

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—"Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 8, 1888.

NO. 516

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PASTORAL LETTER

Of the Right Rev. John Walsh, D. D., Bishop of London.

JOHN WALSH, BY THE GRACE OF GOD AND THE APPOINTMENT OF THE HOLY SEE, BISHOP OF LONDON,
To the Clergy, Religious Communities, and Laity of Our Diocese: Health and Benediction in the Lord.

DEARLY BELOVED BROTHERN:—Having returned from Our official visit to the Holy See and the shrines of the Apostles, We consider it not only Our duty, but also a pleasure, to give you some account, however imperfect and incomplete, of the wonderful and ever memorable event that took place in the Eternal City on last New Year's Day, and that enchain the attention of the whole civilized world; We mean the celebration of the fiftieth anniversary of the ordination of Our Holy Father, Leo XIII., to the sublime office of the Pontifical Throne.

That event, with all its attendant circumstances, marks an epoch in the history of the Catholic Church, and will make the Pontificate of Leo XIII. for ever memorable and glorious. Besides, it teaches lessons of the deepest import, not only to the children of the Church, but also to universal mankind. It is a sign to the unbelieving as well as the believing world.

For some time previous the faithful had been looking forward with joyous expectancy to the fiftieth anniversary of the sacerdotal life of the Supreme Pontiff, and had been making preparations to mark the celebration of it by signal proofs of their unwavering allegiance, devotion and love for the visible Head of the Church. Pastors had been written by the Universal Bishops, inviting the faithful to offer up their prayers for the Vicar of Christ on the approach of his great feast, and also to contribute generously to the duties and responsibilities of his august office.

In the large cities and chief centres of civilization committees had been organized to contribute and obtain works of art to grace the public celebration. In a word, the whole Catholic world was moved and stirred up with a holy enthusiasm as it had not been since the days of the Crusades, to show forth their undying devotion to the cause of Holy Mother Church and its Supreme Head on earth.

There were special and exceptional reasons for this great world wide movement of Catholics, and these were:—The Holy Father himself had certain special personal claims on their grateful esteem and veneration. When Leo XIII. ascended the throne of Peter he found some of the most powerful governments up in arms against the Papacy and the Church. Germany had enacted penal laws against its Catholic citizens and their religious liberties and rights. Its Bishops were in prison, others in exile. The Catholic parishes were, many of them, deprived of pastors; their people left as sheep without shepherds. The religious orders were banished, Catholic schools were closed; in a word, the Church in Germany was simply in chains. France, too, was hostile in its governmental action; so also was Belgium.

Leo XIII., by his unwearying labors and zeal, as well as by his great abilities and diplomatic skill, succeeded in disarming the general hostility, and in bringing back peace and its just rights and liberties to the Church in nearly all of the countries, which through their governments, had been estranged.

In addition to his successful labors in this respect, the Holy Father's watchful zeal and tireless energy rendered the most signal services to religion in almost every country within the vast domain of Catholicity, and pushed forward still further the boundary lines of the Church. He re-established missions in countries where the light of the true faith had been put out by heretical violence, and sent holy missionaries to evangelize the dark continent. To Scotland was restored its lost hierarchy, and to distant India was given an Episcopate having a permanent hierarchical character. The flourishing churches of America and Australia were the objects of his special care and solicitude, and by his authority and direction their organization and disciplinary laws were made more perfect and complete. In a word, during his short reign the Papacy has shone with a greater splendor, has wielded a mightier influence, and has been more fruitful in beneficial results than any Pontificate of the same duration since the religious revolt of the sixteenth century.

There was another powerful motive for this wonderful manifestation of the loyalty and devotion of Catholics to the Sovereign Pontiff. It was the consideration that their father was the victim of a scoundrelous injustice and tyranny, that their Pontiff King was destroyed by force and violence, that the Crown placed upon his head by the action of a free people whom he had redeemed from slavery, a Crown which was his by right and law, and with the approval of Christian ages, was torn away, and a

millicary and courtly attire—the inimitable music and singing of the Papal choir—the 40,000 worshippers and spectators from all parts of the globe—all formed a scene that nowhere else can be seen on earth, and that when once seen can never be forgotten.

Now, what are the lessons which this great jubilee celebration of Leo XIII. brings vividly before the mind? It has shown in a most striking manner the unity and universality of the church and the undying vitality and indestructibility of the Papacy.

The Church of Christ must be one in doctrine, in worship and in government. This Our Lord ordained. There is but one God, one faith, one baptism, and there can be but one true church. Unity is an essential and distinctive mark of the Church of Christ. In scriptural language the church is Christ's one sheepfold; it is Christ's Kingdom on earth; it is the body of Christ; and as there are not two or more Christs, there cannot be two or more churches of Christ. Now, where is there a Christian church on this or that day that has unity in doctrine, worship and government? Where is there a church that has not only actual unity, but also a divine institution or principle generating and preserving unity and binding its various members into one living organism, which St. Paul calls the body of Christ? The Catholic Roman Church, and it alone, is the only Christian Church that has not only actual, but formal unity; that has not only unity in faith and worship, but also a principle inbuilt by Christ in its constitution, which begets and enforces this unity. That principle is the supremacy of Peter and his successors. The Greek churches tore themselves away from the bonds of Christian unity, and are in schism and rebellion. There is no dividing or separating supreme authority governing and holding them in the unity of the spirit and the bond of peace. Why ever cohesiveness they may possess is owing to the control exercised over them by civil governments. In rejecting the supremacy of the Apostolic See, which is the sweet yoke of Christ, they have fallen under the iron rule of despotic governments; besides they are being scourged by sects. The Protestant churches have for fundamental basis the right of private judgment, which is the right of schism and of heresy, and the fruitful mother of innumerable sects. Protestantism in any shape or form cannot have that unity which Christ instituted as an essential, inalienable, and distinctive mark of His Church. The Catholic Roman Church alone has that unity, and that unity was wonderfully illustrated by the late Papal jubilee.

On the day of its celebration Leo XIII., the successor of Peter, found himself surrounded by bishops, priests and laymen from every quarter of the globe. There he stood, the Vicar of Christ, wielding supreme authority over the Church on earth. There, in his person and office, was the principle of unity embodied, for, as St. Cyprian says, "Christ built His Church first and alone upon Peter, and made him an original and principle of unity." Here were bishops, priest and laymen gathered together from all parts of the world, speaking diverse tongues, living under different civil governments, differing from each other in race, in manners, in habits of thought, in national prejudices and traditions, and yet all believing the same doctrine, all bending the knee in worship before the same altar; all submitting in humble obedience to the teaching and governing authority of the Vicar of Christ.

Here, indeed, is unity of fact and unity of principle, and in no other church on earth can it be found. Fully 40,000 people from the various countries of the earth surrounded the Holy Father on that memorable day, and when the great Catholic hymn of praise, the Te Deum, was intoned by the Pope, the vast multitude took up, and in one grand chorus, like the voices of many waters, poured forth their praises and thanksgiving to God, until the lofty vaults of the mighty church resounded with answering echoes. That shout of joy proclaimed to the world the unity of Catholic minds and Catholic hearts, in faith, obedience and love with the Supreme Pontiff.

The universality of the Church was also strikingly shown forth on that occasion, both in the innumerable gifts, presentations and addresses which came pouring in to the Vatican from all sides, as well as in the vast crowds that had come from all countries to greet the Holy Father on his jubilee day.

The Church of Christ must not only be one, but it must also be Catholic. Christ wished all men to be saved and to come to the knowledge of the truth. He therefore established a church whose voice would reach all men and before whose altars all the nations of the earth might bow. Go, said our Lord to His Church, teach all nations all that I have commanded you, and behold I am with you all days down to the consummation of the world. (St. Mat. xxviii: 19-20) Here we have Catholicity of time and place signified by Christ as a distinctive mark of His church. Catholicity implies and presupposes unity, for the word Catholic is derived from two Greek words, meaning "one single whole." Since, therefore, the Catholic Roman Church is the only church on earth that has unity, it follows that it alone can be truly Catholic and, as a matter of fact, the Church in communion with the See of Peter is the only Church that is everywhere and always called Catholic or universal. But whole world admits it, and the universal judgment of mankind is an irrefragable argument that is not to be controverted, for St. Augustine says, "securus judicatus orbis terrarum." This great distinctive mark of the Church was illustrated and shown in a most striking manner on the occasion of the jubilee of the Papal Vicar. Every one felt that he did not belong to a mere sect or national church, but that he was a child of that great universal Church, which, like the

circling seas, unfolds the world in its arms; that Church which saw and heard the incarnate Son of God on the hillsides of Galilee, that received the plenitude of the Holy Ghost on the day of Pentecost, that was propagated by the Apostles, watered by the blood of innumerable martyrs, that begot and nurtured at her bosom multitudes of saints; the Church that has been the light of the world and the salt of the earth; that has a satisfactory answer for all the doubts and questionings of the human intellect, that has, Veronica like, dried the tears of suffering humanity, and, like an angel of consolation, has entered into every Gethsemane of human sorrow and agony, to console, to strengthen and to save—in a word, the Church of all ages and nations—the bride of Christ and the mother of His children.

Finally, the Papal jubilee gave a glorious evidence of the imperishable and indestructible character of the Papacy. Christ founded His Church on the rock of Peter's primacy, and against that rock the gates of hell cannot prevail. As a wise architect, He built His immortal edifice, the Church, upon the rock foundation of the Papacy, and "the rain fell and the floods came and the winds blew and they beat upon that house, and it fell not." (Math. vii.) The Papacy has stood erect in the world for nearly 2,000 years, faithfully carrying out the objects of its institution. Away back through the ages we trace the long unbroken line of Popes who, in each succeeding generation, defended and fostered faith and piety, and many of whom, by their luminous teachings and splendid virtues had track of light across the centuries. The Papacy is the centre around which gather the facts and events of Christian history. It goes back to the time when Christ walked in the flesh, to the time when the Apostles preached and the martyrs suffered and died. It lived in the gloom of the catacombs and in the sunshine of imperial favor; it summoned and inaugurated all the great Christian councils, and confirmed their teachings and laws by its supreme authority; it defended the divinity of Christ and the truths of His revelation against the attacks of impious heresies; it created dioceses, appointed bishops and sent forth missionaries to Christianize a divided world. Being a divine institution, it is indestructible. Persecution of the most violent character raged against it during the first three hundred years of its existence, and out of the thirty Popes who during that period occupied the chair of Peter, twenty five mounted the red scaffold of martyrdom. But the Papacy survived this fearful ordeal and stood triumphantly erect amid the ruins of the Roman Empire, that had used all its power in the vain effort to destroy it. Heresy sought to sap and undermine it, but failed in its futile attempt. The barbarians came from the north and destroyed the Roman world and its civilization, but the Papacy remained firm amid the destructive tide of barbarism like a rock against which the waves of ocean beat in vain. The Turks, in their turn, waged a relentless war against it for centuries, but although they destroyed empires and wasted countries with fire and sword they were powerless against the Papacy, which finally broke their power and destroyed their prestige for ever.

The mis-called Reformation raged against and sought its overthrow, but it also failed. The French revolution that tore down thrones and made kings its vassals, laid sacrilegious hands upon the Papacy. Napoleon the first carried away the Pope a prisoner from Rome, usurped the temporal power and appointed his son King of Rome. But Napoleon died a prisoner, his son died in exile, whilst the Pope returned in triumph to the Eternal City. Even in our own day, when the temporal power of the Pope has been so wickedly wrested from him and usurped, there were multitudes who, from pulpit and platform and through the columns of the press proclaimed and that the apocryphal power and authority of the Pope were the last of it. But the jubilee of Leo XIII. has falsified all these confident predictions and has proved that the Papacy, so far from being on the brink of ruin, so far from being in decrepitude and decay, is as strong, as vigorous and as fruitful as it ever has been in its long and glorious history; that it is still the greatest moral power in the world; that it still exercises a beneficent influence over minds and hearts as it ever did in the past; that its power for good is increasing as the ages roll on, and that its vast empire has been steadily growing and extending its boundaries until it has become continental in the confines of the earth, thus fulfilling the words of the prophecy, "Ask of me, and I will give thee the Gentiles for thy inheritance, and the uttermost parts of the earth for thy possession." (Ps. lxxv.) In a word, the Papal Jubilee has vividly illustrated the truth that the Papacy is imperishable; that it is enduring and indestructible as the eternal hills; that neither time nor the rage of enemies can make any impression on its durability, and that it will last in the exercise of its sublime and saving ministrations to mankind down to the consummation of the world, for the Lord Jesus hath said "Thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it." (Math. xvi: 18-19.)

O, dearly beloved brethren, let us heartily thank God for the grace of being members of His one true Church, and let us earnestly endeavor to be true and faithful members thereof. The true faith alone will save us; ours must be faith working through charity. If we would enter into eternal life we must keep the commandments of God and of His Church. Not every one, says Our Divine Redeemer, who saith to me, Lord, Lord shall enter into the Kingdom of heaven; but he that doeth the will of My Father who is in Heaven, he will enter the Kingdom of Heaven. Now the will of Our Heavenly Father, St. Paul tells us, is our sanctification. Let us strive to sanctify ourselves

by the means of grace which Christ has left us in such abundance in order that having been faithful members of the church militant on earth, we may be one day, through the mercy of God, glorified members of the church triumphant in heaven.

In order that the poor souls detained in the prison of Purgatory may share in the graces and favors of His jubilee year, the Holy Father has ordered that in their behalf the Requiem Mass prescribed for All Souls' Day shall be offered up in all the churches of the Catholic world on the last Sunday of next September; and in order to excite the faithful to join in this great work of charity he accords a plenary indulgence to all those who, having gone to confession, will receive holy communion on that day for the faithful departed. This indulgence is applicable to the holy souls.

A translation of the Eucycolical Letter, in which the Holy Father prescribes this devotion, will be found in an appendix. Wherefore, in accordance with the prescription of the Eucycolical We direct as follows:—

1. On the last Sunday of next September a Solemn Mass for the dead (Missa in commemorationem omnium Fidelium defunctorum) shall be sung in all the churches of the diocese where it is practicable.

2. In remote country churches and in chapels in which there is ordinarily only a Low Mass on Sundays, that Mass shall be the Requiem Mass for All Souls' Day.

3. The clergy on that day will have the favor of the privileged altar.

4. The pastors of missions will earnestly exhort their flocks to receive holy communion on that day for the benefit of the faithful departed, and in order to afford them every facility for doing so, they will on the three preceding days hold public devotions in their churches, and will give the people every reasonable opportunity of going to confession.

5. As the Holy Father has given the Bishops present at the celebration of His jubilee the privilege of giving to the faithful of their dioceses the Papal Benediction (which implies also the granting of a plenary indulgence on the usual conditions), we will impart that benediction to the faithful of our diocese in the Cathedral at 12 o'clock, on the last Sunday of September.

6. This pastoral letter shall be read in all the churches and at chapter in the religious communities of the diocese on the first Sunday after its reception.

May the peace and blessing of Almighty God, Father, Son, and Holy Ghost descend upon you and abide with you always, beloved brethren.

Given from the Bishop's Palace, London, on the 25th day of August—feast of St. Augustine—A. D. 1888.
+ JOHN WALSH,
Bishop of London.

By order of His Lordship,
JOSEPH KENNEDY, Secretary.

Eucycolical Letter

OF LEO XIII., BY DIVINE PROVIDENCE POPE.

To Our Venerable Brethren the Patriarchs, Primate, Archbishops, and Bishops of the whole world in favor and communion with the Apostolic See.

VENERABLE BROTHERN, HEALTH AND APOSTOLIC BLESSING.—We return thanks, as is meet, to the sovereign goodness of God, whose will and providential wish governs the whole of men's lives, that the fiftieth anniversary of Our priesthood has shown upon the Church. Moreover, the wonderful unanimity of hearts displayed in the tokens of respect, the liberal gifts, the public manifestations of readiness, as such as He alone could have inspired, on Whom entirely depends the spirit, the wills and the hearts of men, and who rules and directs events for the glory of the Christian religion.

It is indeed a wonderful and memorable event, whereby the enemies of the Church, in spite of themselves, whether they desire it or not, see with their own eyes that the Church maintains her divine life and virtue with which she is endowed from Heaven; this, indeed, makes them feel that the impious strive in vain when they rage and plan foolish attacks against the Lord and against His Christ.

In order that the memory of this heavenly benefit may be continued, and that its utility may be spread as far and wide as possible, We have laid open the treasures of heavenly grace to all the flock committed to Our care. We have not been wanting in imploring the success of divine mercy in favor of those who are outside the ark of salvation, whereby we hope to obtain that all nations and all peoples, united in the faith by the bonds of charity, may soon form one flock under one shepherd. This is what we have asked of Our Lord Jesus Christ in Our supplications on the occasion of the late canonizations.

For lifting up Our eyes to the Church triumphant We have solemnly decreed and accorded on the one hand the supreme honor of the saints; on the other the title of Blessed to those Christian heroes, the examination of whose sublime virtues and miracles have been happily concluded according to due rights of law, so that the heavenly Jerusalem may be joined in its communion of the same joy with those who still pursue on earth the pilgrimage which is to lead them to God.

But, by the help of God, in order that We may crown this joy, We desire to fulfill as far as lies in Our power, Our apostolic duty of charity by extending the plenitude of Our infinite spiritual treasures to those beloved children of the Church who, having died the death of the just, have quitted this world of strife with the sign of faith, and are branches of the mystical vine, though they cannot enter into everlasting rest until they have paid the utmost farthing which they owe to the avenging justice of God.

We are moved to this both by the pious desires of Catholics to whom We know that Our resolution will be especially

grateful, and by the fearful tortures which the souls of the departed suffer, but we are also animated by the custom of the Church, which, amidst the most joyous solemnities of the year, fails not to make a holy and salutary commemoration of the dead that they may be delivered from their sins.

Therefore, since it is certain by the doctrine of the Catholic Church, that the souls detained in purgatory are benefited by the prayers of the faithful, and especially by the august Sacrifice of the Altar, We think We can give them no more useful and desirable pledge of Our love than by everywhere increasing the offering of the pure oblation of the Most Holy Sacrifice of Our Divine Mediator, for the extinction of their pain. We therefore decree, with all the necessary dispensations and indulgences, the last Sunday of next September as a day of ample expiation for the benefit of the souls in purgatory, and We grant by Our Apostolic authority a plenary indulgence to be gained by such of the faithful, applicable to the dead, and the favor of a privileged altar to all those who, as has been said before, say Mass.

Thus these pious souls who expiate the remainder of their sins amidst such tortures will receive a special and opportune consolation, thanks to the life-giving Victim which the Universal Church united to the Holy Spirit, will offer to God that He may admit them to the dwelling of His consolation, to light and eternal peace.

In the meanwhile, Venerable Brethren, We affectionately grant you in the Lord as a pledge of celestial gifts, the Apostolic Benediction, to you and to all the faithful and people committed to your charge.

Given at St. Peter's, at Rome, at the solemnity of Easter, in the year 1888, the eleventh of our pontificate.
LEO XIII., POPE.

MERRY WEDDING BELLS.

Halifax Mail, Aug. 27.

St. Mary's cathedral at an early hour this morning the marriage of James W. Power, son of the Hon. M. J. Power, and sporting editor of the *Recorder*, and Miss Agnes B. Wallace, daughter of Mr. James P. Wallace, was celebrated. There was the usual large gathering of the fair sex present. The ceremony was performed by His Grace Archbishop O'Brien, assisted by Rev. E. F. Murphy, rector of the cathedral. The groom was supported by John P. Fagan, the bridesmaid being Miss Jennie Wallace, sister of the bride. The bride was attired in a mauve colored costume and wore a diamond set, the gift of the groom. At the conclusion of the ceremony a breakfast was partaken of at the residence of the bride's father on Cogswell street, after which the newly wedded couple left by the intercolonial train on a wedding trip, which will include Boston, New York and the White Mountains. The *Mail* tenders Mr. and Mrs. Power the warmest congratulations. Among newswriters men of Halifax the groom is a particular favorite. The employes of the *Recorder* officiated on Mr. Power on Saturday evening and presented him with a handsome silver water pitcher, and the following address:—

Halifax, Aug. 25, 1888.

MR. J. W. POWER.

DEAR SIR:—Your fellow-employees cannot allow this, the last of your bachelor days, to pass without an expression of the pleasant associations that have existed between us in the past, and which will no doubt continue in the future.

It is, therefore, with the greatest pleasure that we, on this the eve of your marriage, desire to express to you our congratulations and to yourself and bride our heartfelt wishes for a long life of happiness and prosperity.

SIGNED BY THE EMPLOYEES.

Mr. Power's reply to the above was as follows:—

FELLOW WORKMEN:—Your visit this evening has taken me by surprise, and your very handsome present makes me feel as though something had been done for me that I am totally undeserving of, but rest assured I shall ever look upon it as a kind remembrance of the many pleasant days that I have spent amongst you, and as an incentive hereafter to continue to merit the good wishes of my fellow laborers in the arduous duties connected with a newspaper.

Thanking you sincerely for your good wishes for our future welfare,
I remain, Yours faithfully,
JAS. W. POWER.

Saturday, Aug. 25th.

HAMILTON MARBLE WORKS.—Mr. Martin O'Grady, whose place of business is on Hess street, near the corner of York street, Hamilton, is an extensive dealer in New Brunswick red and grey granite monuments, tombstones, mantels and tablets. Any of our subscribers who may require anything in this line will find Mr. O'Grady a most reliable man to deal with. His terms are always moderate, his work first-class, and his purpose is to give the utmost satisfaction to his customers.