

# TESTIS IN COELO FIDELIS

# The True Witness

## CATHOLIC CHRONICLE

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### A NATION'S WELCOME

#### ARCHBISHOP WALSH IN DUBLIN

#### PATRIOTISM AND RELIGION

The People's Ovation to the Successor of St. Lawrence O'Toole.

#### Respect and Patriotic Reply of His Grace

DUBLIN, Sept. 5.—The Most Rev. Dr. Walsh, the new Catholic Archbishop of Dublin, arrived in Dublin from Rome yesterday evening, and was the recipient of a demonstration of welcome such as never before was extended to any dignitary under similar circumstances. Long before the steamer arrived, the Carlisle pier was crowded with ladies and gentlemen, and the representation of the clergy was so large as to constitute a special and significant feature of the occasion. It would be impossible to exaggerate a description of the warm interest displayed. Every point from which even a momentary glance at His Grace could be had was availed of, and when the steamer at length reached her destination, it was with no inconsiderable labor that the people were prevented from swarming on board to an unreasonable and even dangerous extent. All along the pier and away to the strand and headlands bordering the sea a veritable peal of welcome went up. As the vessel steamed alongside, His Grace was seen on the bridge, and, deeply affected by the enthusiasm which greeted him, he bowed his acknowledgments, and seemed overpowered by the vehemence with which his faithful flock testified their welcome. But this was but a small indication of what His Grace had immediately afterwards to face. Anything to equal the throng of priests and laity on board, anything more extraordinary than the cheers and cries of joy that met him when once the gangways gave means of boarding the vessel, it would be simply idle to attempt to portray. The Town Commissioners presented an address, and the Catholic and Nationalist inhabitants did likewise. The proceedings took place in the saloon.

Dr. Walsh, in reply, thanked them sincerely for their words of welcome and congratulation, and said he could not easily forget, now two months ago, starting on his journey to the Eternal City, the ringing cheers that from the pier at Kingstown had met him. That good-by prepared him to expect the cordial welcome given to him, but it is no way prepared him for such a demonstration of enthusiasm as this—a demonstration which was in many respects without a parallel (cheers).

The people then withdrew, and His Grace and a numerous party travelled to Dublin by special train.

#### RECEPTION AT WESTLAND ROW.

Long before the arrival of the Archbishop at Westland-row crowds of people without distinction of creed or party assembled at the terminus and awaited the arrival of the train in which the Archbishop was seated. Amongst those present were:—The Right Hon. the Lord Mayor, J. K. Cox, Secretary; Mr. T. D. Sullivan, M. P.; Lord Mayor Kleck; Mr. Dryer Gray, M. P.; Alderman Meagher, M. P.; Mr. William O'Brien, M. P.; Mr. Thomas Sexton, M. P.; Mr. Charles Dawson, M. P.; Mr. Thomas Mayne, M. P.; Mr. W. H. Redmond, M. P.; Mr. Edward Sheil, M. P., &c.

His Grace shook hands with the Lord Mayor and several members of the Council, but, owing to the press of the crowd and the cheering, it was with difficulty that he could make himself heard.

The Lord Mayor having welcomed Dr. Walsh, Mr. Boyidge, Town Clerk, read an address from the Corporation, in the course of which it was stated:—"We recognize in your distinguished career all that give to us abundant assurance that the dearest interests of our beloved country will ever be in your heart and mind. In what we trust, will be the forward march of public liberty, it is of the utmost moment that matured wisdom should characterize the Prelate who presides over the Metropolitan See of Ireland. On your grace it has pleased Divine Providence to bestow, at an early age, all that in this regard can be hoped for and desired; and in praying that length of years may be granted to you, we feel assured that we but express our earnest wish that peace and unity among her children may mark the onward progress of our native land to the attainment of her just and rightful hope—the restoration of her native Legislature."

His Grace the Archbishop of Dublin, in reply, said:—"It is with no ordinary feeling of gratification that I endeavour to discharge the duty of my pastoral office, in the warmth and heartiness of which you have so specially emphasized by surrounding its presentation with the splendour of your civic state. Gratefully, indeed, I am sure, of personal kindness, but also, and much more so, as a tribute of your respect shown in my person to the sacred dignity with which I have been invested. Your official communication has assured me that the civic welcome thus accorded to me is the unanimous act of our municipal body. Need I say to you that my action in reference to it would be very different if it had come to me in any other way? If, for instance, it could be regarded as a party triumph, or as the act of an inconsiderate majority of the Council, trampling on the feelings and outraging the susceptibilities of the non-Catholic members, who form the minority of your body, I do not go the length of saying that even if your act had been such as I have thus described you

could not plead in justification, or, at all events, in extenuation of it, much that is to be found in the past history of the Corporation of Dublin. You could find it, indeed, in the records of those very proceedings when, for the assertion of some article of the dominant political creed, the Lord Mayor and civic officers of the day went forth in solemn state, even as you have come, upon the kindly mission of this evening. But it is not for us to copy the bad example so freely set for us in days that every citizen of Dublin, I trust, would now wish has never found place in the annals of our city. A people claiming the name and dignity of a nation must prove, not merely by words, but still more by the acts of its public men, that it has the self-restraint which, especially in matters where religious feeling comes into play, will guard with the most delicate care against all that could savour of disregard of the sincere conviction of even the smallest minorities amongst its citizens. And so, if I may contemplate the case of this address being tendered to me in any other spirit than that which I feel assured has guarded you in reference to it from first to last, I should feel constrained, not merely on religious grounds and from a sense of what I owe my sacred office, but also as a citizen of Dublin (loud cheers), placed by virtue of that office in a high civic as well as religious responsibility, to decline its acceptance. But I feel that on many grounds I may safely take a very different view indeed of the proceedings of the day. Amongst those who took part even in the preparation of the address were some members of your body whose religious convictions debar them from recognizing any duty of spiritual allegiance to a Catholic bishop (hear, hear). I have no reason to believe that those other non-Catholic members of your body who were absent on the occasion were influenced by any other feeling than that of an unwillingness to mar by the presence of any element of discord the unanimity of a proceeding to which they were in no way opposed, but in which they did not feel themselves in a position to take an assenting part. I feel, then, my Lord Mayor, that to this extent I am justified in including in my expression of thanks every member of your municipal body (cheers). You assure me that to you, as representatives of the municipality of Dublin and guardians of its interests, it is a source of pride and gratification that a native of the city of Dublin has been elected to fill the See of St. Lawrence (loud and prolonged cheers). I accept this assurance all the more gratefully that it comes to me from a body which in the conferring of its own highest honors has never allowed itself to be swayed by any narrow consideration of the accident of birth. To say nothing of the many former acts of the kind to which I could refer, I am reminded by the presence here to-day, my lord, of the worthy gentleman who has been chosen to succeed you in your high office, that even in its latest nomination to the civic chair the members of the Council of Dublin have with graceful unanimity selected for that place of dignity one to whom Dublin unfortunately can lay no claim (loud cheers). And now, my Lord Mayor, without needlessly trespassing on your time to disclaim the language of eulogy with which your address has indeed embarrassed me, I hasten to assure you of my full and ardent sympathy with the wishes expressed in its closing words. With me it is no new theory of to-day or yesterday, but a settled and deeply-rooted conviction, that for a remedy of the many grievances for the removal of which the people of this island have so long labored with but partial success there is but one effectual remedy—the restoration to Ireland of that right of which we were deprived nearly two centuries ago by means as shameful as any that the records of national infamy can disclose (loud and prolonged cheers). I rejoice, then, with you that the flag which fell from the dying hands of O'Connell has once more been bodily uplifted, and I pray that it may never again be furled until her own laws made here upon Irish soil, and by the legally and constitutionally chosen representatives of the Irish people (loud and prolonged cheers). I have thought it right, my Lord Mayor, thus freely to avail myself of the opportunity which your address afforded me of expressing plainly and without reserve my personal opinion on this question of vital importance, as I regard it for the future welfare of my country. For it has been, if I mistake not, the usage of the venerated prelates who preceded me in this See of Dublin—as it is, indeed, the usage of our Irish bishops, I may say, without exception—to express with the utmost freedom their opinion on the great political questions of the day (cheers). But as I have done so, on this occasion, I must, in conclusion, add one other word. Amongst the Catholics of Dublin there are and will be, as there have ever been in the past, as strongly marked differences of opinion in political matters as there are amongst the citizens generally in their religious creeds. I wish, then, to proclaim, once for all, at the very outset of my episcopal labors—and nowhere, surely, could I find a more fitting opportunity of formally proclaiming it than here—where I am being formally welcomed to my episcopal office—in every relation of my pastoral office, in the house which is henceforth to be my home, in the cathedral which will be the chief centre of my episcopal labors—in a word, in every scene and sphere of my duties, I know I shall, with God's help, know no difference between those whose views on public affairs are most thoroughly in sympathy with mine, and those from whose opinions my own are most widely divergent (cheers)—ever bearing in mind that I have been placed here by the Sovereign Pontiff as Archbishop of Dublin, and thus as the pastor and spiritual father, not of any section or class, no matter how numerous or how powerful, but of all our Catholic people (loud and prolonged cheers).

Dr. Walsh then entered his carriage—an open one—and drove out of the station, preceded by the Lord Mayor's state coach, and followed by the members of the Corporation in other vehicles. His appearance was greeted with great cheers, which were continued along the streets as the

carriage progressed. When opposite Mark street, on the passage down Great Brunswick street, the horses were unharnessed from the carriage, and the vehicle was drawn by men for the remainder of the journey to Rutland square amid continuous cheering. Dr. Walsh stood up in the carriage and bestowed blessings on the people; and after he had disappeared into his residence in Rutland square the crowd sang "God save Ireland"—a compliment which Dr. Walsh acknowledged by appearing for a moment on the balcony. A number of bands appeared in the streets during the evening, playing National airs.

#### RELIGIOUS NOTES.

Sunday, the 2<sup>nd</sup>, is the feast of the Lady of the Seven Dolours.  
Monday, the 21<sup>st</sup>, is the feast of St. Mathew.  
Tuesday, the 22<sup>nd</sup>, is the feast of St. Thomas.  
Wednesday, the 23<sup>rd</sup>, is the feast of St. Lin.  
Thursday, the 24<sup>th</sup>, is the feast of the Lady of Mercy.  
Saturday (the 26<sup>th</sup>) is the Feast of the Immaculate Conception.  
The Rev. Father Soly is having a large church built in his parish at West Gardner.  
Rev. Abbé Duchesne has been appointed assistant priest of St. Bridget's parish.  
The Rev. Father Diagne, curate at Cape St. Ignace has been transferred to St. Roch.  
The Rev. Father J. N. Chabonneau has been appointed parish priest of St. Cecile of Millon.  
His Lordship Bishop Mahoney, of Hartford, Conn., arrived at Quebec on Wednesday, the 15<sup>th</sup>, en route to St. Anne's Bay.  
The Rev. Father Deliel has been appointed curate of the church of St. John Sabais, Quebec.  
The Rev. Abbé Vallouin, formerly curate at St. Frederic of Beauce, has been appointed curate at the Basilica of Quebec.  
We regret to learn that the Rev. Father Henry, curate of St. Mary's Church, Manchester, N. H., is seriously ill.  
The Rev. Father Duggan and Hartly are still the guests of the reverend clergy of St. Patrick's.  
The anniversary service of the late Rev. Father Olivier Lavergne will take place at St. Polycarpe on the 23<sup>rd</sup> inst. at eight o'clock a.m.

Prayers of the Forty Hours Devotion will be commenced on Monday, the 21<sup>st</sup>, at St. James of Achigan, on Wednesday, the 23<sup>rd</sup>, at St. Cyrille, and on Friday, the 25<sup>th</sup>, at St. Roch, Quebec.  
The Rev. Father Camille Latorneau, who died in the United States recently, was a member of the Society of One Mass.  
The citizens of Beaufort are raising a subscription to have a monument erected in honor of the very recently deceased Rev. Father M. Gregoire Tremblay, formerly curate of that parish.  
The status of His Lordship Bishop Deziel, founder of the City of Lewis, will be unveiled on Sunday the 27<sup>th</sup>. On that occasion there will be a solemn feast in Lewis.

The Rev. Father Gosselin has been appointed curate of St. Honoré, curate of Beauce, and will leave St. Roch, Quebec, at the latter part of this month.  
Work on the convent of the parish of St. Mary, of West Manchester, which is a splendid building, will soon be completed. The church will be under the direction of the Grey Nuns of St. Hyacinthe. When finished the convent will have cost about \$20,000.

On the 3<sup>rd</sup> of this month three beautiful bells were blessed at St. Casimir Portneuf. They weighed respectively 1,534, 1,014 and 718 lbs. The Rev. Father Fortin presided at the ceremony, and the sermon was delivered by the Rev. Father Sanfroy, curate at Grandines.  
The Right Rev. Bishop McLaughlin, of Hartford, Conn., has arrived in his episcopal city, quite satisfied with his having attended the great convocation of the 18th anniversary of the existence of the Montreal College. He was accompanied home by his secretary, Dr. T. Sheehan.

At Quebec on Tuesday the 15<sup>th</sup>, one of the most imposing ceremonies ever witnessed was held in the chapel of the Grey Nun Convent of that place. Twenty-one young ladies embraced forever the devoted life of the Sisters of Charity. At six o'clock a.m. the following young ladies, with their friends and relations of the happy ones; Irish sermon was delivered in French by the Grand Vicar, Superior of the Seminary and Rector of the Laval University. The Rev. Father Hayden, of St. Patrick's Church, also delivered a sermon in English. The Grand Vicar received the vows of the following young ladies:—Perpetua, Mary Desjardins, Marie, Sister St. Bern; Kate Curvey, Sister St. Felix; Zorita Mercier, Sister St. Edward; Jeanne Augers, Sister St. Zephirine; De la Roborde, Sister St. Laurent; Mary Lepine, Sister Magloire de Haize. First Annual Terms.—Misses Azela Plamondon, in religion Sister St. Urbain; Alphonsine Demers, Sister St. Elizabeth; Eugénie Pelletier, Sister St. Elizabeth; Virginie, Sister St. Alexander. The following took the veil:—Misses Severine St. Pierre, in religion Sister St. Mary of Jesus; Malvina Lebel, Sister St. Bernadette of Siemue; Zoé Grandin, Sister Octavie; Josephine Roy, Sister St. Praxède; Miss Angelina Michaud, in religion Sister St. Elizabeth; Florence Marquis, Sister St. Bartholomew; Elvira East, Sister St. Elvira; Virginie Cantin, Sister St. Olivier; Bernice Pelletier, Sister Benedict Joseph Labrie; Desanges Leclerc, Sister St. Victor; Mary Ann Kelly, Sister St. Martin.

#### MOBILE'S NEW BISHOP.

FATHER O'SULLIVAN, OF WASHINGTON.  
WASHINGTON, Sept. 21.—The consecration of Father O'Sullivan to be Bishop of Mobile took place at St. Peter's church, in this city, on Sunday. Father O'Sullivan has been the pastor of St. Peter's for the past three years. Great preparations were made for the event, it being one of the very few occasions in this country where a bishop has been consecrated. The members of his congregation insisted on having the consecration in the church, which permission was granted, there being no cathedral in this city. Archbishop Gibbons, of Baltimore, and the bishops of Richmond, Charleston and Wheeling officiated, assisted by a number of priests from this and other cities.

Bag oak and Irish diamond jewels are once more worn in London.

### CONVENT BRED WOMEN

Are the Truest, Purest and Best, all the World Over.

Speech of Judge C. W. Wright at the Laying of the Corner Stone of a Convent at Cheyenne, Wyoming, Ter.

[From the Cheyenne Tribune.]

There has always been a warm fight against monachism. It began with the first monastery, and will not end until the last one has ceased to exist. The world claims that every man and woman is put here clothed with certain duties, and that to withdraw from the world is to shirk these duties, and to adopt a life that is unharmonious with its existence. On the other hand, the monks insist that the world is but a training school from which one graduates into heaven or hell. That inasmuch as the time here is short, and the time there represents eternity, it matters not what may happen to you here, so that you go to heaven when you die. The argument of the world is purely selfish, and rests for its efficacy only upon the uncertainty of any life after death, but is a life after death, the uncertainty of what that life is. It is well expressed by the old phrase: "A bird in the hand is worth two in the bush." The monks insist with a perfect faith in the hereafter, with an all-abiding conviction of a future state, and of the doctrine of future rewards and punishments, urge that however the true object of this temporary existence may be with the most certainty obtained, that way shall be adopted. The natural characteristics of the individuals, you will see a justice, assume a very conspicuous figure in settling this question for each person giving it consideration. If my ambition leads me to woo worldly success, and to encompass earthly pleasures, these desires will incline my heart to say—I owe a duty to the world, to myself and to my neighbors. I can encompass this only by remaining in the world. But to that person whose faith is true and strong, whose vision is clear, and who looks to the future instead of the present, we see a spirit, a truer insight, a deeper wisdom, and a more heroic spirit.

To so live that you may be saved, and to so live that your life will point out the way for others to follow, is the fundamental law of all monastic orders. Therefore, if we believe in God the Father, God the Son, and God the Holy Ghost, we are bound to accept this fundamental law of the monks, and in so doing we are bound to recognize in them the highest type of spiritual material heroism and heroism.

The object of this particular convent is to train and fit them for the grave duties of matrimony. No higher responsibility, no graver duty, no more important calling can be imagined. As is the mother so is the man; as is the man so is the nation. The government of a country, the morals of its people, the social life of its inhabitants, are one and all but the reflex of the hearts and the minds of its mothers. Take the oldest man in this audience and take the youngest one, and as to their experience will be the same. Their mother was the beginning and the end of the law of each. Hence it is, as is the mother, so is the man. If, therefore, a nation is to obtain the highest civilization; if it is to attain the virtues; if it is to be God-fearing and God-obeying, our mother must be intelligent and must be Christian.

I don't mean the Christianity we are wont to see in our daily life, that tells us it is heaven, but that has no creed, no discipline, no observance, that is a Christianity that is not a religion, but a philosophy, a tradition, an observance, its discipline, a faith that rested upon a platform built by knowledge, and a full comprehension; a creed that grew out of this faith as a syllogistic conclusion, and a discipline that held one in the straight and narrow path.

How can this be attained, then, becomes a serious and overshadowing question. Can it be obtained by a material education alone?

I don't wish to be construed into an enemy of our public school system. To the extent that it goes it is well. Its fault lies in its universality. It seeks to bring all into its fold. The task of mixing oil and water is conceded to be a difficult one. It, therefore, says we must attempt to mix them. We will open our doors to all creeds, and no word shall be said as to any creed. We will confine our teaching to the material, and we will leave the scholar to his church and to his Sunday school for his spiritual education. That is to say: five days' work in school; one day for recreation, and three hours on Sunday to gain a spiritual education. The percentage of the scholars that devote these three hours out of every week to obtaining a knowledge of spiritual affairs is so small that they signify nothing to the whole. And what is this education? Its corner-stone is that each person must evolve out of his own consciousness his own plan of salvation. If I do what I think is right I will be saved. Its one prayer is, "O God, if there be a God, forgive me my sins, if there be sins." The direct tendency of this is to abandon the spiritual for the material, to elevate the victories of this life above the victories of the life to come. Thus it happens that the students of our public schools are well informed when judged from a material premise, and profoundly ignorant when judged from a spiritual premise. It is not necessary to consume your time in dwelling upon the results of this. You know quite as well as I can tell you that the result of this is agnosticism. The remedy of this lies in the marriages of religion and education. Let them walk hand in hand. Let the lessons of the one be indelibly stamped upon the other. Ignorant belief is superstition; comprehensive belief is salvation. This, then, represents the logic that is now building this superstructure. It means the education of the girl in her religious and worldly concerns. It means the develop-

ment of her faith, the love of virtue and the fear of sin. But it is said, I do not wish my daughter educated into a Catholic. Very well, I answer, let her grow up without a faith, without a creed, without a discipline. Let her one prayer be, "O God, if there be a God!" And then answer me this question: "What ground has she upon which she may rest her anchor in the storms that she must face on her way through life? A woman without religion is like a man without eyes. Who is to guide her over the rough pathway that represents his life? In the hour of a great temptation, without intelligent faith, without the strength that comes to you from a life of discipline, who is to answer for that girl in the great crisis of her life?"

Let us discard prejudice, let us eliminate the virus of ignorance and antipathies from our minds and our hearts, and then look at the results. Take the girls that graduate from the public schools and the ones that come out of the convents, and compare the lives of the two. How will the account stand, think you? I say to you here to-day, and it is a subject to which I have given much heed, that the truest, purest, and best women all over the world, are convent bred. And to make our sisters and daughters such women as these, these holy women have come among us. This is the task they have come to perform. They bring with them brave and hopeful hearts. They bring with them a desire to win favor only with God. To this end they have renounced their pleasures, they have divorced themselves from sin. There is no home for them. They may never watch for the coming of the good man. No loving babe may be pressed to their hearts, as flesh of their flesh, and blood of their blood. These things fill the heart full to overflowing, but they are not for them. The cold walls of a cell, the crust of bread, the toil by day, the long prayers by night, are the bridegrooms of these holy women. And how much of heroism there is to be found in that? It represents a courage that is almost enough to be guided by each. And for such women as these have we no welcome? Is it not an honor to serve them? We who are of the world and are worldly, may we not gladly run on before and smooth the way for them? And thus may we not get into the light of the halo that illumines their lives, and by the aid of this encompass our own salvation. I know not how you may think, but as for me, I believe in them, I glory in them, I envy them their strength and their power of self denial.

#### PERSONAL

An old Catholic journalist is this week a young Jesuit priest, Rev. Francis Xavier Sallier, son of the late James Sallier, one of the original owners of the *Pallier*. His mother, still living and hopeful, is the well known Catholic writer, Mrs. Sallier, now of Montreal, whose stories were the delight of the last generation, and whose pen is still facile, as was seen by all who have read in *The Catholic Review*, some weeks ago, her article on the Foundling Asylum. We expect for Father Sallier, S.J., the useful missionary life that his exemplary youth, his family traditions and his Jesuit training have fitted him for.—*N. Y. Catholic Review*.

#### A COMPLIMENT TO IRELAND.

LONDON, Sept. 19.—One of the strongest characteristics of the Irishwoman is her chastity, the result of church teaching that holds up purity as the highest virtue. A tribute to this lovely trait was means-for-her paid at the Mormon conference in session in this city. There were delegates present from Norway, Sweden, Holland, and Germany, who all spoke hopefully of the result of missionary labors. Mr. Peterson, of Salt Lake City, boasted that Mormonism was spreading in England, Scotland and Wales, but regretted that the doctrine was obtaining no footing in Ireland. This is a high compliment to the sister island.

#### A SENSATIONAL TRIAL.

VIENNA, Sept. 19.—A sensational trial has just been concluded at Troppau, in Austrian Silesia. The prisoner was Gabriele Mueller, a factory girl, and the charge was infanticide. The evidence showed that the girl had disposed of her illegitimate child by burying it alive a few hours after its birth. She went alone into a garden, dug a shallow hole in the ground, with her hands, placed the baby face downward in the grave and covered it with earth, when she attempted to smooth down by trampling upon it. The girl was very ignorant and she had said in her defence was that she thought she had a right to do what she did with the baby, because nobody wanted it and it belonged to her. She was convicted of murder and sentenced to death.

#### THE ENGLISH PRESS FAVOR CLEMENCY FOR RIEL.

NEW YORK, Sept. 20.—A special London cablegram to the *New York Times* says:—English public opinion, as seen in the press, is all against the hanging of Riel, but I understand that the English Canadian colony here is stoutly opposing clemency, predicting wholesale disaffection to the west of Montreal.

#### WOLSELEY IN BAD ODOR.

LONDON, Sept. 21.—The arrival in London of General Sir Frederick Roberts, the present commander-in-chief in India, was made the signal for an outburst of discontent among the returned officers of the Suakin-Berber expedition against General Lord Wolseley. Among the charges against Lord Wolseley (that he suppressed names which General Roberts recommended for promotion, and substituted for them the names of a number of his personal and court favorites). It is quite evident that the prevailing sentiment of the army officers in London is bitterly against Lord Wolseley. Efforts are being made to have his conduct of the Nile campaign made the subject of parliamentary discussion with a view to securing official enquiry into it.

### PAPAL DECREE.

#### The Rosary of Mary.

Pious Practices Commended for the Month of October

Among the many acts of Apostolic vigilance by which our Most Holy Lord, Pope Leo XIII, since his entrance upon the throne of Supreme Pontiff, labors to insure, with the help of God, the restoration of the Church and of society in general to that state of tranquillity which is so much to be desired, one of the most conspicuous is the Encyclical *Supremi Apostolatus*, dated September 1, 1883, concerning the celebration, during the whole month of October that year, of the most Holy Rosary of the glorious Virgin Mary, Mother of God. That observance, by a special providence of God, was chiefly instituted for the sake of imploring the most powerful and prompt help of the Queen of Heaven against the enemies of the Christian name, for the sake of preserving soundness of faith in the Lord's flock and of rescuing souls redeemed at the cost of His Divine blood from the pathway of eternal perdition. (An account of the gladdening fruits of Christian piety and confidence in the heavenly patronage of the Virgin Mary which were reaped that month from this eminently beneficial work in every part of the Catholic world, and also on account of the continuance of calamities, another Apostolic Letter, *Supremi Anno* was issued on August 30 of the following year, 1884, containing the same exhortations and injunctions regarding the dedication of the coming month of October with equally solemn rites and equally fervent piety to the honor of the Most Blessed Virgin Mary, Queen of the Rosary; for perseverance in what has been undertaken is one of the principal fruits of a good work and is also a pledge of future success. Being, therefore, intent upon this matter—seeing on the one hand that we have been distressed hitherto on every side by many evils, while on the other hand there continues to flourish among Christian people that faith which works by love, accompanied by an almost incalculable amount of reverence for and confidence in the most loving Mother of God,—our Most Holy Lord wishes that now in every place the most ardent zeal and alacrity should be shown in persevering all with one heart and mind in prayer with Mary, the Mother of God, to the extent that is sure and certain hope that she, who alone has destroyed all heretics throughout the world, will, if we on our part be faithful to the avenging anger of divine justice and bring us to a safe and peace.

His Holiness, therefore, directs that all the regulations which he made the last two years with respect to that month, in which the celebration of the Blessed Virgin Mary, Queen of the Rosary, takes place, should be observed this year likewise, and also in subsequent years, so long as the present distressing state of the church and of public affairs continues, and so long as it is not granted to the church to return thanks to God for the restoration to the Supreme Pontiff of his full liberty. He, therefore, decrees and commands that every year, from the first day of October to the second of the ensuing November, at least five decades of the Rosary of Mary shall be recited every day with the Litanies of Loretto in all parish churches throughout the Catholic world, and in all public places of worship devoted to the Mother of God, or even in other places of worship to be selected by the judgment of the ordinary. If this observance is carried out in the morning, the prayer shall be said at the time of Mass, if in the afternoon, the Most Holy Sacrament of the Eucharist shall be exposed for adoration, and after the benediction shall be given to the people, the same observance shall be given to the people, and shall be made in public by the community of the Most Holy Rosary.

The Holy Father renews the particular indulgences granted at other times to all who have been present on the appointed days at the public recitation of the Rosary and have offered up prayers according to the intention of His Holiness; also to those who, hindered by a legitimate cause, have performed these acts privately, he grants also for each time an indulgence on the part of God of seven years and seven periods of forty days to those who at the time mentioned above have performed, publicly in churches, the same acts ten times at least; or, if they have a legitimate hindrance, in private, if they have purified themselves from their sins by the Sacrament of Penance and received Holy Communion, he imparts from the treasures of the Church a Plenary Indulgence for their sins. He bestows this free and full pardon for faults and remission of punishments to all these alike who, either on the day of the Festival of the Blessed Virgin, Queen of the Rosary, or on any of the eight following days, have received the Sacraments as mentioned above, and have prayed to God and His Most Holy Mother according to the intention of His Holiness in any place consecrated to public worship.

His Holiness, having regard in this matter for those of the faithful who live in the country and for whom in the month of October there will be the special impediment of the duties of agriculture, allows them, at the discretion of the ordinaries, to leave over in their parts of the country the performance of the several duties mentioned above, with the gaining of the Holy Indulgences, to the ensuing months of November or December.

On all and each of these matters our Most Holy Lord has commanded that the present Decree should be issued by the Sacred Congregation of Rites and transmitted to the ordinaries in all places for the faithful execution thereof. Dated August 20, 1885.

D. CARDINAL BARTOLINI,  
Prefect of the Sacred Congregation of Rites,  
L. + S. JOSE SALVATI,  
Secretaries.