

The Catholic Journal.

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AROUND THE GLOBE.

WHAT THE CHURCH IS DOING IN THIS AND OTHER CONTINENTS.

Many Items of General Interest That Will be Appreciated by Our Readers.

The Catholic Universe issued a handsome souvenir edition of the golden jubilee last week.

A contract has been awarded for a new \$60,000 building for the Buffalo Catholic Institute.

Cork now possesses the remains of Blessed Thaddeus McCarthy, recently beatified by Pope Leo. They were conveyed in a golden box from Ivrea, in northern Italy, where the Bishop died 500 years ago on his return from a pilgrimage to Rome, and have been deposited in Cork Cathedral.

The trouble between Bishop Messmer and the Green Bay local courts of the Catholic Order of Foresters has been settled by the adoption of resolutions by each court, disavowing the action of the joint committee on arrangements in giving a dance at the close of the recent state convention of the order held at Green Bay.

Through there is now but one colored Catholic priest in this country, there are quite a number in different parts of the world. Twelve negroes were recently ordained to the priesthood at Massowah, and there are many colored priests laboring in the missions established in the Sudan by Cardinal Lavigerie.

Twenty-one of the twenty-seven republics in the world are Catholic. This does not look as if the Church was opposed to a government of the people, by the people, for the people.

Sister Mary Helen Ellis, one of the few survivors of the band of Sisters of Mercy who under Miss Nightingale went to attend English soldiers in the Crimean War, died at Walthamstow the other day, in her eighty-second year. Upon her return to England she was attached to the Hospital of St. John and St. Elizabeth, in Great Ormond street, and in recognition of her services in the East was in this jubilee year personally decorated by her Majesty with the Order of the Royal Red Cross.

In England the Benedictine Order has sustained a serious loss by the death of Rev. Joseph Egbert Turner, who was well known throughout that country not only as a composer, but as an authority on ecclesiastical music. Other deaths reported by current English exchanges were those of Rev. Father Francis (Considine), O. S. F. C., at Alton, Birmingham; Rev. William Loughnan, S. J., of St. Bruno's College, St. Asaph; Brother Didace Six, O. S. B., of St. Edmund's College, Douai, and Sister Mary Nolan, of Victoria Park, Long-sight.

It transpires that the Jewish Congress held in Basel in the beginning of this month, and in connection with which malicious rumors were circulated regarding the Pope's views about the Israelites in general, was after all, an affair of very trifling importance. The chief rabbis of England, France, Belgium and Holland protest, it seems, that they were not represented at the Congress, and state that they propose opposing its decisions. The delegates from France consisted exclusively of Russian students residing in Paris. The Belgian Grand Rabbi, Bloch, declares that the Israelites of Western Europe have to-day as fatherland whatever country they are born in, and that there is no reason why they should set out in search of a new kingdom.

The Abbe Ferret, one of the most active priests in Paris, died the other day of cancer in the stomach. When he was in perfect health he told his friends that he would die in his forty-fourth year. And so it came to pass. Mgr. d'Hulst had a similar presentiment. He said that he should die at fifty-five, and his prediction was verified. It was the Abbe Ferret who reconciled into the Church in his last moments the young Socialist, Deputy M. Sautumier, who died under tragic circumstances a few months ago. Then was seen the anomaly of a Christian deathbed, followed by a civic funeral, for the Freemasons claimed M. Sautumier's body as their own. The Abbe Ferret received at that time the epithet of "corpse stealer." The young Deputy, after being saved in Freemasonry and free thought, had died in the priest's arms with his lips on the crucifix.

NEW ENCYCLICAL.

THE ROSARY OF MARY.

The Growth and Importance of the Devotion to the Most Blessed Virgin.

To our Venerable Brethren the Patriarchs, Primates, Archbishops, Bishops and other Local Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brethren, Health and the Apostolic Benediction: Of what importance it is to the public welfare and that of individuals that the cultus of the most august Virgin Mary should be earnestly cherished and daily promoted with more earnest zeal every one will readily understand who considers the exalted point of dignity and glory on which God placed her. From eternity He had predestined her to be the Mother of the Verb Incarnate, and therefore amongst all the fairest things in the threefold order of nature, grace and glory He so marked her out that the Church rightly applies to her the words: "I came out of the mouth of the Most High, the first-born before all creatures" (Eccl. XXIV., 5). When, then, the course of ages began and our first parents had fallen into sin, and all their posterity had been affected by that stain, she was given as a pledge for the restoration of peace and salvation. Nor did the only-begotten Son of God pay His most holy Mother doubtful signs of honor. For during His private life He availed of her service in the two first miracles He performed—one in the order of grace when at Mary's salutation the infant leaped in the womb of Elizabeth, the other in the order of nature when at the marriage of Cana He changed the water into wine. And when He came to the close of His public life, when establishing the New Testament and signing it with His divine blood He committed her to His beloved apostle in those sweet words, "Behold thy mother" (John xix., 27). Now we, who although unworthy represent on earth the office and person of Jesus Christ, the Son of God, will never while life lasts cease to celebrate the praises of so great a mother. And since, owing to our advanced age, our days are drawing to an end, we cannot fail to repeat to all our children in Jesus Christ His last words which He left to us as a testament whilst He was hanging from the cross: "Behold thy mother." And happy would we feel in finishing life if our recommendations produced this fruit—that each of the faithful should regard nothing dearer and have nothing more at heart than devotion to Mary, and that of every one of them could be used the words which St. John wrote to himself: "The disciple took her to his own" (ib.). On the approach, then, of the month of October, we do not leave you, venerable brethren, without a letter of ours again recommending to all Catholics as earnestly as we can the practice of the rosary for their own benefit and that of the afflicted Church. This practice has, indeed, by Divine Providence wonderfully grown towards the end of the present century so that the languishing piety of the faithful has been stimulated, as is attested by the magnificent temples and sanctuaries famous for the cultus of the Blessed Mother of God. After having dedicated to this divine Mother the month of May with its flowers, let us all by a special act of piety consecrate to her October, the month of fruits. For it is fitting that both months of the year should be consecrated to her who says of herself: "My flowers are the fruit of honor and riches" (Eccl. xxiv., 23).

Association and intercommunion to which men are naturally drawn were never, perhaps, at any time closer than they are now. With this assuredly no one could find fault were it not that this most noble natural tendency is frequently directed to bad purposes, wicked men who belong to societies of various kinds conspiring together "against the Lord and against his Christ" (Ps. ii., 2) Still we can see—and the sight is undoubtedly a most pleasant one—how even amongst Catholics pious associations are increasing every day, how solidly they are established and how, in a common life, as it were, they are all so united and bound by the bond of Christian love that they appear to be and can truly be called brothers. And, indeed, if the charity of Christ be taken away no one can boast of the name of brother or brotherly society, as Tertullian vigorously argued in these words: "We are your brothers

by right of nature, our common mother, although you are scarcely men because bad brothers. But how much more properly are they called and considered brothers who recognize God for their common Father, who are imbued with the same spirit of holiness, and who, although born in ignorance, are nourished by the same light of truth." Manifest, then, are the manners in which Catholics are wont to unite in these useful societies, such as circles, rural bands, holiday societies, societies for looking after the young and various other associations and brotherhoods founded for most excellent objects. Assuredly all these societies, although they may appear to be new in name, in form or in the special and proximate aim which each has in view, are in reality most ancient. For it is certain that traces of such societies are to be met with from the commencement of Christianity. Later on, confirmed by laws of their own, marked out by particular devices, favored by privileges, employed in connection with divine worship in the churches or destined for spiritual and temporal works of mercy, they were called by different names, according to the times, and they continued to increase so largely that, in Italy especially, there was not a State, a city or scarcely a parish which had not some—few or many.

Amongst these associations we do not hesitate to give an eminent place to the Confraternity of the Holy Rosary. For if we consider its origin, it is most ancient, having been, as it is said, founded by the Patriarch St. Dominic himself, and if we consider its privileges, it has been enriched with a large number by the munificence of our predecessors. The form and, as it were, the soul of this society is the rosary of Mary, of the value of which we have spoken at length on other occasions. Now the force and efficacy of the rosary, regarded in connection with the sodality to which it gives its name, are evidently greatly increased. And in truth every one is aware how great is the need we all have of prayer, not that the Divine decrees can be changed, but as St. Gregory says, "that men by petitioning may deserve to receive what Almighty God from all eternity has destined to give them." (Dialog., i., c. 6.) And St. Augustine says that "he who knows how to pray well knows how to live well." (In Ps. cxviii.) But prayers acquire efficacy in securing heavenly aid, especially when they are poured forth by many publicly, constantly and with common accord, so as to form a single chorus of people in prayer, such as that specified in the Acts of the Apostles where Christ's disciples awaiting the promised Holy Spirit are said to have been "persevering with one mind in prayer." (Acts i., 14.) They who adopt this method of prayer can never fail to gain from it most sure fruit. And this is manifestly so amongst the members of the Holy Rosary Confraternity. For as the prayer offered up by priests in reciting the Divine Office is most efficacious, inasmuch as it is public and continuous, so the prayer of the sodalists consisting in the rosary or the "Psalter of the Blessed Virgin," as it has also been called by some Roman Pontiffs, is in a certain sense public, continual and in common.

Since, as we have said, public prayers far excel private prayers and have greater power in obtaining favors, the Confraternity of the Holy Rosary was called by ecclesiastical writers "an army of prayer enrolled by the Patriarch Dominic under the standard of the Divine Mother," whom the Sacred Scriptures and the records of the Church hail as the conqueror of the demon and of all heresies. In fact, the Rosary of Mary unites all who seek to join in that devotion as brothers and soldiers, forming them into a powerful army duly trained and equipped to repel the attacks of the enemy, whether within or without. Wherefore the pious members of this confraternity can rightly apply to themselves those words of St. Cyprian: "Our prayer is public and common, and when we pray not for one person, but for the whole people, because we are the whole people are one" (De Orat. Domin.). Moreover, the annals of the Church attest the force and efficacy of such prayer when they tell of the defeat inflicted on the forces of the Turks in the naval battle of Lepanto and of the glorious victories gained over them in the last century at Temeswar, in Pannonia, and at the island of Corfu. Of the former event Gregory XIII. thought well to provide a lasting monument by establishing a festival in honor of Our Lady of Victory,

which day our predecessor, Clement XI., afterwards consecrated and assigned by decree for celebration each year throughout the entire Church.

From the fact that this army of prayer is "enrolled under the standard of the Divine Mother," she derives new power and fresh momentum, as appears clear from the frequent repetition of the angelic salutation after the Lord's Prayer in the rite of the rosary. So far, however, is this method of prayer from detracting from the dignity of God—as it appeared to be urged that we should place more confidence in the patronage of Mary than in the Divine power—that, on the contrary, nothing more readily moves Him and wins His favor for us. For we are taught by the Catholic faith that we ought to pray not only to God, but also to the saints (Cant. i., c. xxi., xxi., although in a different manner—that we should appeal to God as the fount of all goodness, and to them as intercessors. "In two ways," says St. Thomas, "we can pray to any one—either that he give us what we ask or that he should intercede for us. In the former manner we pray to God alone because all our prayers must be directed towards obtaining grace and glory, which God alone bestows, according to what is written in Psalm lxxviii., 12, "The Lord will give grace and glory." But in the second manner we pray also to the angels and saints, not that our prayers should be made known to God through them, but that they may through their intercession and merits obtain their effect. And therefore it is stated in the Apocalypse, viii., 4, that the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel" (St. Th. 2., 2., q. 8., c. lxxviii., c. lxxviii.). Now who of all the blessed in Heaven would enter into rivalry with the Holy Mother of God in meriting favors? Who more clearly than she sees in the Eternal Word with what trouble we are afflicted and what are our wants? Who enjoys greater freedom in moving God? Who possesses maternal tenderness equal to hers? Whence it is that whilst we address ourselves in different ways to the saints and to God, "for we beg the Blessed Trinity to have mercy on us, but all other saints we ask to pray for us" (ib.), the form of addressing the Blessed Virgin has something in common with the worship of God, so that the Church appeals to her in the same words in which it beseeches God, "Have mercy on sinners."

The members of the Holy Rosary Confraternity then do well weaving together, like a garland of roses, so many salutations and prayers to Mary. For such is Mary's greatness and such her favor with God that no who needs succor and has not recourse to her wishes to fly without wings. There is also another ground for praising the sodality of which we speak, and this should not be passed over in silence. As often as we recite the Rosary of Mary, meditating on the mysteries of our salvation, so often do we, as it were, entitle the choirs of angels in the sacred duties once committed to them. It was they who at the times preordained by God announced those mysteries in which they had a great part and in which they zealously co-operated, their countenances exhibiting now joy, now sorrow and now the exultation of triumphal glory. Gabriel was sent to the Virgin to announce the incarnation of the Eternal Word; in the cave at Bethlehem angels sang the glory of the born Saviour; an angel warned Joseph to fly with the Child into Egypt; when Jesus was sweating blood, through anguish, in the garden, an angel comforted Him with words of consolation; angels pointed out to the women that He was risen, having conquered death; angels announced that He had ascended into Heaven and that He will come thence, accompanied by angelic hosts, to associate with them the souls of the elect and to draw all with Him to the heavenly choirs over whom "is exalted the holy Mother of God." To the sodalists, therefore, who practise the pious devotion of the Rosary may well be applied the words addressed by the Apostle Paul to the new disciples of Christ; "You are come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and the company of many thousands of angels" (Heb. xii., 22). What could be more excellent, what more pleasant than to contemplate and pray with the angels? With what confidence may not the hope of enjoying the company of the blessed angels in Heaven be entertained by those who on earth have in a certain man-

ner participated in their ministry.

For these reasons the Roman Pontiffs have always most highly praised this Sodality of Mary; amongst others Innocent VIII. calls it "a most devout confraternity" (Splendor Paternae Glorie, die 26 Feb., 1491); Pius V. declares that through its influence "the Christians began suddenly to be changed into other men, the darkness of heresy to be dispelled and the light of the Catholic faith to be revealed" (Consueverunt RR. PP., die 17 Sept., 1569); Sixtus V., observing how serviceable this institution was to religion, showed a deep love for it, and many others either enriched it with special and abundant indulgences or took it under their particular protection, becoming members themselves and affording various proofs of good will. Moved by the example of such predecessors as these, we warmly exhort and entreat you, venerable brethren, as we have often done already, that you devote special care to those who are engaged in this holy warfare, so that through your efforts new forces may be recruited and enrolled on every side. By your zeal and that of your clergy who have charge of souls let the people see and truly understand how beneficial that society is and of what advantage to members in working out their eternal salvation. We insist upon this recommendation all the more, inasmuch as that beautiful manifestation of devotion towards the most Blessed Mother called the Perpetual Rosary has again attained a flourishing condition. We have cordially blessed this practice and we earnestly desire that you should actively and zealously promote its increase. For we confidently hope that those prayers and prayers will be most efficacious which go forth without cessation from the breasts and the lips of a vast multitude, and alternating day and night through the different regions of the globe, combine the harmony of united voices with meditation on things divine. This incessant chorus of praise and prayers was prefigured many centuries ago in the inspired words in which Judith was addressed by Ornan: "Blessed art thou, O daughter, by the Lord, the most high God, above all the women on the earth *** because He hath so magnified thy name this day that thy praise shall not depart out of the mouth of men." And of these words the whole people of Israel expressed their approval, crying, "So be it, so be it."

Meanwhile, as an augury of Heavenly favor and a pledge of our paternal good will, we lovingly in the Lord impart the Apostolic Benediction to you, venerable brethren, and to all the clergy and people entrusted to your charge.

Given at St. Peter's, Rome, on the 12th September, 1897, the twentieth year of our pontificate.

LEO XIII. Pope.

HOW TO SAY THE "HAIL"

The Rosary is divided into three parts. Each part consists of five decades. The mysteries to be thought upon during the recital of the decades are likewise in three divisions. These divisions are the Joyful, the Sorrowful and the Glorious.

During October the Glorious mysteries, viz.: 1, the Resurrection of Our Savior; 2, the Ascension into Heaven; 3, the Descent of the Holy Ghost upon the Apostles; 4, the Assumption of the Blessed Virgin Mary; 5, the Coronation of the Blessed Virgin in Heaven, should form the subjects for meditation on Sundays, Wednesdays and Saturdays. On Mondays and Thursdays we should dwell upon the Joyful mysteries, viz.: 1, the Annunciation; 2, the Visitation; 3, the Birth of Our Lord; 4, the Presentation; 5, the Finding in the Temple. On Tuesdays and Fridays we should think about the Sorrowful mysteries, viz.: 1, the Bloody Sweat; 2, the Cruel Scourging; 3, the Crowning with Thorns; 4, the Carrying of the Cross; 5, the Crucifixion and Death of Jesus Christ.

Actor Chauncey Olcott Married.

A dispatch to the New York World from Boston says: "Chauncey Olcott, the actor, was married at Salem, quietly nearly two weeks ago, to Margaret O'Donovan of New York. The groom is nearly 40 years old. He has been married before. Of the bride very little is known here, save that she is the daughter of Martin O'Donovan of New York. She is a great deal younger than the groom."

Hood's Pills are easy to take, easy to operate. Cure indigestion, headache.

Early St. Patrick's Day Celebrations.

Martin I. J. Griffin writing to the Boston Pilot, says: "To help in settling how early has St. Patrick's day been observed here, I contribute the following data."

"At Valley Forge, St. Patrick's day, 1778, some German soldiers made a Paddy and set it up in a conspicuous position, to the indignation of the Irish. That aroused the true sons of the Green Isle and they swore vengeance against the New England troops. Washington rode in amongst the angry and threatening crowd and reasoned with them, but in vain."

"It ended by Washington saying: 'Well, I too am a lover of St. Patrick's Day and will settle the affair by making all the army keep the day.' So he directed his commissary to take whiskey rations to the army, and the day was 'one of the merriest for the men at Valley Forge.'"

All this is given on authority of Bean's "Washington at Valley Forge," page 38. It can also be found in Vol. I., page 141, of the collection of the Pennsylvania Historical Society, where Col. McLane is given as the original authority for the recital.

The next St. Patrick's day was celebrated at New York by "The Volunteers of Ireland in the British Service." The New York Gazette of March 22, 1779, records: "The Volunteers of Ireland, preceded by their band, marched into the city and formed before the house of their colonel, Lord Rawdon, and after paying their respects to His Excellency, Gen. Knyphausen, and to Gen. Jones, accompanied them to the Bowers, where dinner was provided for over 500 covers. The soldierly appearance of the men, their order of march, band in hand, being all natives of Ireland, had a striking effect."

The following year, 1780, Washington's army was encamped at Morristown, N. J., on St. Patrick's Day. The account of this comes from Gaine's (N. Y.) Mercury of April 24, a Tory paper. General Washington issued a general order "congratulating the army on the very interesting proceedings of the Parliament of Ireland, which have lately been communicated." So he directed that "all fatigue and working parties cease," so "the day is held in particular regard by the people of that nation."

The commanding officer of the day was General Clinton. He "desired that the celebration of the day should not pass by without having a little rum issued to the troops, and has thought it proper to direct the commissary to send for the hoghead which the colonel has purchased in the vicinity of the camp." He adds:

"While the troops are celebrating the birthday of St. Patrick in innocent mirth and pastime, let us hope they will not forget their friends in the Kingdom of Ireland, who, with greatest unanimity, have stepped forward in opposition to the tyrant, Great Britain, and who, like us, are determined to die or be free."

A New Fellow-Ship.

Rochester is noted for its numerous clubs and organizations, and we are glad to learn that the number has been increased by one—the Ivy Leaf Club, which has lately been organized. Its members consist of Mr. W. Smith, president; Mr. Ramsey, vice-president; Miss V. Farley, secretary; Miss M. A. Curran, treasurer; Mr. J. J. Toole, Miss A. Farley, J. Clarke, Miss M. McNamara, M. J. Connor, Miss M. E. Bell, M. J. Coffey, Miss K. E. Curran, Mr. T. J. Conway, Miss Annie Farley. The meetings of the club take place on Friday night of each week. Their first party was held at the home of Miss M. E. Bell, 408 East Main street, to whom it was the honor, not alone for the success of the club on starting but the entertainment and reception enjoyed by the guests.

Their next party was held at the home of Miss Farley of 135 First avenue, and it is unnecessary to state that the party was in all respects on an equaling the preceding. Remembering the pleasant times the members are enjoying they will not soon forget their third party, which was held at the home of Miss McNamara, 200 Monroe avenue. The night being gloomy and threatening rain caused delay in the arrival of some of the members. The party commenced at playing at 9 p. m., when they were surprised and delighted to be entertained by Prof. Minnie, who guided the party with some dramatics. It was a most pleasant party, the order being such as to afford in an interesting manner a pleasant evening's entertainment.