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# NOTES.

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For instance, a  
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cannot obtain that  
must take \$10.00 worth.  
may perhaps ask for a

sheet of 3's and a sheet of 1's. But  
the purchase cannot be made in this  
way either — he must take \$5.00  
worth. Were he to ask the reason  
why, his attention would be drawn to  
the regulations.

There is a new departure in the his-  
tory of the Salvation Army movement.  
Commander Ballington Booth joined  
the Reformed Episcopal Church at Chi-  
cago on the 4th inst., and several  
Methodist, Presbyterian, and Congre-  
gational clergymen gave approbation  
to the act by their presence. It is  
not to be expected that the Salvation-  
ists or Volunteers who follow Mr.  
Booth's lead will follow him in this, but  
there is little doubt that a certain sec-  
tion of them will do so. It has been  
admitted that though Salvationism was  
not intended to be antagonistic to the  
Churches, it was so indirectly, as it led  
many away from the regular Church  
services to the more sensational mode  
of worship in use among the Salvation-  
ists. Ballington Booth has considered  
this to be a weakness in the Army,  
and he recently determined to in-  
troduce into his Volunteers a sacra-  
mental system such as the  
Churches possess, but it is probable  
that this latest move on his part will  
cause the dissolution of the Volunteers,  
unless the forms of Salvationism be en-  
grafted on the Reformed Episcopal  
Church. The whole matter is an  
illustration of St. Paul's statement to  
the Ephesians that the purpose of the  
whole ministry of the Christian Church  
is to preserve faith and prevent the  
faithful from being tossed about by  
every wind of doctrine. Salvationism  
has had quite an opposite effect upon  
its adherents.

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their common obligations to God, and  
to His holy Church on earth. The  
same evening, His Grace, accompanied  
by Vicar-General Gauthier, took the  
7 C. P. R. train from Chesterville to  
the neighboring parish of Merrickville,  
Ont.

# ARCHDIOCESE OF TORONTO.

For His Holiness—The Archbishop of  
Toronto Orders a Collection—Im-  
pressive Pastoral Letter—The Posi-  
tion of the Supreme Pontiff—What  
the Popes Have Done—The Genius,  
Virtues and Sufferings of Leo XIII.

The following pastoral letter of His  
Grace the Archbishop of Toronto has  
been read in all the churches of the  
archdiocese:

John Walsh, by the Grace of God  
and the appointment of the Holy  
See, Archbishop of Toronto.

To the Clergy, Religious communities  
and Laity of the Archdiocese, Grace  
and Benediction in the Lord.

Dear Beloved Brethren: By these  
presents we beg to remind you of the  
sacred duty that devolves upon us as  
children of the Catholic Church to con-  
tribute of our means and in accordance  
with our capacity towards the support  
and maintenance of our Holy Father,  
the Pope, and to uphold him in the dis-  
charge of the sublime but arduous  
duties of his august office by our pray-  
ers, our sympathy and loyal devotion.  
The Vicar of Christ has been robbed  
of his independence and liberty as  
head of the Church: he has been de-  
prived of his civil principedom secured  
to him for centuries by the action of  
Divine Providence; and he has been  
made dependent on the contributions  
of the faithful for the means that are  
necessary to enable him to exercise his  
Divine and world wide ministry.  
Under these circumstances it becomes  
an imperative duty for Catholics to  
unite around our Holy Father, to stand  
by and uphold him by loving loyalty  
and devotion, and to contribute of their  
means, towards his congruous support  
and maintenance.

It is now eight years since the arch-  
diocese contributed anything towards  
this sacred cause. We have thus far  
delayed calling on our faithful people  
for this purpose, because of the many  
demands made upon them for the dioc-  
esan works of religion and charity.  
But conscience, duty and honor require  
that we shall delay no longer. It is  
enough for us to know that our Holy  
Father urgently needs our aid, and  
that it is our bounden duty to give it  
generously and heartily. The Pope is  
the central figure and chief Pontiff in  
the hierarchy of the Spiritual King-  
dom which Jesus Christ has established  
on earth. He is the Viceregent of the  
Son of God, the supreme visible head  
of the Church of Christ, and the infalli-  
ble teacher of God's revelation to man-  
kind. Hence it is that the children of  
the Holy Catholic Church regard him  
with deep reverence and filial love:  
that they look to him for light and  
guidance in this world of doubt and  
darkness; and that they are prepared  
to make the greatest sacrifices in order  
to uphold him in the discharge of his  
sublime duties, and in his warfare  
against the enemies of Christ and His  
Church, and of the best interests of  
humanity.

# THE SUPREMACY OF THE POPE.

The supremacy of the Roman Pon-  
tiff over the Catholic Church, in all  
that relates to faith and morals and  
jurisdiction, is an article of  
faith and a fundamental doctrine of  
our holy religion. What the sun is to  
the solar system that the Sovereign  
Pontiff is to the Catholic system of be-  
lief. The Papacy is the rock on  
which the superstructure of Christ's  
Church rises in all the grandeur of its  
imposing majesty, and in all the grace  
and beauty and harmony of its heav-  
enly architecture. It is the unshaken  
foundation on which the Church  
securely reposes, proof against the  
tempest's shock and the upheavings of  
the earthquake. The Church of Christ  
is the kingdom of God on earth: it  
must therefore have a ruler. Every  
well-regulated society must possess a  
Chief Magistrate to preserve it in law  
and order. Take him away and you  
reduce society to anarchy and chaos.  
We see this fact too well illustrated in  
the religious denominations that have  
adopted the radical principle of private  
judgment. They are split up into dis-  
cordant fragments and jarring sects  
by the very force and action of the  
disintegrating and destructive prin-  
ciple which forms the shifting and  
sandy foundation on which they have  
sought to build.

The Church of Christ is a visible  
body: it must have a visible head.  
It is a shepherd; it must have a supreme  
shepherd to guard the sheep and the  
lambs of Christ's flock. In other words,  
the visible Church of Christ must have  
a visible ruler to act as Christ's Vice-  
regent, and to govern the Church in  
His name and by His authority until  
His second coming.

Even in the Jewish Church there  
was the office of the High Priest, who  
acted as God's Viceregent, and was  
supreme ruler in spirituals. Now, the  
Jewish Church was but the shadow of  
the Christian Church; the latter, the  
reality and the completion of the  
former, just as the many turreted  
cathedral, with all its beauties and  
glories, is but the realization and com-  
pletion of the grand inspired design  
sketched by the artist on his parch-  
ment. It follows, therefore, that in  
the Christian Church there must be an  
office answering to that of the High  
Priest in the Old Dispensation,  
and at the same time excelling it,  
as the new is the better and more  
perfect dispensation. Now, that office  
is evidently none other than that of  
the Sovereign Pontiff, the supreme visible  
head of the Catholic Church. In fact,

even apart from the divine promises  
and appointment, we find in holy writ  
various indications of the primacy and  
supremacy of St. Peter. In many  
pages of the New Testament Peter is  
always named before the other  
Apostles — "The first, Simon, who is  
called Peter," says St. Matthew x. 2.  
He is the first that confessed his faith  
in the divinity of Christ, the first in  
the manifestation of love, the first of  
the apostles who saw the risen Saviour,  
the first to whom the announcement of  
the Resurrection was made by Mary  
Magdalen, as he was the first to bear  
witness to this stupendous fact before  
all the people. He was the first who  
gave directions when it was necessary  
to fill up the number of the apostles,  
the first who confirmed the faith by a  
miracle, the first to convert the Jews,  
the first also to admit the Gentiles into  
the Christian Church, and it was he  
who presided over the Apostolic Coun-  
cil in Jerusalem. Of course, Jesus  
Christ is by personal and inherent  
right the High Priest and Head of the  
Catholic Church, but the Pope is His  
Vice-regent and supreme visible head  
of the Church. Jesus Christ having  
transferred His glorified humanity  
from earth and placed it high above  
the whole hierarchy of heaven, even  
at the right hand of God, must rule  
His Church on earth by a substitute,  
and this substitute is Peter or the Pope  
acting as His viceregent in His name  
and by His sovereign authority, just as  
a king rules the distant provinces of  
his empire by viceroys. Our Queen  
never visited her Indian empire, yet  
she ruled there. She rules by a vice-  
roy. Christ also, whom it has pleased  
to withdraw His visible presence from  
amongst us, rules His universal em-  
pire-Church by a viceregent, and that is  
Peter and his lawful successors. There-  
fore, no fact more thoroughly attested in  
the New Testament than this. Our  
Blessed Lord on a very striking occa-  
sion promised to St. Peter that He  
would build His Church on him, and  
that He would give him the keys of  
the kingdom of heaven as the symbol  
and evidence of His supreme power and juris-  
diction in the Christian Church. He  
fulfilled these promises, as we shall  
see, before His ascension into heaven,  
by committing the whole flock, both  
the sheep and the lambs of the fold, to  
the pastoral care of Peter. In the 16th  
chapter of St. Matthew we find our  
Lord questioning His disciples and ask-  
ing them "Who do men say that I am?"  
When informed by them of the vari-  
ous opinions existing on this subject,  
Jesus said, "Who do you say that I  
am?" Simon Peter answered and said,  
"Thou art Christ, the Son of the living  
God." And Jesus answering, said to him,  
"Blessed art thou, Simon Barjona, be-  
cause flesh and blood hath not revealed  
it unto thee, but My Father who is in  
heaven. And I say to thee that thou art  
Peter (that is a rock), and on this rock I  
will build My Church, and the gates of  
hell shall not prevail against it. And I  
will give to thee the keys of the kingdom  
of heaven: and whatsoever thou shalt  
bind on earth it shall be loosed also in  
heaven." This is one of the most  
magnificent promises ever made to  
man, and the most far-reaching and  
beneficent in its influence. Peter is  
made the rock on which the Church of  
Christ is built. Peter is to the Chris-  
tian Church what the foundation is to  
a house. Now, it is the foundation  
that gives strength, unity and durabil-  
ity to the house. If the foundation be  
sund-bult, or if it be removed, the  
whole superstructure comes tumbling  
down in fragments; but if it be firm  
and strong and unshaken as a rock,  
then the rains may fall and the winds  
blow and beat against the house, but  
it will defy the tempest and the floods.  
Peter being the foundation and the rock-  
basis of the Church imports to it its  
enduring solidity, its order  
and its unity and undying perpe-  
tuity. His authority must be the  
principle of its unity and strength.  
All the force of its laws  
must be derived from him, and all its  
authority must finally rest on him as  
its basis and groundwork. Who does  
not see that all this necessarily implies  
his primacy of order and jurisdiction  
and teaching over the universal  
Church.

Again, Christ gives to Peter the  
keys of the kingdom of heaven, adding  
that "whatsoever He will bind on  
earth shall be bound also in heaven,  
and that whatsoever He will loose on  
earth shall be loosed in heaven." With  
all nations the keys are a symbol  
of power and sovereign jurisdiction.  
When the Queen visits the cities of  
her kingdom, the keys are presented  
to her in acknowledgment of her royalty  
and sovereignty. When a fortress  
surrenders to a victorious general, its  
keys are presented to him to denote  
submission to his authority. So when  
Jesus promises Peter the keys of the  
kingdom of heaven, He wishes thereby  
to convey the truth that He intends to  
impart to him supreme authority and  
jurisdiction over the Christian Church.  
This is the plain and evident meaning  
of the promise, or language has no  
meaning at all. It is the meaning at-  
tached to it by all antiquity, and by  
the living Church herself in all the  
ages of her existence. Nor is it a valid  
objection to say that Christ gave to all  
the Apostles on another occasion the  
power of binding and loosing, for, as  
Bossuet well says:

"When power is given to several,  
the exercise of the power by each one  
is restricted by the fact that others  
share it with him. But power given  
to a single individual over all, and  
without exception, necessarily implies  
the plenitude of power. \* \* \* All  
the Apostles receive the same power,

but not in the same degree, or with  
the same extent. Jesus Christ com-  
mences by the first, and in this first  
one He develops the whole, in order  
that we learn that the ecclesiastical  
authority which was originally consti-  
tuted in the person of one man is not  
imparted to others, except on the con-  
dition of remaining always subordi-  
nate to the principle from which its  
unity is derived, and that all these  
unity shall be charged with its exor-  
cise are found to remain inseparably  
united to the same chair."

Our Blessed Lord was now about to  
ascend into heaven to the glory of His  
Father; but He will first redeem the  
promise of the primacy which He had  
made to Peter when He said He would  
appoint him the rock support of His  
Church, and would give him the keys  
of the kingdom of heaven.

It was a most solemn and awful mo-  
ment when Christ committed the care  
of His whole flock to Peter. He had  
shed His precious blood for the redemp-  
tion of the world; He had risen glori-  
ously and immortal from the grave,  
triumphant over death and hell; He  
was now about to withdraw His visible  
presence from amongst men. But He  
will not leave us orphans; He will leave  
us a father, a viceregent, who will  
rule the whole family of God in His  
absence, a supreme shepherd, who will  
feed and care and protect the sheep and  
the lambs of His fold. But before com-  
municating this awful charge, before  
imparting this tremendous power, He  
exacts from Peter a confession of the  
most tender and ardent love. We find  
this solemn scene thus described in the  
21st chapter of St. John's Gospel:

"When therefore they had dined,  
Jesus said to Simon Peter: Simon, son  
of John, lovest thou Me more than these?  
He saith to him: Yea, Lord, thou  
knowest that I love thee. He saith to him:  
Feed My lambs. He saith to him again:  
Simon, son of John, lovest thou Me?  
Peter was grieved, because he had said  
to him the third time, Lovest thou Me?  
And he said to him: Lord, thou  
knowest all things: thou knowest that I  
love thee. He said to him: Feed My  
sheep." (St. John, xxi., 15-17.)

In these words our Redeemer evi-  
dently, and beyond all power of cavil,  
appointed Peter supreme and eccumeni-  
cal pastor over His whole flock, with  
power to rule, govern and lead it, and  
with the right and the duty of shield-  
ing, protecting and feeding it. In  
other words, Christ appoints Peter  
supreme pastor over the Universal  
Church: for the words "My lambs,  
My sheep," comprise not only the faith-  
ful, but even the apostles, the Bishops  
and priests as belonging to the flock  
of Christ. Such is the doctrine taught  
by the Fathers both of the east and  
west. "To Peter," writes St. Epiphani-  
us, "was committed the flock. He  
leads the way admirably in the power  
of his own Master." St. John Chrysos-  
tom, commenting on these words of St.  
John, speaks yet more strongly.

"Why," he says, "passing by the  
rest, does He discourse with Peter con-  
cerning these things? He was the  
chosen one of the apostles, and the  
mouth of the disciples, and the head  
of the company. For this cause also did  
St. Paul take his journey to visit him  
in preference to the rest; and, withal,  
showing him he must have confidence,  
for his denial has been done away with.  
Christ places in his hands the empire  
over the brethren. He appointed  
Peter teacher, not of the Church, but  
of the habitable globe."

The supremacy of Peter is the con-  
viction and faith of all Christian anti-  
quity. These prerogatives of supremacy  
and infallibility conferred on Peter  
must in the very nature of things de-  
scend to his successors. Peter is, by  
appointment of our Lord, the rock on  
which the Church is built, and its firm-  
ness and stability depend on him. For  
the permanent good of the Church,  
and in order to preserve it safe from  
Satan's assaults, Peter is made its head  
and guardian. It follows, therefore,  
from these considerations, that for the  
security and well-being of the Church  
Peter's sublime prerogatives should  
continue as long as the Church herself  
will exist: that is, till the consumma-  
tion of the world. Peter's authority  
must therefore continue in his suc-  
cessors. Hence, the illustrious Bossuet  
truly says: "The prerogative con-  
ferred on Peter cannot be supposed to  
have ceased with him, because the  
foundations of a building designed to  
last forever cannot be subject to the  
ravages of time; therefore Peter will  
always live in his successor, and will  
always speak from his chair. Such is  
the doctrine of the Holy Fathers, such  
in the declaration of the six hundred  
and thirty Bishops assembled in the  
Council of Chalcedon." (Sermon on  
Unity.)

In order to the perfect fulfillment of  
the sublime duties of the primacy Christ  
conferred on Peter and his successors  
the gift of infallibility in teaching mat-  
ters of faith and morals to the universal  
Church. This is evident from the scrip-  
tural passages which we have  
already cited to prove the primacy.  
The gates of hell cannot prevail  
against the Church, because it is found-  
ed on the rock Peter; but they could  
be shaken or broken by error. The  
commission given to Peter to feed the  
sheep and lambs of Christ's flock  
clearly implies the gift of infallibility.  
We cannot suppose that Christ would  
have committed His flock to a shepherd  
who would lead them astray or desert  
them when danger threatened. Be-  
sides, we find that our Lord positively  
assured Peter that his faith would not  
fail: "Simon, Simon," said our Lord,

"behold Satan hath desired to have  
you that he may sift you as wheat;  
but I have prayed for thee that thy  
faith fail not; and thou being once  
converted, confirm thy brethren." (St.  
Luke, xxi., 32-33.)

Our Lord foresaw that the Church  
would be assailed by the most bitter  
persecutions; that it would have to  
encounter the most tremendous trials;  
and in order to enable it to withstand  
both the one and the other, He prayed  
that the faith of Peter might not fail;  
in other words He prayed for the in-  
fallibility of Peter in order that he,  
endowed with this august prerogative,  
would confirm his brethren, that is, the  
Universal Church.

Peter, therefore, ever living in the  
Church in the person of his successors,  
is its supreme and eccumenical pastor,  
and is endowed with the sublime gift  
of infallibility in his official teaching.

Such, dearly beloved brethren, are  
the great prerogatives conferred upon  
the Vicar of Christ: such is the ex-  
alted position assigned to him, and  
this is why we take so profound an in-  
terest in all that concerns him, and  
why in all our doubts and perplexities  
we turn to him with the docility and  
confidence of children for his guidance  
in the road to eternal life.

And how faithfully and gloriously  
the Popes have discharged the duties  
of their high office! Of the thirty  
Popes who occupied the Chair of Peter  
during the Roman persecutions, twenty-  
five died the martyr's death, in wit-  
ness to the Christian faith. Whenever  
heresy arose to assail Christian truth  
the Pope smote it with his anathemas.  
The great general Councils, which  
shone out like beacon lights through  
the centuries, were convoked and rat-  
ified by Papal authority.

But the Popes not only protected the  
Christian Faith against the inroads of  
heresy, and safeguarded the moral  
code of Gospel teaching, but they also  
promoted in the most efficient manner  
the cause of Christian civilization and  
well-regulated liberty. It was they  
that sent their missionaries to preach  
the Gospel to the fierce barbarians who  
swarmed over southern Europe at the  
break-up of the Roman Empire. It  
was they who caused them to be taught  
the arts of peace and all that was cal-  
culated to create and advance their  
civilization; and when a worse evil  
threatened the Christian Faith, and  
the liberty of European nations, when  
Mahometanism hung like a cloud over  
the greater part of Europe, threatening  
to break down upon it in a destructive  
deluge, the voice of the Popes called on  
the chivalry of Christendom to combine  
for the defence of their homes and their  
altars. The Popes organized the Cru-  
sades, and thus saved European civil-  
ization from destruction by the fanat-  
ical hordes of Mahomet.

The voice of the Popes was ever  
raised in defence of the weak against  
the strong, in defence of well-regu-  
lated liberty against despotic tyranny.  
The arts, the sciences, universities as  
well as popular education, always  
found the Popes their most encourag-  
ing and generous patrons. It would be  
impossible to give a just estimate  
of the beneficent influence of the  
Popes on the happiness, the well-being  
and progress of our race. They have  
made a track of light across the ages  
they have traversed.

Our present Holy Father Leo XIII.  
assuredly ranks amongst the great  
Popes, who, by the splendor of their  
genius and virtues, and by their great  
services to mankind, have shed an un-  
fading lustre on the Holy See, and on  
the Catholic Church at large. Leo  
XIII. has been raised up by Divine  
Providence to meet the wants of the  
times, and to apply healing balm to  
the wounds that afflict modern society.

From the heights of the Vatican  
his luminous teachings shine out  
over a world of doubt and darkness  
like beacon lights over a dark  
and stormy sea. In his immortal Ec-  
clesial letters he points out with a  
clear, unerring voice, the moral evils  
that scourge modern society and men-  
ace its destruction, and he also shows  
forth the divine remedies that alone  
can save it from overwhelming ruin.  
His teachings on the condition of  
the laboring classes and on the rules  
that should regulate the relations be-  
tween the employers and the employed,  
would, if carried into execution by the  
parties concerned, solve one of the  
most difficult and dangerous problems  
that disturb the mind of men and  
threaten the very foundations of social  
order and public peace. The fatal dis-  
ensions and divisions that distract the  
Christian world and weaken the apos-  
tolic zeal seeks to terminate, holding  
out the olive branch of peace to our  
separated brethren and striving to  
realize our Blessed Lord's desire to  
gather in His strayed sheep into one  
fold of one true Church. But it would  
be impossible within the limits of this  
pastoral letter to dwell on the vast and  
signal services this great and Holy  
Pontiff has rendered not alone to the  
Catholic Church, but to mankind at  
large. Now this venerable and illus-  
trious Pontiff has been not only robbed  
of the temporal possessions conferred  
on the Apostolic See by the piety of  
Christian ages, but he is practically a  
captive in the hands of his enemies.  
Here is what he himself has pathetic-  
ally said on the subject on a recent  
occasion:

"I, too, am a prisoner," he said, "and  
that for eighteen long years. In fact,  
the nineteenth has now begun since I  
am here in imprisonment, a noble im-  
prisonment, if you like, but still a real  
imprisonment. For eighteen years I  
have not been able to get a glimpse of  
the streets of Rome or of its holy basil-  
icas. I have had a new apse construct-  
ed in St. John Lateran's, and yet it

has been impossible for me to see it.  
Nor, indeed, is this all. If I wish to  
name Bishops I have the difficulties  
and delays that the formality of the  
Papal and the exequatur impose.  
Bishops in their own dioceses cannot  
appoint their parish priests without  
submitting to the visto and to the ex-  
igencies of the fiscal authorities. Add  
to this the perversion of an evil press,  
which distorts and maligns one's every  
act and intention. What more? On  
the slope of the very Vatican hill,  
quite close to my abode, they have  
raised a statue to Garibaldi, to him  
who called the Papacy 'the cancer of  
Italy.' And, indeed, if I am free at  
this moment to speak and to write it is  
simply because it would not do for  
them to come into my room and pre-  
vent me."

In view of this sad condition of  
things it becomes our most sacred duty  
as Catholics to contribute generously of  
our means towards the congruous  
support of our Holy Father, and to en-  
able him to maintain the dignity and  
independence of his office. He is  
charged with the "sollicitudo" of all  
the Churches of Catholic Christendom.  
The funds required for the administra-  
tion of the ecclesiastical affairs, the  
apostolic delegations appointed to  
various nations, the nuncios at  
European courts, must be properly  
supported and maintained, the postal  
service to all countries of the world  
must be paid for. For meeting this  
enormous expenditure the Holy Father  
must depend on the contributions of the  
faithful, on their generous and loyal  
support. It is, dearest Brethren, for us  
to take our share in this vast and  
necessary work; it is time we should  
help our spiritual Father to carry the  
heavy burden of his world wide  
duties. This is for us a sacred duty  
and a strict obligation; we are con-  
fident that on this occasion we shall  
perform this duty and fulfill this  
obligation in a manner at once helpful  
and consoling to the Vicar of Christ and  
creditable to the clergy and faith-  
ful people of this archdiocese. It is  
true the times are hard and the calls  
upon us are many, but the cause we  
are asked to help on this occasion is the  
most sacred one; it entails the sym-  
paties and makes appeal to the faith  
and heart of the whole Catholic world,  
for it is the cause of right against  
might, of religious liberty against the  
tyranny that would shackle it, of the  
Vicar of Christ in captivity against the  
Government that has robbed and im-  
prisoned him; it is, in a word, the  
cause of Jesus Christ against the world  
that has been His enemy from the be-  
ginning. Let, then, our offerings be  
worthy of this sacred cause and worthy  
of our faith and love. And if in the  
past we have been somewhat tardy in  
our duty in this respect, let our con-  
tributions now make full amends for their  
hearty and generous character for any  
apparent negligence.

Wherefore, having invoked the Holy  
name of God, We ordain as follows:

1. A collection shall be taken up in  
every church and chapel of this Arch-  
diocese, as an offering of our faith and  
love to our Holy Father, on some Sun-  
day in October next, the object of the  
collection having been previously and  
fully explained to the people by their  
pastor.
2. The proceeds shall be sent with  
as little delay as possible to the chan-  
cellor of the archdiocese.
3. The names of the donors shall be  
taken down and sent to us to be kept  
in the archives as an honorable record  
of the loyalty and generosity of our  
faithful people.
4. This pastoral shall be read in all  
the churches and chapels of the arch-  
diocese on the first Sunday after its re-  
ception.

May the peace and blessing of the  
omnipotent God, the Father, Son and  
Holy Ghost descend upon you, and  
abide with you for ever, dearly beloved  
brethren.

Given at St. Michael's Palace, Toron-  
to, on the 21st day of September—  
Feast of St. Matthew the Apostle—in  
the year of our Lord, 1896.

J. JOHN WALSH,  
Archbishop of Toronto.

By order of His Grace the Arch-  
bishop.

JAMES WALSH, Secretary.

# Christ's Own Spirit.

There is one thing of all others that  
we must become thoroughly convinced  
of in this work of conversion, and that  
is that all our efforts will come to  
naught if we do not love our separated  
brethren, and work and pray for their  
enlightenment because we love them,  
and because Christ loves them and  
desires their salvation through the  
saving grace of His Church as much as  
He desires our own.

This motive power is the only one  
that will make our work successful,  
because it is Christ's own spirit, the  
spirit that made Him lay down His life  
for His flock.

The Holy Father has set us a holy  
example in this respect. Every word  
that he speaks to and of those who are  
not of the fold is full of Christ-like  
tenderness and love, and of the same  
spirit which made Christ pray for His  
enemies even when they had driven  
Him to bitter death. It is our duty to  
follow where the Holy Father leads.  
If he, the Prisoner of the Vatican, can  
forget all his wrongs and still love the  
souls of those who slander and perse-  
cute and misrepresent the Church of  
Christ, can we refuse to be charitable  
and forget self in striving to bring the  
truth to those whose false teaching has  
blinded?—The Missionary.

A devout, pious mother contributes more to  
the propagation of religion and the strength  
of a nation than the sermons of Augustine or  
Chrysostom or the transcendental eloquence of  
Burke or Webster.—Rev. F. Jordan.