

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pasion, 4th Century.

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ENCYCLICAL LETTER

Of Our Most Holy Lord Leo XIII., by Divine Providence Pope.

TO ALL THE PATRIARCHS, PRIMATE, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD IN THE GRACE AND COMMUNION OF THE APOSTOLIC SEE—ORDAINING SPECIAL DEVOTIONS OF THE HOLY ROSARY FOR THE MONTH OF OCTOBER.

Venerable Brethren:—Health and Apostolic Benediction.

We are the more prompted, and almost forced, day by day, by the duty of the Supreme Apostolate that we exercise, and by the exceedingly difficult state of these times, that the heavier the calamities that befall the Church, the more earnestly we are to take measures for its safeguard and protection. On which account, whilst to the utmost of our power we endeavor to save the rights of the Church and to avert and repel perils that threaten or attend them, we strive assiduously in imploring heavenly aids, by which alone our labors and cares can obtain their desired effect.

To this we count nothing stronger or surer than by worship and devotion to propitiate Mary, the great Virgin Mother of God, who is set as Mediatrix and Administratrix of heavenly graces,—set in the highest place of power and glory, in the heavens, that she may lend help to human folk striving to gain through labors and dangers the Everlasting City,—through her patronage.

This is why, on the coming anniversary of solemn festivals, in which so many and great blessings granted to prayers of the Rosary of Mary, (*Mariæ Rosarij*), to Christians are commemorated,—We will that these special prayers shall be offered this year, throughout the entire Catholic world, with a particular devotion to the great Virgin,—that, her as intercessor, her Divine Son may be propitiated, and grant us an alleviation of the woes we suffer. Therefore we write you, Venerable Brethren, that knowing our wishes, you may, by your authority and zeal, stir up the devotion of your people to the doing of our demand.

First of all, and accustomed, has it been for Catholics, in troubles, and in doubts of the time, to fly to Mary, and to take refuge in her maternal goodness. It has been not only a settled hope, but a complete confidence, that the Catholic Church has ever had laid up, as of right, in the Mother of God.

In truth, Virgin kept from the sin of origin, chosen by God, and so made consort in the salvation of the human race, she has such grace and power with her Son, that nothing human or angelic has, or can, surpass. And as it is certain that it is grateful and pleasant to Him to help and console every one asking her aid, how can it be doubted that He will more desire and almost exceed His purposes, in yielding to the prayers of the Church Universal.

This grand and full entire devotion of hope in the august Queen of Heaven shone forth more clearly when the power of errors creeping abroad, or the corruption of morals distilling through the pores of society, or the open attack of powerful adversaries have visibly brought the Church Militant of God into danger. The stories of ancient and modern times, and accredited records of the Church, tell of public as of private appeals and vows to the Mother of God, and, in return, of helps granted by Her, and of quiet and peace thereupon granted by God. Hence those signal titles by which Catholic nations have saluted Her, as "Help of Christian," "Success in extremity," "Comforter," "Belisami Potentem," "Victicem," "Pacificam." And principally among these is to be reckoned that solemn devotion of the Rosary, by which its signal benefits have been consecrated perpetually to the entire Christian world.

None of you, Venerable Brethren, is ignorant of the labor and conflict brought on the Church of God, at the end of the Twelfth Century, by the Albigensian heretics, offspring of the latest sect of Manichees, who led the South of France, and other regions of the Latin race with their pestiferous errors. Carrying the terror of arms, they sought to build up their power by slaughter and ruin. Against these vilest of men, as you know, God in His mercy raised up a most holy man, the father and Founder of the Dominican Order. By the soundness of his teaching, by the example of his virtues, by the performance of his Apostolic gift he was great. He was aggressive in fighting for the Catholic Church, with an exalted disposition. Not by force, not with arms in his hands. But relying on that plan of prayer which he, first, instituted under the name of the Rosary, and which he, and his Religious Brethren have spread far and wide. For, by the inspiration and teaching of God, he understood that by the help of His manner of prayer, as by the most powerful instrument of war, enemies would be defeated and prostrated and compelled to abandon their mad attack.

Which, in fact occurred. For this way of prayer begun and carried on after the

plan of St. Dominic, devotion, faith, charity were restored. The schemes and arts of the heretics began to be dissipated. Thereupon many wanderers came back to a sound mind, and as Catholics, used the arms taken up for violence in restraining the rage of the impious.

THE EFFICACY AND POWER OF THE ROSARY

was also wonderfully manifested in the sixteenth century, when immense troops of Turks menaced nearly the whole of Europe with the yoke of superstition and barbarity. The Supreme Pontiff Pius V. exhorting the Christian princes to defend a cause common to them all, invoked, also, zealously, the powerful Mother of God, by means of the Rosary, to hasten to their aid. A truly noble spectacle offered itself in those days to heaven and to the world, and the minds and hearts of all were turned towards it, for on one side the faithful of Christ not far from Corinth, ready to give their lives and blood for the preservation of their religion and their country, fearlessly awaited the enemy; on the other pious bands of supplicants, unarmed, called upon Mary, invoking her with the powers of the Rosary to crown the combatants with victory. Our Lord heard them, the battle was engaged at Lepanto and the Christian fleet, without great loss, beat and dispersed the enemy and obtained a brilliant victory. For which reason the same Holy Pontiff decreed that the anniversary of the famous battle should be solemnized in honor of Our Lady of Victories, in memory of the event, and Gregory XIII. afterwards added the title of the Rosary.

LIKEWISE IN THE LAST WEEK

other glorious victories were obtained over the Turks at Temeswar in Hungary and in the Island of Corfu, on two days dedicated to the great Virgin and in consequence of the recitation of the Rosary; for which reason Clement XI., our predecessor, decreed in gratitude for the favor, that the feast of our Lady of the Rosary should be solemnized every year throughout the whole Church.

This form of prayer being, therefore, very dear to the Virgin, and full of efficacy for the defence of the Church and the Christian people and for obtaining from Almighty God public and private benefits, it is not to be wondered that others of our predecessors should have sought to honor it with words of great encomium.

URBAN IV.

attests that "blessings are showered every day upon the faithful by means of the Rosary." Sixtus IV. affirms that this manner of praying "is opportune for honoring Almighty God and the Virgin, as well as to avert the imminent perils of the world." Leo X. says it was instituted against heresies and violent heresies; Julius III. calls it "the ornament of the Roman church." Saint Pius V., speaking of it says, "that from the propagation of this devotion, Christians moved by the meditation of the mysteries, inflamed by the prayers became changed into other men, the darkness of heresies disappeared, and the light of the Catholic Faith was diffused." Finally, Gregory XIII. declares that the Rosary was instituted by Saint Dominic to appease the anger of Almighty God and to improve the intercession of the Blessed Virgin.

Moved by this consideration, and by the examples of Our Predecessors, we deem the present, most timely to order supplications to this end, that by invocation of the august Virgin through the prayers of the Rosary, we may obtain like success in our necessities from her Son Jesus Christ. You see, venerable Brethren the continual and heavy labors and warfare of the Church. We behold Christian piety, public decency of morals, and faith itself, which is the highest good, and the source of all other virtues, attacked by dangers each day greater. You not only know our difficult position and wearied anguish, but your charity causes you to sympathize with us, in a manner of compassion and communion.

But the most wretched and deplorable far is for so many souls ransomed by the Blood of Jesus Christ, to be caught as in a whirlwind of an age led astray, falling from bad to worse, and plunging into everlasting death. Surely, then, the need of Divine help is not less to-day than when the great St. Dominic brought in the use of the Rosary of Mary, for the healing of public wounds. For Dominic perceived, by a light from Heaven, that no remedy for the evils of his age could be more prompt than for men to return to Christ, "Who is 'the way, the truth and the life,'" by a frequent meditation of the salvation brought forth for us by Him; and by leaning on that Virgin to whom it has been given, our intercessor with God, "to crush all heresies." Therefore he so composed the formula of the holy Rosary that at one and the same time the mysteries of our Salvation can be recalled to mind in their order; and a mystical intertwining be joined in it, by an alternation composed of the Angelic Salutation, and Our Lord Jesus Christ's prayer to God the Father. We, then, who seek remedy for an evil, not unlike, do not question but that this same way of prayer, introduced by this most blessed Dominic, to so great an advantage of the Catholic world, may be of signal help for relief, also, from the ruins of our days.

Wherefore: Not only do we earnestly exhort all Christians, either publicly or privately, that they, each in his home, or in his family, take care to recite this pious office of the Rosary, and take it up as a custom not to be interrupted,—but it is our will that

THE ENTIRE MONTH OF OCTOBER, OF THE CURRENT YEAR, shall be sacred and dedicated to the Queen of Heaven, in the mystery of the Rosary. We decree, therefore, and order, that throughout the entire Catholic world, in

this present year, the solemnities of the Mother of God, in the devotion of the Rosary, shall be celebrated with a special attention and pomp of worship; and that, from the first day of October coming, till the second day of November following, everywhere, in all places dedicated to Divine worship served by priests in care of souls; and if Ecclesiastical Administrators shall have found it well and fitting, also in other places set apart for worship, and at shrines dedicated to the honor of the Mother of God,—at least five decades of the Rosary shall be recited, followed by the Litany of Loretto (commonly called Litany of the Blessed Virgin). And we wish, when the people are gathered for these prayers, that the Holy Mass may be said; or an exposition of the Blessed Sacrament, followed by Benediction of the Same.

We greatly approve that Rosary Sodality of the Blessed Virgin shall march through the streets, with solemn pomp, and for the preservation of their religion and their country, fearlessly awaited the enemy; on the other pious bands of supplicants, unarmed, called upon Mary, invoking her with the powers of the Rosary to crown the combatants with victory. Our Lord heard them, the battle was engaged at Lepanto and the Christian fleet, without great loss, beat and dispersed the enemy and obtained a brilliant victory. For which reason the same Holy Pontiff decreed that the anniversary of the famous battle should be solemnized in honor of Our Lady of Victories, in memory of the event, and Gregory XIII. afterwards added the title of the Rosary.

But those who, in the above stated, shall, publicly in places of worship (*in sacris templis*), or hindered by sufficient reason, in private houses, shall have performed the same devotions at least ten times, and having made a good confession, and received Holy Communion, we absolve from all punishment, and pains determined for faults committed, after the manner of a Pontifical Indulgence. We also extend this fullest pardon of their sins committed to all who, on the very solemnity of the Rosary of Blessed Virgin Mary, or on any day within the octave, having in like manner cleared their souls by a wholesome confession, shall have received Holy Communion, and in some place set apart for sacred use have supplicated God, and His Blessed Mother for the needs of the Church, according to our intention.

To work, then, Venerable Brethren, as you care for the glory of Mary, and the salvation of human society so much strive for foster devotion and increase confidence in the great Virgin. We consider it a God's gift that even in these most tormented times for the Church,—amongst the greater portion of Christians there rests, and flourishes, the ancient devotion and love for the august Virgin. But now, roused up by our exhortations, and by your voices, may Christian people, inspired, and having made a good confession, and God knows what sort of air we breathe in those places, where the people are heaped up on one another! Or sometimes we collect them in the open air, as has happened on two successive Sundays. We must then, of necessity, erect churches, at least temporary ones, unless we wish that the health of our Missioners should suffer; two things will contribute to place us in a condition unfit to labor; much more work than we can do, and the want of salubrious buildings. This state of things appears to me very serious.

"I know that it may be answered, that I should not undertake anything to which my resources were not equal. That might be true formerly, when we were free to limit ourselves; but now the torments have burst forth, and there is only one thing to be done; since we cannot control our course, we must float on it. You might as well tell the soldier on the field of battle to observe moderation; he will fight while he has a ball and while breath is in him, and if necessary, he will lay down his life. To speak without metaphors, we have not the resolution sufficient to repel the people who throw themselves in our arms, and to tell them, 'We cannot take charge of you; go to the Protestants.' We may exhaust our strength, and even lose our life in the task, but to hold such language to them is impossible. The good shepherd gives his life for his flock; we should only be hirelings if we ought to spare ours."

"Monday, 20th of December.—I resume my letter interrupted by an excursion in my district. Yesterday again, there was an assemblage in the open air; about a thousand persons crowded around me, and it was only the second time I had ever been in the village. In addition to all I have said to you, I add, that the Methodist party is not at all pleased with the move towards Catholicity; it employs every means of which it is capable to raise obstacles to us. We cannot set foot on any place without complaints from them being laid before Rainimabaravo (the great pontiff of the Methodists), and couriers sent by Rainimabaravo to frighten the rash people who dare to introduce us into their houses. To-day, I am to have an audience on the subject with the prime minister; I wrote him, Saturday night days, denouncing those men, and begging of him to put an end to them. I shall see to-day what measures he is about to take. I shall not, however, close this letter till the last moment; if time permits, I shall give you an account of the interview. . . .

"I have come back from my audience

our Holy Father. The singing in St. Mary's was excellent, an Ave Maria by Miss Roach being particularly fine.

THE FRENCH IN AFRICA.

"The village to which we were going was called Ambohitrana; it is situated to the west of the east of Imerimandroso. You should see how the people opened their eyes on seeing a Father escorted by so many attendants. We made a great display, every one talked of us, and we arrived at the end of our journey. Here it was the singing began, and naturally the listeners were astonished, and felt a vivid desire to become Catholics, but, above all, to know how to sing, for singing is an attraction few of the Malgases can resist.

"We spent the night in the village: in the morning we continued our excursion to another village, situated thirteen miles north of Ambohitrana, and called Amraindrivo. There again we found a population who had long wished for the presence of a Father; there were two families who had been baptized at Tananariva, and who had made their first communion and received confirmation. Before my arrival, they had taught the prayers, the rosary; I left one of our pupils to teach the canticles to the inhabitants. In another village, it was a native of the village itself who was charged with that mission.

"Here are two stations which support themselves without the need of the continual presence of the Missioner; it will be sufficient for him to appear there at long intervals. On Sundays, the assemblages take place under the presidency of the improvised catechists, and during the week religious instruction is continued without interruption. These three stations, joined to Imerimandroso, my principal post, raise to four the number of churches to be built; there are three others nearer to Imerimandroso, and two where I have not been as yet, but where they expect me; in all, nine stations entrusted to me, and nine stations far enough from each other. In a little time we shall complete the district system usual in the Mission: I have the northern district, Father Finaz the southern, Father Roblet the western, Father Gauchy the eastern. I forgot Father Nasses, who is my neighbor, and whose stations I have all visited; he occupies the northwest quarter, on a very extended radius, in thickly populated districts. So the four cardinal points being each other, occupied; Father Taix is the auxiliary of Father Finaz in the south, and Father Pages attends to the Mission of Soamanandrana.

"Thus Reverend Father, I have given you a slight sketch of our Missions in this district. I have just jotted down the details as I recalled them to my memory. This new state of things requires additional means, and the increasing of our resources in men and money must be seriously thought of. The Mission is extending in an extraordinary manner; we must be everywhere at once, and how is this to be done? Besides, a similar question arises on every side; there is no place sufficiently large to contain the crowds which press around us. We are obliged to get the people together in the middle of the day, which are never large enough; and God knows what sort of air we breathe in those places, where the people are heaped up on one another! Or sometimes we collect them in the open air, as has happened on two successive Sundays. We must then, of necessity, erect churches, at least temporary ones, unless we wish that the health of our Missioners should suffer; two things will contribute to place us in a condition unfit to labor; much more work than we can do, and the want of salubrious buildings. This state of things appears to me very serious.

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with the prime minister. Father Alloué was with me. We repeated to him verbally what I had already written; the obstacles raised by the Protestants, the character of the messengers of Rainimabaravo, the pressure put upon the people, the accredited opinion that the great should pray with the Protestants. I added, that we did not seek him on every new trouble because we knew his numerous occupations; but, nevertheless, it was our duty to inform him of the intrigues of our enemies. He defended himself, protesting that the queen granted him an entire liberty. We replied that in spite of the liberty granted by the queen, the people were continually annoyed, and we insisted, above all, on these two points: 1st, that he would put an end to messengers being sent by Rainimabaravo; 2nd, that he would declare once more that every one, whether great or small, was free to pray as he thought best. He almost promised. What will be the result? Let us pray to God that he may make these demands be complied with, and turn them to his greater glory.

In union with your holy sacrifices, I am, etc. "A DELIBERATE," Missioner of the Society of Jesus. Here is now a letter from the Rev. Father Taix: Letter of the Rev. Father Taix, of the Society of Jesus, to the Rev. Father Rouquayrol, Superior of the Ecclesiastical House of Vats (4 cases of Puy). Tananariva, 20th January, 1870.

"REV. FATHER. "Since the last meeting of the Fathers, at Father Jouen's, I have been appointed to a third parish, a rather large one, situated five miles from Tananariva. (We have in reality more than thirty-two stations, without reckoning the four establishments of the capital). You will not be surprised then if I thought it my duty to take upon me such an ample charge. We are all worked to death. And if one of us be sick, we must abandon three of our stations at least to the Protestants.

"The third one of my villages is called Ambohijanaka. It is placed on a verdant hill, planted with peach trees, orange trees, mangoes, and bananas. Magnificent rice fields well-watered are situated at its foot and extend to Tananariva. Ambohijanaka is surrounded by a double row of magnificent sycamores, and by a double ditch very large and deep, which you must pass over in getting to it on a rudely-built and very narrow bridge.

"The inhabitants of the village, as well as those of many other places in the province of Emerina, are disgusted with the Protestants. The haughty tone of certain preachers who have a fixed salary, their greediness, their intolerance, do not square at all with the spirit of the Holy scripture. Added to these things the fact, that in the hundreds of meeting-houses with which the suburbs abound, they have placed, as the principal gate, a kind of a post box, with sentinels beside it, who are ordered orders to cause a voluntary contribution to be paid by all who go there to pray. To compel a Malgase to give money is to tear the heart out of him. Those who accuse Catholicity of being a religion of money have acted blindly in compelling the Malgases to pay for the right to pray.

"Here then the Malgases are disconsolate; many of them shed tears every Sunday. They must sacrifice their money, so hardly earned, the money which they are afraid to touch, even to buy the most indispensable remedies. 'Let us go to the Catholics!' is the natural conclusion. But how can they abandon the queen's method of praying? The queen will leave them a sort of liberty, but she will be vexed, and probably they will have to repent of their proceeding.

"The inhabitants of Ambohijanaka have got over this difficulty. The principal chiefs came to beg of us to preside over their reactions. Our superior put off complying with the request for more than a month, in order to test their sincerity. At length, towards the middle of December, Father Abinal went to take possession of the place. He preached to a large crowd; then he made my schoolmaster of Antanjomlatro, who had accompanied him with his pupils, teach the congregation many hymns. I myself, towards evening, went to join him. I brought my small travelling harmonium with me, which was of use at the time. The church was abandoned the meeting-house. Right and left, they all shook hands with me, and complimented me without end.

"The proceedings having terminated, Father Abinal brought me to see a strip of land which had been given to us gratuitously, to build on it a church, a presbytery, and the school. "From that day the people of Ambohijanaka frequent faithfully the assemblages on Sunday. Many of them recite already the *Pater*, a large number know how to make the sign of the cross. This little exercise was very difficult for them. Thinking they were all right in following the example of the Father, they never failed to place the hand on the right shoulder before the left, because being in front of him who taught them, their position was in a contrary sense.

"Let us now pass from Ambohijanaka to Ambohitsoa, otherwise called *Beautiful view from above*. When I came for the first time into this locality, I was happy to find the two principal chiefs, Razakamady and Razanamady, amongst the Catholics. Razakamady was lord paramount of a great number of villages; he was well known at Tananariva; he was the adopted father of the reigning queen. He was a man of noble stature, endowed with honorable feeling, and a loving heart. Although Protestantism has been always in vogue in the higher circles, Razakamady preferred the Catholic form of prayer. He had been baptized in the month of

March last, together with a great number of his relations. Now the time came for Razakamady to die. He expired, so to say, in the arms of Father Finaz, who had converted him to our Lord.

"That good Father, knowing that I was at a distance from the place, and that I could not make myself sufficiently understood in the Malgase tongue, went early to the sick man to give him absolute and extreme unction. Razakamady blessed himself often before he died. He wore the rosary round his neck. Moreover, he exhorted his relations never to quit the religion into which, according to the term used by them ordinarily, they had fallen. The body of Razakamady was laid in a stone tomb which 200 men had constructed in four days. Six slabs of granite, each six feet six inches long, were used to make this tomb. You can well understand how difficult it would be to penetrate into the interior, if any one wanted to plunder the effects which are laid up with the defunct in his tomb. The Christian death of Razakamady has done good to his family and to the whole village. I thank God that He gave him time to receive the sacraments of the Holy Church.

"You will allow me, Reverend Father, to stop here; if the other Fathers wish to write to you, they assuredly will not be in want of a subject. But will they have time? "Yours in Christ, "TAIX, S. J."

In this letter, Father Taix announces the Christian death of an important chief, Razakamady; in another letter, addressed to his sister, a Nun at Montpellier, he gives interesting details of the interment of the chief.

"Towards evening, I sent a young man to traverse the village, and tell the Christians that the prayers for Razakamady was about to commence. The house was soon filled with company. It was emptied three or four times, and immediately after was filled again by other individuals. In the first instance, in spite of all precautions, half of the praying and weeping assembly were Protestants; in reality, I was not annoyed by this; I preached three separate times; this furnished me an opportunity to speak to those misled brethren of the judgment of God, a subject of which they never speak in the heretical meeting-houses. I must say that, with the bier of Razakamady in my view, I was deeply moved; I wept so that I could hardly finish a sentence, and as I hesitated, all the weepers burst forth in lamentation. The Protestants, surely, never heard preaching of that sort.

"It was very much in this way that the funeral ceremonies of my noble Razakamady was celebrated. Hardly had he expired, when all the country south of Tananariva was informed of his death. Immediately the inferior clergy came to pay their respects to the dead as many of the villages which are subject to them. You could see at a distance on the high mountains crowds of men, women and children, moving one after the other, like an immense white line, ending at Ambohitsoa, which soon resounded with their lamentations. I was sent by Father Jouen to decorate the house of the deceased. They placed at my disposal beautiful gilt tapes; the house was a real magazine of treasures. I had found it invaded by more than a hundred Protestant women, who had loosened their tresses, and stood in the attitude of the greatest grief. I made all these persons retire, saying that I could not commence whilst a single individual remained, except the relatives of the deceased. When the chamber had been evacuated, the weeping ceased, and every one began to give his opinion on the way the bier and the house should be decorated, as coolly as if it was a question of adorning an altar or a dining room. After this, they commenced to pour forth their tears, according to custom, and to sing the songs of death.

"I took care particularly that the Protestants should not come to occupy the house; for it would have been impossible to perform the Catholic ceremonies, and we were anxious that the numerous strangers, who had come to Ambohitsoa, should fully know that the great chief Razakamady had died a Catholic, and that when he was dying, he had recommended to his family to follow no other religion than his own. Towards evening, I sent a young man to traverse the village, and tell the Christians that the prayers for Razakamady was about to commence. The house was soon filled with company. It was emptied three or four times, and immediately after was filled again by other individuals. In the first instance, in spite of all precautions, half of the praying and weeping assembly were Protestants; in reality, I was not annoyed by this; I preached three separate times; this furnished me an opportunity to speak to those misled brethren of the judgment of God, a subject of which they never speak in the heretical meeting-houses. I must say that, with the bier of Razakamady in my view, I was deeply moved; I wept so that I could hardly finish a sentence, and as I hesitated, all the weepers burst forth in lamentation. The Protestants, surely, never heard preaching of that sort.

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