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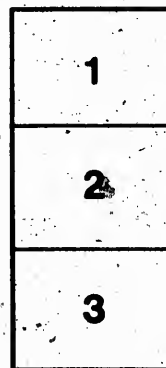
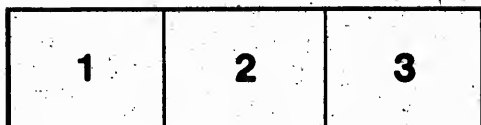
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PASTORAL LETTER

OF THE

Rt. Rev. John Walsh, D. D.

BISHOP OF LONDON,

Promulgating the Jubilee in the Diocese 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 the Laity of the Diocese, health and benediction in the Lord.

DEARLY BELOVED BRETHREN,

We by these Presents publish in our Diocese a certified translation of the "Apostolic Letters" of our Most Holy Father Leo XIII., by which an extraordinary Jubilee is proclaimed to the Catholic world. We direct that the Apostolic Letters thus translated shall, as far as possible, be read to the faithful of each mission in the Diocese on the first Sunday after their reception. The motives which have induced the Vicar of Christ to proclaim this extraordinary Jubilee are lucidly set forth in his "Letters," and are such as should stimulate the faithful to avail themselves, with holy alacrity and zeal, of the great spiritual treasures thus placed within their reach, and should urge them to pray with fervor and constancy "that God in His infinite mercy would come to the aid of His struggling Church, and would grant to her strength to fight and power to triumph." The times are dark and menacing; false and wicked principles are in the ascendant; society is out of joint; the thrones that are still erect are tottering to their fall; the apostles of a degrading and unchristian philosophy are innoculating the world with the deadly poison of their false and per-

nicious teachings; men are turning their backs on the Christian Church and on the broken rays of truth that are yet reflected through the shattered mirror of Protestant Christianity, and are venturing out on the sea of life without chart or compass or guiding star, to be tossed to and fro and carried about by every wind of false doctrine, and to be finally wrecked as to their eternal hopes and happiness.

Never, perhaps, since the first promulgation of the Gospel was the spirit of the world more dominant amongst mankind than it is at present. Society is wounded to the core. Great moral plague-spots disfigure and putrefy it and eat and rot their way to its very heart. The insatiable thirst for gold; the idolatry of wealth, the practical ignoring of an eternal world, the worldly wisdom that now, as in the days of St. Paul, scoffs at the folly of the Cross and at the virtues which it symbolises—these are the characteristics of our times and they certainly are of the earth earthly, and directly antagonistic to the spirit of Christ and the teachings of the Gospel.

Schools have been taken from under the protection and guardianship of religion, and have been stripped of their christian character. The godless education imparted therein is fast dechristianizing modern society. It is true this system of godless education aims at the cultivation of the intellect and the diffusion of knowledge, but it leaves the heart a moral wilderness overgrown with rank poisonous weeds and noxious plants. Under the baneful influence of this unchristian education children are growing up without piety, without respect for parents, without veneration for old age, without obedience to civil or ecclesiastical authority. They are fast realizing the truth of the description given by St. Paul of those who in his day banished God from education:—"And as they like not to have God in their knowledge, God delivered them up to a reprobate sense to do those things which are not convenient, proud, haughty inventors of evil things, disobedient to parents, dissolute, without affection, without fidelity, without mercy." (Rom. i. 28.)

Another dreadful evil of the time is the doctrine and practice of divorce. This evil aims a death blow at the very life of civil and religious society. The family is the germ of all other societies, the base of the social fabric, the well-spring from which civil and religious societies take their rise, the corner stone of church and State. For what is the state but the re-union of a certain number of families under the authority of a common chief, for the protection of life and liberty, and for the pursuit of happiness? And what is the Church but the re-union of christian families under the guidance and authority of a common father, for the protection and development of their spiritual life? Hence, what the root is to the tree, what the fountain is to the river that flows from it, what the foundation is to the edifice that springs up from it in shape and beauty, that the family is to the State and to the Church. From it the former receives its citizens, the latter its children. It follows therefore that whatever affects the conservation and well-being of the family, affects also the conservation and well-being of society at large. Whatever affects its honour, its purity, its sanctity, affects also the honour, purity and welfare of the human race and touches the very apple of its eye. Now as society rests on the family, even so the family rests upon marriage and derives from it the origin of its life, its continuance, and its character. It is therefore evident that the doctrine and the practice of divorce, inasmuch as they dissolve the unity and indissolubility of marriage, divest it of its Christian character, and rob it of its honour, its purity, and sanctities, destroy the family life, poison the well-springs of society, and sap the very foundations of the civil as well as of the religious order. The records of the divorce courts in Europe and America show the fearful, widespread prevalence of this moral plague, which is ravaging society and filling the world with the stench of its corruptions.

Such, dearest brethren, is an imperfect picture of the moral condition of the world of to-day. We may ask with the prophet "*Quis medebitur ejus?*" What beneficent power can

heal a world so deeply wounded, so desperately diseased? We answer:—The Catholic Church and she alone, by virtue of the divine power that is in her, can heal the diseases of the moral world, and bind up its wounds. She is the light of the world and the salt of the earth. Her doctrines are the teachings of the truths which Jesus Christ has revealed for the life of the world, her sacraments are the channels through which in life-giving streams the graces and merits of Christ are poured abroad for the salvation and sanctification of mankind. She redeemed the world from the errors and corruptions of Paganism and she has still the same inherent divine power to effect moral reformations. She converted the Roman Empire to Christianity, and when that Empire fell to pieces beneath the blows of the Northern barbarians, she went abroad amid the ruins, armed with a creative power; she breathed the breath of life into the chaotic mass that lay before her, and upsprang her own beautiful creation known in history as Christendom. There are no moral evils for which she has not a divine remedy; there are no afflictions for which she has not a healing balm; there are no profound sorrows of the human heart for which she has not Christ-like consolations; there are no dark problems of life for which she has not the solution, no doubts and questionings of the human soul for which she has not the most satisfying answers. The wonders which, by the power of Christ who is her indwelling and abiding life, she wrought in the past, in the conversion and sanctification of mankind, she can still repeat if she be allowed the freedom to fulfill her divine mission. But the church of God is not free to do so in many countries which need most sorely the skill and medicine of the heavenly physician.

She is thwarted and opposed in her divine mission. In many countries which she redeemed from barbarism and paganism, and which had once shone resplendent with the reflected light of her truths and the beauty of her holiness, she is now bound and imprisoned or driven into exile. She is

stricken in her head and members. The Vicar of Christ is dethroned and discrowned. He is practically a prisoner and at the mercy of his enemies. He exercises the functions of his august office only by the toleration of a hostile and usurping power; and the Father of the Faithful, to avenge whose wrongs a million swords flashing the light of battle would, in other days, have leapt from their scabbards, is robbed of his liberty and rights, and is made dependent on the contributions of the faithful for the support of his dignity and for the means of enabling him to exercise his divine ministry. Kings and governments co-operated with, or regarded with shameful indifference, the monstrous and sacrilegious crime by which the Vicar of Christ was reduced to this sad and deplorable condition; but in co-operating with, or in conniving at this crime, they have, Sampson-like, in their blind folly, torn down in whelming ruins the pillars that supported the temple of their authority and power. In the dethronement of the Vicar of Christ the majesty of Kings, the security of thrones, the authority of governments, the stability of States, and the safety of society have been in principle dethroned and overthrown, and that principle is now, alas, in fatal and active operation in the world, and kings and rulers may well turn pale at the decrees of destruction which it is writing with the hand of fate on their palatial walls. But not only is the Church stricken in her head; she is also stricken in her members. In several countries of Europe the religious orders—the body guards of the Church—have been suppressed, and their members dispersed and driven into exile; their colleges and schools have been closed; their charitable institutions have had their doors sealed against the indigent and suffering; their blessed ministrations amongst the poor, the ignorant and the afflicted have been compelled to cease, “and the ways of Sion mourn, her gates are broken down, her priests sigh, her virgins are in affliction, and she is oppressed with bitterness.” Lamen. i. 4-6.

Such, dearest brethren, are some of the evils which afflict the modern world, and for the diminution and suppression of which the Holy Father throws open the

treasures of the Church and proclaims a solemn Jubilee. Let us all enter into the spirit of this great occasion; let us fervently approach the sacraments; let us fast and pray and give alms, in order that we, being reconciled to God—our prayers and supplications ascending like incense from pure hearts to the throne of grace—"may, obtain for us mercy and grace in seasonable aid;" "and may," in the language of the Holy Father, "obtain from God for His struggling Church the strength to fight and the power to triumph."

The Jubilee will continue in force until the end of the present year 1881.

I. The following are the conditions that must be fulfilled in order to gain the indulgence of the Jubilee:—

1st. Confession.

2nd. Communion.

3rd. One day's *strict* fast to be observed on some day when otherwise a *strict* fast is not of obligation. A *strict* fast excludes not only the use of meat, but also of eggs, butter, cheese, &c.

4th. Alms given for some pious purpose. The Holy Father recommends three objects of Charity, viz: The Association for the Propagation of the Faith, the Institute of the Holy Childhood, and the society for promoting the schools of the East. The faithful should be told to deposit their alms in boxes provided for their reception in the Churches. In this connection we would strongly recommend, for at least a portion of the alms, an object which would be in thorough accord with the spirit of the Holy Father's recommendation—the building of a small church at Leamington, in the South of the County of Essex. This place is the most spiritually destitute portion of our diocese, and has been for years a source of the greatest anxieties to us. There are about two hundred Catholics scattered amongst the dominant Protestant population in that district, and they are in imminent danger of losing the precious gift of faith. They have no church, and, being very

poor, are not able to build one. The priest who is charged with their spiritual care resides about thirty miles from the greater number of them, and he cannot possibly minister efficiently to them, for want of a church in which they might assemble. It would be at least as great a charity to come to the spiritual aid of those poor Catholics as it would be to help to bring the light of the Gospel to the heathen; for the first care and dearest wish of our Holy Mother the Church is to protect the faith, and to save the souls of the children of her womb. They have the first and strongest claims on her maternal solicitude. If desired, we would send half of the alms to the Holy Father for the schools of the East, and we would devote the other half to the construction of a modest frame church in Leamington, where we have already secured a suitable site for the purpose. We request of the reverend clergy to send the alms of the Jubilee to Rev. M. Tiernan, of London, with the expression of their desire as to the object for which the alms should be applied; and their wishes shall be carefully carried out in the matter.

5th. Visits to be made to churches. In the city of London the faithful will visit three times the Cathedral, and three times also St. Mary's Church. Outside of this city the faithful should visit six times the church in their respective missions. Members of religious communities and their pupils who are boarders shall visit six times the convent chapel.

6th. Prayers to be said during these visits according to the intentions of His Holiness, for the following objects:—

(a.) For the prosperity and exaltation of the Catholic Church and for the Holy See.

(b.) For the extirpation of heresies and the conversion of all who are in error.

(c.) For concord amongst Christian princes, and for peace and union amongst all the faithful. At each visit the beads or the Litany of Loretto may be recited, or the way of the Cross performed for the aforesaid intentions.

II. The indulgence may be applied by way of suffrage to the souls in purgatory.

Confessors may, in case of necessity, prolong the time for gaining the Jubilee, and may commute the prescribed works for other pious exercises, in case of those who, by reason of their religious state or physical condition, are unable to perform any, or all, of the required works. In case of children who have not as yet made their first communion, and who are not prepared to do so, power is given to *dispense* in this condition.

The usual permission is given to penitents, lay and clerical, secular and regular, to select any approved priest as confessor for the Jubilee confession.

In case of nuns, the confessor selected, must be one who is approved for hearing the confessions of nuns.

As every Catholic has the right to make his Jubilee confession to any approved priest of his diocese, it becomes the duty of the clergy to secure to the people the practical exercise of this right, by inviting some of the neighboring priests to help in hearing the Jubilee confessions. It is strongly recommended to the clergy to hold religious exercises on the occasion of the Jubilee in their respective churches, so as to prepare their flocks effectually for the worthy reception of the sacraments. These religious exercises should last for several days, and might consist of Mass at a suitable hour in the morning, and in the evening of the recitation of the Rosary, an appropriate instruction, and Benediction of the Holy Sacrament, which is authorized to be given on those occasions.

In conclusion, we request of the clergy to hold daily devotions in honour of the Holy Mother of God in the principal church in each mission during this month of May specially consecrated to her honour and invocation.

Let old and young join in these salutary devotions so dear to the Catholic heart and so intertwined with the most sacred and purest memories. "This is indeed the Blessed Mary's land," for it was dedicated to her by the Catholic founders of the country, and her holy name was by them given to towns,

lakes, islands, and the mightiest river on this continent. We of this diocese ought to be specially devout to her, as she is our first diocesan patron. Devotion to her will enrich our souls with many spiritual favors and blessings, and will obtain for us the grace to practise the virtues of which she, after our Blessed Lord, is the most perfect model.

This Pastoral and the accompanying "Apostolic Letters" shall be read in all churches of the Diocese, and in chapter in the religious communities, on the first Sunday after their reception.

Given at St. Peter's Palace, London, on this the third day of May, Feast of the Finding of the Holy Cross, A. D., 1881.

† JOHN WALSH,

Bishop of London.

By order of His Lordship,
WILLIAM O'MAHONY, Secretary.

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(Authorized Translation.)

APOSTOLIC LETTERS

OF OUR MOST HOLY LORD LEO XIII., BY DIVINE PROVIDENCE POPE,
BY WHICH AN EXTRAORDINARY JUBILEE IS PROCLAIMED.

To our Venerable Brethren, the Patriarchs, Primate, Archbishops and Bishops
in peace and communion with the Apostolic See, and to all our beloved Sons
the Faithful of Christ, Health and the Apostolic Benediction.

LEO PP. XIII.

VENERABLE BRETHREN AND BELOVED SONS,

The Church Militant of Jesus Christ, which is able in the greatest measure to afford salvation and safety to the human race, is so heavily tried in these calamitous times that she daily has to endure fresh tempests, and is truly to be compared to that little bark of Genesareth, which, while it carried Our Lord Jesus Christ and his disciples, was tossed with violent storms and waves. In very truth they who wage enmities against the Catholic name are now increasing beyond bounds in number, strength, and the audacity of their designs; nor are they content with openly throwing aside heavenly doctrines, but they strive with the greatest force and hostility either to banish the Church altogether from the civil society of men, or at least to compel her to effect nothing in the public life of nations. Whence it comes to pass that, in the discharge of her office, which she has divinely received from her Author, the Church finds herself embarrassed and hindered on all sides by difficulties.

The most bitter fruits of this wicked conspiracy affect especially the Roman Pontiff, to whom, indeed, deprived of his legitimate rights and in various ways hindered in the exercise of his exalted ministry, a certain form of royal majesty, as if in mockery, is left. Wherefore We, placed as We are by the design of Divine Providence in this supreme height of sacred power, and burdened with the care of the universal Church, have both for a long time and often thought and said how severe and calamitous is this state of things to which the vicissitudes of the times have reduced Us. We are unwilling to recall every circumstance; but the things which now for many years are being done in this Our city are manifest to all men.—For here, in the very centre of Catholic truth, the sanctity of religion is mocked at, and the dignity of the Apostolic See is wounded, and the Pontifical majesty is exposed to the frequent insults of profligate men.—Many institutions, which Our predecessors had piously and liberally established, and had transmitted to their successors to be inviolably preserved, have been violently withdrawn from Our authority; nor have they refrained from violating the rights of the sacred Institute for propagating the Christian name, which, deserving well as it does, not only of religion, but also of the civilisation of nations, no attack of former times had ever violated. Not a few temples of the Catholic religion have been closed or profaned, while those of heretical worship have been multiplied; depraved doctrines are spread abroad with impunity both by writing and preaching.—Those who have attained to

supreme power frequently take pains to enact laws injurious to the Church and the Catholic name; and this before Our very eyes, whose whole care, by the command of God Himself, it is to watch that Christian interests be secure and the rights of the Church inviolate.—But, without any respect for that authority of teaching inherent in the Roman Pontiff, they exclude Our authority from the very education of youth; and if We have the permission, which is refused to no private individual, to open schools for the education of youth at Our own expense, the force and severity of the civil laws invades even those schools.—We are the more deeply moved by the mournful spectacle of these things, inasmuch as the power of remedying them, which We ardently desire, is denied to Us. For We are more truly in the power of Our enemies than Our own; and that every exercise of liberty which is granted Us, since it can be taken away or diminished at the will of another, has no foundation of stability and constancy.

In the meanwhile it is manifest by the daily experience of things that the contagion of evils creeps more and more through the rest of the body of the Christian State, and is propagated among more persons. For the nations estranged from the Church are daily falling into greater miseries; and where the Catholic faith has once been extinguished or weakened, the road is nigh to madness of opinions and desire for novelties. But as soon as the supreme and august authority of him who is God's Vicar on earth is despised, it is clear that human authority has no checks left sufficient to restrain the untamed spirits of the rebellious, or to control in the multitude the ardour of unlicensed liberty. And for these reasons human society, although it has sustained such great calamities, is nevertheless terrified by the suspicion of greater dangers.

In order, therefore, that the Church may repel the attempts of her enemies and may accomplish her mission for the advantage of all, it is necessary for her to labour and contend still more. But in this vehement and varied combat, in which even the glory of God is at stake, and the battle is for the eternal salvation of souls, all the strength and industry of men would be vain, unless heavenly succour fitting to the times was at hand. Wherefore, in circumstances which are dangerous and grievous to the Christian name, this has been our habitual refuge in labours and anxieties, to ask of God by earnest prayers that He would come to the aid of His struggling Church, and would grant to her strength to fight and power to triumph. We, therefore, follow this excellent custom and discipline of Our forefathers, and knowing well that God is the more ready to hear prayer in proportion as there is in men a greater depth of penitence and the will of becoming reconciled to Him, for these motives and in order to obtain heavenly protection and to help souls, by these Our Letters publish to the whole Catholic world an extraordinary jubilee.

Therefore, confiding in the mercy of Almighty God, and by the authority of the blessed Apostles Peter and Paul, in virtue of that power of binding and loosing which Our Lord has conferred on Us, although un-

worthy, We grant unto all and singular of both sexes of the faithful of Christ a plenary indulgence of all their sins, in the form of a general Jubilee, provided that they fulfil the following conditions—those who are dwelling in Europe—beginning from the nineteenth day of the present month of March, (consecrated to the commemoration of St. Joseph, spouse of the Blessed Virgin Mary) up to the first day of November (the solemn commemoration of All Saints) inclusively; and as to those who are out of Europe, from the same nineteenth day of this month of March up to the last day of the year 1861, inclusively, namely:—

All inhabitants of or strangers in Rome shall visit twice the Lateran Basilica, and also the Vatican and Liberian Basilicas, and there for a certain space of time shall offer pious prayers to God, according to Our intention, for the extirpation of heresies and the conversion of all in error, for the concord of Christian princes and the peace and unity of all faithful people: moreover, they shall fast, using only fasting diet, on one day over and above the days not comprehended in the Lenten indult, or others consecrated by a precept of the Church to a similar fast of strict law; and, in addition, having duly confessed their sins, shall receive the most holy Sacrament of the Eucharist, and shall bestow, in the way of alms, something on some pious work. And in order to do this We call attention by name to the following Institutions, whose support We have not long since commended by letters to the charity of Christians, to wit, the Propagation of the Faith, the Sacred Infancy of Jesus Christ, and the Schools of the East; which, indeed, it is Our most earnest wish and desire to establish and promote even in far remote and savage regions, that they may suffice to their needs. But all other persons dwelling without the City and elsewhere shall visit, twice, three churches to be designated by the Ordinaries of the places or their Vicars or officials, or in virtue of a mandate from them, and, in the absence of these, by those who exercise the cure of souls, or, if there are only two churches, three times, or, if only one, six times, at a given interval of time; and shall fulfil the other duties which are mentioned above. We will also that this Indulgence may be applied, by way of suffrage, to souls which have departed this life united to God in charity. Moreover, We grant to the Ordinaries of places that they may, in accordance with their own prudent opinion, reduce the number of the said visits for Chapters and Congregations, as well of seculars as of regulars, for sodalities, confraternities, universities, or colleges, making their visits to the aforementioned churches processionally.

Moreover, We grant to sailors and those on a voyage that, as soon as they shall arrive at their homes or at some station, on visiting six times the principal or parish church and duly fulfilling the other duties prescribed above, they shall obtain the same Indulgence. To regulars, moreover, of either sex, even living in perpetual inclosure, and to all other persons, as well lay as ecclesiastics, secular or regular, who by reason of being detained in prison, infirmity of body, or any other just cause, are hindered from fulfilling the aforesaid duties or some of them, We grant and permit that a con-

fessor may commute them for some other work of piety or may defer them to another not distant occasion ; power to dispense with Communion in the case of children not yet admitted to First Communion being also allowed.

Moreover, to all and each of the Faithful of Christ, as well lay as ecclesiastics, seculars and regulars, of all Orders whatsoever and institutes (even when required to be specially named) We grant the right of choosing for themselves, to this effect, any approved priest as confessor, whether secular or regular ; which right may be enjoyed also by nuns, novices, and other women living within the cloister, provided only that the confessor be approved of for nuns. To Confessors, moreover, on this occasion and only during the time of this Jubilee, We grant all those very same powers which were granted by Us in another Jubilee published by Our Apostolic Letters dated the fifteenth day of the month of February, in the year 1879, beginning, Pontifices Maximi, always with the exception, however, of all things which in those same Letters were excepted.

But in order that the salutary fruits which have been proposed by Us may be produced the more safely and more abundantly from the sacred Jubilee, let all earnestly apply themselves to deserve the favor of the great Mother of God by rendering her during this time especial honour and worship. Moreover, We confide and recommend this same sacred Jubilee to the protection and guardianship of St Joseph, the most chaste spouse of the Blessed Virgin Mary, whom the Sovereign Pontiff Pius IX., of glorious memory, declared the Patron of the whole Church, and whose assistance We desire to be daily implored by all the Faithful of Christ.

We also exhort all to undertake pilgrimages, for the sake of piety, to the sanctuaries of the saints, which in different countries have been accustomed, with peculiar devotion, to be held holy and venerable ; pre-eminent among these in Italy is the sacred House of the Virgin Mary at Loretto, which the memory of the most sublime mysteries consecrates.

Wherefore, by virtue of holy obedience, We ordain and command all and singular the Ordinaries of places, and their Vicars and Officials, or, if they be absent, those who exercise the cure of souls, that as soon as they shall have received transcripts or even printed copies of these present Letters, they shall, every one in his own jurisdiction, cause them to be published, and shall point out to the people, duly prepared also by the preaching of the Word of God, as soon as possible, the church or churches to be visited, as aforesaid.

Nevertheless, in order that these present Letters, which cannot be delivered to every place, may more easily reach the knowledge of all, We will that to transcripts or even printed copies of these present Letters, when subscribed by the hand of some notary public, and fortified by the seal of a person placed in ecclesiastical dignity, in every place the same credit shall forthwith be given as would be given to these very Presents if they were exhibited or shown.

Given at Rome by St. Peter's, under the seal of the Fisherman, on the twelfth day of March, in the year 1881, and the fourth year of Our Pontificate.

LEO PP. XIII.

APPENDIX.

Confessors are granted the same faculties (and with the same restrictions) as were given by the present Pontiff during the Jubilee published by him in 1879.

It may be useful to reprint these faculties here:—

“Insuper omnibus, et singulis Christi fidelibus tam laicis quam ecclesiasticis Saecularibus, et Regularibus cujusvis Ordinis, et Institutii etiam specialiter nominandi, licentiam concedimus, et facultatem, ut sibi ad hunc effectum eligere possint quemcumque Presbyterum Confessarium tam secularem quam regularem ex actu approbati (qua facultate uti possint etiam Moniales, Novitiae, aliaeque mulieres intra claustra degentes, dummodo confessarius approbatus sit pro monialibus) qui eosdem vel easdem intra dictum temporis spatium, ad confessionem apud ipsum peragendam accedentes animo praesens Jubilaeum consequendi, et reliqua opera ad illud lucrandum necessaria adimplendi, hac vice et in foro conscientiae dumtaxat ab excommunicationis, suspensionis, et aliis Ecclesiasticis sententiis, et censuris a jure, vel ab homine quavis in causa latis, seu infictis, etiam Ordinariis locorum et Nobis seu Sedi Apostolicae, etiam in casibus cuicumque ac Summo Pontifici et Sedi Apostolicae, *speciali licet modo* reservatis, et qui alias in concessione quantumvis ampla non intelligerentur concessi, nec non ab omnibus peccatis et excessibus quantumcumque gravibus et enormibus, etiam iisdem Ordinariis ac Nobis et Sedi Apostolicae, ut praefertur reservatis, injuncta ipsis poenitentia salutari aliisque de jure injungendis, et, si de haeresi agatur, adjuratis prius et retractatis erroribus, prout de jure, absolvere; nec non vota quaecumque etiam jurata et Sedi Apostolicae reservata (castitatis, religionis, et obligationis, quae a tertio acceptata fuerint, seu in quibus agatur de praesudicio tertii semper exceptis, nec non poenalibus, quae praeservativa a peccato nuncupantur, nisi, commutatio futura judicetur ejusmodi, ut non minus a peccato committendo refrinet, quam prior voti materia) in alia pia et salutaria opera commutare, et cum poenitentibus hujusmodi in sacris ordinibus constitutis, etiam regularibus super occulta irregularitate ad exercitium eorundum ordinum, et ad superiorum assecutionem, ob censurarum violationem dumtaxat contracta, dispensare possit et valeat.

Non intendimus autem per praesentes super alia quavis irregularitate sive ex delicto, sive ex defectu, vel publica, vel occulta, aut nota, aliae incapacitate, aut inhabilitate quoquomodo contracta dispensare, vel aliquam facultatem tribuere super praemissis dispensandi, seu habilitandi et in pristinum statum restituendi etiam in foro conscientiae; neque etiam derogare Constitutioni cum appositis declarationibus editae a fel. re. Benedicto XIV., Praedecessore Nostro, quae incipit *Sacramentum Poenitentiae*, neque demum easdem praesentes, iis, qui a Nobis, et Apostolica Sede, vel aliquo Praelato, seu iudice Ecclesiastico nominatim excommunicati, suspensi, interdicti, seu alias in sententias et censuras incidisse declarati, vel publice denunciati fuerint, nisi intra praedictum

tempus satisfecerint, et cum partibus ubi opus fuerit, concordaverint, ullo modo suffragari posse, aut debere. Quod si intra praefinitum terminum, iudicio confessarii, satisfacere, non potuerint, absolvi posse concedimus in foro conscientiae ad effectum duntaxat assequendi Indulgentias Jubilaei, injuncta obligatione satisfaciendi statim ac poterunt."

Several practical decisions were given by the Sacred Penitentiary on the 26th February, 1879, regarding the works prescribed for the Jubilee of that year, which, together with decisions regarding the Jubilee of 1874-5 by the same tribunal, will prove a useful guide in determining similar questions regarding the present Jubilee.

1. With regard to the Confession and Communion it was decided that one Confession and Communion would not suffice to fulfil the Paschal precept, and to gain the Jubilee. But one Confession with two Communions will suffice for both purposes, in case of those who have already complied with the precept of annual confession, or who purpose to do so within the year.

Those who neglect to receive Communion within the time allowed for the fulfilment of the Paschal precept, cannot afterwards satisfy the Paschal precept and gain the Jubilee, by one Communion.

2. With regard to the fast required, it may be made within the Lenten time, but it must be a strict fast which excludes meat, eggs, and lactinia, and it cannot be made on Good Friday, nor on Wednesday in Holy Week, where lactinia are prohibited on that day.

3. Regarding the *visita*, they must be six in number, that is, two visits to each of three churches (or chapels, or public oratories, provided Mass is usually celebrated in them), or if there be not three churches, &c., then three visits to each of two churches, or, finally, six visits to one church, chapel, or oratory. The churches, &c., in each case, must be determined by the Bishop of the diocese, or by his Vicar, or, in their absence by the Ecclesiastic who may have pastoral charge of the diocese, or district, for the time being. These visits may be made on the same or on different days. But in making the different visits it is necessary to leave the church after each visit, before making another.

4. The Jubilee of 1879 could be gained as far as the indulgence was concerned, as often as the prescribed works were repeated, but the special faculties given for absolution from censures, reserved cases, commutations, and dispensations, could be used only on the first occasion. The same appears to be the wish of His Holiness in granting the present Jubilee.

5. Special facilities are given to those who, while the Jubilee lasts, may be journeying by sea or land. They may postpone gaining the Jubilee till their return home, or they may by visiting the parochial or principal church six times in any town, or other resting place, at which they arrive, and performing the other prescribed works, gain the indulgence of the Jubilee.

