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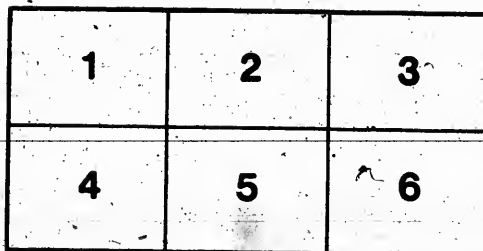
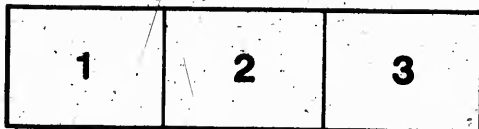
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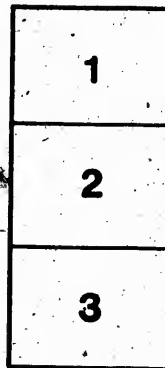
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## Pastoral Letter.



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 our Archdiocese, Health and Benediction in the Lord.*

DEARLY BELOVED BRETHREN.—

Our Holy Mother, the Church, ever animated, like her Divine Spouse, with love for souls, ever solicitous for the spiritual welfare and salvation of her children, has set aside the holy season of Lent, which now approaches, as a time which should be specially consecrated to works of penance, mortification and prayer. During this time, she calls upon us in a special manner to return to God by a sincere repentance, to do penance for our grievous sins, to mortify our flesh with its vices and concupiscences, and to enter by the narrow gate and on the straight way of Christian virtue which leads to an everlasting life of happiness.

We have been created for a glorious and immortal destiny. This world is for us a place of probation and exile; it is a valley ever moistened with tears, ever darkened with sorrows, "a place of weepers"; it is but a passage to an eternal world, and time is but the threshold of our real existence. "We have not here," says St. Paul, "a lasting city, but we look for one that is to come."—(Hebrews, chap. 13, v. 14.) "We are but strangers and pilgrims on the earth," and should as such desire a better, that is, a heavenly country.—(Hebrews, chap. 11, v. 16.) Our great and paramount work here is to save our immortal souls

“Seek ye first the Kingdom of God, and His justice,” says our Divine Lord, “for what doth it profit a man to gain the whole world and lose his soul; or what exchange shall a man make for his soul?”—(Matt., chap. 16, v. 26.) This world, with all its wealth and treasures, shall perish and crumble into nothingness; but the immortal soul must live on through the everlasting ages, either in the Heaven for which it was created, or in the fires of Hell, prepared for the Devil and his angels.

Now to this Kingdom of God, for the citizenship of which we have been created and redeemed, there lie but two paths through this world, viz. :—The path of innocence and the path of penance. Alas! how few there are who, with baptismal robes unstained, reach Heaven by the path of innocence never lost; and even the innocent should do penance, as the best means of preserving that pearl of great price. But for us, dear brethren, who have sinned, for us, who, by actual transgressions, have lost our baptismal innocence, for us poor prodigals, there is no return to “our Father’s house” save by the thorny road of penance. With bleeding feet and tearful eyes we must trudge this road which alone will conduct us to the happiness of Heaven.

Penance, then, which is here employed to mean not only internal repentance but also external works of satisfaction, is necessary for salvation, and is a matter of Divine precept. It is a fixed rule of Divine justice that sin must be punished. “All iniquity, whether it be great or small,” says St. Augustin, “must necessarily be punished, either by the man penitent or by an avenging God; for he who repents truly will chastise himself. Absolutely either you punish yourself or God punishes. Would you that he should not punish? then punish yourself.” Hence the necessity of doing penance is enforced by God Himself in the most emphatic language in various parts of Holy Writ. “Be converted, and do penance for all your iniquities; and iniquity shall not be your ruin.”—(Ezechiel, c. 18, v. 30.) “Now therefore,” saith the Lord, “be converted to me with all your heart, in fasting, in weeping and in mourning.”—(Joel, c. 2, v. 12.) When St. John the Baptist came forth from the desert, and appeared on the banks of the Jordan to fulfil his mission as pre-

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cursor to our Lord, he preached the baptism of penance for the remission of sins, and, in the burning words of a prophet, proclaimed the absolute necessity of doing penance:—"Ye offspring of vipers, who has shown you to flee from the wrath to come? bring forth, therefore, fruits worthy of penance."—(Luke, c. 3, v. 7.) Our Blessed Lord, our Teacher and our Guide, commenced His public life by preaching and saying:—"Do penance, for the Kingdom of Heaven is at hand."—(Matt. c. 4, v. 17.) He openly declares that for all who have sinned, penance is the only plank that can save them from an eternal shipwreck:—"I say to you, except you do penance, you shall likewise all perish."—(Luke, c. 13, v. 5.) St. Paul, in his immortal discourse to the Athenians, proclaims aloud:—"God now declareth to men that all should everywhere do penance."—(Acts c. 17, v. 30.)

The law of penance, then, has God for its author, and must be observed as a necessary condition of salvation by all who by sin have forfeited their right to Heaven. And surely, dearly beloved brethren, if, on the one hand, we consider the infinite perfections of God, His boundless goodness and mercy, His rights over us as our Creator and Redeemer; and, on the other, the infinite malice of mortal sin, the inexpressible outrages we have offered to His Sovereign Majesty, the wounds we have inflicted on the adorable heart of Jesus by our numberless transgressions, we will most eagerly and heartily have recourse to penance as the most effectual means of disarming the justice of God, of winning back His favor, and of blotting out from the Book of Judgment the countless sins which the Recording Angel has therein registered against us. It is true that Protestantism denies the necessity of penitential works, and even their utility, but we know that in this, as well as in other respects, Protestantism is a protest against the Christian religion itself. Self-denial and mortification are the very essence of Christianity, its whole scope and spirit, the special note of the Gospel, the doctrine of the cross; and Protestantism, in repudiating them, rejects the teachings and practices of the Saviour Himself. But should we wonder at this? Were not the founders of this religion of the "Reformation," Luther and Henry VIII., and



Knox, such men as were described by St. Paul when he said:—  
 “For many walk, of whom I have told you often (and now tell  
 you weeping), that they are enemies of the Cross of Christ,  
 whose God is their belly, and whose glory is in their shame.”  
 —(Philippians, c. 3, v. 18-19.) Christ our Lord tells us that  
 if any man wishes to be His disciple, he must deny himself, take  
 up His cross daily, and follow Him. And St. Paul declares,  
 that “they that are Christ’s, crucify their flesh with its vices and  
 concupiscences.”—(Gal., c. 5, v. 24.)

Now fast and abstinence are amongst the penitential works  
 most pleasing to God and most salutary to our souls; and it is  
 for this reason, as well as in imitation and commemoration of  
 our Lord’s forty days’ fast in the desert, that the Holy Catholic  
 Church proclaims the fast of Lent, and commands it to be  
 observed by her children. Fasting is of Divine as well as of  
 Ecclesiastical institution, and is admirably adapted to the wants  
 of poor, fallen nature. St. Paul, who was a profound philoso-  
 pher, as well as an inspired Apostle, states that there are two  
 laws within us, struggling one against the other, and striving for  
 the mastery—the law of the spirit, directing us towards God and  
 the eternal world; and the law of the flesh, dragging us down  
 towards sin and sensual pleasures. “For I am delighted with  
 the law of God according to the inward man; but I see another  
 law in my members fighting against the law of my mind, and  
 captivating me in the law of sin, that is, in my members.”  
 —(Romans, c. 7, v. 22-23.) And in another place he describes  
 the constant struggle that is waged within us by these  
 antagonistic laws:—“For the flesh lusteth against the spirit,  
 and the spirit against the flesh, for these are contrary one to  
 another.”—(Gal., c. 5, v. 17.) By this we perceive the profound  
 wisdom, the Divine philosophy, that underlies the institution of  
 fasting. By it we declare war against the body, and chastise it;  
 we mortify the flesh; we weaken its vicious inclinations; we, as  
 it were, cut it off from those indulgences that stimulate  
 the passions, and therefore, we powerfully help in giving the  
 victory to the law of God and of conscience, which the Apostle  
 calls the law of the spirit. Hence the same Apostle did not

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hesitate to chastise his body in order to bring it into subjection. But fasting is most beneficial, not only in that it restrains vicious inclinations and lifts the soul heavenwards (*critia comprimit, mentem elevat*), but also in its penitential and penal character, as an efficacious means of atoning for our sins through the merits of Christ, and of obtaining the Divine mercy and forgiveness. "Be converted to me," says God, "with your whole heart, in fasting, in weeping, and in mourning."—(Joel, c. 2, v. 12.) The Ninivites, by fasting, disarmed the justice of God, and saved their city from destruction.—(Jonas, c. 3.) The Israelites obtained, by it, pardon for sin, and were divinely helped to put their enemies to ignominious flight.—(1 Kings, c. 7, v. 6.) Our blessed Lord tells us that after His ascension His followers should fast, and He lays down the rules that must be observed to make our fast pleasing to God:—"When thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret will reward thee."—(Matt., c. 6, v. 17.) Man fell originally from his allegiance to God by the gratification of his taste, and must return to Him by fasting. Thus the law of fast comes to us recommended by the doctrine and example of the Prophets and Saints and penitents of the Old Testament, as Moses, Elias, Joel, Daniel, the Ninivites, &c., and in the New Dispensation it is sanctioned by the doctrine and example of our Saviour Himself; of His precursor, St. John the Baptist, of His Apostles, of whom He foretold that they would fast when the Bridegroom was taken from them, and thenceforward by the example of all the holy servants of God. Our Lord has commanded it; the Scripture recommends it, penitents and Saints have recommended and practised it, and the Church now appoints the times and seasons for its observance.

The fast of Lent is of Apostolical institution, and has doubtless been ordained in imitation of the forty days' fast observed by our blessed Lord in the desert before beginning his public life. It was observed by the Primitive Church as a tradition from the Apostles. This we may see in the writings of the holy fathers, whose sermons on fasting are still extant, and in which

they positively affirm that the faithful in their times did all fast from flesh meat in Lent. We find a fast of forty days recommended by the example of holy men in the Old Dispensation, as well as sanctified by the example of Christ. Thus Moses fasted forty days when he received the law on Mount Sinai.—(Ex., c. 24, v. 18.) Elias fasted forty days in the wilderness before ascending the mountain of God.—(3 Kings, c. 19, v. 6.) And our Lord Himself retired into solitude, and there spent forty days in prayer and fasting.—(Matt.; c. 4, v. 2.)

During the Lenten season the Church calls upon us to imitate the fast of our Divine Saviour, to do penance for our sins, and by prayer and penitential works to purify our souls, and prepare them for the worthy celebration of the Paschal mysteries. “We make no doubt,” said the Supremo Pontiff, Benedict XIV., “but it is well known to all those who profess the Catholic religion, that the fast of Lent has always been looked upon as one principal point of orthodox discipline throughout the Christian world. This fast was, of old, prefigured in the law and in the Prophets, and consecrated by the example of our Lord Jesus Christ; it was delivered to us by the Apostles, everywhere ordained by the sacred Canons, and retained and observed by the whole Church from her very beginning. As we are daily offending God by sin, in this common penance we find a remedy; and, by partaking of the Cross of Christ, we perform, by this means, some part of what Christ did for us; and, at the same time, both souls and bodies being purified by the holy fast, we are more worthily prepared for celebrating the most sacred mysteries of our redemption, the passion and resurrection of our Lord. This is, as it were, the ensign of our spiritual warfare, by which we are distinguished from the enemies of the Cross of Christ, and by which we avert from ourselves the scourges of the Divine vengeance, and are daily strengthened with the assistance of Heaven against all the powers of darkness. Hence, if this sacred fast should come to be despised, it will certainly prove a detriment to the glory of God, and a disgrace to the Catholic Religion, and will expose the souls of the faithful to great danger. Nor can we doubt that this is one great cause of the calamities and miseries that oppress

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both states and particular persons. But alas! how different, how opposite is the prevailing practice of many at present to the ancient respect and reverential observance of this holy time, and of other fasting days, which was so deeply imprinted in the hearts of all Christians from the very beginning."

Let all, therefore, who are able, observe this great fast of Lent, and let those who are not bound to fast observe the precept of abstinence, and chastise their bodies, and mortify their flesh by other penitential works. "Behold now is the acceptable time, and now is the day of salvation."—(2nd Cor., c. 6, v. 2.) "Let the wicked man forsake his way, and the unjust man his thoughts, and let him return to the Lord, and then He will have mercy upon him."—(Isaias, c. 55, v. 7.) "Let us cast off the works of darkness and put on armor of light; let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and impurities, not in contention and strife, but put ye on the Lord Jesus Christ."—(Romans, c. 13, v. 14.) Yes, we must join the great fast from sin with the solemn fast of Lent, in order that the latter may be really acceptable to our Heavenly Father, and beneficial to our poor souls. For of what avail will it be to us if, whilst we fast in the body, our souls fast not from sin and vice? The fast from sin and wicked pleasures is the *perfect fast*, without which the corporal fast will be of little benefit. God rejected the fast of the Jews because on the days of their fasting they continued to offend Him by their customary sins (Isaias, c. 58), and will he be better satisfied with us if we, in pretending to fast, are guilty of the like inconsistency and folly? We must, therefore, fast from dishonesty, calumny and detraction; from anger, hatred and ill-will; from cursing and swearing; from immodest words and acts; from reading bad books and journals; from drunkenness and rioting; in fine, from every thought, word and action that would offend God and transgress His Divine law. And whilst fasting from all such wickedness, we must apply ourselves to good works and acts of mercy. "Is not this," saith the Lord, "the fast that I have chosen?" "Loose the bands of wickedness and break asunder every burden. Deal thy bread to the hungry, and bring the needy and harborless

into thine house; when thou shalt see one naked, cover him, and despise not thine own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face. Then shalt thou call and the Lord shall hear."—(Isaias, c. 58, 7-8.)

And in this connection let us exhort you, dearly beloved brethren, to practise the virtue of temperance, and to avoid and to detest the sin of drunkenness, which is opposed to it. This fearful sin of drunkenness spreads its ravages all around, and like a deadly plague brings sorrow, desolation and death into numberless families. It brings a curse upon all who are guilty of it; it maculates and defaces the image of God stamped upon our souls; it dethrones reason and reduces man to the level of the brute creation; it darkens the intellect, weakens the will, blunts the conscience, and smoothes the way to an impenitent death. It squanders the savings of years of toil; it plunges multitudes in misery and want and sorrow; it wastes the energies of the mind and the body; shatters the constitution, drags its victims' bodies into a premature and dishonored grave, and casts their souls into the everlasting flames of hell. Woe to the world because of this wide-spread and hateful sin! Woe to you who rise up early in the morning to follow drunkenness, saith the Prophet."—(Isaias, c. 5, v. 11.) "Who hath woe?" asketh the Spirit of God, "whose father hath woe? Who hath contention? Who falleth into pits? Who hath wounds without cause? Who hath redness of eyes? Surely they who pass their time in wine, and study to drink off their cups."—(Proverbs, c. 23, v. 29.) "Be not deceived," says St. Paul, "neither fornicators nor drunkards shall possess the Kingdom of Heaven."—(1 Cor., c. 6, v. 9.) And again—"The works of the flesh are manifest, which are fornication and drunkenness, and such like, of which I foretell you, as I have foretold to you, that they who do such things shall not obtain the Kingdom of Heaven."—(Gal., c. 5, v. 19.)

O, dearly beloved brethren, let us conjure you to shun this gigantic evil which deluges the world with a tide of miseries, which is so offensive to God, and so destructive of our happiness both here and hereafter,

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Let us again most earnestly request both priests and people to do all in their power to promote the cause of Catholic education, to render the Catholic schools as efficient as possible, and to see that, besides a sound secular education, religious instruction be regularly and efficiently imparted therein. An awful responsibility rests on the souls of both pastor and people in this matter. If any of the little ones of Christ should be lost to God and the Church by the criminal neglect and indolence of those who have charge of them, the blood of these lost children will be required at their hands by the Supreme Judge. The law establishing the Separate School system is indeed most defective, yet if our people be unanimous and generous in support of Catholic Schools, as we know they are and will continue to be, it can be made the source of untold blessings to the children of this diocese. And here let us remind the Trustees of the Catholic Schools, that they should never employ a teacher without the express approval of the Pastor, as he is the legitimate guardian of the schools in their moral and religious aspects.

The church commands all her children, who have arrived at the full use of reason, so as to be capable of properly receiving the Sacraments, to go to confession at least once in the year, and to receive the Blessed Eucharist at Easter or thereabouts. This precept is contained in a Canon of the Fourth Council of Lateran, has been confirmed by the Council of Trent, and binds us under the gravest penalties. The Sacrament of Penance is an institution of God's unfathomable mercy for sinners. When worthily received it remits the most grievous sins, saves the soul from eternal perdition, and restores it to the favour of God, and to its right to heaven which it had forfeited. It is a Divine *Probatica*, whose waters stirred by the angel of God's mercy, restore souls enfeebled and paralyzed by sin, to health and vigor. And yet some of our beloved children of the Laity cannot be persuaded to approach this Divine Sacrament; nay, cannot even be induced to do so by the solicitations and menaces of the Church herself! The Blessed Eucharist is the fountain of the spiritual life of the soul; if any man eat of it he shall live for ever, for it is the flesh of Christ, which he hath given for the

life of the world. Our Saviour tells us also that "unless we eat the flesh of the Son of Man, and drink His blood, we shall not have life in us."—(John, c. 6, v. 54.) And yet, notwithstanding the fact that our Lord and the Church, His spouse, invite us to this marriage feast of the soul, there are some Catholics who stubbornly and persistently refuse the invitation! The knowledge of this fact grieves us to heart. It is to be feared that for such obstinate and self-blinded sinners, unless they repent, "it will be better for Sodom and Gomorrah in the day of judgment than for them." We beseech them not thus to abuse the grace and mercy of God, not thus to trample underfoot the precious blood of Jesus, shed on the cross for them. We conjure them to "delay not to be converted to the Lord, and not to put it off from day to day, lest His wrath should come on a sudden, and in the day of vengeance He should destroy them."—(Ecc. c. 5, v. 8.)

Let us therefore spend this holy and penitential season of Lent in accordance with the spirit and requirements of the Church. Let all perform their Easter duty by worthily receiving the Sacraments of Penance and the Blessed Eucharist, as we are commanded to do by the Church, under the gravest penalties! Let us sincerely repent of our sins, bewailing them in the bitterness of our souls; let our cry ascend daily to God for mercy and forgiveness, beseeching him to look upon the face of His Christ, and for the sake of His bitter passion and death to have compassion on us whom He has redeemed in His precious blood. Let family prayers and the Rosary be punctually said in every household; let the public devotions of the Church be faithfully attended; let the passion and death of Christ be the subject of frequent thought and reflection; and in this way we shall spend Lent in a manner pleasing to God, and fruitful in blessings to ourselves; and we shall emerge from the gloom of Lent into Easter joys, happy in the consciousness of having honestly endeavored to promote God's glory and the salvation of our souls.

The following are the Lenten regulations to be observed in this Archdiocese:—

1st. All days of Lent, Sundays excepted, are fasting days.

2nd. By a special dispensation from the Holy See, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.:— Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

Lard may be used in preparing fasting food during the season of Lent, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

The season within which all who have attained the proper age are obliged to make the Paschal Communion, commences on Ash Wednesday and terminates on Trinity Sunday.

The Grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all.— (II Cor., c. 13, v. 13)

This Pastoral shall be read in all the churches and chapels of the Archdiocese, at the earliest convenience of the Clergy, and at chapter in the religious communities.

Given at St. Michael's Palace, Toronto, on the 2nd day of February, Feast of the Purification of the Blessed Virgin, A. D. 1890.

† JOHN WALSH,

ARCHBISHOP OF TORONTO.

By order of his Grace,

JAMES WALSH,

Secretary.

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## Ad Clerum Archdioecesis Torontonensis.



Rev. and Dear Fathers.

Pastors are requested to hold in their respective Churches at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, and especially the Holy Rosary of the Blessed Virgin, should be recited in every household of the diocese. In these days of tepidity, religious indifference and love of ease and self-enjoyment, we should do our utmost to uphold the devotional and penitential character of Lent and to impress its meaning and purpose on the hearts of the faithful. Let the pastors keep a strict account of the number of their flocks who may not comply with their Easter duty in order that the number and the names of the delinquents may be submitted to the Archbishop on his visitation. It is the practice of good and holy priests to make a pastoral visit to their people during Lent, and especially to those families which are in distress, or whose members have become careless about the performance of their religious duties. A kindly visit of this sort, made in the spirit of the true priest, will do more good than the most eloquent sermon; will win the confidence and love of the people for their pastor and will bring back hearts and souls to Christ that otherwise would have remained obstinate in sin and

festering in evil habits. To the good and zealous pastor who thus cares for his people the words of holy Job may be truly applied: "The ear that heard me blessed me, and the eye that saw me gave witness to me, because I had delivered the poor man that cried out and the fatherless that had no helper. The blessing of him that was ready to perish came upon me and I comforted the heart of the widow. I was an eye to the blind and a foot to the lame and a father to the poor." (Job xxix, 15-16.) The faithful pastor will not quarrel with his people or scold and abuse them from the altar or pulpit. Even when it becomes his duty to condemn the abuses and denounce the scandals that may exist or occur in his mission, he will do so with the zeal and charity becoming a minister of Christ, and not in the bitter words and reproaches and denunciations that proceed from ill-will and anger rather than from zeal and love of souls. God alone knows how many souls have been lost to Christ and his Church by abuse and denunciations from the altar. St. Paul's words to Timotny on this subject are: "*Argue, obsecra, increpa, in OMNI PATIENTIA et doctrina*" (II Tim., iv. 2); and again: "*Seniorem ne increpaveris sed obsecra ut patrem, juvenes ut fratres*" (I. Tim., v., 1).

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In those places in which low Mass only is celebrated on Sundays and holidays, the officiating priest is hereby required to recite aloud for the people the Acts of Contrition, Faith, Hope and Charity, and the prayer before Mass, to be found in Butler's Catechism, immediately before beginning the low Mass. The Holy Father requires the Holy Rosary to be publicly recited on Sundays and holidays in our churches. The pastors will see to it that this requirement of the Vicar of Christ be faithfully carried out.

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One of the greatest and most important duties of a pastor of souls is to labor for the spiritual welfare of the children of the mission. Children are specially dear to the heart of Christ, who loved them most tenderly, and who said, "Suffer little children

to come unto me and forbid them not, for of such is the kingdom of heaven." (Matt. xxix, 14.) The future of the Church in this country will be conditioned by the manner in which our children are trained and educated. Children who are well instructed in their religion and trained in virtue and piety will be good and fervent Catholics, and it is the most sacred duty and obligation of the pastor, conjointly with parents, to cause the children of the mission to be well instructed in the Christian doctrine and well trained in the practise of virtue and piety. Our Separate Schools will, if properly worked and utilized, help very materially in this good work.

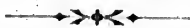
Pastors who take little or no interest in their parish schools and seldom or never visit them, wilfully neglect a powerful means of promoting the religious instruction and the spiritual welfare of the children. Such clergymen have not the hearts and souls of true shepherds of the flock of Christ, and their neglect in this respect is inexcusable and culpable in the extreme and is most injurious to the best interests of their people.

We require of each pastor to visit his schools at least once a week and to write a report of his visit in the visitor's book that should be in each school. The school day should begin by prayer and end in the same manner. Catechism should be taught every forenoon; children who have made their first communion should be brought to confession monthly, and the children who have come to the use of reason, but who have not made their first communion, should be made to confess four times a year, say at the Ember days. In those missions which have no Catholic schools, both pastors and parents should be most diligent in attending to the religious instruction of the children. Sunday schools should be established and zealously worked, and nothing should be left undone to instil into the young mind a sufficient knowledge of the holy faith and the love of virtue and piety. Let all concerned bear in mind the inspiring words of God, "They that instruct many to justice shall shine as stars for all eternity." (Daniel xii., 3. v.)



Parochial libraries, stored with good books, should be established wherever it is practicable to do so. This is a matter of the highest importance. In this connection we repeat here what we said in a pastoral published in 1872:—"We earnestly exhort our beloved clergy to establish in their respective missions parochial libraries, so as to place within reach of their people good Catholic books which will explain and vindicate the doctrines of our Holy Church, and refute objections against them; which will serve to improve the heart whilst imparting useful instruction to the mind. We must encourage Catholic literature; we must oppose the attacks of falsehood and immorality by the arms of truth and purity, and this we can do by the establishment of parochial libraries. Good books are so many effective preachers of truth and sound morality. They instruct and edify; they entertain and improve; they elevate and refine the taste, and contribute to a healthy tone of mind. In a country like this, in which many families live far from Church, and are unable to assist at Mass and hear a sermon every Sunday, the circulation of good books would seem to be a positive duty, if not a necessity. Our clergy should also encourage their people to take well-conducted Catholic newspapers. As it is, numbers of families take cheap weekly newspapers; which, whilst they do not contain a single friendly word towards the Catholic Church, are stuffed with gushing accounts of "tea-meetings," "socials," "Bible meetings," *et hoc genus omne*. By the perusal of such papers some lose the very language of Catholicism, and adopt that of the conventicle. Thus you will hear some people say that they are going to "prayers" or to "meeting," when they mean that they are going to assist at the holy sacrifice of the Mass. It is easy to see what injury all this is calculated to inflict, for inaccuracy of language in such matters logically begets a confusion and inaccuracy of ideas, and destroys the correct notions which should be entertained of Catholic doctrines. Our people, we repeat, should take good Catholic newspapers which will bring them into more direct relationship with the Catholic world, which will tell them what their brethren in this and other lands are doing for the triumph of truth and

the promotion of Catholic interests, and will thus make them take a lively interest in the work and labors and trials of the world-wide Church of which they are members, and which, in fine, will take them as it were out of their isolation and solitude in the remote townships and back-woods of the country, and make them partake of the great current of Catholic life. The Catholic press has a great and glorious mission to fulfill in this country and it should be encouraged and fostered by all who have the sacred interests of the Church at heart."



We exhort our venerable Clergy to take a deep interest in the cause of temperance, and to use their best efforts to foster and promote it. Beyond all doubt the vice of intemperance is one of the worst and most wide-spread evils of the day, and, like a destroying Angel, is ruining many precious souls made in the image of God, and purchased by a great price—the blood of Jesus Christ. All who love their fellow-men and wish to see the reign of Christ extend and triumph in the world, should do all in their power to arrest the destructive progress of this gigantic evil, to exorcise this demon from the souls and bodies of the wretched beings whom he possesses.



Such, Rev. and Dear Fathers and co-laborers are the words of advice we have thought useful to address you on this occasion. "We beseech you to stir up the grace of God which is in you by the imposition of Episcopal hands." (II. Tim., 1-6 v.) We must be earnest and zealous workmen in the Lord's vineyard. *Tu vero vigila, in omnibus labora, opus fac evangeliste, ministerium tuum imple.* (II. Tim., 4-5.) It were very sad indeed if in the evening of our days the Lord of the vineyard should say to us, "*quid statis tota die otiosi.*" (Matt. xx-6.) Let us work like good soldiers of Christ. "*Labora sicut bonus miles Christi.*" (II. Tim., II. 3); so shall we one day have the happiness of hearing from the lips of our merciful Saviour the assuring words, "Well done, good and faithful servants, because

you have been faithful over a few things I will place you over many things, enter into the joys of your Lord. (Matt., xxv. 21.)

Wishing you, Rev. and Dear Fathers, God's abundant blessings,

We are, yours faithfully in Christ,

† JOHN WALSH,

*Archbishop of Toronto.*

ST. MICHAEL'S PALACE,  
Toronto, Feb. 2nd, 1890.

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P.S.—In conformity with the command of the Holy See, we request you to take up a collection for the Sacred Shrines in the Holy Land on Good Friday or on some convenient day during Eastertide, and to remit the amount to Very Rev. V. G. Laurent, who will send it to its proper destination.

† JOHN WALSH,

*ARCHBISHOP OF TORONTO.*

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