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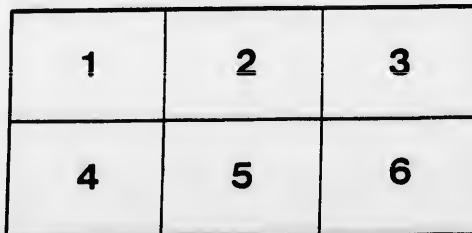
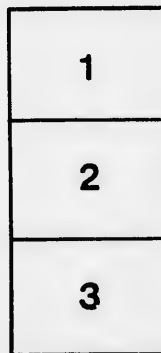
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6 April 1870.

PASTORAL LETTER

—OF—

His Grace the First Archbishop of Toronto.



John Joseph Lynch, by the Grace of God, and by the appointment of the Holy Apostolic See, Archbishop of Toronto.

To our Beloved Clergy, Religious Communities, and People confided to Our Pastoral care, Health and Benediction in Our Lord.

DEARLY BELOVED BRETHREN,

Our Holy Father, Pope Pius IX., the successor of St. Peter, and Christ's Vicar on earth, watches from the height of His Apostolic Chair, the flock confided to his charge by the great Pastor of souls, Our Lord Jesus Christ.

He, with anxious solicitude marks their decrease, their increase, their wants and their progress; and in virtue of His Apostolic authority, guides, directs, chides, encourages and supplies their wants. The command of Christ to St. Peter was "feed my lambs, feed my sheep." This Peter performs in his Successors; and performs the office with the promise of never feeding them with false doctrines. Christ prayed for Peter especially, that his faith should not fail, and on account of that never-failing faith, Peter converted should confirm his brethren in that faith, in as much as, their faith might fail, as Christ did not pray for their faith, as he did for Peter's. Thus, the wiles of the demon who sought to destroy the Church

of Christ by conquering Peter, the foundation stone—the rock upon which it was built—were foiled by the prayer of Our Lord Jesus Christ; and His promise, that the gates of hell should not prevail against His Church, is kept and secured.

As this Church is the great ark of salvation launched on the troubled waters of this world, into which all who wish to be saved from the deluge are to enter, it must be protected with all the guarantees and safeguards that Divine and human wisdom thought necessary. The simplicity of the dove was to be united with the prudence of the serpent.

The Church, viewed as a merely human institution, challenges the admiration of the most cultivated of even modern philosophers. It conquers when it is defeated; when it is thought to be dead and buried, behold it rises more glorious than before. Hence, how foolish and absurd the many predictions about the last Pope, and the end of Catholicity, indulged in by persons who have the Bible ever on their lips, but whose hatred of our Holy Religion blinds them to the clear teachings of Holy Writ on this subject.

The Church, according to the prediction of Christ, is to last for ever, though always to be persecuted. Its founder, Jesus Christ the Son of God, was crucified in the vigor of youth, when His Church was in its infancy, and had gained no credit in quarters likely to insure its success. St. Peter and St. Paul were martyred at a time, when, humanly speaking, their preaching and miracles were most needed. St. Stephen, St. James, and many more were put to death to terrify others, and still the Church gained in numbers. For nearly three hundred years the mighty power of the Roman Empire was wielded for its destruction. Its temples were torn down, its sacred books were burned, its faithful children were torn to pieces by wild beasts in the Roman amphitheatre: the Christian blood flowed in torrents, and soddened the very dust and thoroughfares of the seven-hilled city. Those, whom the sword or the fangs of the wild beast spared, were driven into exile, or had to bury themselves away in the sepulchral gloom of the Catacombs; yet the Church passed through this fiery ordeal as gold through the crucible.

Scarcely had persecution by the sword ceased, when another grievous trial awaited her, in the shape of the smiles and blandishments of the world, and in the favors and patronage of the Cæsars; but as she had come out unscathed from the fiery furnace of persecution, so over this trial also, she won a most glorious victory. In fact, suffering seems to be her

normal state. For the last three hundred years she has suffered more or less severely, especially in Europe, from unjust laws, usurpations of her rights and confiscations of her property, as well as from the imprisonment, banishment, and even death of many of her best children, not to speak of the constant and cruel calumny and sneers launched at her in public speeches, in Parliamentary debates, in books, pamphlets and newspapers, as well as in Schools and Universities.

The life of the Church is the counterpart of that of Christ, and hence the true Christian sees in persecution and calumny one of the great marks of her Divine Institution. Her children seem destined to suffer rather than to enjoy. And yet, in spite of all the hostile influences and agencies brought against her, she is now, after a lapse of more than eighteen hundred years, more full of life and vigor than at any previous epoch of her long and chequered history.

The most numerous Synod of Bishops, that ever assembled from all quarters of the world, sits to-day at the Vatican around the Chief Bishop and Successor of St. Peter; and this fact demonstrates the Divine life of the Church of Christ. From this great and universal Synod, the greatest good is sure to flow for Religion and Society, and hence the father of lies has not failed to have his agents here to misrepresent and belie it, and to publish against it throughout the world, the most foul and unblushing slanders. We need not, Dearly Beloved Brethren, put you on your guard against these wholesale falsehoods; from long experience, you know how to reject and despise them at first sight.

But in the midst of these great scandals, on account of which Christ denounced "woe to the world," We are not without the greatest consolation. The Church has her martyrs and apostles in China, in Japan, in Russia, and in Poland. Besides, she has a multitude of holy Bishops, Priests, and Religious in various Orders and Congregations. She has tens of thousands of fervent fathers and mothers of families, and countless numbers of young persons, who frequent the Sacraments, and who lead lives of virtue and innocence and self-sacrifice, worthy of the Apostolic age. If many have fallen from the faith in Europe, their loss has been amply repaid by the spread of the same faith in what is termed the New World.

The mercy of God is above all his works. The number of the elect will be made up through the grace of God and their own co-operation. About the time of the great defection in Europe, a new world is discovered,

or rather a long lost and forgotten portion of our globe is found; and a people that sat in darkness and in the shadow of death, are again united to their brethren in Europe; and tens of thousands of them embraced the true faith, multitudes of the over-peopled nations of Europe pour in upon this new country, carrying with them the old faith of their fathers.

So far back as 1659, the Holy see sent a Bishop to Quebec, to govern a little flock of French Canadians who settled there, and also the numerous converts made amongst the Indians. On the establishment of the Government of the United States, another Bishop was sent to Baltimore. There were two Bishops then in those vast countries, at the beginning of this century, assisted by a few Priests and Religious to administer to the spiritual wants of a few thousand Catholics scattered over these vast regions. Behold now the beautiful and fertile vineyard of the Lord in these new countries, belieing the prediction, that the old Catholic faith and discipline are too antiquated for the enlightenment of a progressive age and country. The Catholics now there are counted by millions. The Priests and Religious and Churches by thousands. Seven Archbishops and fifty four Bishops govern the Faithful in the United States; three Archbishops and twenty Bishops those of British North America.

And now we have the pleasure to inform you, that, by Apostolical Letters, dated the 18th of March, 1870, the Feast of the Archangel Gabriel, the Holy Father erected Ontario into an Ecclesiastical Province, of which Toronto has been appointed the Metropolitan See. The Suffragan Sees are for the present Kingston, Hamilton, and London. That portion of the diocese of Ottawa that lies within the Province of Ontario, will belong to the Ecclesiastical Province of Toronto, as soon as another See can be erected in that portion of the diocese of Ottawa, that lies in the Ecclesiastical Province of Quebec or Lower Canada.

By Apostolical Letters bearing the same date, the Bishop of Toronto was raised to the dignity of Metropolitan or Archbishop. In the Secret Consistory of March the 21st, the feast of St. Benedict, he was preconized, and obtained the Pallium; and on the 25th of March, the feast of the Annunciation of the Blessed Virgin Mary, after having offered up the Holy Sacrifice on the tombs of the Princes of the Apostles, for the flock re-committed to his care, he was invested with that sacred emblem of the plenitude of the Pastoral dignity, by his Eminence Cardinal Antonelli, by commission from our Holy Father the Pope; and on the following day took his seat in the Œcumenical Council, as the first Archbishop of Toronto. We

think it better to mention those facts to you, Beloved People, that the history of this event may not be forgotten. We feel all the weight of the burthen and responsibility, alas! too great for Our weakness. Our hope is in the mercy of God, who chooses the weak things of this world, that His own power may be the more manifest to all. Our hope again is in His holy and immaculate Mother, who protected us from our youth. We hope in the intercession and guardianship of St. Michael the Archangel—the glorious Pastor of the diocese; in St. Joseph, the chosen one of God, to be on earth the guardian of His Son, and Spouse of Mary His Mother. We hope in the intercession of the first Bishop of Toronto, the martyr of charity, Monseigneur Power; and We hope too in the prayers, Masses and good works of Our Sainly predecessor Monseigneur De Charbonnel, who, the more securely to save his own soul, and to avoid responsibility, has taken the solemn vows under the austere Order of St. Francis, of the Capuchin branch, where he leads a most holy and useful life. It was to us a great consolation and honor to have received the Pallium on the festival of the Blessed Virgin, and to be assisted by our beloved and venerable predecessor who consecrated us Bishop, and who had the honor to be consecrated himself by the Holy Father. We felt truly that Monseigneur De Charbonnel should be in our place, for his labors and success in the diocese merited the honor; and that We should be in his place. However, it is now the holy will of God that We should bear the burthen, and We have no doubt of the good will of our dear Children in Christ to help us to bear it. Our good priests will offer with more fervor their prayers at the holy Sacrifice of the Mass, and the good Religious, and devout People will offer their communions and rosaries for us.

How beautiful, how strong, how singularly united is the grand Hierarchy of the Church! How like the vine tree and its branches, as expressed by our Lord Jesus Christ. The body of the tree is Christ, "I am the vine," the Pope is the successor of the first branch, "you are the branches," the Primates or Patriarchs, as they are called in the language of the Eastern Church succeed next. The Archbishops, Bishops, Priests and Clerics next, then the faithful Children of the Church, all drawing spiritual life from the sap of the tree, which is Christ. The Pope and the Prelates thus form one body—the Church—of which Christ is the head and the life. Christ himself depicts the fate of those who will not remain united to Him. "If any one remaineth not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth." John, xv. 6.

We think that it will contribute to the instruction and piety of our dear Children in Christ, to say a few words on the Pallium, the emblem of the plenitude of Episcopal power. First, as to its material, it is made of wool, taken from lambs, that were offered to God, and blessed in the church of St. Agnes, on her festival day. This wool is woven into a long band by the hands of holy Religious consecrated to God. Its form is represented in the old pictures of ancient Pontiffs, such as of St. Clement, the fourth successor of St. Peter. It is ornamented with crosses, two to hang on the breast, two on the back, and one on each shoulder. It is worn around the neck, to remind the Archbishop to carry on his shoulders back to the fold the wandering sheep. The Pallium is personal to the Prelate, and cannot be used by another Archbishop, and is to be buried with his body after his death. The Pallium is placed on the vigil of the festival of SS. Peter and Paul, on the tomb of these Princes of the Apostles, where it remains all night that it might be, as it were, impregnated with that divine power that the handkerchief which touched the body of St. Paul, or the shadow of St. Peter possessed. On the festival it is brought in great ceremony to the Holy Father to be blessed, after the blessing, it is religiously kept till required for the next appointed Archbishop or Bishop having especial privileges. The words of the blessing I shall here transcribe, as they contain many sublime allusions, and carry with them great efficacy.

The Blessing.

LET US PRAY.

Oh God the eternal Shepherd of Souls, who through Jesus Christ thy Son, hast committed to blessed Peter the Apostle, and to his successors under the type of the "Good Shepherd," those souls whom thou hast designated by the name of sheep to be governed; and hast willed that the ensigns of the Pastoral care should be symbolized by these sacred vestments; send down, through our ministry, upon this Pallium taken from the altar of the holy Princes of the Apostles, the copious grace of Thy Benediction † and Sanctification † that it may fully confer the plenitude and excellency of the Pastoral office which the Pallium represents. Mercifully receive our most humble prayers, and grant, through the merits and suffrages of the same Apostles, that he, who, in thy benignity will wear it, may understand that he is the Pastor of Thy flock, and that he may exhibit in his works, what his title signifies. May he be the imitator of that great and good Pastor, who placed on His shoulders and brought back to the fold the strayed sheep, for which He laid down His life. By

His example, may he be solicitous in the care of the flock committed to his charge. May he be watchful, may he be circumspect, lest any of his flock fall into the deceitful snares of devouring wolves. May he be earnest in his zeal for discipline, seeking that which was lost, bringing back those that strayed away, binding up that which was broken, preserving that which is sound and vigorous. Let him look to the cross placed on his shoulders, which Thy Son did not refuse to carry, preferring it to joy. Let the world be crucified to him, and him to the world. Let him bear the Evangelical yoke, placed around his neck, and may it be to him so light and sweet, that he may shew the way of Thy commandments to others by his example and practice. May this Pallium be to him the symbol of unity, and the pledge of perfect communion with this Apostolic See. May it be to him the clasp of charity, the bond of divine inheritance, and the secure pledge of eternal salvation; so that on the day of the coming and revelation of the great God and Jesus Christ the Prince of Pastors, he, with the flock committed to his care, may enjoy the garment of immortality and glory, through the same Lord Jesus Christ Thy Son who liveth and reigneth in the unity of the Holy Ghost for ever and ever. Amen.

The Formula of Investiture.

For the honor of the Almighty God and the Blessed Mary ever Virgin, and of the Blessed Apostles SS Peter and Paul; also for the honor of the Church of Toronto committed to your Pastoral charge, We invest you with the Pallium taken from over the body of blessed Peter. It will be to you the symbol of the plenitude of the Pontifical office, and of the name and title of Archbishop. You will use it in your Cathedral Church on those festivals which are marked in the privileges conceded to you by the Holy See. In the name of the Father † and of the Son and of the Holy Ghost. Amen.

The new Archbishop is received to the Kiss of Peace, and then solemnly imparts his benediction.

The Archbishop is to wear the Pallium only on great Festivals, and when he consecrates Bishops, or ordains Priests and other Sacred Ministers for the Altar; for in these sacred functions, he imparts those Divine powers in the Sacrament of Holy Order, which he himself received, and which have descended to him in unbroken succession from the Apostles; and which the Apostles received from Christ for the salvation of the world. "All power is given unto me in heaven and on earth," etc. "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven

them," etc. "Do this in commemoration of me." Thrice happy, indeed, those who belong to the true faith, and are united in the fold of Christ!

The Pallium is to remind the Archbishop of his care of the flock of Christ, and also of the rigorous account he must one day render to Jesus Christ, the Supreme Shepherd of the Priests and People committed to his charge—first of the Priests, his co-operators in the Divine work: "*Nos pastores vestri sumus vos autem pastores animarum vobis commissarum.*" How striking, impressive and significant are the words We address the Priests on the day of their ordination, from the Pontifical, "*Sit odor vite vestrae delectamentum Ecclesiae Christi, ut predicatione et exemplo edificetis domum, id est, familiam Dei; quatenus nec nos de vestra protectione, nec vos de tanti officii susceptione damnari a Domino, sed remunerari potius mereamur.*" We count on, as in the past, the steady and persevering efforts of Our Clergy in their own sanctification. "*Qui sibi malus cui bonus?*" "What will it profit any one to gain the whole world and lose his own soul?" We count on their increased exertions for the dignity of Divine worship, - and on their giving every facility to the flock confided to their care, of approaching the Holy Sacraments; to be instant in season and out of season in announcing the Divine Word, and in correcting sinners, and mildly and strongly leading them in the paths of salvation. We trust that Our Clergy will not be behind others in piety, in learning, in ecclesiastical discipline, and in all the virtues that make up the character of a good Christian and a good Priest.

St. Peter, speaking of judgment, writes in his Epistle, "For the time is that judgment should begin in the house of God. And if first at us, what shall be the end of those who believe not the Gospel of God? And if the just man shall scarcely be saved, where shall the wicked and the sinner appear?" St. Peter 1st Ep. iv., 17, 18. In rendering an account of our people, we will be asked if we provided for all their spiritual wants, as far as we could. If this can be shown to the Divine Judge, then we shall be innocent of the loss of those who had every opportunity of instruction, of partaking of the Sacraments, and of other helps of religion; but who neglected all the calls of mercy and grace, and who ran headlong on the broad road to their own destruction. We cannot conceal from ourselves that there are some of this class in our diocese. We take this opportunity again to exhort them to turn to God, and to taste and to see how sweet He is. "His yoke is sweet, and His burden light." On receiving the sacred Pallium on our shoulders, in quick and earnest thought We threw Ourselves on our knees before God for those erring brethren whom

We know personally, and love dearly, and whose many good qualities We respect; and asked of God to touch their hearts with sincere repentance and love. We said with courage to Our dear Saviour, "They know not what they do." They are rather careless and weak than wicked; they are earnest in faith and in many good works; but, Oh, Lord, touch their hearts with your holy love, and they will "run in the way of Thy commandments."

We rejoice at the thought, that the immense majority of our good people frequent the Holy Sacraments instituted by Christ for their salvation; and We earnestly hope in the mercy of God that the small minority will also turn to God with earnestness and love. The prodigal son did not despair, even though he had dissipated all his goods in rioting, but confidently said, "I will rise up and go to my father." Happy son, that his father lived! And I will say to him, *Father!*—that name which inspires confidence and love—"I have sinned against heaven and You;" and the child found favour, and pardon, and grace. Be not ashamed to act as the Prodigal Son. God, our Father who is in heaven, will receive you in the tribunal of confession, will heal all your wounds, will put on you the shining garment of reconciliation, and will put on your finger the ring of perpetual fidelity to Him.

We must not forget either that God is just, though long suffering, and will at length visit the sinner in His anger. "I have called, and you would not come; therefore you shall die in your sins." St. Jno. vii. 34. We cannot refrain from quoting this word of threat, as our duty calls for it. Who, in his inmost soul, would not be moved and even terrified at the thought of anyone—and much more of a friend—being exposed to the danger of, at any moment, falling into the depths of everlasting woe? Who would not exhaust every means of preventing such an awful doom? We cannot visit, as soon as we would wish, our beloved children in Christ, to impart to them spiritual graces from the Holy See. Our duty now is to assist at the great Ecumenical Council of the Church. How often do we think of the words of the Lord, "Many would wish to see the things that you see, and hear the things that you hear." Continue to pray for this Council, that it may succeed to enlighten those that err, and bring back those that wander. "Other sheep I have," said our Lord Jesus Christ, "who are not of this fold, these I must bring back, that there may be one fold and one Shepherd."

We offer up as usual the Holy Sacrifice of the Mass, as is our pleasing duty, for all committed to our Pastoral care on every Sunday and great Festival, and on Saturdays for our good Priests, and members of Religious

Orders, that through the intercession of the Immaculate Mother of God, they may be strengthened in all good, for the great work of co-operating with Christ in the salvation of souls, in the sublime labors of Christian education and in administering to the wants of the sick, the poor and the orphans—for whom Christ died. What a pleasing duty; what a holy work; what a reward! "They that instruct many to justice shall shine as stars for all eternity." Daniel, xii. 3. And again "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." James v. 20. If a cup of cold water given in the name of God, will not go unrewarded, what must be the reward to save a soul from eternal burnings? Let us, therefore, beloved Priests and Religious, Fathers and Mothers, labour—"sicut boni milites Christi,"—as good soldiers of Christ; "*expectantes beatam spem,*" etc.: "Looking for the blessed hope and coming of the glory of the great God, and our Saviour Jesus Christ." Titus ii. 15. In conclusion, we salute you with the kiss of peace. 2 Cor. xiii. 12. "Therefore, my beloved brethren, be ye steadfast and unmoveable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord." 1 Cor. xv. 58.

"The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen." 2 Cor. xiii. 13.

This Pastoral is to be read in all the Churches, Chapels, and Religious Houses, of Our Diocese, on the first Sunday after its reception.



+ JOHN JOSEPH,

Archbishop of Toronto.

Given near Rome, at the Flaminian Gate on the }
 Festival of St. Xistus I., Pope and Martyr, }
 April 6th. 1870.



PASTORAL LETTER

OF

His Grace the Most Rev. J. J. Lynch, D. D.,

Archbishop of Toronto.

