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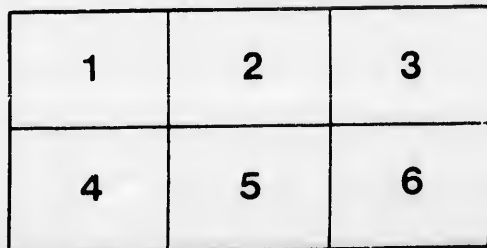
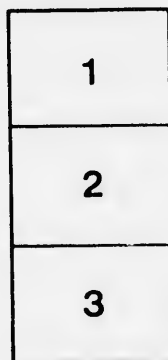
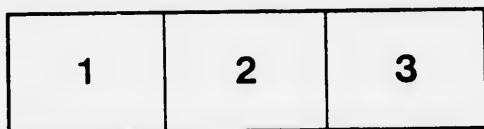
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PASTORAL LETTER

—OF—

His Lordship, the Bishop of Toronto.



John Joseph Lynch, by the Grace of God, and appointment of the Holy See, Bishop of Toronto, Assistant at the Pontifical Throne, *Obis Romanus*.

To the Clergy, the Religious Communities, and the Laity of our Diocese, Health and Benediction in the Lord:—

DEARLY BELOVED BRETHERN—

Our Holy Father Pius IX, the 259th Pope from St. Peter, faithful to obligations sworn to at his coronation (an oath such as all sovereigns take) to transmit intact to his successor the patrimony of St. Peter, calls upon all the faithful throughout the Catholic world to aid him by their prayers and good works to surmount the difficulties by which he is surrounded, and to defeat the machinations of men who seek, by means the most impious and the most unjust, the destruction of the independence of the Holy See. In order more to encourage his faithful children in their pious supplications to Heaven he has granted the favour of a plenary indulgence on the usual conditions.

An indulgence as you already know, Dearly Beloved Brethren, is not a permission to commit sin, as calumny so often asserts—it is not even a remission of past sins, but simply a remission of the whole or part of the temporal punishment due to sin, when, through the mercy of God, the eternal punishment is forgiven, either by perfect contrition, or a less perfect contrition joined to the Sacrament of Penance.

It is falsely asserted by non-Catholics that the eternal punishment being remitted, so, also, is the temporal—but this by no means necessarily follows. The prophet Nathan declared on the part of God to the sincerely repentant David that his sin was forgiven, but not the temporal punishment, for, continues the prophet, “because thou hast done this thing, the child that is born to thee shall die the death.” Here we see a temporal punishment inflicted for a sin forgiven.

Christ, when giving to St. Peter his commission as head of his Church and Chief of his Apostles, tells him, (St. Matt. xvi. 19) “I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven.” Which promise, made without any exception or limitation, must needs imply a power of loosing or releasing all such bonds as might hinder or retard a Christian soul from entering heaven; and where Christ makes no limitation or reservation we should make none.

The Apostles and first Pastors of the Catholic Church, who received their teachings from the very mouth of our Redeemer Himself, well understood this doctrine, and practised it in the sense of the Catholic Church of the present age. Thus St. Paul, (2 Cor. ii,) grants in the person of Christ, that is, by the power and authority received from Him, through his ordination, an indulgence to the incestuous Corinthian, without waiting his going through a longer course of penance. An indulgence of this kind the Supreme Pontiff, now, for a just cause, grants to the Catholic world. The conditions necessary to gain this indulgence are:—

1st. That by a good and worthy reception of the Sacrament of Penance the faithful become reconciled to Almighty God.

2nd. A worthy reception of the most holy Eucharist and earnest prayer to God, to change the hearts of wicked men who, to use the words of our holy Pontiff, “walk in iniquity serving under the banner of Satan, upon whose forehead is written, falsehood, and who, called by the name of rebels, and turning their mouth against heaven, blaspheme God, sully and condemn every sacred thing, and treading under foot all divine and human rights, only breathe carnage. Like rapacious wolves, these are they who shed blood, lose their souls by most serious scandals, and seek most unjustly to profit by their own malice, carrying off by violence other men’s goods, afflicting the weak and the poor, increasing the number of widows and orphans, and showing favor for reward to the impious while they refuse justice to the just, plundering, and in the corruption of their

“ hearts shamefully glutting themselves with all evil passions to the very great prejudice of civil society itself.”

Pope Pius IX, is not the first of the Roman Pontiffs who has been assailed in his dignity, honour, character and possessions, or who had to solicit the prayers of the faithful, and the protection of princes for the preservation of the patrimony of St. Peter, or for the cessation of the persecution of the Church of Jesus Christ. From the very commencement of Christianity have peoples and nations raged against the Church, and men devised foolish things.—Between the spouse of Christ and the world, there always was, and always will be, constant opposition,—for their interests clash,—the world in its pride struggles for the mastery, and in its folly, unterrified by the denunciations and maledictions of Christ, imagines, as Lucifer did, that it can place its throne even above that of the Most High.

“ Woe to the world,” says the Saviour (St. Matt. xviii). “ It hates me because I give testimony that its works are evil.” [St. John vii.—7] Of the Roman pontiffs, indeed, may it be said in the words of Christ, “ If the world hate you, know it hated me before you.” [St. John xv.—18.] And again, “ Because you are not of the world, therefore the world hates you :” and the apostles taught the same doctrine as their Divine Master. Hence, St. James says, (iv.—4.) “ The friendship of this world is the enemy of God,” and St. John tells us that “ the whole world is seated in wickedness.” [1 St. John v.—19.]

Now, what is this world, for which even the Redeemer refuses to pray? Not, indeed, the material globe, which is a noble work of His Word. Not all men who live on its surface, many of whom are strong in virtue, and ardent in their love of God; many of whom would lay down their very lives for Christ, or to defend the honour and interests of His holy Church. The world to which Christ refers are those sinful men who lend themselves to the powers of darkness to perform the works of Satan—adulterers, murderers, &c. Those who changed the truth of God into a lie, and worshipped the creature rather than the Creator—being filled with all iniquity, malice, avarice, without fidelity, without mercy. [Rom. 1 ch.] Those princes of this world—especially those kings and tyrants—who, by injustice of every kind, by fire and the sword, carry destruction into the dominions of their peaceful neighbours; dethrone legitimate sovereigns; usurp their states and provinces to their own aggrandizement; extend their possessions by the murder of the justly opposing and loyal subjects; those who put forth a sacrilegious hand against the lawful and sacred possessions of the Church; who rob and ruin

monasteries, convents, colleges, and orphanages—and drive their inmates to starve on the highways. All this is done in order to have some appearance of right, and to freeze up the fountains of sympathy for the persecuted, the vilest means are always taken to calumniate and charge all sorts of crimes against those peaceful servants of God; and to circulate those lies the more widely, the terrible engine, the press, is employed by them in their nefarious work.

The revolutionary party in Italy, with Victor Emmanuel, Garibaldi, Mazzini and others at its head, reproduces the distressing picture drawn by St. Paul, in his Epistle to the Romans, and like the tyrants and adventurous robbers of old, has despoiled peaceful Princes, has wrested from the most legitimate and most ancient sovereignty of Europe, two-thirds of the estates given him on the most sacred of trusts and for the most holy of purposes, and has lately endeavored to invade Rome itself, and drive thence the Sovereign Pontiff, Pius IX., the spiritual Father of more than two hundred millions of Catholics.

This revolutionary party, true to its wicked and anti-christian instincts, pillaged churches and religious houses, sparing neither age nor sacred order, and, with sacrilegious rancour and fiendish rage, even attacked the Meek and Hidden Lamb of God, sacramentally residing in our holy tabernacles, threw the sacred Host on the floor, and committed other horrible indignities. These are the so called Patriots of Italy. The subjects of our Holy Father—far from countenancing or aiding in any way those sacrilegious bandits and invaders—remained, under a thousand provocations, true to their allegiance, and the gallant little army of the Pope routed, in several hard-fought battles, those marauders, and finally at Monte Rotundo the bodies of a thousand of those unfortunate rabble strewed the field. Alas for their lives and for their souls, may God have mercy on them! Many were taken prisoners. Garibaldi and his sons, protected by the Italian army, which hovered around to take advantage of any success gained by the Garibaldians, were conducted safely to Florence. A noble French diplomatist has well characterized the Italian king as hunting with Garibaldi for his falcon.

The Emperor of the French acted on that occasion according to the clearly expressed desire of his own subjects, as well as of that of the whole Catholic world, and as became the ruler of great Catholic France, the eldest daughter of the Church. He compelled a false friend to respect the word of France, given at the Convention

of 15th September, 1864, the terms of which are too recent to be recalled here.

The Catholic Church, the depository, and teacher of faith, sound doctrine, and guardian of morals, has always raised her voice against injustice, both in kings and peoples, and condemns all revolutionary societies, no matter in what country, as detrimental to public peace and the real interests of society. Revolution, properly defined, is the rebellion of people against a legitimate sovereign, ruling for the good and not for the destruction of a people.

Do we find this teaching of the Church seconded by persons in high positions, by statesmen and a very large portion of the press? It is in shame that we have to record the contrary. For revolutionary societies in their own countries, they call for repression by all the terrors of the force of arms, of imprisonment and death. For like Societies in other countries, there is nothing but praise and assistance in money and arms. We all remember with what an ovation Garibaldi was received in England, visited by royalty, feted by many of the nobles of the land, and eulogised by the press. Menotti, the son of Garibaldi, lately thanked his generous and patriotic friends in England, for money, without which, he could not carry on the war, forsooth, of independence. What would be said if the Head Centres of the Fenians were received in Rome, as Garibaldi was received in England? We are not at all surprised that our gracious and noble Queen refused to name with her own lips, in the late ministerial speech from the throne, these Garibaldians, or to dignify them as a band of Italian volunteers. What would not be the just indignation of all good Englishmen were the Holy Father, in an Allocution to his Cardinals and to the whole Catholic world, to give to the Fenians, after the skirmish of Ridgeway, the encouraging name of *Irish Volunteers*, and to express a hope that the U. S. Government would withdraw its army of observation from their territory bordering on Canada.

We must warn sinners and speak the truth; and who will do it, if the Bishops of the Catholic Church remain silent? It is the part of the highest loyalty and religion to warn the people of the danger of fostering the seeds of revolution. Arson and assassination are modes of warfare imported into the British Isles from the Italian school of revolution. We did not expect to suffer from lessons taught there—but revolution is revolution all over the world. When a man blows the coals for his neighbor's destruction, may not a spark fly in his own face and blind him? May not the teaching and exam-

ple of the revolutionary party in Italy, and their organization supported by subscriptions and extortions, be extended to other countries beyond Italy? The horrid crime of blowing up prisons in England has justly excited the execration of all the civilized world. Did an analagous crime, the blowing up of a Pontifical barrack in Rome, a few months previous, in which many brave soldiers lost their lives, stir up as much indignation? Did the papers teem with articles condemnatory of the act? It is not a safe rule to blow hot and cold. To speak of an Italian revolutionist as an Italian volunteer—the party of action—as patriots—and to call the Fenian revolutionists, cut-throats and villains: this is not speaking justly—both parties are doing wrong. The Italian revolutionists have shed more blood as yet.

But it is said that the Pope's government is not liked by the people. By what people? By the worldly who hate Christ and His Church. But the Holy Father is most beloved by his own subjects, though hated by a few evil doers in the pay of Victor Emmanuel. Nor have they any reason to be discontented. The Papal States are the most lightly taxed in all Europe, and we have never heard of periodical famines decimating their inhabitants, nor of people starving, with an excellent wheat crop and other provisions in the land sufficient to support treble the population, nor of ships of foreign countries carrying provisions to the unfortunate starving subjects of the Pope, and meeting numbers of steamships bearing off from the famished poor,—because their food, the potatoe, rotted,—cargoes of wheat, beef, mutton and every kind of provisions. What would be the reply of any sovereign to an invading rabble, who would demand his principal city for their capital? Rome, properly speaking, was never the capital of Italy. It was once the capital of the Pagan world; and when that ceased, it became the capital of the Christian world. Rome was rebuilt by the Popes, enriched by the donations of princes and the pious munificent, as well as by the alms of the Catholics of all countries, and is supported by them, and the advent of at least 60,000 people, who annually visit the Eternal City, attracted thither by the presence of the Supreme Pontiff, the Vicar of Christ on earth, and the unrivalled grandeur of the churches. Those visitors, at least, spend on an average \$100 each, making a total revenue of \$6,000,000 annually. Hence, the whole Catholic universe deems itself insulted at seeing its own capital demanded by a revolutionary party which cannot, in justice, establish the most remote claim to it.

It is falsely asserted, by the revolutionists that, the Papal Gov-

ernment allows the resources of the country to remain unproductive to the detriment of the people. But in refutation of this, we here quote with pleasure from an address presented to the Sovereign Pontiff, Pius VII., by the Tribune, or, House of Commons of France, on the occasion of the Pope's visit to Paris to crown the Emperor, Napoleon I. "Your table, maintenance, and personal expense have been regulated like those of the most private individual. You have justly deemed true greatness to be less in the pomp and glitter of a court than in the lustre of virtues, and a wise and economical administration. Agriculture, commerce, and the fine arts resume their splendour in the Roman States. The Roman Campagna, long uncultivated and sterile, will soon be covered with woods. * * A law compels large land-holders to put their lands under cultivation or let out at moderate rents such lands as they cannot or will not till. Finally, by draining the Pontine Marshes, by restoring vast tracts to cultivation, will contribute to the salubrity of the climate, and increased population of the Roman States. Your Holiness openly proclaims free trade, &c." Many States of Europe, though late, have followed this last mentioned reform, and the rulers of some countries would do well to follow the merciful and just example in favor of laboring classes, respecting useless lands and draining bogs.

Pope Leo XII., immediate successor of Pius the VII., showed likewise a large and enlightened policy towards his people. By the treaty of Vienna, says Count Artaut De Mentor, "a large tract of the Papal territory, a great part of which had belonged to monasteries and colleges, had been settled on Prince Eugene and the Beauharnois family. Not only a gigantic system of absenteeism was established perpetually in the heart of the country, and a very large income carried abroad, which otherwise would have been laid out on the spot, but an undue influence was thereby created over a susceptible population through the widely scattered patronage held by the administrators of the property. Many of the employed were, moreover, foreigners, whose religion was in declared antipathy to that of the natives, and whose morals neither edified nor improved the population. To get rid of this anomalous state of things, Leo used his utmost endeavours; and probably would have succeeded had his reign been a little prolonged."

But Gregory XVI. in 1845, formed a company in Rome which bought up, at a fair valuation, the Beauharnois estates, and let and sold the lands to many proprietors,—thus enriching the country in population and produce, and contenting thousands. The present

Venerable Head of the Church continues the mild and paternal government of his predecessors—his people are happy, whilst his late subjects, wrested from him by his enemies, already groan under a heavy taxation, and see their children conscripted to fill up the armies of the so called King of Italy.

It is said that the Pope being Head of the Church should not be a temporal sovereign. This objection cannot be urged by those who have to swear to the supremacy of the Queen of England both in Church and State.

There is no prince in Europe whose title is more legitimate or more ancient than that of His Holiness the Pope. We may trace his temporal possessions back to the time when the early Christians sold their houses and lands, and brought the price of the things they sold and laid it down at the feet of the Apostles. "And distribution was made to everyone according as he had need." [Acts.] For nineteen centuries these pious donations have poured in from all parts of the known world to the treasury of the successor of St. Peter.

We claim, therefore, for the Holy Father the continuance of the free and indisputable right enjoyed by his predecessors in the administration of the laws and government of the States of the Church. And being thus free and independent in his own States he can exercise his spiritual jurisdiction over the Catholic Nations and peoples of the earth, and be accessible to them.

In all temporal monarchies a freedom of action is accorded the sovereigns, by which they can exercise their royal prerogatives throughout the sphere of their respective dominions; and it would be a crime to deprive the duly constituted authority of its just right. But as the Sovereign Pontiff is spiritual ruler of the Catholic world,—of an empire embracing the vast number of 200,000,000 of souls, scattered throughout the whole world, it is right, and even necessary, that, in his spiritual domain, a similar freedom of action should be accorded him; and, if it be unlawful to deprive a reigning prince of any part of his rightful inheritance, we maintain that it can neither be lawful nor constitutional to deprive the Holy Father of any part of his temporal power, or of the territory that he legally and justly holds in trust for the Church.

Nevertheless, it is manifest to the world that armed bands of freebooters and ruthless men, aided by some governments and abetted by others, invade the hallowed soil of the Pontifical territory, cruelly put to the sword unoffending citizens, and thirst with the

unholy desire of depriving the Holy Father of all his vested and sacred rights, and of life itself, if necessary, for their wicked purpose. Thus a revolutionary principle is fostered, not only by connivance, but even by co-operation. A precedent is established which may one day prove detrimental to thrones and empires, unless it be completely extinguished by the timely and judicial action of the friends of social order and good government. When the throne of the Holy Father is imperilled, then the thrones of other monarchs begin to totter, for on the same principles all stands, viz: legitimacy and right.

If prudence would prevail in the councils of the nations, the independence of the Sovereign Pontiff would be secured in his temporal authority. And whilst this independence would secure to him the free exercise of all his rights in matters spiritual, it would also be a guarantee for the peace of Europe. Hence the temporal power should be held sacred and inviolable, both as a matter of simple justice and political jurisprudence.

In the Government of the Church over which our Holy Father was appointed to rule, by virtue of the commission given to St. Peter by our Lord and Saviour Jesus Christ, who said to him: "Feed my lambs, feed my sheep." [John xxi. 17,] and "go teach all nations both kings and people," he should be independent and free from the restraint of princes especially.

The Church is a spiritual kingdom, and as such she possesses the power necessary for the administration of her own laws. She has jurisdiction in all matters relating to the consciences of her subjects. And as the Pope is the Supreme Head of the Church he possesses that power and jurisdiction in all their plenitude.

But were the malevolent designs of tyrants to prevail so far as to make him the subject of any temporal Power, then the end of the Divine commission would be in a great measure impaired, and the Papal jurisdiction would be circumscribed in its sphere of action, as the history of the past informs us. What difficulties would beset his path, should he at one time be an imperialist, at another a monarchist, and again be obliged to wear the cockade of the republic, and swear allegiance to, and sing *Te Deum* at the coronation of an usurper under the penalty of being treated as a rebel? Under the control of worldly governments he could neither issue Bulls nor rescripts, nor any other documents pertaining to his holy office of appointing bishops, reforming abuses, condemning heresies, cutting

off from the Church rotten members, without submitting the same to the humiliating ordeal of Imperial whim, or State supervision, at the risk of such documents being intercepted in their passage through the post offices. In a word, he would be powerless to perform acts conducive to the advancement of religion, or the glory of the Church of God without the exequatur or approbation of the government, perhaps infidel, under which he would live. At the present day, in Russia a tyrannical autocrat assumes a dictatorship over the documents emanating from the Holy See. Our Holy Father is deprived the consolation of communication with the persecuted Catholics of the Empire, except in what may please the tyrannical Czar of Russia. Thus infidel Italy seeks to despoil the Supreme Pontiff of the temporal patrimony of St. Peter, and the infidel world at large would deprive him of the spiritual patrimony—the Divine commission to teach all nations, to feed the lambs and to feed the sheep of the flock of Christ. No wonder, then, that our Holy Father complains in his letters and encyclicals of the cruelty, injustice and sacrilege of those who inflict these wrongs.

But the Holy Father is not devoid of those consolations which always support the drooping spirits and cheer the depressed heart of the true and faithful pastor of souls.

If, on one hand, he has to deplore the action of wicked men, enemies to religion, justice, and truth, who seek to destroy the vitality of the Church, and thwart her efforts for the salvation of souls; on the other hand, he can rejoice in the success which attends the heroic efforts of her faithful sons, devoted apostolic missionaries, who teach the truths of the Gospel in the utmost bounds of the earth; if, in Italy and Russia, the strong arm of a tyrannical power seems for a moment to humble and oppress the church; in Asia, in Europe, in America, in Australia, in Africa, she goes forth conquering and to conquer; if betimes the defection of some of the children of the Church send the sharpest pang of sorrow to the heart of the Father of the Faithful, his sorrow is assuaged and his heart rejoices over the number of conversions which daily occur in the Old and in the New world, amidst civilized and uncivilized society.

A cursory glance at the present state of the Church in the Old and in the New world will show us the efforts that have been made and the success which has resulted from these efforts in gaining souls to God.

China, a vast empire, received the faith by the incredible efforts and indescribable hardships of the Catholic missionary. Not three centuries ago, Father Ricci landed at Canton. He was the first missionary and the only person in that vast empire, which contained one-third of the human family who professed belief in Jesus Christ. Now, China is divided among the eight principal missionary orders of the Church. It is governed by thirty-two bishops, eighteen coadjutor bishops, and thirty vicars apostolic. These intrepid and holy bishops of the Church in China are ably and devotedly seconded in their zeal by a numerous body of native and foreign priests, catechists and sisters of charity, who, despising every hardship, braving every danger, employ every lawful means to save souls purchased by the precious blood of Christ. Colleges and schools are established throughout the Empire. They are well attended by the natives, and are conducted by the Brothers and Sisters of various religious orders. Hospitals have been erected for the sick, and asylums for abandoned children, whom pious persons, appointed for that purpose, pick up on the road side, out of the marshes, or from the running streams. The number of children thus saved in the year 1866-7 is given as 303,805; and the funds collected by the Society of the Holy Infancy for their support was \$1,029,111. Conversions are progressing on a large scale—whole villages to the true faith. The Catholics of that Empire and its adjoining dependencies are counted by millions. Our holy religion, though persecuted in some Cantons, where lately many of our pious and zealous bishops and devoted priests received the crown of martyrdom, is flourishing in others. This happens especially in the interior, where the hardships to be endured are so great, and the peril to life so imminent that our missionaries alone dare brave them, and consequently meet with no opposition from the missionaries of the sects.

In Japan, where the priesthood was annihilated and the faithful massacred, religion again revives. The Church in Japan, deprived for so long a time of its clergy, is rising from its ashes. The faith preached by St. Francis Xavier was never forgotten; it was taught by the father to the son, and such acts of religion as could be without the ministrations of the clergy were performed by the people. Hence, after the lapse of nearly two hundred years of persecution and abandonment, when the missionaries are again permitted to enter the kingdom, they are greeted by two hundred thousand faithful—the children of the martyrs.

In the East Indies twenty Bishops, with their priests, aided by the religious of both sexes, are labouring zealously and successfully in the work of the mission.

In Africa there are seventeen bishops, five vicars apostolic, one hundred and eighty-six priests, three religious orders of men and a large number of secular priests and sisters of various religious communities, and amid almost insuperable difficulties are reclaiming souls to God.

In Abyssinia our missionaries, under the conduct of a vicar-apostolic, have laboured quietly and with great fruit for many years in bringing back that people to Christianity.

In Australia one arch-bishop, seven bishops and a vast number of priests and religious are laying the foundation of a most flourishing church. The large influx of Catholic emigrants from Ireland contribute materially to the advancement of religion in this distant part of the globe.

In Oceania every group of islands has its bishop and missionaries.

When we turn to contemplate the growth of the Church in the United States, we are astonished by the unparalleled rapidity of its progress. The influx of emigrants, for every emigrant ship brings an embryo church, and the successful labours of the missionaries among the native tribes, have added to the numbers of the faithful at a rate almost incredible. In 1776 the Catholics were in a ratio of one to two hundred, now they are as one to seven. In the year 1808 there was but one diocese in the United States, sixty-eight priests, eighty churches and stations. Now, there are about fifty dioceses, nearly three thousand priests and four thousand churches. Magnificent and costly churches adorn the land; colleges, convents and schools, principally built in the most select localities, are flourishing everywhere. The priesthood and the religious Orders of the Church are embraced with a holy devotedness by the youth of the country, so that the most sanguine have reason to expect that their wishes for the success and triumph of the true religion will be speedily realized.

Now, when we consider that about eighty years ago a penal law existed in the United States, then a British colony, against Catholic priests, making it a transportable offence to remain in the colony, and death if they returned; and consider, in the second place, the rapid growth of the Church, despite all opposition, we are forced to exclaim—surely the finger of God is here!

In the British North American Provinces, at the beginning of the present century, there was one bishop with a few priests. Now, the Church in these provinces is governed by two Archbishops, seventeen Bishops, a numerous, and efficient body of priests, and a large number of religious. Colleges, convents, and schools, conducted by religious, are numerous and impart a very superior education.

At the beginning of this century the Catholics of the Province of Ontario could be easily numbered. Now, they are the fifth of the population, and would certainly be a fourth were it not that to obtain employment they migrate in large numbers to the United States.

The missionary efforts of the religious societies are extending northwards through the Hudson Bay territory into the Arctic regions.

Three Bishops of the Order of the Oblates of Mary, with eighty-three priests, of the same Order, and a number of Sisters of Charity, are zealously labouring in the Red River Settlement, in the McKenzie River Settlement, in British Columbia, and among the various Tribes of Indians, who roam the ice-bound regions of the Hudson Bay Territory, extending from Russian America, now held by the United States, on the west to Baffin's Bay, and David's Straits on the east.

All these, and many other missions, which we have not had space to mention, are chiefly supplied with missionaries from the colleges of Europe, and from the various Religious Orders of the Church. Among the former, the College of the Propaganda holds the first place. The Seminary of Foreign Missions, in Paris, The Seminary of African Missions, The Seminary of Foreign Missions in Brussels, The College of All Hallows, in Ireland, and Carlow College, each furnish their number of holy and devoted missionaries to preach the true Gospel of Jesus Christ to the Gentiles.

Wherever prohibitory laws have been removed, as in England, Sweden, Norway and Denmark, the church is progressing with a wonderful rapidity. The more wonderful are these conversions, as any convert to our holy religion must necessarily suffer many humiliations, make great sacrifices, friends abandon them, relations despise, and the world at large frown on them.

If there be joy before the angels of God upon one sinner doing penance, [St. Luke xv. 10.] how great must not that joy be amongst them upon the return of a vast number of the English nation to the faith of their fathers. This religious movement, commenced amongst the highest and learned classes, who at the time of the so called Re-

formation, yielding to the pressure of persecution, scandalized Christendom by their apostacy. The middle classes follow in great numbers. The Ecclesiastical Hierarchy has been re-established, bishops, priests, churches, colleges and religious houses have been multiplied throughout the land. The foreseen and acknowledged failure of the Pan-Anglican Convocation has opened the eyes of many earnest christians, especially amongst the Episcopalians, who rushed to the Bark of Peter as from a sinking ship. They saw that they belonged to a church incapable in itself, of defining faith, correcting morals, removing abuses, or performing any office of a living church, but placed completely under the control of the powers of this world.

The many religious orders of the Church, inspired with a holy zeal to labour in the vineyard of the Lord, and to bring souls to Jesus Christ, send forth their learned, pious, and devoted members into every part of the known world.

These Missionaries are chiefly supported by the contributions of the faithful, especially alms received from "The Society for the Propagation of the Faith," and "The Society of the Holy Infancy." These Societies we earnestly recommend to our faithful clergy and liberal laity. It is our most earnest wish that these two Societies be sustained in every mission of our diocese, and re-established in any mission where they may have been neglected. On these two Societies greatly depend the Missionaries of the many foreign missions to which the church is extending its labours.

You hereby perceive, my Dearly Beloved, that our Holy Father, amidst his many grievances, has also many reasons to cheer His Catholic Heart. Many noble youths of the best families in Italy and foreign lands, some, we are proud to say, from this country, rally around the Father of the Faithful, ready and willing to defend his sacred person and holy cause, even at the risk of their lives.

The enemies of our faith are constantly exulting over every humiliation which the Roman Pontiff sustains. Every Pope is by them called the last. The old cry at the death of the Pope is, "we have seen the end of the Papacy," but when Jesus Christ was laid in the tomb the Jews thought that Christianity was buried.

When St. Peter was martyred in Rome, the world rejoiced that Christianity would rule no more. Thirty-one of his successors suffered death for the faith. Many others endured severe persecution, but the end is not yet. Christ, our Lord, said, "Heaven and earth shall

pass away but My word shall not pass away ;" and His word is, " I shall be with you all days, even to the consummation of the world." St. Chrysostom's answer to the enemies of the Church is as applicable in our day as in his : " It is easier," said he " to remove the sun from the heavens than the Church from the earth.

But we, Dearly Beloved in Christ, must aid our Holy Father in his difficulties, and add to his joys by devout prayers and pious offerings--supplicating the author of every good and perfect gift, beseeching our holy Mother, the Blessed Virgin Mary, Mother of our Lord and Saviour, Jesus Christ, praying the saints of Heaven, especially St. Peter and St. Paul, that our Holy Father may be delivered from his enemies, and that the governments of Italy and Russia may cease to persecute the church.

Hence, in conformity with the Encyclical Letter of our Holy Father, we ordain that in every church of our diocese there be offered a *Triduum* or devotion of three days, according to the intentions of the Holy See. This *Triduum* to commence at the earliest convenience of the Parish Priest. On one of the days, if allowed by the Rubrics, a Solemn Requiem Mass will be celebrated for the souls of those valiant soldiers who died in the defence of the cause of the Holy See. The second day, a Mass of Thanksgiving for the recent victories of the Holy See. And on the third day, a Mass of Supplication to obtain the intercession of the Immaculate Mother of God, in behalf of the Church of Christ, and for the preservation of its august Head on earth.

This, our Pastoral Letter, is to be read in all the churches and chapels of this Diocese, and in the Chapters of the Religious Communities, on the first Sunday after its reception.

Given at our Episcopal Palace, in the city of Toronto, under our signature and seal, the sixth of January, the Feast of the Epiphany, one thousand eight hundred and sixty-eight.



† JOHN JOSEPH LYNCH,

Bishop of Toronto.

P. S. The Reverend Clergy will please take up a collection in the most effective manner, during the three days devotions, to aid the Holy Father in his present embarrassed circumstances.

† J. J. L., Bp.

PASTORAL LETTER

OF

His Lordship, the Right Rev. J. J. Lynch, D.D.,
BISHOP OF TORONTO.

*Laval University
Quebec City*

