

# 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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(Continued from last week.)

## PASTORAL LETTER

OF HIS LORDSHIP

RT. REV. JOHN WALSH, D.D.,  
BISHOP OF LONDON,

Promulgating the Decrees of the First Provincial  
Council of Toronto.

JOHN WALSH, by the Grace of God and the  
appointment of the Holy See, Bishop of  
London.

To the Clergy, Religious Communities and the  
Laity of the Diocese, health and benediction in the Lord.

DEARLY BELOVED BRETHREN,

Hence, we by these presents formally and  
by our episcopal authority abrogate, and  
declare abrogated the law enacted by our  
predecessor, directing that only four dollars  
shall be paid by each family for the support  
of its pastor; and we ordain that the  
families pertaining to every mission shall,  
accordingly and in proportion to their means  
be obliged to pay towards the support of its  
pastor such sums as in the aggregate shall  
be adjudged by us to be adequate to his pro-  
per maintenance.

For this purpose we direct each pastor to  
consult with the heads of families in his  
mission, as to the amount requisite for his  
honourable support, and the sum which  
each head of family should pay in propor-  
tion to his means, in order to make up the  
required amount; and we furthermore direct  
that the aggregate sum agreed upon for the  
support of the pastor, as well as the allow-  
ance each head of family stipulates to pay,  
shall be reported to us for our sanction and  
approval. Without this our sanction and  
approval the agreement between the pastor  
and people shall not have the force of  
ecclesiastical law.

### MIXED MARRIAGES.

We deem it an imperative duty to raise  
our voice in warning and in protest against  
the evil of Mixed Marriages, which are of  
two much frequency in this diocese. Such  
marriages are most dangerous to the faith  
and salvation of the faithful contracting  
them; they imperil the salvation of the  
children born of them, and, as a rule, they  
destroy the peace and happiness of the par-  
ties contracting them, and embitter their  
lives with dissensions and wranglings. This  
is the teaching of the word of God, as it is  
also the sad lesson of experience. The sal-  
vation of the Catholic is endangered by liv-  
ing in the intimate relation of marriage  
with a husband or wife professing a false  
religion. When Almighty God introduced  
His people to the holy land, He commanded  
them never to marry with the people of that  
country who were of a false religion, lest  
they should be seduced by them and ruin  
their souls. "Neither shalt thou make  
marriages with them, says Almighty God,  
thou shalt not give thy daughter to his son,  
nor take his daughter to thy son: for she  
will turn away thy son from following me,  
that he may serve strange gods, and the  
wrath of the Lord shall be kindled, and will  
quickly destroy thee."—(Deut. vii., 2.) The  
warnings and commands of God are for all  
times and for his people in every age and  
clime, and the dangers of mixed marriages  
which He pointed out to His chosen people,  
and which He condemned, are as great  
now and fraught with as many evils as they  
were then.

Such marriages are most dangerous to  
the salvation of the children born of them,  
inasmuch as they are directly calculated to  
beget in them a fatal indifference to the  
profession and practice of the true faith  
without which it is impossible to please God.  
The unhappy children see the father profess-  
ing one religion, the mother another; they  
hear the father sneer at and condemn as  
false and pernicious the faith which the  
mother professes and reverences as true and  
necessary for salvation. Such a state of  
things is directly calculated to make them  
believe that one religion is as good or as  
bad as another, to make them cold and  
indifferent to all forms of religion, and lead  
them into a practical unbelief fatal to their  
immortal souls. When the Jews returned  
from their captivity, Nehemias saw some of  
them who had married strange women—that  
is, women professing false religions, and he  
complained that their children spoke neither  
the language of father nor of mother, but  
half the one and half the other, for which  
reason Nehemias "chided them and laid his  
curse upon them," showing them the great  
evil they did, and the danger they ran, and  
concluded: "Shall we also be disobedient  
to do all this great evil, to transgress  
against our God and marry strange women."  
—(2 Esdras xiii., 27.)

How often, alas, do we find that the  
children of parents who are of different  
religions, speak neither the language of  
one nor the other in religious matters!  
For these and other weighty reasons the  
Holy Church of God has always abhorred  
and forbidden such marriages, and if at  
times and for grave and exceptional causes

she tolerates them, she does so with a half  
averted face, and in order to prevent greater  
evils. Hence, the Holy See in an instruction  
addressed to all the Bishops of the  
Church in 1858, explicitly teaches that the  
Church "has always reprobated these mar-  
riages, and has held them to be unlawful  
and pernicious; as well because of the dis-  
graceful communion in Divine things, as  
because of the peril of perversion that hangs  
over the Catholic party to the marriage,  
and because of the disastrous influences af-  
fecting the education of the children?" And  
then the Holy See reminds them "that the  
most holy canons forbid these marriages,  
and that if the more recent constitutions of  
the Sovereign Pontiffs relax the severity of  
the canons in some degree, so that mixed  
marriages may occasionally be allowed,  
that is only done for the gravest reasons,  
and very reluctantly, and not without the  
express conditions of requiring beforehand  
those proper and indispensable pledges  
which have their foundations in the natural  
and divine law."

Ten years later, in the year 1868, the  
Sacred Congregation of Propaganda issued  
a new instruction, expressing surprise "that  
there should be some who seemed still to  
think that the principles so clearly laid  
down in the former instructions, principles  
which the Holy See had ever taught, could  
in any way be derogated from." The  
Sacred Congregation then enjoins upon the  
bishops that "lest perchance from miscon-  
ception of that instruction, the people con-  
fided to you should suffer any harm, you  
are earnestly exhorted to take proper oc-  
casions, studiously to teach and to incul-  
cate, both on the clergy and the laity com-  
mitted to your care, what is the true doc-  
trine and practice of the Church respect-  
ing these mixed marriages." The instruc-  
tion concludes with these most earnest  
words:—"Wherefore, we earnestly request  
of your charity, that you strive and put  
forth your efforts, as far as in the Lord you  
can, to keep the faithful confided to you  
from mixed marriages, so that they may  
cautiously avoid the perils which are found  
in them. But you will gain this object  
the more easily if you have care that the  
faithful be seasonably instructed on the  
special obligation that binds them to hear  
the voice of the Church on the subject,  
and to obey their bishop, who will have to  
give a most strict account to the Eternal  
Prince of Pastors, not only for sometimes  
allowing these mixed marriages for most  
grave reasons, but for too easily tolerat-  
ing the contracting of marriages between  
the faithful and non-Catholics, at the will  
of those who ask it."

In accordance with these grave and  
solemn instructions of the Holy See, we  
most earnestly exhort pastors of souls to  
raise their voice in warning and protest  
against mixed marriages, and to exert their  
sacerdotal zeal in endeavoring to turn away  
their flocks from nuptial alliances, that both  
religion and experience teach to be so de-  
structive to souls. We also exhort par-  
ents to warn their children against such  
marriages, and to do all in their power  
to prevent them from entering into com-  
panionships and intimacies that lead up  
to such marriages, and that sometimes ren-  
der them unavoidable in order to avert  
greater evils and scandals.

### CATHOLIC EDUCATION.

We shall summarize here an instruc-  
tion which we addressed to you some years  
ago on the important subject of Catholic  
education:—"If we bear in mind the mo-  
mentous and cardinal truth that the ob-  
ject of our existence here below is, to  
serve God and to save our souls: that  
this life is but the threshold to our real  
existence: that our home is with God and  
our country is heaven, we shall see at a  
glance the vast importance, the evident  
necessity of a sound Catholic education  
for the rising generation. It is true that  
our children must be fitted for the part  
they will have to play in this world's  
theatre, and for this end they need and  
should obtain such a mental culture as  
may be necessary or useful for them. The  
Church knows quite as well as the greatest

worldlings that these children are destined  
for a variety of pursuits in life, and she is  
sensible that they must qualify themselves  
by the cultivation of their intellectual  
faculties, in order to discharge competently  
the duties that will be assigned them; but  
instead of that being the principal object of  
their education, she persuades them that all  
these are only secondary objects, which,  
of course, must be attended to in their short  
journey through life, but must, at the same  
time, be made subservient to the great  
purpose of their salvation.

"This education forms the youthful mind.

Just as the twig is bent, the tree's inclined."

Hence the Church wishes that religion shall  
be the tutelary spirit of the school-house;  
that it shall knead and mould the plastic  
character of our children, that it shall shed  
its blessed radiance, its transfiguring power  
on their young minds, and that during their  
school-days their innocence and purity, ten-  
der and delicate as the flowers of spring,  
may be sheltered from all stain and blight,  
and their uncertain and timid footsteps  
may be directed in the path of rectitude, of  
virtue, and of religious principle, which  
leads to Christian manhood and honorable  
old age, and conducts to a blessed immor-  
tality.

This is the theory of education held by  
the Church, and she is satisfied with none  
other. Whilst she encourages and patron-  
izes secular education to its utmost ex-  
tent, she demands that it shall be blessed,  
controlled and informed by the saving in-  
fluence of religion. She demands that the  
secular sciences shall hold their subordinate  
places, and that religion should, like the  
sun, be the orb around which they should  
as satellites revolve, and from which they  
should borrow an additional light and  
beauty. Than this demand, what can be  
more reasonable, more just, or better cal-  
culated to promote the true interests of  
mankind? "All men" says the imitation  
of Christ, "naturally desire to know, but  
what doth knowledge avail without the fear  
of God? Indeed an humble husbandman  
that serveth God is better than a proud  
philosopher, who, neglecting himself, con-  
siders the course of the heavens. If I  
should know all things that are in the  
world, and should not be in charity, what  
help would it be to me in the sight of God,  
who will judge me by my deeds?" This is  
an old-fashioned doctrine, and not much in  
harmony with the spirit of the age, but it is  
nevertheless true, and the expression of  
that wisdom that cometh from above.

The duty of inculcating religion must be  
exercised in the school-room, and not re-  
legated to the parents, wearied with their  
days' hard work, and perhaps unable or un-  
willing to fulfil it. This duty must not be  
confined to Sundays, for the impressions  
made during that day are too easily effaced  
during the subsequent week. The blessed  
influence of religion must permeate and  
illumine all the days of youth, as the sun  
pouring its radiance through the storied  
windows of some ancient cathedral, shows  
in glorious colours, the images of Christ  
and His Saints, that else would have re-  
mained dim and invisible. "It is good for  
a man when he hath borne the yoke from  
his youth,"—(Lamen. iii., 27.) the yoke  
of Christian education which is that which  
Christ desires us to take up, adding that  
"His yoke is sweet and his burden light."  
—(Matt. ii., 29, 30.) "A young man ac-  
cording to his way even when he is old he  
will not depart from it,"—(Prov. xxvi., 6, 7);  
and when in the Christian school the child  
is made to remember his Creator he is not  
likely to forget him in his mature years.

### TEACHINGS OF THE CHURCH ON THIS SUB- JECT.

In view of the evils produced by unchristian  
education it is not to be wondered at  
that the Church, the spouse of Him who  
so tenderly loved children, and who pro-  
nounced a woe against all who should scan-  
dalize them, should be deeply concerned  
about their spiritual welfare; should labor  
to shelter them like precious flowers from  
the blight of unbelief and bad example;  
should take them up in her arms, those ten-  
der lambs of the fold, and place them in safe  
pasture, and by the pure and living  
springs of Catholic doctrines and virtues.

The Church prizes education, and is  
the mother of Christian civilization; but  
she brands with her anathemas godless  
education, which destroys the souls of many  
children. She says with St. Augustine:  
"Unhappy the man who knows all things  
else, but does not know Thee, O Lord; but  
happy he who knows Thee, even if he  
should be ignorant of all else. He who  
knows Thee is happy, if in knowing Thee,  
he glorifies Thee and gives Thee thanks,  
and be not puffed up in his own thoughts."  
Hence the education that would prove a  
stumbling block to the child's salvation,  
even if it should procure him all worldly  
profits, should utterly disapprove. "The  
Church," says John H. Newman, "regards

this world and all that is in it as a mere  
shade, as dust and ashes, compared with  
the value of one single soul. She holds  
that it were better for the sun and moon  
to drop from heaven; for the earth to fall,  
and for all the many millions who are on  
it to die of starvation in extremest agony,  
as far as temporal affliction goes, than  
that one soul should be lost." Directed  
and animated by this principle our Holy  
Father, Pope Pius IX has declared in the  
famous Syllabus, "that Catholics cannot  
approve of a system of educating youth  
unconnected with Catholic faith and the  
power of the Church, and which regards  
the knowledge of merely natural things,  
and only, or at least primarily, the ends of  
earthly social life."—(Syllabus Prop. 48.)

Hence, the Bishops of Canada in the first  
Provincial Synod of Quebec, assembled, de-  
clared as follows:—"Mixed schools, in  
which the children of the faithful, promiscu-  
ously mix with the children of non-Catholics  
are taught none or a false religion—we  
adjudge entirely dangerous as being  
calculated to beget that plague of impiety  
commonly called indifference. Wherefore,  
we earnestly exhort the pastors of souls to  
do all in their power to prevent Catholic  
children from attending them. But, if in  
some localities, in which no Catholic schools  
exist, Catholic children are obliged to attend  
the mixed schools, let pastors and parents  
take great care such children insensibly  
imbibing the poison of error should suffer  
the loss of their faith and of their purity."

The Fathers of the First Council of  
Toronto give emphatic expression to the  
same teaching, and earnestly urge on pas-  
tors and parents the duty of providing  
Catholic schools wherever possible, for the  
proper education of the children of their  
charge.

In the face of these solemn utterances  
of the infallible head of the Church, and  
of our own Canadian hierarchy, whose  
words we have already quoted, no Catho-  
lic can conscientiously patronize the com-  
mon or "mixed" schools so long as he  
has Catholic schools in which to edu-  
cate his children. We are bound to obey  
the Church in this vital matter. "He  
that will not hear the Church," says  
Christ, "let him be unto thee a heathen  
and a publican."—(Matt. xvii., 18.) "He  
who heareth you heareth Me; he who  
despiseth you despiseth Me."—(Luke x.,  
16.) "Obey your prelates, and be subject  
to them," says St. Paul. "For they watch  
as being to render an account of your  
souls."—(Heb. xiii., 17.) Listen then to  
the voice of this Divine guide, and fol-  
low her directions. "Whosoever shall do  
so, peace on them, and mercy, and upon  
the Israel of God."—(Gal. vi., 16.)

You have hitherto done wonders—you  
and our faithful clergy, to establish sepa-  
rate schools, and to encourage and sup-  
port them. Let us exhort you to perse-  
vere in this great and good work; by  
doing so you will bring blessings in-  
numerable upon yourselves and the chil-  
dren committed to your care. The sepa-  
rate school law is sadly defective in many  
respects, and throws serious obstacles in  
the way of the success of our separate  
schools; but still, we must bear in mind  
the old adage that "a half loaf is bet-  
ter than no bread," and should try to sup-  
ply by our zeal and spirit of sacrifice  
and unanimity the defects of the law.  
Labour, earnestness and devotion, will over-  
come all obstacles, and the seeds which  
we sow in this matter of Catholic edu-  
cation, amid so much toil and harassing  
difficulties, will be sure to produce a rich  
harvest of blessings here, and of unend-  
ing joys hereafter. "They who sow in  
tears shall reap in joy."—(Ps. cxv.). It  
will be the duty of our beloved clergy,  
who have already made so many sacri-  
fices in the sacred cause of Catholic edu-  
cation, to see that the separate schools are  
as efficient as possible. Let them take care  
that the teachers are persons of good char-  
acter and blameless lives; that the cate-  
chism is regularly and carefully taught,  
and the secular education as thorough  
and satisfactory as may be required. It  
is by union of priest and parents, both  
being animated by a sense of their solemn  
duty that this sacred cause, so dear to our  
hearts, can be made to prosper. Both  
pastors and parents are strictly bound each  
in their respective spheres to labor for the  
salvation of the little ones of Christ, and  
to bring them up in the fear and love of  
God. Failing in this paramount duty,  
they will incur a dreadful responsibility  
before God and the Holy Church; they  
will deserve against those who scandalize His  
little ones, and the blood of the lost chil-  
dren will be required at their hands.—  
(Ezekiel iii., 18.)

Reflect on this, Christian parents. At  
the last day it will not be asked of you if  
you left your children wealthy; if you pro-

cured for them honors and rich posses-  
sions; if you provided them with a bril-  
liant secular education; if you taught them  
the art of making money, or the like;  
but the great question will be: "What  
has become of their souls?" The enormi-  
ty of the sin of neglecting the Christian  
education of children is equalled in Scrip-  
ture to that of denying the faith itself.  
"If any man have not care of his own,  
and especially of those of his house, he  
hath denied the faith and is worse than  
an infidel."—1 Tim. v. 8. And if our  
blessed Lord will on the last dread account-  
ing day deny before His Father and before  
His angels those who deny Him, what  
will He do to those who are worse than  
infidels? Who are declared to be worse  
than those who deny Him, in that they  
neglected the Christian education of their  
children? It was the strong conviction  
of their solemn duty in this regard—a  
conviction that burned with the fire of faith  
in their souls, which urged our forefathers  
to sacrifice all that was dear to them on  
earth; liberty, property, and often life  
itself, rather than fail in their duty of hand-  
ling down the faith pure and undefiled to  
their children. This is the precious legacy  
we have received from them, a legacy  
endeared to us by their sufferings and tears,  
and we shall be recreant to our duty as  
Christians, and base and degenerate as  
their children, if we make not every sacri-  
fice to pass down this treasure, pure as  
gold, that is fire-tried to our descendants.

The foregoing, dearly beloved brethren,  
are the instructions we have thought fit  
to address you on the occasion of our  
promulgating in this diocese the decrees  
of the First Provincial Council of Toronto.  
We trust you will receive them and the  
decrees themselves with that docility and  
obedience that become true and faithful  
members of our Holy Church. The First  
Council of Toronto will be fruitful in im-  
mense good to souls, and to the interests  
of our holy faith if its decrees and recom-  
mendations be faithfully executed by those  
whom they concern. We have every con-  
fidence that in this diocese these decrees  
and recommendations will be honestly and  
faithfully carried out, and that in conse-  
quence, they will produce in our midst  
the most happy and beneficent results.  
God grant that this may be so, and that  
He may enable us all to work earnestly  
and zealously together for his greater glory,  
for the extension of His Holy Church, and  
for the salvation of souls. In conclusion,  
let us exhort you to be zealous in well-  
doing, and in the cultivation of virtue  
and of holiness of life, and in laboring to  
make "your vocation and election sure."

Our lives should be the exact expres-  
sions of the faith we hold and believe—  
they should be as mirrors, reflecting its  
beauty and holiness. And this living faith  
should not be a mere latent conviction of  
the soul, but should manifest itself ex-  
ternally in good works and holiness of life.  
"Faith without good works is dead, even  
as the body is dead without the soul."  
—(St. James, xi., 26.) Hence the same  
Apostle exhorts us to be doers of the  
Word, and not hearers only: for if a man  
be a hearer of the Word and not a doer,  
he shall be compared to a man behold-  
ing his own countenance in a glass, for  
he beheld himself and went his way, and  
forgot what manner of man he was. But  
he that has looked into the perfect law  
of liberty and has continued therein, not be-  
coming a forgetful hearer, but a doer of  
the word, this man shall be blessed in his  
deed.—(James 1: 22, 23, 24, 25.) We  
must therefore strive to make our call  
and election sure. "Wherefore, brethren,"  
says St. Peter (2d Ep. i., 10.), "labour the  
more, that by good works you may make  
sure your calling and election." The glory  
and the happiness of heaven are for those  
who labour to obtain them. "The kingdom  
of heaven," says our Divine Master, "suffer-  
eth violence, and the violent bear it away."  
—(Matt. xi., 12.) We must constantly  
strive to enter in by the narrow gate.  
We must walk courageously and persever-  
ingly on the narrow thorny way of virtue,  
for it alone leads up to the mountain of  
God's happiness. But the idle and negli-  
gent Christians, as well as the positively  
wicked and depraved, are lounging along  
the broad road that leads into the gulf  
of endless perdition. The foolish virgins  
were excluded from the marriage feast be-  
cause they had no oil in their lamps. The  
guest at the king's supper was cast out  
into exterior darkness because he had not  
on the wedding garment. The man who  
buried his talent until his Lord's return  
was condemned, because he had not put  
it to profit. The barren fig tree was cursed  
by Divine lips because it had no figs upon  
it, and so the negligent Christian, the  
merely nominal Catholic shall never enter  
the joys of heaven, which are the reward  
of virtue and merit.

(Continued on 5th page.)