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OFFICIAL
CIRCULAR
Of His Lordship the Bishop of London

REV. DEAR SIR,—We, by these
presents, desire to call your attention
to the following important docu-
ments which have recently emanated
from the Holy See, and which con-
tain specific instructions and direc-
tions which it will be your duty to
carry out with fidelity in the mission
committed to your pastoral care.

The first of these documents is a
Brief of our Illustrious Supreme
Pontiff, Leo XIII., which has refer-
ence to the devotion of the Holy
Rosary, and which fully explains its
own meaning and purpose. You will
please read it to your congrega-
tion on the first Sunday after its re-
ception, exhorting them to comply
faithfully with the will of the Vicar
of Christ as therein expressed. The
last document is a decree, urbis et
orbis, under date January 6th, 1884,
by which the Holy Father, through
the medium of the Sacred Congrega-
tion of Rites, ordains the recital
throughout the entire Church, after
every low mass, of the prayers direc-
ted to be said in the churches of the
Pontifical Dominion by Pius IX., of
blessed memory, in 1859, in the then
existing calamities and evils.

The following are translations of
the Brief and Decree in question:—



LEO PP. XIII.
For a Perpetual Remembrance of the
Matter.

That saving "spirit of prayer," at once
the gift and the pledge of the Divine
Mercy, which God promised of old to
pour forth "upon the house of David
and upon the dwellers in Jerusalem,"
it never ceases to be present in the Cath-
olic Church; is never less more active
in moving souls to such conjunctions,
when it is felt that some great epoch
in the Church itself or in the State has ar-
rived, or is approaching. For faith and de-
votion towards God is usually excited
when apprehension is rife, because the
less there is to be hoped for from the pro-
tection of man, the greater is seen to be
our need of the support of heaven. Of
this we have had proof but lately, when,
troubled at the long vexations of the
Church and the difficult state of affairs,
We called on the devotion of Christians
in our late Encyclical Letter, in which We
decreed that by her intercession implored
throughout the whole month of October,
by the recitation of the most holy Rosary.
We are aware that Our will was obeyed
with an arduous and readiness commensurate
with the holiness of the matter and the
gravity of the cause. And not in Our
land of Italy alone, but in all lands
where applications offered up for the
Catholic cause and the public welfare; and,
led by the authority of the Bishops, and
by the example and action of the clergy,
all vied in rendering honour to the
great Mother of God. The manifold
proofs of devotion which have been dis-
played have afforded us a wonderful gratifi-
cation—churches more splendidly adorned,
solemn processions, and the great con-
course of the people everywhere at ser-
mons, at Holy Communion, and at the
daily recitations of the Rosary. And We
will not pass over that which we have
heard with joy from some places where
the tempest of the times has been most
severely felt, and where, so great was the
fervour that private individuals preferred
to supply, as far as in them lay, the want
of pastors by their own ministry, rather
than suffer the prescribed prayers to re-
main unheard in their churches.

Wherefore, while We are consoled
amid the present evils by the hope of the
Divine mercy and goodness, We find it
needful to impress on the minds of all the
faithful that which the Sacred Scriptures
everywhere explicitly declare, that, as
in every virtue, so in that of prayer, per-
sistence and constancy are of the very
highest importance. It is by
prayer that God is successfully implored
and appeased; and that He permits Him-
self to be moved is the consequence not
only of His goodness but also of our per-
severance. This perseverance in prayer

is far more necessary than ever at this
time, when, as We have often said, so
many and so great dangers surround us
on every side—dangers, which without
the present help of God cannot be over-
come. For too many have a hatred of
"all that is called God and worshipped;"
the Church is assailed not only
by private individuals, but very often
also by civil institutions and laws:
to Christian wisdom are opposed mon-
strous novelties of opinion, so that the sal-
vation of the individual and of society has
to be defended against most bitter and
determined enemies, banded together to
exert their utmost efforts for their end.
Truly, therefore, when Our thoughts em-
brace all the struggles of this great battle,
do we deem it now especially necessary
to look upon Our Lord Jesus Christ, who
to teach us to imitate Himself "when He
was in His agony, prayed the longer."

But among the various methods and
forms of prayer which are devoutly and
profitably used in the Catholic Church,
that which is called the Rosary of Mary is
on many grounds to be specially recom-
mended. Amongst them, as we have
insisted in Our Encyclical Letter, is this
weighty reason, that the Rosary was in-
stituted principally to insure the protec-
tion of the Mother of God against the
enemies of the Catholic name, and, as
every one knows, has often been greatly
effective in delivering the Church from
calamities. It is therefore not only
agreeable to the devotion of private per-
sons, but also suitable to the public needs
of the times, that this kind of prayer
should be restored to that place of
honour which it long held, when each
Christian family would suffer no day
to pass without the recitation of the
Rosary. For these reasons we exhort
and beseech all to persist religiously and
constantly in the daily use of the Rosary;
and We declare it to be our wish that in
the principal church of each diocese it
should be recited daily, and that in all
churches to which a district is attached it
should be said on every day of obligation.
(diebus festis singulis.) And in stimulating
and maintaining this pious exercise, the
Religious Orders, and especially (by a kind
of right the Dominicans), will be able to
be of great use, and we hold it for certain
that they will by no means be wanting in
the fulfilment of so fruitful and noble a
service.

To the honour therefore of Mary, the
great Mother of God, for a perpetual re-
membrance of the prayer for her protection
offered among all nations throughout the
month of October to Her most pure heart;
as an enduring testimony of the un-
bounded trust which we put in our most
loving Mother, and in order that we may
day by day more and more obtain her
favorable aid, we will and decree that in
the Litanies of Loreto, after the invocation
"Regina sine labe originali concepta," shall
be added the suffrage, "Regina Sacratissimi
Rosarii, ora pro nobis."

And we will that these Our Letters
shall remain of force in the future as at
the present time; and we declare null and
void whatever may be attempted against
their effect; all things whatsoever to the
contrary notwithstanding.

Given at Rome at St. Peter's under the
Ring of the Fisherman on the XXIVth
day of December, MDCCCLXXXIII, in
the sixth year of Our Pontificate.

either immediately before or after
Mass, or at the close of vespers.

2nd. In the recital of the Litany
of Loreto, after the Invocation,
"Queen conceived without sin, pray
for us," shall be added the suffrage,
"Queen of the most holy Rosary,
pray for us."

3rd. We earnestly hope and desire
that in compliance with the wishes
of the Vicar of Christ, every Catho-
lic family in this diocese shall every
night, at night prayers, join in the
time-honored devotions of the Holy
Rosary. Nothing is more conducive
to the sanctification of the family
and the blessedness of the Christian
home than family devotions, at
which all the members of the house-
hold piously assist—Where two or
three are gathered together in my
name," says Christ, "there I am in
the midst of them." Now there is no
form of family devotions more dear
to the Catholic heart and more con-
secrated by Catholic usage and tra-
dition, than that of the Holy Rosary.

4th. The prayers prescribed in the
above decree shall, throughout the
diocese, be daily recited kneeling, at
the end of every low Mass.

Believe me to be,
Rev. and Dear Sir,
Very faithfully yours in Christ,
JOHN WALSH,
Bishop of London.

DON'T WANT HIM.

The London correspondent of the
Globe says:—

"I hear that Col. De Winton is about
to join the ranks of lecturers on Canada.
In response, I believe, to a request from
some friends, he has promised to deliver
an address at Bethnal Green, to the work-
ing classes in that neighbourhood about
the Canadian Northwest, and the experi-
ence of settlers in it."

The gallant Colonel is, of course, free
to join whatever ranks he pleases. But
Canada wants no such apologist as this
non-descript representative of unattached
aristocracy. Lord Lorne himself has
added nothing to his reputation by his
speeches on Canada. In one of them, for
instance, he coolly informed his hearers
that Ontario is peopled principally by
English and Scotch, whereas the fact is
that the preponderating element in the
most wealthy and progressive province of
the Dominion is Irish. If Lord Lorne
could perpetrate such a blunder or such
an injustice, we know not exactly which
to term it, where, we may fairly ask, would
the bold brainlessness of a De Winton
stop!

THE NEW LEGISLATURE.

In the fifth legislature of Ontario
which met for despatch of business
on the 23rd ult. nine Catholic gen-
tlemen hold seats, viz:

- MINISTERIAL.
Messrs. Fraser, Brockville;
Murray, Renfrew, N. R.;
Dowling, Renfrew, S. R.;
MacMahon, Wentworth, N. R.;
Morin, Welland.

- OPPOSITION.
Messrs. Baskerville, Ottawa;
Robillard, Russell;
White, Essex, N. R.;
Clancy, Kent, W. R.

The Catholic gentlemen who were
defeated at the last election were:

- MINISTERIAL.
Messrs. O'Keefe, Ottawa;
Robillard, Russell;
MacMahon, Dundas.

- OPPOSITION.
Messrs. Evanturel, Prescott;
Devine, Renfrew, S. R.;
White, T. B., Essex, S. R.;
Murphy, Wellington, W. R.

At the general election for the
Federal Parliament held in June,
1882, the following Catholic gen-
tlemen were elected in Ontario.

- Messrs. Bergin, Cornwall;
Labrosse, Prescott;
Coughlin, Middlesex, N. R.;
Tasse, Ottawa;
Dawson, Algoma.

We make no mention of Mr. Haw-
kins, who, according to Mr. Justice
Galt's late decision, was not duly
elected, not having received a legal
majority of the votes cast. All the
gentlemen above named are support-
ers of the Dominion government.

OPPOSITION.
Messrs. White, Essex, N. R.;
Long, Simcoe, W. R.;
Baskerville, Ottawa;
Harkin, Prescott.

The defeated candidates were:

- MINISTERIAL.
Messrs. Christian, Carleton;
Gignac, Essex, N. R.;
Dawson, Frontenac;
Fraser, Grenville, S. R.;
O'Donoghue, Ottawa;
Hogan, Peterboro;
Ryan, Prescott;
McCauley, Russell.

OPPOSITION.
Messrs. Foley, Grey, S. R.;
Kelly, Huron, W. R.;
Coults, Kent, W. R.;
Walker, Waterloo, N. R.;
Murphy, York, N. R.

Making in all thirteen Catholics
who went to the polls and were de-
feated. In the third Parliament of
Ontario, the following Catholics held
seats:

- MINISTERIAL.
Messrs. Dawson, Algoma;
Fraser, Brockville;
O'Donoghue, Ottawa;
Bonfield, Renfrew, S. R.;
MacMahon, Wentworth, N. R.

OPPOSITION.
Messrs. Coutts, Kent, W. R.;
Long, Simcoe, W. R.;
Harkin, Prescott;
White, Essex, N. R.

To the second Parliament there
were but three Catholics elected:

- Messrs. Macdonald, Cornwall;
Scott, Ottawa;
Dawson, Kent.

Mr. Sandfield Macdonald died and
Mr. R. W. Scott resigned his seat,
but Messrs. Fraser and O'Donoghue
were subsequently elected, leaving
the number of Catholics in the House
the same as at the opening of the
Parliament. In the first legislature
of Ontario three Catholics held seats,
viz:

- Messrs. Macdonald, Cornwall;
Scott, Ottawa;
Murray, Renfrew, N. R.

At the general election held in
1867 that legislature eight Catho-
lics were defeated, viz:

- LIBERAL.
Messrs. Friel, Ottawa;
McCarthy, South Grenville;
Fraser, Brockville;
Stack, Toronto;
O'Hanley, Russell.

- CONSERVATIVE.
Messrs. McGehee, Prescott;
French, Renfrew, S. R.;
Donovan, Perth, S. R.

The mention of these names re-
calls some memorable election cam-
paigns. There were scarcely one of
these gentlemen who would not have
made a mark in the first Parliament
of Ontario. Some have gone over
to the majority. Messrs. McCarthy,
French, O'Hanley and Donovan
have never since sought election,
while Mr. Fraser has risen to promi-
nence in the politics of Ontario.

REGISTRAR OF PETERBOROUGH.

Mr. Bernard Morrow has, we are
happy to perceive, received the ap-
pointment of registrar of Peter-
borough. We are glad, indeed, to
know that the government has not
permitted itself to be intimidated by
the threats of bigotry, or influenced
by the wiles of fanaticism. Mr. Mor-
row will make an excellent registrar,
and give no one any cause of regret
that he has been appointed to this
responsible position.

JUST GROUND.

We are glad to see that Mr. John
Byrne, Vice-President of the Irish
National League of America, has cour-
ageously come forward in the assertion
of the right, and in condemnation of the
wrong, in an open letter to Patrick Ford,
of the Irish World. Mr. Byrne's letter
appears in the Commercial Gazette, one
of the leading papers of Cincinnati. The
writer takes strong exception to Mr.
Ford's call for an "emergency fund" to
be subject to his judgment alone, without
accountability, for the purpose of waging
war with England. Mr. Byrne claims
such a course as this fund implies must
be regarded by all civilized nations
as guerrilla warfare, revolting to
the uses of the age, and they
will be bound from self-interest
to assist England in crushing it.
He protests against allowing men of
the Ford and Ross class to fix a standard
by which 95 per cent. of the Irishmen
and Irish politics shall be measured.
The letter closes by saying he believes
he can rely on the majority of the Irish
element in America, including business
and professional classes, to support this
declaration.

Mr. Byrne's letter will, we trust, have
the effect he desires. Our friends across
the lines have been often enough robbed
of hard-earned money by false and
deceiving men, to see the force of Mr.
Byrne's contentions. We on this side
can see as well as Irishmen elsewhere
the effect produced on public opinion
at large by the organization of such
schemes as the "emergency fund." We
trust that this new swindle will for the
honor of the Irish name, be promptly
and earnestly and thoroughly frowned down.

ARCHBISHOP LYNCH'S LETTER.

The Winnipeg Sittings, after citing
from the columns of the Record
portions of Archbishop Lynch's late
remarkable letter on the subject of
Irish emigration to America, makes
certain comments that deserve some
notice. Our North Western con-
temporary is, we must admit, any
thing but ill-natured or disrespectful
towards His Grace the Archbishop.
He simply gives a sort of universal-
brotherhood-of-man view of His
Grace's letter. Discussing the letter
from an entirely non-Christian stand-
point, he expresses opinions that are
rarely enough seen in print, but often
expressed in conversation by non-
Catholics. The writer in the Sit-
tings finds fault with the Archbishop's
expression "loss of souls." "It
words," he says, "have not lost their
meaning, then His Grace means by
the expression 'loss of souls' that
the soul is lost to the Roman Catho-
lic Church, and as a natural conse-
quence to any eternal reward here-
after. As an able, honest, pious, ex-
emplary prelate of the Roman Catho-
lic Church, Archbishop Lynch is
perfectly right in deploring the
straying away of its members to
other denominations, but is he right
in supposing that their doing so in-
volves the loss of their souls?" The
writer then proceeds to say that there
was a time in the history of Prote-
stantism when to be a Catholic was
to be a monster of hideous mien,
when the members of the old Church
were regarded by their Protestant
fellow-citizens as being without the
pale of salvation and their souls after
death condemned to everlasting per-
dition. This idea, he claims, has
long since been exploded, and the
most ultra-Protestant to-day admits,
and admits cheerfully, that the soul
of a good Catholic will be saved just
as readily as that of a good Prote-
stant. Then our Winnipeg friend
concludes:—

"Why cannot Archbishop Lynch and his
fellow Roman Catholic prelates admit
the same in regard to the souls of Protestants.
Surely the Protestant church contains
within its fold many a man whose purity
is unblemished, and to preach the doctrine
that there is no after salvation outside
the Catholic church savors of bigotry.
When Archbishop Lynch enters the por-
tals of the eternal future and reaps the
reward of his blameless life, he will find no
guardian stationed there to enquire the
creed of those who enter. Catholic and
Protestant, Jew and Infidel, Turk and
Pagan, will all be passed in, whether they
believed in auricular confession or dis-
pensed it; whether they believed in the doc-
trine of transubstantiation or did not;
whether they believed in a gorgeous ritual
or a plain simplicity, will not matter one
 iota. To leave the fold of the Catholic
church and join that of any other does
not involve the loss of a man's soul either
in this or the world to come."

We need not say that neither His
Grace of Toronto nor any other
Bishop has the least desire to see any
Protestant condemned to everlasting
ruin, but neither His Grace nor any
Bishop, nor all the Bishops collect-
ively, can undo Christ's own work or
provide any other means of salvation
than that offered by the Redeemer
of man. As to the mission of the
latter, his divine power and author-
ity, our Winnipeg friend evidently
holds very loose and ill-defined
notions. His Grace will, we have
little doubt, meet in heaven men who
were at one time in their life Jews,
pagans, infidels or heretics, but he
will assuredly meet none there who,
through and by means of Judaism,
Paganism, infidelity or heresy,
reached that happiness. Yet this is
plainly what the writer in Sitings
would have us believe. There is but
one way of reaching heaven, and
that is by believing all that God has
taught, and reducing that belief to
practice, for without good works
faith is dead. And this only can be
done in and through the Catholic
Church, without which there is no
salvation.

On the subject of common schools
the Winnipeg journal recites an old,
very old and feeble objection to the
religious training of youth:—
His Grace deplors the existence of the
common schools and particularly instances
them as one of the causes why members
of the Catholic Church lose their souls.
His Grace is astray again. Granted that
the Catholic Church loses adherents
because the children of Catholics meet
the children of another creed at school, is
that any reason why sectarian schools should
be aided by municipalities or govern-
ments? One of the happiest results, so
far, of the common school system, has
been its tendency to smooth away those
foolish bitteraspirities which have disgraced
Christianity, and which have unfortunately
existed between Catholics and Protes-
tants. When Catholic children notice that
they are isolated from the children of their

Protestant neighbors it tends to breed
bigotry in them; and the same is just
as true of Protestant children. In this
country, no matter what others may do,
while every creed should have an equal
chance and standing, no creed should be
encouraged more than another. The
suffer in the past, a bitter curse that bears
bitter fruit to-day, has been religious in-
tolerance and bigotry. In the name of
Christianity and of Christ, millions have
been slain because some narrow-minded
bigot, Protestant as well as Catholic, for it
has been six of the one and half a dozen
of the other, has glorified his narrow belief
and creed above that of others. Anything
that will do away with this wretched spirit
should be welcomed, no matter whether
Archbishop Lynch, or a thousand Arch-
bishops, say nay.

One of the very strongest reasons
that could be assigned for state aid
to Catholic schools is that out of
them Catholic children are exposed
to lose the faith. And the loss of
that faith is not only a personal in-
jury to themselves but to the public
at large, for with it they lose all
sense of right and conscientious re-
gard for the discharge of their duties
as citizens and as neighbors. The
chief tendency of the common
schools, as that term is now under-
stood, is not to smooth away asperities,
but to efface Christianity itself.
We regret to see our Winnipeg con-
temporary fall into such absurdity as
the following:—

In the common school system, in the
mingling together of Protestant and Catho-
lic children, when the young mind really
takes impressions, there is a potent
influence for good, and an influence
which will make itself felt for good long.
Had the common school system
existed in France some centuries ago,
there would have been no massacre of St.
Bartholomew, had it existed in England
some centuries ago, the brutal Henry
VIII. would never have dared to mas-
sacre his Catholic subjects.

There were in France better
schools three hundred years ago
than now, and in England schools
fully as good, to say the least, as
any now in existence, but these
schools did not prevent crimes such
as Henry VIII. and Queen Elizabeth
were guilty of. It is not a mere
school system, but training in the
fear and love of God, that will pre-
vent or diminish crime among men.
On mixed marriages the writer in
Sitings is as inconsequential as on
salvation and public schools. He
states:—

His Grace makes another mistake in
condemning mixed marriages. If the
Protestant maid would marry the Catho-
lic youth, and the Catholic maid would
marry the Protestant youth more than
they do, in a few years the newspapers
would not be called upon to chronicle
Orange and Green riots. If the Catholic
bride sees fit to go to the Protestant
church with her Protestant husband she
shows more sense than Archbishop Lynch,
despite his great erudition; and if the
Protestant husband sees fit to accompany
his Catholic wife to her church, he proves
that his head is level, and he won't find it
any stumbling block when he climbs the
golden stairs. Archbishop Lynch is a
good Christian. His whole life proves
it, but he is a Catholic first and a Chris-
tian afterwards, and there is where he
makes a mistake. No doubt that he de-
plores and regrets the existence of religio-
us bigotry as much as any one can, but
in condemning the common schools and
the intermarrying of Catholics and Pro-
testants, he is condemning what is better
calculated to remove religious bigotry
than almost anything that can be men-
tioned. Canada wants more common
schools and more mixed marriages so far
as religious creeds are concerned, not
fewer of them. All of which is submitted
to His Grace with feelings of the greatest
respect.

We do not feel disposed to enter
into any lengthy argument with our
North Western friend on the subject
of mixed marriages. His treatment
of the matter would not in fact re-
quire any lengthy argument in refuta-
tion. But when our friend states
that mixed marriages are calculated
to remove religious bigotry he states
that which is contrary to all experi-
ence. These marriages divide fam-
ilies and often distract whole com-
munities; they are justly looked upon
as a veritable plague and affliction.
We have never yet known one of
these marriages that has led to happy
results. Catholics are opposed to
them on grounds higher than those
of mere social origin. They oppose
them as detestable because they con-
stitute a veritable danger for the
faith of the Catholic party and ex-
pose the children born of these mar-
riages to everlasting perdition. The
day when mixed marriages become
the practice not the exception, will
be a sad one, not only for the Church,
but for society in general in this
country. They are, even with the
strictness exercised in their preven-
tion, altogether too prevalent now,
and have, as His Grace of Toronto
points out, led to a grievous loss of
souls.

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