devoutly as possible on the various mysteries. Each mystery has its special lesson which we may make the theme of our thoughts and aspirations during the repetition of the decade of beads.

Every parish ought to have a conference of the St. Vincent de Paul Society, and wherever that charitable organization exists, it should recruit its ranks in view of the hard winter that is coming.