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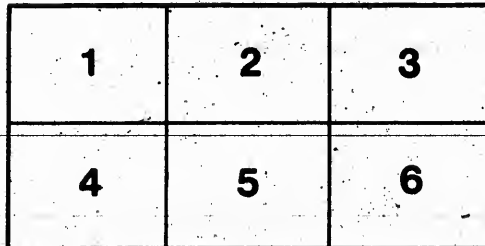
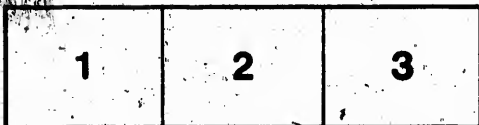
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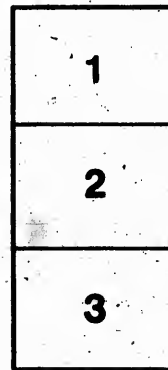
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PASTORAL LETTER

— 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 BRETHREN:

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 enchained the attention of the whole civilized world; We mean the celebration of the fiftieth anni-

versary of the ordination of Our Holy Father, Leo XIII., to the sublime office of the priesthood.

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 unswerving allegiance, devotion and love for the visible Head of the Church. Pastorals had been written by the Universal Episcopate, 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 of their means to uphold him in the discharge of 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 Catholic minds and hearts. The Holy Father himself had certain special personal claims on their grateful esteem and veneration. When Leo XII. 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, some 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 unwearied 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 numerous peoples inhabiting the dark continent. To Scotland was restored its lost hierarchy, and to distant India was given an Episcopate having a permanent hierarchial 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 shown 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 loyalty and devotion to the Sovereign Pontiff. It was the consideration that their Father was the victim of sacrilegious injustice and tyranny, that their Pontiff King was dethroned 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 Crown of thorns put in its stead; in a word, that the Vicar of Christ was a prisoner, and that the religious rights and liberties of the Catholic world were attacked and violated in his sacred person. This was the additional consideration which opened up the floodgates of the Catholic heart and let flow that tide of loyalty, love and affection that surged around the chair of Peter on this solemn occasion. This was the consideration that stirred the Catholic world with enthusiasm for their Church and Chief Pontiff, and caused them to raise their voice, loud as thunder, in indignant protest against his despoilment and imprisonment.

This age has not witnessed such another movement of hearts and minds as that which the Papal Jubilee has occasioned. Addresses, presentations and other evidences of re-

spect, esteem and filial devotion came pouring, in a ceaseless tide from the whole civilized world, into the Eternal City for the jubilee celebration. The number, the variety, and the value of the gifts offered for the occasion were simply inestimable. Emperors, Kings and Queens, Presidents of Republics, the rulers even of Pagan or semi Pagan States, the Sultan of Turkey, the Shah of Persia, Princes and heads of noble families, Bishops, priests and religious communities, Catholics, Protestants and infidels—all nations, whether civilized or semi-barbarous, sent their gifts and the expression of their congratulations, esteem and homage to the Vicar of Christ. In fact, mankind, through their representatives, may be said to have joined in this wondrous celebration. It was the sympathetic throbbing of the great heart of humanity for the visible head of the great empire church of the world, for the Vicar of the Redeemer and Saviour of mankind, thus fulfilling the words of prophecy:

“The Kings of Tharsis and of the islands shall offer presents, the Kings of the Arabians and of Saba shall bring gifts.” (Ps. lxx:10.) And again:

“The Gentiles shall walk in thy light, and the kings in the brightness of thy rising. Lift up thy eyes round about and see; all these are gathered together; they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side; the children of strangers shall build up thy walls, and their kings shall minister to thee. For the nation and the kingdom that will not serve thee shall perish. (Is. lx.)

If this unbelieving age should seek a “sign,” behold! Here is one as luminous as the sun in the heavens. “This is the finger of God.” (Ex. viii:19.) “This is the Lord’s doing, and it is wonderful in our eyes.” (Ps. cxvii:23.)

At length the day so long and so wistfully looked forward to arrived. From early dawn thousands began to flock towards St. Peter’s in order to be in time to obtain eligible places for witnessing the ceremonial. At 6:30 the great doors of the church were swung back by the Papal police. Within an hour afterwards the greater part of the vast audience were in their places. There were elevated seats near the altar, prepared and reserved for the representatives of the royal families and governments. Here were seated members of the diplomatic corps in full uniform, and members of the Roman aristocracy in military and court dress, their breasts

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flashing with decorations and jeweled insignia. Behind the altar, 350 Bishops and 85 Cardinals occupied a position specially set apart for them.

There were present a considerable number of prelates of various Greek rites, and the gorgeousness, as well as the singular and antique character of their official costumes, added a striking picturesqueness to the scene. The body of the great church was occupied by an assemblage numbering about 40,000, of whom it might be truly said, as it was of the crowds that thronged the streets of Jerusalem on the first Pentecostal day, "there were there devout men out of every nation under heaven." Besides large numbers of Italians, that vast assemblage comprised earnest and enthusiastic pilgrims from every country within the embrace of the Universal Church.

It was near 9 o'clock when the Holy Father entered the great Basilica. The appearance of the Vicar of Christ, attired in sacred vestments, and carried in his chair of state, was the signal for most tremendous applause. Cheer after cheer from 40,000 souls rang out and reverberated through the aisles and along the vaulted roof of the mighty church like thunder echoes. Salvos of artillery salute the feast days of kings, but the salvos that saluted the Vicar of Christ on that memorable day was the thunderous applause of 40,000 living men, animated and fired to enthusiasm by faith and love. The sound of artillery is heard only within restricted limits, but the cheers and the applause that greeted the Supreme Pontiff on his jubilee day were heard around the world. That applause saluted a principle as well as a person. It saluted the Pope, the Vicar of Christ, and it denounced in a voice of thunder his wicked and sacrilegious despoilment and dethronement.

Amid this cheering and the waving of unnumbered handkerchiefs the Holy Father approached the altar and commenced the celebration of the holy sacrifice. The awe-inspiring enthusiasm that swept over the vast audience like a storm had now subsided, and a hush and silence almost audible ensued, whilst the congregated thousands bowed down in prayer and adoration during the divine oblation. Scarcely a dry eye was to be seen in that immense multitude of worshippers. All felt and were deeply impressed with the solemnity of the occasion. Never can that event and the scene they witnessed be forgotten by those present. The Vicar of Christ celebrating the awful mysteries on the fiftieth

anniversary of his priestly ordination—the great historic Church of St. Peter, the Cathedral of the world—the 85 Cardinals and 350 Bishops in their splendid robes of office—the large numbers of Princes, ambassadors and nobles in military 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 earth to-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 inlaid 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 divinely-appointed supreme authority governing and holding them in the unity of the spirit and the bond of peace. Whatever 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 devoured by sects. The Protestant churches have for fundamental basis the right of

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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, priests and laymen gathered together from all parts of the world, speaking divers 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 doctrines, 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 historic hymn of praise, the "Te Deum," was intoned by the Pope, the vast multitude took it up, and in one grand chorus, like the voice 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 assigned 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. The whole world admits it, and this universal judgment of mankind is an invincible argument that cannot be controverted, for, as St. Augustine says, "securus judicat totus orbis terrarum." This great distinctive mark of the Church was illustrated and shown forth in a most striking manner on the occasion of the celebration of the Papal jubilee. Every one present 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, infolds 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, and that begat 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 made a 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 and civilize the 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 miscalled 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 aloud that the Papacy was at an end and that the world had seen 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 as beneficent an 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 conterminous with the confines of the earth, thus fulfilling the words of 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. 11:8.) 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 impress 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:18v.)

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 not 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 favours 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 Encyclical Letter, in which the Holy Father prescribes this devotion, will be found in an appendix.

Wherefore, in accordance with the prescriptions of the Encyclical We direct as follows:

1. On the last Sunday of next September a Solemn Mass for the dead (*Missa in commemoratione 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 favour 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 their 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 our 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 28th day
of August—feast of St. Augustine—A. D., 1888.

† JOHN WALSH,
Bishop of London.

By order of His Lordship,
JOSEPH KENNEDY, Secretary.

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ENCYCLICAL LETTER

—OF—

LEO XIII., BY DIVINE PROVIDENCE POPE.

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

VENERABLE BRETHREN, 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, is such as He alone could have inspired, on Whom entirely depends the spirits, 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 succors 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 a 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 fulfil as far as lies in Our power, Our apostolic duty of charity by extending the plentitude 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 uttermost 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 on which will be celebrated by Ourselves and equally by each of our brethren the Patriarchs, Archbishops and Bishops, and also by other prelates exercising jurisdiction in a diocese, each in his own church, whether patriarchial, metropolitan, or cathedral, a special Mass for the Dead with the greatest solemnity possible, and according to the rite ordered in the Missal for the commemoration of all souls.

We desire also that this should take place in the same manner in all parishes and collegiate churches, both of the secular and regular clergy, and by all priests generally provided that

they do not omit the proper office of the Mass for the day where it is obligatory.

As to the faithful, We strenuously exhort them after Sacramental confession devoutly to partake of the Bread of Angels for the benefit of the souls in purgatory. 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 those 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 her visible head, and, animated with a spirit of charity, 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 clergy 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.

