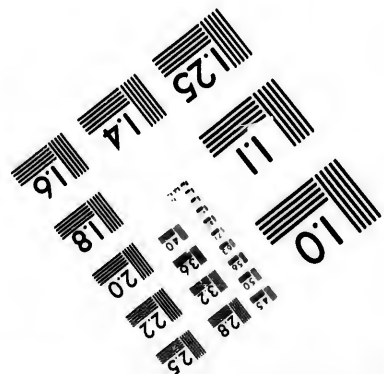
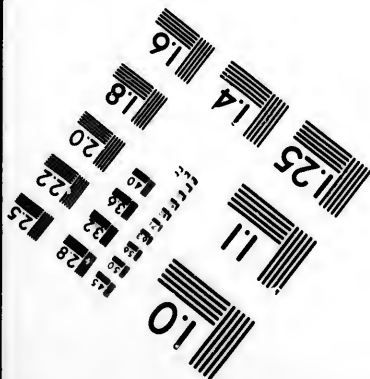
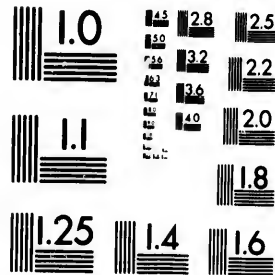


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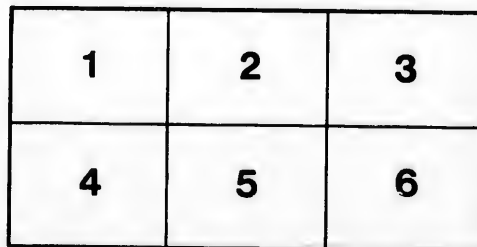
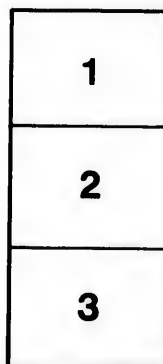
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PASTORAL LETTER

OF THE

FATHERS OF THE SIXTH COUNCIL OF QUEBEC

QUEBEC, 26TH MAY 1878



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PASTORAL LETTER

OF THE

FATHERS OF THE SIXTH COUNCIL OF QUEBEC

We, by the grace of God and of the Apostolic See, Archbishop and Bishops of the Ecclesiastical Province of Quebec,

To the Clergy Secular and Regular, to the Religious Communities and to all the Faithful of the Ecclesiastical Province of Quebec, Greeting and Benediction in Our Lord.

The great Apostle compares the christian life, to a field designed to bring forth fruits for eternal life, to a temple which each of us is called to build for the glory of God: *Dei agricultura estis, Dei ædificatio estis* (I Cor., III. 9.).

Such is, OUR DEARLY BELOVED BRETHREN, the thought which, to-day, at the close of our sixth Provincial Council, we lay before you. St Paul, in the same verse, adds that *we are God's coadjutors, Dei adjutores sumus*, in the cultivation of this spiritual field, in the building of this temple which is to be edified in your hearts by grace; we are also your coadjutors in this mysterious labor on which depends your eternal happiness. For this reason do we together address to you

this Pastoral Letter designed to sum up in a few words the fundamental rules of the christian life.

In several passages of his epistles, the great Apostle says that *the just man liveth by faith, justus ex fide vivit* (Rom., I. 17. Heb. X. 38. Gal., III. 11). In effect, by this virtue justification begins, is increased, and consummated. Faith is the architect, as it were, of this temple, which the just man erects within himself: each thought, each word, each action of his life, made supernatural by the motives of faith, is a stone, as it were, which is added to the edifice, until the day when God shall take possession thereof for eternity: it is a flower from this spiritual garden which the angels shall cull, and offer to the divine majesty.

In his intimate and personal life, in the family, in civil society of which he is a member, always and every where, the *just man liveth by faith*, and makes it the supreme rule of his thoughts, of his desires, of his judgments and of his actions. Unable to enter into all the developments of which this vast subject is susceptible, we shall confine ourselves to the most general principles which, being once well known and well understood, shall securely lead you in the way of salvation.

I

ENCYCLICAL LETTER OF LEO XIII. (a)

In thus addressing you, O. D. B. B., we shall faithfully fulfil the wish expressed by Our Holy Father

(a) The text of the encyclical must be read immediately after this first article.

As this Pastoral Letter is long, it should not be read through at once, but one article at a time, with the necessary explanations, that the whole and the details thereof may be better understood. Each number may furnish the matter of a special instruction.

Pope Leo XIII, whose admirable encyclical reached Us at the very moment when our council was about to open. This first address of the successor of the immortal Pius IX was looked for with religious impatience; it shall be read in all the churches of this Province, that the voice of the common father of the faithful may be heard by all his children. All have shared in the grief and sorrows of our mother, the Holy Church, when she was deprived of her first pastor; all have rejoiced at the glad tidings of the prompt and happy election of our new Pontiff; all will likewise hear, with respect and obedience, the first words of a pontiff according to God's own heart, a pontiff such as require the wants of our evil times: endowed with science, piety, unshaken firmness to continue the traditions of Pius IX.

This venerable document is dated on the great day of the resurrection of Our Lord, *who was delivered up for our sins, and rose again for our justification: qui traditus est propter delicta nostra et resurrexit propter justificationem nostram* (Rom., IV. 25.). God grant that it may presage the end of the evils, which afflict the holy Roman Church and her august head.

From the heights of his throne, the most elevated in this world, the Sovereign Pontiff at one glance embraces the universe, and his heart is filled with grief at the desolation which weighs upon the earth. All laws, human and divine, are violated; justice and charity are banished, as it were, from this world.

The encyclical enumerates the outrages committed against bishops and ministers of religion, religious orders, catholic schools, institutions of charity, the sacred and inalienable right of the Holy See to the patrimony of St. Peter. And, as the necessary consequence of

these outrages, there exists no more peace, nor security, nor stability in civil societies, which are agitated and overthrown by continual revolutions. One would think a volcano about to vomit up avenging flames.

What is the cause of these horrible evils? The chief and the primary is the contempt of the divine authority of the Church: contempt which redounds to her divine founder himself. Leo XIII, in sublime language, recounts the numberless benefits of this Church in favor of humanity, civilization, arts and sciences. To her, human dignity and the true liberty of souls owe their existence, for, by joining her, nations acquire these inestimable blessings, while, by separating from her, they lose them forever; witness the Oriental countries formerly so flourishing; witness Italy, to-day a prey to misery and to anarchy.

Having renewed and confirmed the protestations of Pius IX against the violation of the rights of the Holy See, Leo XIII invites all the kings and princes to draw near to the Church, and to become united to her, the guardian of the true notion of authority, without which there can be neither order nor stability.

He also exhorts all the faithful to beseech the divine mercy to put an end to these evils.

He conjures all bishops to devote their assiduous cares to scatter afar in the field of the Lord the good seed of heavenly doctrines, and to cause the salutary principles of the catholic faith to penetrate into the souls of the faithful, and, above all, into the souls of youth.

This we shall endeavor to do by pointing out to you faith as the mainspring of your whole life, during the days of your pilgrimage on earth.

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II

THE CHRISTIAN SHOULD LIVE BY FAITH IN HIS
INTIMATE AND PERSONAL LIFE.

God was seen upon earth, says a prophet, and He conversed with men: in terris visus est et cum hominibus conversatus est (Bar. III, 38.), that, as St. Bernard expresses it, "seeing what He has become through love for us, we may be moved to imitate His human life, and thus retrace in ourselves the image of His divine life, according to this expression of the apostle: *that the life of Jesus may be made manifest in our bodies; ut et vita Jesu manifestetur in carne nostra mortali*" (II Cor., IV, 11)."

Let us therefore enter, O. D. B. B., into the divine heart of our model, there to learn how the just man liveth by faith.

1. "The intention, says St. Augustine, directs the work to its end, as the helm directs the ship to the harbor." The offering of a mite, the gift of a glass of water, acquires from the supernatural intention inspired by faith so great a value, that God rewards it by an eternity of glory. Accordingly does our Lord, *coming into this world*, consecrate to His Father all the moments of his mortal life: *behold*, said He, *I come to do thy will, O God; ingrediens mundum dicit...Ecce venio...ut faciam, Deus, voluntatem tuam* (Heb. X. 5. 7.). After such an example, O. D. B. B., our first thought, each day, ought to be an act of generous offering to fulfil the will of God, who grants it to us as a means of gaining eternal life.

Let us, for a moment, contemplate our Lord living this life wholly of faith and of obedience, in the humble

abode of Nazareth. Jesus labors in the workshop of a poor carpenter, prayer animates and sanctifies His humble labor ; He experiences fatigue, He blesses therefor the divine justice in the sentence borne against our first father ; He receives orders, He adores the supreme dominion of the divine majesty which has established, in this visible world, the various stations in life of unequal conditions ; when He is paid the salary of His labor, He returns thanks to Providence, which feeds the birds of the air, and gives us our daily bread ; He endures scorn and rebuffs, He accepts them to repair the glory of God outraged by the sins of men... And thus, in each action, at every moment of the day, the heart of Jesus, our model, amasses treasures of merits, not by miracles, nor by extraordinary deeds, but by virtue of that right and pure intention, which renders supernatural and divine that which, in the acts of human life, is apparently most common, ordinary and indifferent. O blessed is the man who can say with Jesus : *He that sent me is with me... and I do always the things that please Him : Qui me misit mecum est... ego quæ placita sunt ei facio semper* (John, VIII. 29.).

2. This life of faith which supernaturalizes labor, apparently the least noble, likewise sanctifies suffering.

Alas ! what son of Adam does not hear within himself that which the Apostle styles *the answer of death ; responsum mortis* (II. Cor., I. 9.) ? It is not only because of that formidable sentence borne against every living being in this world, but also because of *the troubles which are multiplied in our heart* (Ps. XXIV. 17.). The just man himself is not exempt therefrom : *many are the afflictions of the just*, says the prophet, (Ps. XXXIII. 20.) : but he is comforted *looking on Jesus, the author and finisher of faith* (Heb. XII. 2.), and saying to himself : *if we suffer with Him, we shall also be glorified with Him ; si compatimur ut et conglor-*

rificemur (Rom. VIII. 17.). Let the just man suffer pains and infirmities in his body ; let his heart be filled with bitterness, fears and grief ; let sorrows enter his abode ; let misfortune cast him, like the holy man Job, from the height of honors and of riches into the abyss of the most profound misery, the just man, who liveth by faith, knows that sooner or later God himself *shall wipe away all tears from his eyes ; absterget Deus omnem lacrymam ab oculis eorum ; and that death shall be no more, nor mourning, nor crying, nor sorrow* (Apoc. XXI. 4.).

3. Sufferings do not alone try the just man in this vale of tears.

The great Apostle who had borne with joy scourges, chains, the prison, hunger, thirst, nakedness, felt his courage to fail him at those inward combats, with which the enemy of salvation assails the heart of man to entice it to evil. In his discouragement, St. Paul, with bitterness, exclaimed : *unhappy man that I am, who shall deliver me from the body of this death ? Quis me liberabit de corpore mortis hujus ?* And an interior voice answered : *the grace of God by Jesus Christ our Lord : Gratia Dei per Jesum Christum* (Rom. VII. 24, 25.).

But, O. D. B. B., how is that grace obtained, which is so necessary to repel the fiery darts of the evil spirit ? Jesus Christ Himself teaches us : *Watch ye and pray, that ye enter not into temptation ; vigilate et orate ut non intretis in tentationem* (Matt. XXVI. 41.).

4. According to the ordinary order of divine providence, grace is obtained by prayer alone. How many blessings we need, each day, to ask of God for ourselves, for all dear to us, for the Church and her august head, for our pastors, for our country, and for all who take part in the government of the State ? To the

christian, prayer is not only a duty ; it is a consolation, it is an honor, it is a happiness thus to be able to approach the throne of the Eternal, our father, our benefactor, infinite perfection !

5. By prayer we communicate with the saints in heaven, who, when we beg their intercession, amid the dangers which surround us, take an interest in our welfare. Like a refreshing dew it also descends upon the souls which were dear to us during life, and which the infinite holiness of God keeps away, for a time, from that happiness, from which the least stain is excluded.

6. To prayer, which obtains light and strength, the christian, who liveth by faith, joins exact vigilance, for he knows that the devil *like a roaring lion goeth about, seeking whom he may devour ; tanquam leo rugiens, circuit, querens quem devoret* (I. Peter, V. 8.). The apostle St. Peter, who warns us of this danger, immediately teaches us the means to escape it : *cui resistite fortes in fide ; whom resist ye, strong in faith ;* that is, O. D. B. B., considering with the eyes of faith that the most horrible evil is sin, you should, by continual and exact vigilance, keep the enemy at a distance. Far therefore from your heart those thoughts, those desires, those imaginations, which, without yet assuming the hideous form of sin, are the spark, as it were, that may kindle the fire therein. Far from your eyes those romances, those newspapers, those novels which they reprint, those images, those imprudent looks, capable, according to the prophet Jeremiah, of bringing in death by your eyes, which are the windows, as it were, of your souls : *ascendit mors per fenestras, ingressa est domos nostras* (Jeremiah, IX. 21.). Far from you those lascivious dances, those dresses, which natural modesty, as well as the evangelical law, condemns and reproves. Far from your lips, sanctified by

holy communion, those conversations contrary to charity, to justice, to purity, and which make speech, this noble attribute of man, the too easy instrument of scandal and iniquity. *Let your modesty*, says the Apostle, *be known to all men, the Lord is nigh; modestia vestra nota sit omnibus hominibus, Dominus enim prope est* (Philip. IV. 5.). The just man, who liveth by faith, like Moses, perceives the invisible witness of his actions; *invisibilem tanquam videns sustinuit* (Heb. XI. 27.): he knows that God sees all that happens, hears all words, penetrates the inmost recesses of the heart; and that, having been the witness of all his deeds, the same God shall be the inexorable judge thereof.

7. The just man never forgets the solemn saying of the Holy Ghost: *In all thy works remember thy last end, and thou shalt never sin: in omnibus operibus tuis memorare novissima tua et in aeternum non peccabis* (Eccli. VII. 40.). He bears in mind that he must one day bid adieu to his fortune, to his pleasures, to his friends, to his family, to his house, to his very body... He clings not to that which passes away like a shadow; and God, who passes not away, is, he feels, alone worthy of his love and of his service.

8. Each day, the christian, who liveth by faith, examines his conscience, and, when he perceives that, in spite of his prayer and of his vigilance, sin has entered into his soul, he bitterly bewails it, humbles himself, and endeavors, without delay, to wash away his iniquity in the salutary waters of penance; for he knows that *a contrite and humbled heart God will not despise* (Ps. L. 19.). Far from being dejected by this fatal fall, he is induced thereby to pray with more fervor, more assiduously to frequent the sacraments of penance and the eucharist, to watch more carefully; he is not satisfied with faithfully observing the fasts and abstinences commanded by the Church, but he knows how to inflict

upon himself the holy rigors of christian mortification, which is not only the just penalty of sin, but also the surest means to keep from it in future. And more fully to satisfy the divine justice, he endeavors to gain the numerous indulgences, which the Church applies to her children. Thus, according to St. Paul, *all things work together unto good, to them that love God; diligentibus Deum omnia cooperantur in bonum* (Rom. VIII. 28.).

9. The whole life of the christian may be summed up in the word of the royal prophet: *Declina a malo et fac bonum: decline from evil and do good* (Ps. XXXVI. 27.). To fulfil this twofold duty one must know how to distinguish what is good from what is evil; therefore one must study and meditate the divine law, hear the word of God, read good books, occasionally converse on the truths to be believed, the virtues to be practised, the faults to be avoided, in order to obtain eternal life. And when once his conscience has thus been enlightened, the christian bears thereto an unbounded respect: what it commands, he unhesitatingly performs; what it permits, he believes he can safely do; what it condemns, he carefully avoids; and when he doubts, he examines and consults, until he is enlightened. *Take heed*, says Jesus Christ, speaking of conscience, *take heed that the light which is in thee, be not darkness; vide ne lumen quod in te est, tenebræ fiant* (Luke, XI. 35.).

Such are, O. D. B. B., the fundamental principles of the christian life; although they may, strictly speaking, suffice to guide you also in the fulfilment of your duties in the family and as citizens, yet, we deem it advantageous to enter into more particular details.

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III

THE CHRISTIAN LIVING THE LIFE OF FAITH IN
THE FAMILY.

The family, as well as the heart of the christian, is a sanctuary which religion consecrates, and sanctifies, in all its parts, by making known to each of its members the duties which God enjoins upon them.

10. Faith tells the spouses that their indissoluble union is a *great sacrament, sacramentum magnum* (Eph. V. 32.), because it confers a special grace, the source and type of which are found in the ineffable union of Jesus Christ with His Church. Reciprocal love and respect, mutual forbearance, and inviolable fidelity until death, spotless honesty, all these render *honorable the christian marriage* (Heb. XIII. 4.), and draws down upon the spouses heavenly blessings.

11. These blessings are especially necessary for the good education of children, which is a long, difficult and important work. It is a sacred work, for its object is to lay in the soul of your children the foundations of a holy life, and to make them upon earth the living temples of the Holy Ghost, that, one day, they may be found worthy to enter into the heavenly Jerusalem. And this is chiefly why the holy catholic Church, established the guardian of the sacrament and the mother of the children of Christ, detests and reproveth those mixed marriages, which are always a danger for the spouses, and so serious an obstacle to the christian education of the children.

12. The holy man Tobias *taught his son from his infancy to fear God, and to abstain from all sin; quem ab infantia timere Deum docuit et abstinere ab omni peccato* (Tobias, I. 10.). After this example, at the

first dawn of intelligence in your children, teach them to know God, the infinite perfection, to love, to fear, to serve Him, and to pray to Him. Make them understand that God is everywhere, that nothing escapes His all-seeing eye, not even what is hidden in their heart ; that even *the darkest night is to Him light as the day : tenebræ non obscurabuntur a se... sicut tenebræ ejus ita et lumen ejus* (Ps. CXXXVIII. 12.). Inspire them with a tender devotion to Mary, a great love and a profound respect for their good angel, the faithful companion of their pilgrimage here below and the perpetual witness of their deeds. These first impressions of piety, of respect, of confidence, will be profoundly engraven on their young hearts, and will never be effaced.

13. When your children are old enough to attend catechism, it is your duty to send them regularly, that they may be taught the truths of which no christian can be ignorant, without endangering his salvation.

14. Give to your children and see that they receive, instruction according to your means, and for this hesitate not to make pecuniary sacrifices. Take heed especially that the masters and mistresses, to whom you confide your children, be, in every respect, irreproachable. Our Provincial Councils, according to the doctrine of the Holy See, have already cautioned you against protestant schools, and against those others, which are called *mixed* schools, where the faith and morals of your children would run so great dangers, either because doctrines contrary to the catholic religion are there taught, or because your children would there accustom themselves gradually to look upon religion with indifference.

15. We have already spoken to you, O. D. B. B., of that exact and continual vigilance, which every true

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christian should exercise to persevere in justice. Youth, which needs it more, is unhappily less capable of exercising it, because it little apprehends the necessity thereof. This, parents should supply by keeping their children from the danger of offending God.

Watch therefore over the books, newspapers, pictures and other articles of art which enter your houses. Watch over the companies, which your children frequent. Do not allow them to contract habits of luxury, of sensuality, of egotism, of prodigality, of false liberty, which would cause their, and your, unhappiness, by stifling every noble sentiment, and fostering the worst instincts of a degraded nature. Do not permit them those immodest dresses, those forbidden dances called *fast dances*, waltzes, and others, those dangerous walks, those solitary rendez-vous, those prolonged evening meetings, which are, as it were, so many poisoned sources, from which your children would largely draw iniquity and death. Do not, to calm your fears, say that your children are sufficiently old and reasonable, that they are wise and well brought up, and that they run no danger. Fatal delusion! The more precious the treasure, the more also should you watch over its preservation! O! how many children are lost daily owing to this false security! And what a terrible account shall their parents, one day, render of their blind confidence.

16. There is, in the life of your children, one epoch, on which their happiness depends; passage bordering upon abysses famous for numerous catastrophes. Comes the time when they think of settling in life, and contracting marriage. How many embrace this state, solely actuated by a passion which blindfolds them a moment, but is soon followed by a despairing reality! For years together those young hearts are allowed to nourish a flame, which devours them, which dries up

piety in their heart, darkens their intelligence and too often drags them into lamentable disorders. This protracted *company-keeping*, as it is called, is, we say it with grief, one of the plagues of our country. The passion once kindled, paternal authority is disregarded, the wise counsels of true friendship despised, the voice of conscience stifled. God Himself forgotten..... It is foolishly imagined that love supplies all in this world, and that, before the tribunal of infinite holiness, it will justify everything. The day shall come when their eyes will be opened ; when regrets, remorse, a whole life of sorrows, will make them expiate that imprudence and those excesses.

Watch therefore, O. D. B. B., over your dear children, as the apple of your eye, during that period. Deter them, as much as you can, from those unions between near relatives, which, for grave reasons, the law of the Church prohibits, and which she would never have to allow. Deter them also from those mixed marriages, where the difference of religious belief is so serious an obstacle to the perfect union of hearts, and the good education of families.

17. You should also exercise your vigilance to discover and extirpate the evil inclinations and the faults of your children. In this difficult task avoid the opposed extremes of excessive severity and culpable indulgence. Christian charity, paternal tenderness, enlightened by faith, will inspire you that happy mixture of meekness and of strength which overcomes all obstacles. Never be disheartened ; *be instant in season, out of season ; reprove, entreat, rebuke, in all patience and doctrine..... be vigilant, labor..... fulfil thy ministry ; insta opportune, importune ; argue, obsecra, increpa in omni patientia et doctrina..... vigila, labora,..... ministerium tuum imple* (II Tim. IV. 2, 5.). By your prayers and good works, strive to merit God's blessing,

and reflect that your reward shall be in proportion to your good will and to your labor.

18. Vain shall be your efforts if yourself, you give not to your children the example of all the virtues you wish to implant in their hearts. In your household be, as it were, an open book, wherein your children may easily read the virtues they should practise: Faith, charity, religion, the frequentation of sacraments, respect and attention to the word of God, love of truth, respect for an oath, temperance, justice and meekness towards all men. Be such that, like St. Paul, you may say to your children: *Be ye followers of me, as I also am of Christ; imitatores mei estote, sicut et ego Christi* (I Cor. IV. 16.).

19. If faithful to these practices, you will find, O. D. B. B., in the obedience, virtue, and love of your children, a first reward, which shall be your happiness here below, and a foretaste of that other life, where they shall form your crown and your joy during eternity. You also, children, understand well that your security and happiness can be found, but in the obedience and respect shown to your parents. *Children obey your parents in the Lord, for this is just, says St. Paul, honor thy father and thy mother, which is the first commandment with a promise: that it may be well with thee, and thou mayest be long lived upon earth* (Eph. VI. 1...).

20. In many families there are also servants, hence several reciprocal duties.

If thou have a faithful servant, says the Holy Ghost, let him be to thee as thy own soul: treat him as a brother (Eccli. XXXIII. 31.). *Masters, adds St. Paul, do to your servants that which is just and equal, knowing that you also have a master in heaven* (Col. IV. 1.). Treat them with charity, as your children; with jus-

vice, not exacting excessive labor and paying them their just hire; with meekness and kindness, as you would, in their place be treated; with vigilance, lest God, one day, demand back, at your hands, souls lost through your neglect. Meditate occasionally these words of St. Paul: *If any man have not care of his own, and especially of those of his house he hath denied the faith, and is worse than an infidel* (I. Tim. V. 8.).

21. On the other hand, servants owe their masters fidelity, obedience, labor and respect. *Servants*, says St. Paul, *obey in all things your masters according to the flesh, not serving to the eye as pleasing men, but in simplicity of heart, fearing God. Whatsoever you do, do it from the heart as to the Lord, and not to men: knowing that you shall receive of the Lord the reward of inheritance..... He that doth wrong, shall receive for that which he hath done wrongfully* (Col. III. 22.....).

Blessed the family wherein God is thus honored by all the members thereof! What peace, what concord, what charity, what subordination among them! How striking an image of that great family of heaven, of which God is the Father, and of which the angels and the saints are the happy children! Faith, christian virtue, fidelity to all duties can alone work such a prodigy.

IV

THE CHRISTIAN LIVETH BY FAITH IN HIS SOCIAL RELATIONS.

22. The christian not only lives with himself and with his family; but necessarily he has frequent intercourse with his fellow-beings. Hence numerous and various duties, which the great apostle sums up in these short words: *Render to all men their dues;*

reddite omnibus debita (Rom. XIII. 7.). By willing that man should live in society, God has thereby willed all that is necessary for that order of things: *there is no power but from God: non est potestas nisi a Deo* (Rom. XIII. 1.). All obedience, all tribute, all fear, all justice, as well as all rights, are rigorous consequences of this fact established by divine wisdom.

23. The Holy Ghost in the book of Wisdom (ch. VI), describes the duties of those who govern the multitude: *Understand that power is given you by the Most High, who will examine your works, and search out your thoughts: because, being ministers of his kingdom, you have not kept the law of justice, nor walked according to the will of God. Therefore horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule.* The christian, far from being puffed up by his authority, finds therein a subject of fear. The holy king David, amid the splendors and occupations of the kingdom, *had his soul continually in his hands and forgot not the law of God: anima mea in manibus meis semper et legem tuam non sum oblitus* (Ps. CXVIII. 109.); he was in constant fear for the salvation of his soul, and took as his guide the law of God. He implored the divine light, saying with confidence: *Thou art my lamp, O Lord; and thou, O Lord, wilt enlighten my darkness: tu lucerna mea, Domine, et tu illuminabis tenebras meas* (II Kings, XXII. 29.).

The holy man Job says: *I fear all my works knowing, O God, that thou dost not spare the offender: Verebar omnia opera mea, sciens quia non parceres delinquenti* (Job, IX. 28.). In like manner the christian, invested with great or little authority, fears and respects all his acts. He fears, because of the account he must, one day, render: *redde rationem* (Luke, XVI. 2.); he respects, for he knows, as St. Paul expresses it, that *he is the minister of God, serving unto this pur-*

pose : ministri Dei sunt, in hoc ipsum servientes (Rom. XIII. 6.). He never loses sight of the cath by which, in presence of the divine majesty, he has bound himself faithfully to fulfil his duty, and to avoid all injustice and all neglect.

24. *Let every soul, says St. Paul, be subject to higher powers ; omnis anima potestatibus sublimioribus subdita sit* (Rom. XIII. 1.). The christian, accordingly, who lives by faith, shows to the depositaries of authority the respect and obedience due to them, for he knows that *there is no power but from God*, and that the various degrees of power are ordained of God ; *quæ autem sunt, a Deo ordinatæ sunt*. He obeys them not only for wrath, but also for conscience sake ; *non solum propter iram, sed etiam propter conscientiam* (ibidem). What the law commands he willingly fulfils ; from what it forbids he refrains : and this obedience he looks upon as an homage rendered to the supreme dominion of the divine majesty, which has thus provided for the order and peace that form the happiness and security of citizens. He knows of no limits to this obedience, but the obedience due to God's law, and then, like the apostles and the martyrs, he says : *we ought to obey God rather than men : obedire oportet Deo magis quam hominibus* (Acts, V. 29.). Obedience, thus enlightened and supernaturalized by faith, is neither servile, nor humiliating ; it partakes of the high and noble motive which animates it, and it shall, one day, be rewarded by a crown of justice and of immortal glory.

The true christian loves his country ; this sentiment, which nature has instilled into his heart, religion approves, and sanctifies. Even did he but give the example of respect for justice and for order, he would render immense service to his country ; but faith goes further still, for it inspires him generous sacrifices, it infuses with his heart unbounded devotion to this great

cause; the true christian, who lives by faith, will, in an emergency, repeat the noble words of Judas Machabeus: *Let us die manfully for our brethren; Moriamur in virtute nostra propter fratres nostros* (I. Mach. IX. 10.).

25. It now remains for us briefly to lay before you, O. D. B. B., the duties of the christian towards his neighbor. Having enjoined on christians to render to all men their dues, *reddite omnibus debita* (Rom. XIII, 7), the Apostle adds: *All the commandments, which relate to the neighbor, are comprised in this word: thou shall love thy neighbor as thyself; si quod est aliud mandatum, in hoc verbo instauratur: Diliges proximum tuum sicut teipsum* (Rom. XIII. 9.). Of this the Apostle immediately gives the obvious reason: whoever loves his neighbor refrains from doing evil to him, and seeks, on the contrary, to procure him all possible good, *for love is the fulfilling of the law: plenitudo legis est dilectio* (*ibidem* 10.). It is the repetition of the precept given by our Lord Himself in the Gospel (Matt. VII. 12.), and by the holy man Tobias, in the admirable instructions which he addressed to his son (Tobias IV. 16.).

26. We wish our rights, our fortune, our reputation and even our touchiness to be respected: let us respect also the rights, the fortune, the reputation, the touchiness of the neighbor. Thus, by an admirable alliance, the charity we owe the neighbor finds, in our own heart, the clear and precise rule of strict justice.

Far from you therefore, O. D. B. B., those calumnies, those unjust and ruinous law suits, those contracts, wherein equity is violated, that usury, which cries for vengeance before the Lord, those fraudulent bankruptcies, wherein is sought the whole benefit of the law without respecting the conditions thereof. This crying injustice proceeds from pride and sensuality. *The pride of life*, as St. John (I Ep. II. 16.) styles

it, forming an infernal conspiracy *with the concupiscence of eyes*, drags men into unbridled luxury, into extravagant expenses, into that cupidity which, according to St. Paul (I. Tim. VI. 9...), *is the root of all evils*, destroys faith, and ensnares its unhappy victims into many unprofitable and hurtful desires, which draw them into destruction and perdition. He even adds that covetousness, or the inordinate desire of money, *is a serving of idols and that no covetous person hath inheritance in the Kingdom of Christ and of God; idolorum servitus, non habet hereditatem in regno Christi et Dei* (Eph., V. 5.).

Charity, which teaches us to do justice to our neighbor, will likewise make us find, in our own heart, alms giving, which relieves our fellow-creatures, patience, which bears their faults, meekness, which wins their affection, and all the social virtues, the practice of which tends to alleviate the rigors of our exile in this vale of tears: *it is the fulfilling of the law*, and no duty can possibly be imagined, but finds therein its principle and its rule.

You shall therefore love, O. D. B. B., you shall love the Lord your God with your whole heart, and with your whole soul, and with your whole mind. This is the greatest and the first commandment. And the second is like to this: you shall love your neighbor as yourself. On these two commandments dependeth the whole law and the prophets: in his duobus mandatis universa lex pendet et prophetæ (Matt. XXII, 37.....).

CONCLUSION.

We read in the Old Testament that, after the captivity of Babylon, a certain number of Jews returned to Jerusalem, and set to work to rebuild the temple. The officers of Darius having asked them by virtue of what

authority they repaired the walls of their city, and built the temple, the Jews answered: *We are the servants of the God of heaven and earth, and we are building his temple; nos sumus servi Dei cœli et terræ, et œdificamus templum* (I. Esd. 5. 11.).

We also, O. D. B. B., whom the grace of baptism has delivered from the captivity of sin, and made children of the Church, we are the servants of God, and we have to build, within our heart, a sanctuary to the divine majesty: *Dei œdificatio estis* [I. Cor. III. 9.]. *The temple of God is holy: which you are*, says St. Paul; *templum Dei sanctum est, quod estis vos* [ibid. 17.]. The architect of this temple is Faith, and God, who has called you to *this marvellous light* [I. Peter, II. 9.], has not granted it to you, to satisfy the curiosity of your mind, but to direct you in the work of your eternal salvation. Having become by faith the children of God, you should also by faith live for God. *He that believeth not shall be condemned*, says Jesus Christ; *qui non crediderit, condemnabitur* [Mark, XVI. 16.]; but *faith without works is dead*, says St. James [II. 20.]; *fides sine operibus mortua est*; if therefore, O. D. B. B., you do not act conformably to the teachings of faith, if faith be not the rule of your desires, of your judgments, of your words and of all your actions, your faith is dead, and cannot save you.

Undoubtedly, O. D. B. B. you must, for this, make some sacrifices; but *be not disheartened*, says St. Paul, *for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal: but the things which are not seen are eternal: quæ videntur temporalia sunt, quæ autem non videntur æterna sunt* (II Cor. IV. 16...). *Dearly beloved*, says the apos-

tle S. John, *we are now the sons of God; and it hath not yet appeared what we shall be. We know that, when he shall appear, we shall be like to him, because we shall see him as he is. And every one that hath this hope in him sanctifieth himself, as he also is holy; omnis qui habet hanc spem in eo, sanctificat se, sicut et ille sanctus est* (I John, III. 2...).

This faith and this hope shall have their consummation in charity, which forms the happiness of the elect in heaven, and then the mercies of the Lord we will sing for ever.

The grace of our Lord Jesus Christ, and charity of God, and the communication of the Holy Ghost be with you all; gratia Domini Nostri Jesu Christi et charitas Dei et communicatio Sancti Spiritus sit cum omnibus vobis. Amen. (II Cor. XIII. 13.)

The present Pastoral Letter shall be read and explained at the prone of all parishes and missions of this ecclesiastical province, and, in chapter, in the religious communities, after its reception.

Given at the Archbishoprick of Quebec, under our signatures, the seal of the Archdiocese and the counter-signature of the secretary of the archdiocese, on the twenty-sixth of May, one thousand eight hundred and seventy-eight.

✠ E.-A., ARCH. OF QUEBEC.

✠ L.-F., BISH. OF TRÉÉ-RIVERS.

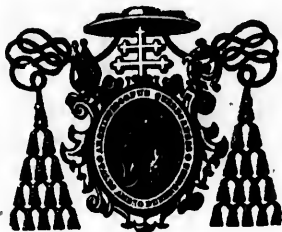
✠ JOHN, BISHOP OF ST.-G. OF RIMOUSKI.

✠ EDWARD-CHS., BP. OF MONTREAL.

✠ ANTOINE, BISHOP OF SHERBROOKE.

✠ J.-THOMAS, BP. OF OTTAWA.

✠ L.-Z., BP. OF ST. HYACINTH.



By Their Lordships' command,

C.-A. COLLET, Pst.,
Secretary.

ENCYCLICAL LETTER

OF HIS

HOLINESS POPE LEO XIII.

To the Patriarchs, Primates, Archbishops, and Bishops of the Catholic world.

To Our Venerable Brethren, all the Patriarchs, Primates, Archbishops and Bishops of the Catholic world, in the grace and communion of the Apostolic See.

LEO PP. XIII.

Venerable Brethren, health and Apostolic Benediction.

Having, by the inscrutable designs of God, been raised, although unworthy, to the Apostolic dignity, We have immediately felt impelled by our present desire, and, as it were, a necessity, to address you, not only to express the affection which We cherish in your regard, but also that We may by means of the grace Divinely bestowed upon Us, impart to you, who are called to bear a portion of Our cares, strength to sustain you in the conflict of the age in defence of the Church of God and the salvation of souls.

For, from the very commencement of Our Pontificate, the sad spectacle presents itself to Us of the evil by which the human race is everywhere oppressed; the widespread subversion of those primary truths, upon which, as upon foundations, the whole structure of society is supported; the perverseness of mind which revolts against all legitimate authority; the unceasing source of discords, whence arise intestine conflicts and cruel and bloody wars; the contempt of the laws which regulate morals and protect justice; the insatiable desire of temporal possessions, and forgetfulness of those that are everlasting, carried to such a pitch of insanity that miserable men are found who do not fear to lay violent hands upon themselves; the maladministration, the extravagance, the confusion of public affairs, the shameless audacity of those who, when them-

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selves most at fault, assume to be the champions of country, of liberty, and of right; finally, that deadly poison which courses through the veins of human society, allowing it no rest, and threatening it with fresh convulsions and disastrous issues.

We are persuaded that the principal cause of these evils is to be found in the contempt and rejection of that holy and venerable authority of the Church which, in the Divine name, presides over the human race, and is the sanction and safeguard of all legitimate authority. The enemies of public order, well aware of this, could conceive no means more calculated to destroy the foundations of society than persistently to attack the Church of God, endeavouring by wicked calumnies to bring odium upon it, as if it were the enemy of true humanity; to break its power and its authority by daily wounds to overthrow the supreme power of the Roman Pontiff, the champion and the custodian upon earth of the immutable laws of eternal right. Hence were enacted those laws attacking the constitution of the Church which, to our sorrow, prevail in so many countries; hence emanated the contempt for Episcopal authority, the obstacles thrown in the way of ecclesiastical ministrations, the dispersion of religious orders, the secularisation of the property devoted to the service of the Church and the support of the poor; hence public institutions, consecrated to charity and benevolence, were withdrawn from the salutary government of the Church; hence arose the unbridled licence of teaching and publishing pernicious doctrines, while, on the other hand, the right of the Church to control the training and education of youth is in every way violated and suppressed. This, too, is the meaning of the seizure of the Civil Power, which Divine Providence conferred upon the Roman Pontiff so many centuries ago, that he might exercise the power bestowed upon him by Christ, freely and without hindrance, for the eternal salvation of men.

We have recited this sad catalogue of evils, Venerable Brothers, not for the purpose of adding to the sorrow which this unhappy state of affairs is calculated to inspire, but because We know that the contemplation of it

will impress upon you the extreme gravity of the situation, which calls for your zealous ministration, and with what earnestness We must labour to defend and vindicate with all Our strength the Church of Christ and the dignity of the Apostolic See, outraged by so many calumnies in this impious age.

It clearly appears, Venerable Brothers, that human civilisation would not rest upon any solid foundation unless it were supported by the eternal principles of truth and the immutable laws of right and justice, and unless sincere charity united the minds of men and softened their mutual relations. Who will deny that it was the Church which, having spread the tidings of the Gospel through the nations, brought the light of truth to peoples barbarous and immersed in base superstitions, and led them to the knowledge of the Divine Creator and to respect for themselves; which rescued men from the degradation of slavery and recalled them to the pristine dignity of a noble nature; which, raising the sign of redemption in every region of the earth, introduced or preserved science and art; founded and protected the most admirable institutions of charity, in which all human sufferings were alleviated; civilised man in his public and his private relations, rescued him from misery, and, with infinite pains, moulded him in the refinements of life and in the consciousness of human dignity and hope, and if any reasonable man were to compare the age in which we live, hostile as it is to religion and the Church, with those happy times in which the Church was venerated as a mother by the nations, he would certainly conclude that this age of ours, so full of commotions and of disasters, is rushing rapidly to destruction; whereas those times advanced in the perfection of their institutions, in the tranquillity of life, in wealth and in prosperity, in the same degree in which the people showed themselves devoted to the laws and discipline of the Church. And if the many benefits to which we have referred—conferred through the aid and ministry of the Church—are true works and ornaments of civilisation, so far from the Church of Christ condemning or repudiating it, she may rather claim the honour of being its nurse, mistress, and mother.

But that kind of human civilisation, which is repugnant to the sacred doctrines and laws of the Church, is to be regarded but as an empty name and figure. And of this an example is afforded by those nations upon whom the light of the Gospel has not shone, in whose life, indeed, some spark of human culture can be seen, but its true and real benefits are not possessed. That, certainly, is not to be considered a truly civilised state, in which every legitimate authority is despised; nor is that to be esteemed liberty which, to the shame and the misery of all, runs riot in the unchecked propagation of error, the free indulgence of depraved desires, the impunity of outrages and crimes, and the oppression of good citizens of every class; for these, being vain and wicked things, cannot form the human family and guide it to happiness, for sin makes the people wretched; but it must needs be that, destroying alike soul and body, they drag them down by their own weight to ruin, confound all right order, and thus, sooner or later, bring the prosperity and peace of the State to final destruction.

And if we look at all that has been achieved by the Roman See, is it not monstrous to deny the great and distinguished services which the Bishops of Rome have rendered to the cause of society? Our predecessors never hesitated to undertake, for the good of their people, all manner of contests, of difficulties, and of labours; and, with eyes uplifted to heaven, they never quailed before the threats of the wicked, nor suffered themselves to be led astray from their duty by base assent to flatteries or promises. It was the Holy See which gathered and preserved the fragments of ancient society; she was the torch that shed a friendly ray upon the civilisation of Christian times; she was the anchor of safety in the fierce tempests by which the human race was tossed; she was the sacred bond of concord uniting together nations separated by distance and diversity of manners; she, finally, was the common centre where all men came to seek as well the doctrines of faith and religion as peace and counsel in their difficulties. It is the glory of the Sovereign Pontiffs that they have been a wall and bulwark against the re-

lapse of human society into superstition and the barbarism of antiquity.

Would that this salutary authority had never been neglected or repudiated! Then would not the civil power have lost that august and sacred honour which religion impressed upon it, and which alone made the condition of obedience dignified and noble; nor would so many seditions and wars have been kindled, which have saddened the world with calamities and slaughter; nor would once flourishing kingdoms, cast down from the summit of prosperity, be crushed under the weight of woes of every description. The Oriental nations who, having broken the sweet bonds which joined them to this Apostolic See, have lost the splendour of their former greatness, the glory of the arts and sciences, and the fame of their Empire, afford an example of what We have said.

This land of Italy experienced in a special manner those great benefits which the famous monuments of all times prove to have been conferred by the Apostolic See in every part of the world; and from the proximity of her position she reaped more abundant fruits. Italy owes to the Sovereign Pontiffs the glory and the greatness which distinguished her among other nations. Their authority and paternal care protected her more than once from the assault of her enemies, and such a help to her that there was no time in which the Catholic faith was not preserved intact in the hearts of the Italians.

Services such as these, rendered by Our predecessors, to pass over other instances, are recorded especially in the history of times of St Leo the Great, of Alexander III., Innocent III., St Pius V., Leo X., and of other Pontiffs by whose labours and protection Italy was saved from the utter ruin threatened by the barbarians, retained uncorrupted the ancient faith, and, amidst the gloom and wretchedness of a barbarous age, nourished and kept alive the light of science and the splendour of the arts. This fair city, the See of the Supreme Pontiffs, attests those benefits of which it received so large a share, becoming not only the impregnable citadel of the faith, but the refuge of the

arts and the home of learning, and attracting to itself the attention and the wonder of the whole world. In presence of the proofs of these great facts, afforded for ever by the monuments of history, we can easily understand that nothing but extreme malice and unworthy calunny, intended to deceive mankind, could ever have caused it to be said or written that this Apostolic See was an obstacle to the culture and the happiness of Italy.

If, then, all the hopes of Italy and of the entire world are based on a force so favourable to the well-being and usefulness of all under the authority of the Apostolic See, and under the fast bond which unites all the faithful to the Roman Pontiff, We are aware that We ought to have nothing so much at heart as to maintain : tact and in its integrity the dignity of the Chair of Peter, and to draw more closely together the members and the head—the sons and the father.

Therefore it is that in order to maintain above all, and to the best of Our power, the rights and freedom of the Holy See, We shall never cease to use every effort to preserve the obedience due to Our authority ; to remove the obstacles which interfere with the free exercise of Our ministry and Our power, and to obtain the reinstatement of that position of affairs in which the dictates of Divine wisdom had formerly placed the Roman Pontiffs. And it is neither by a passion for ambition nor a desire for domination, Venerable Brethren, that We seek this restitution, but solely on account of the duties of Our charge, and by the terms of the oath which binds Us. In addition, We are actuated not only by the consideration that the Temporal Power is necessary to Us, in order to defend and protect the full freedom of the Spiritual Power, but also because it is clearly shown that in the Sovereign Temporality of the Holy See is involved the public well-being and the safety of human society. Consequently, in virtue of the duties of Our mission, which obliges Us to defend the privileges of the Holy Church, when the Temporal Power of the Apostolic See is in question, We cannot avoid renewing and confirming in these letters all the protestations and declarations that

Our predecessor, Pius IX., of holy memory, has on many occasions made and reiterated, as much against the occupation of the Temporal Power as against the violation of the rights of the Catholic Church. But, at the same time, We address Ourselves to the Princes and supreme heads of the nations, and ask them urgently, by the august name of the Almighty God, not to reject the aid which the Church offers them at a time when it is so needful for them to receive it. We ask them to draw near in an amicable spirit of concord and peace to the source of authority and safety, and to become united more and more with the Holy see in the bonds of a deep love and respect. May it please God that they shall recognise the truth of what We have said, and be persuaded that the doctrine of Jesus Christ, as St Augustine says, "if it be observed, is the great safety of the country itself," and that the public peace and safety as well as their own are involved in the security of the Church and the obedience given to it! May they devote their thoughts and their cares to the relief of the evils with which the Church and its visible head are afflicted, and may it be finally brought about that the people over whom they rule, having entered on the ways of peace and justice, may enjoy a happy era of prosperity and tranquility!

Besides this, wishing that the concord of the entire Catholic flock, with the Supreme Pastor, should be strengthened day by day, We address to you here an especially affectionate appeal, Venerable Brethren, and warmly exhort you, by your sacerdotal zeal and pastoral vigilance, to inflame the love of religion in the hearts of those entrusted to your care, so that they may be attached more closely and intimately to this seat of truth and justice; that they may receive all its doctrines with the deepest submission of spirit and will, and absolutely reject all the opinions, even the most widespread, which may be opposed to the teaching of the Church. Remembering the words of Saint Paul—"Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ," Roman Pontiffs, Our predecessors, and in particular Pius IX., of holy memory, in the Council of

the Vatican, have never omitted, when it was necessary, to reprove the current errors, and condemn them with Apostolic censure. Following in the footsteps of Our predecessors, we confirm and renew all those condemnations from Our Apostolic See of truth, and, at the same time, we fervently pray to the Father of Light to grant that all the faithful, fully united in the same feelings and sentiments, may think and speak in accord with Us. It is your duty, Venerable Brethren, to devote your assiduous cares to scatter afar in the field of the Lord the seed of your heavenly doctrines, and to cause the principles of the Catholic faith to penetrate early into the souls of the faithful, so that they may push their roots deeper and be preserved in that shelter from the contagion of errors. The greater the efforts of the enemies of religion to present to inexperienced persons, and especially to youth, teachings which may obscure their minds and corrupt their hearts, the more must you labour zealously for the success, not alone of a good and solid method of education, but especially to make the teaching itself conformable in science and discipline to the Catholic faith, particularly in philosophy, on which depends in a great manner the just direction of other sciences, and which, far from tending to destroy the Divine revelation, is likely rather to smooth the way for it and to defend it against its enemies, as has been taught Us in the example and writings of the great Augustine and other doctors of Christian science.

It is, however, necessary that this excellent education of youth, in order to ensure the true faith and religion, and be a real safeguard to morals, should commence with the earliest years and in the very interior of the family. Now, that family, so deplorably disturbed in Our time, can be re-established in its dignity by no other means than by the laws according to which the Divine Maker established it in the Church. Jesus Christ, in elevating into the dignity of a sacrament the ceremony of marriage, which He wished to use as a symbol of His union with the Church, has not only rendered more holy the conjugal union, but has prepared for the parents as well as for the children the most efficacious aids by which they may

more readily arrive, by accomplishing their mutual duties, at the possession of temporal and eternal felicity. But when impious laws, having no regard to the respect due to this great sacrament, have placed it in the same category as purely civil contracts, the result is the deplorable consequences that, the dignity of Christian marriage being violated, some citizens have substituted legal concubinage for the legitimate union; the married couple have neglected their mutual duties of fidelity, the children have not observed the respect and obedience which they owed to their parents, the ties of domestic affection have been relaxed, and, what is a most detestable example, the gravest prejudice to public morals, pernicious and regrettable separations have very often succeeded to an insensate love. It is impossible, Venerable Brethren, that the sight of these lamentable calamities should not awaken Our zeal, and should not incite you to recommend seriously and constantly to the faithful confided to your vigilance, to lend a docile ear to the doctrines which treat of the sanctity of Christian marriage, and to obey the laws by which the Church regulates the duties of parents and children.

It is thus you will bring about a desirable reform in the morals and manner of living of each man in particular; for as an unsound tree produces rotten branches and miserable fruit, the sad blot which depraves families is contagious, and becomes a cause of vice and sin in each individual member. On the contrary, if the family is governed by the rules of Christian life, each member of it will gradually become accustomed to cherish religion and piety, to reject with horror false and pernicious doctrines, to practise virtue, to render obedience to the authorities, and to repress the insatiable egotism which so much lowers and enfeebles human nature. With this object it would certainly be very useful to direct and encourage those associations which have principally been established of late years to the great advantage of Catholic interests. Those matters which are embraced in Our hopes and wishes are immense, Venerable Brethren, and above human strength; but as God has founded His Church for the salvation of the people, promising to aid

her even unto the consummation of the world, We are firm in the confidence that the human race, stricken by so many woes and calamities, will end, thanks to your efforts, by seeking safety and prosperity in submission to the Church and in the infallible ministry of this Apostolic Chair. And now, Venerable Brethren, before closing this Letter, We feel the necessity of communicating to you Our joy at seeing the admirable union and concord which reign amongst you and unite you so thoroughly to this Apostolic See, and We are really persuaded that this perfect unity is not alone an impregnable bulwark against the assaults of our enemies, but also a happy presage of better times for the Church. It gives Us a great encouragement in our weakness, and raises our spirits in a wonderful degree, by assisting Us to sustain with ardour the difficult mission which We have received, and all the fatigues and labours on behalf of the Church of God. Neither can We separate from these reasons for joy and hope that We have manifested to you the declarations of love and obedience which, in the commencement of Our Pontificate, you, Venerable Brethren, have offered to Our humble person, in common with so many priests and faithful, proving this by the letters sent to Us, by the offerings made, the pilgrimages accomplished, and so many other marks of piety that that devotion and charity which you had never ceased to show towards Our most worthy predecessor still remain constant, stable, and firm, and have not been enfeebled by the coming of a successor who so little merits this heritage. At the sight of such splendid testimonies of the Catholic faith We must humbly confess that the Lord is good and merciful, and to you, Venerable Brethren, and all Our dearly-beloved children, from whom We have received them, We express the deep feelings of gratitude which flood Our heart, full of the confidence that in the distress and difficulties of the present time your zeal and affection, as well as those of the faithful, will never be wanting to Us. We have no doubt that these remarkable examples of filial piety and Christian virtue will powerfully touch the heart of the All-merciful God, and will cause Him to cast a merciful eye on His flock, and grant peace and victory to the Church.

But as We are convinced that that peace and victory will be more readily and easily accorded to us if the faithful constantly address their prayers to God to ask Him for it, We exhort you ardently, Venerable Brethren, to excite the zeal and fervour of the faithful by requesting them to seek the mediation at the Throne of God of the Immaculate Queen of Heaven, and as intercessors, St Joseph, the celestial patron of the Church; the holy apostles, Peter and Paul, to whose powerful patronage We recommend Our humble person, all the Orders of the ecclesiastical hierarchy and all the flock of the Lord. In addition, We desire that those days when We celebrate the solemn anniversary of the resurrection of Jesus Christ may be blessed and full of holy joy for you and for all the flock of the Lord, and We pray God, who is so good, to blot out the sins which we have committed, and to mercifully remit the punishments we have deserved, by the virtue of the blood of the Immaculate Lamb, who has effaced the stain of our condemnation.—*Benedictio Dei, &c.*

Given at St.-Peter's, Rome, Easter Sunday, 21st April, 1878, the first year of Our Pontificate.

LEO PP. XIII.

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