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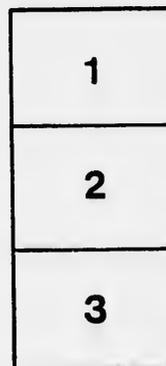
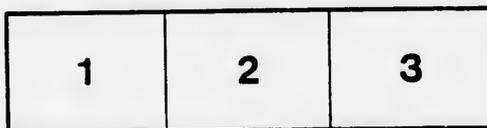
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29 Sept. 1869.

PASTORAL LETTER

OF

His Lordship the Bishop of Toronto,

ON HIS PROCEEDING TO THE GENERAL COUNCIL OF THE VATICAN.



**JOHN JOSEPH LYNCH, by the Grace of God and by
the Authority of the Holy Apostolic See, Bishop
of Toronto, Assistant at the Pontifical
Throne, &c., &c.**

*To the beloved Clergy, Religious Communities, and Faithful of our Diocese,
health and benediction from our Lord.*

In obedience to the call of Our Holy Father, Pope Pius IX, Vicar of Christ, Head of the Church, and successor to St. Peter, we are about to proceed to Rome to take part in the General Council consisting of the Bishops of the Catholic world, to whom in connection with the Pope, Christ has given charge to govern the whole Church,—“Wherein the Holy Ghost hath placed you, Bishops to rule the Church of God which He hath purchased with His own blood.” (Acts xx, 28.) The Church of God is composed of all baptised persons, whether actually or in desire—not of unbaptized persons—for St. Paul says, “What have I to do with those without the fold.” Hence the Council is to legislate for those who apparently do not belong to our fold, who, though receiving the gospel in general, reject many of its most saving ordinances. The Church is also composed of teachers and disciples. “Go teach all nations,” was addressed to the Apostles and their successors: they are the teachers and the nations are the disciples to be taught. A general council of the Bishops of the Church is an assembly of divinely appointed teachers who meet together in the name of Christ under His headship and inspired by His Holy Spirit, to review the situation of the Church, to correct abuses, to point out errors and to declare the truth that is in

the Lord Jesus, (Romans 9, 1). The decision of the Church teaching in council is infallible. If Christ promised to be in the midst of two or three meeting in His name, directing and blessing them, He has promised in a special manner to be with His Church, "Behold I am with you all days, even to the consummation of the world," and "the gates of Hell, that is of error, shall not prevail against it." He that said, "He that will not hear the Church let him be to thee as the heathen and a publican," would not have given such an order if that Church could lead any one into error. St. Paul calls the Church "The pillar and ground of truth." As the Jews were directed in their course to the Promised Land by a pillar of a cloud during the day, and a pillar of fire by night, so the traveller in search of the heavenly land is guided by the pillar of truth, which is the Church, to his eternal abode. It is the one which is founded on that rock upon which Christ built His Church.

The Church, from its infancy, continues the work of Christ. It preaches the doctrine he preached, it administers the sacraments which he instituted, and it corrects the abuses which he corrected; consequently, it has to suffer as he suffered, calumny, persecution, and opprobrium. The world hates the Church, as it hated Christ; makes war upon it, and crucifies it, as it did Christ. When we speak of the world, we do not mean the natural world, the world created for our temporary home and pleasure. Nor do we mean persons, who though living in the world, acknowledge Christ as their head, and love Him and His doctrine. And, though surrounded with human frailty, sin through weakness and inadvertence, yet rise again and make use of the healing sacraments, which He has instituted for our fallen humanity; and who repair their faults by acts of mortification, penance, and liberality to the poor. But we speak of the world—that is of persons who war against Christ and His Church; who endeavour to set up their private reason and judgment against His divine word; who make a God of their bellies, who persecute the saints, who declare that there is no difference between right and wrong, no punishment for the wicked nor reward for the good in the next life, who wish to subject the Church of Christ to the empire of Satan; who proclaim the feebleness of man superior to the power of God; those who wish to sap the foundation of society by proclaiming its keystone, matrimony—blessed and instituted by Christ, as a permanent and holy state—to be a mere civil contract, to be broken by the whims and fancies of the licentious and ungodly, who wish to make the Church as a mere human institution in the hands of civil governments, and to make the ministers of that Church mere tools of despotism; to amuse and keep the people quiet, without any reference to the superior order of heaven and the interests of immortal souls. Witness the degraded condition, spiritually speaking, of the so-called Churches of England, Russia, Denmark, and other Protestant states, where religion is the handmaid of worldliness, and of the stupid sons of worldly men, where the heads of state chime to be the divinely commissioned heads of the Church. St. Chrysostom cries out against this state of things, when he says, "Christ did not build His Church upon kings and emperors, but upon Peter, the fisherman." The Church, too, has to legislate on a modern, but an

old sore, called indifferentism. People say, no matter what church you belong to, or whether you belong to a church or not, provided you are an honest man, and upright in your dealings with your neighbour, you will be saved. What would you think of a man commencing a very perilous journey by sea, who would thus say to himself "No matter what boat I take, provided it is a boat—I will reach my journey's end." Christ holds a different doctrine. God has his rights as well as our fellow man, and we have our duties to perform towards Him; we must love him with our whole heart, keep all his commandments, and comply with the precepts of His Son, Jesus Christ. No matter what church you belong to, you say. Are all so-called churches, then, equally right? Their members do not think so, hence they join whatever church they think best. Alas! too often to suit their fancy or their interest. How can any one pronounce that all churches are right, and such a church is wrong, if he does not examine its constitution. And if the true Church be an object of your search, why not commence by inquiring into the claims of the old Catholic Church—the first, and to be the last. But it is asserted that the Church founded by Christ has fallen into error; then Christ must be pronounced a false prophet, since he has said, "and the gates of hell shall not prevail against it." To be saved, you must belong to the true Church, professing the true faith. St. Paul says, "without faith," that is, of course, the true faith, "it is impossible to please God." You must belong to the one fold of the Shepherd Christ. Those who profess Christianity and don't follow its maxims and precepts are almost in the same condition as if Christ did not come. Christ founded only one Church and only one ministry for that Church. He would not be the true God were he to found many Churches, with different creeds such as we have now-a-days.

If it were not necessary to belong to this Church, why establish it? If it were not necessary to be baptized, why did Christ say to His apostles: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?" Why say, "Unless you are born again of water and the Holy Ghost, you shall not enter the kingdom of God?" Why say again, "Unless you eat the flesh and drink the blood of the Son of man, you shall not have life in you." "Strive to enter by the narrow gate." Heaven is taken by violence. Seek first the kingdom of God and His justice. How do these texts comport with Indifferentism?

Worldly governments claim the education of youth. Worldly education can make good mathematicians, natural philosophers, &c., but not a moral man. The Church alone, with its true religion, can effect this. Government requires oaths, and oaths suppose a knowledge of God whose name is invoked, and the rewards and punishments of the next life. But how can the citizen be formed to truth and uprightness without the true religion. The Council has not to legislate on this point, as it is an old settled question. To the Church belongs to teach all nations: not indeed the science of this world, but the doctrine of our Lord Jesus Christ.

Worldly governments teach that right can be acquired by violence and bloodshed; but the Church teaches the contrary.

No new dogmas of faith are to be invented by the Council. Christ revealed all through his Holy Spirit, "But when the Spirit of truth is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak, and the things that are to come he shall show you" (St. John xvi. 13).

The fathers of the Council will draw their decisions from the treasury of truth, contained in the written words of God and in the traditions of the Church. "Therefore, brethren, stand fast: and hold the traditions you have learned, whether by word or by epistle." (II. Thes. 2, 14.) The world pretends to laugh at the Council as at an obsolete system of government. If so, why occupy so much time and money in sending on the lightning wings so many reports true and false; and why so many speculations of governments and people concerning its future decrees? Why so much dismay at the meeting of men, generally old, and considered by the world of little importance. Councils are old modes of governing the Church. They date back to the time of the Apostles, when they assembled together in Jerusalem to settle the difficulties of the early Church. (Acts ch. xv.)

The Council will have one effect; it will, at least, justify God "That he may be justified in His words and overcome when He is judged." (Ps. 50.) When God judges and condemns the wicked, they cannot allege the want of knowing the truth.

500 The Council will review the condition of the world. 1st. The Pagan world. It consists of at least 500 millions of Pagans who don't acknowledge Christ, or the redemption which he has wrought. They are divided into Sees *in partibus*, though subject to the jurisdiction of 200 Bishops scattered throughout the world, with all Pagan obstacles to encounter. What are 200 Bishops for such a multitude? The harvest, indeed, is great, but the laborers are few. The Council will take into consideration what is to be done for that vast multitude of souls made to the image and likeness of God. 2nd. The Christian world. It is divided into two classes, 200 millions in Communion with the Holy See, and between 60 and 70 millions of Protestants, who, though baptised, do not belong to the one fold. The Council will see what abuses or want of discipline may exist amongst the Catholics, and what remedy is to be applied to these abuses, what further lustre may be added to the works of the Church, and what means to be taken to extend its boundaries. The Council will take into consideration her rebellious children who protest against her authority and teaching. Those rebellious children are called by the generic term of Protestants; but are divided and subdivided into innumerable sects, all differing more or less from one another. A sect can only produce a sect, never an entire body. Those sects are so numerous that lexicographers can hardly keep track of them. Dictionaries have been composed giving an account of the doctrine and description of those sects. And this extraordinary product of private judgment with respect to religion has been aptly styled the "aberrations of the human mind." Amongst those sects there are very many well-meaning people. They are uneasy, fretful and yearn after the truth; they wish to belong to the true fold of Christ;

but their early education, prejudice and ignorance, and above all, the dark and lying colors in which the true Church of Christ has been painted for them, make them afraid of looking towards that Church. We should be very sorry, indeed, that they would be obliged to join a Church professing such doctrine and practices as are falsely attributed to the Catholic Church.

The Council will see to the means of enlightening these erring children, and pointing out to them the way, the truth, and the life, and to follow in the way marked out for them by Jesus Christ our Lord for eternal salvation. The words of Christ are applicable to them: "Other sheep I have, who are not of this fold, them I also must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (John x. 16). I say, in fine, the Council will perform its duty of teaching the whole world, and pointing out the duties of rulers and people, for all are equally subject to the Church. The Bishops will return from the Council with increased zeal for the spread of the true faith, and for the more exact observance of the laws and discipline of the Church. What a glorious sight will this vast assembly present. Men, worn out by apostolic labors and cares, collected from every nation under the sun, speaking various languages, assembled under the glorious dome of St. Peter's, near the sacred shrine of the princes of the apostles, St. Peter and Paul, and in the presence of his august successor Pius IX., all speaking the one language of faith, united together by the strongest ties of brotherly love, and aiming at the one object, the advancement and glory of the kingdom of Christ on earth.

The tenth year of our administration of our Diocese is coming to its close, at the end of which time the Holy See demands from the Bishops of the Church of Canada (from other Churches more frequently) an account of their stewardship. Notwithstanding the numerous bodily infirmities, and the trials attending our charge, we have endeavored to carry out the object of our consecration. Through the great mercy of God, and the patronage of His Holy Mother, and the many self-sacrifices of a devoted clergy, assisted by religious communities of men and women, with the co-operation of an ever faithful and generous laity, great things have been effected. Our venerable predecessors are largely entitled to the glory of this success; we are but reaping the fruits which their labours have sown.

The priesthood of the Diocese has been augmented by 25 ordinations. 40 Sisters of St. Joseph have made their vows; 14 novices are at present in the convent. 39 nuns of Loretto have also made their vows, and there are 9 novices, with many postulants. Five convents have been established, viz.: St. Joseph's (Clover Hill), Loretto Abbey, Wellington Place, that of Bond Street, and Niagara Falls. A branch of the Loretto has been established at Hamilton, and one of St. Joseph's sent to London. Sixteen churches have been built in the Diocese, viz.: at Penetanguishene, Port Dalhousie, Bradford, Bell Ewart, Clareville, Christian Island, Fort Erie, Grimsby, Markam, Medonte, Whithy, Welland, Prince Albert, Brechin, Jordan and Uxbridge. A still greater number have either been enlarged, finished or decorated. All are supplied with sacred ornaments and likewise many old debts have been paid off.

Among these that have been enlarged or decorated are St. Paul's St. Mary's, the former St. Patrick's (which was burnt), North and South Adjala, Beaverton, Collingwood, Georgiana, Gwillimbury, Highland Creek, Flos, Niagara Falls, Port Colborne, St. Catharines, Mara, Smithville, St. Croix. Brick Presbyteries have been erected at St. Paul's, St. Patrick's (Toronto), North and South Adjala, Brock, Barrie, Caledon, Duffin's Creek, Mara, Summerville, Thorold, and the Gore of Toronto; and a parochial residence, valued at \$2,000, bought at St. Catharines. All the Presbyteries are furnished as property of the congregation for the pastor, and all the Church property is in the hands of the episcopal corporation, in trust for each congregation. Real estate was purchased at Niagara Falls, 220 acres, upon which there is a commodious convent erected. It is our intention to have a monastery built on this land, that the Catholic Church may be fittingly represented in the midst of so much grandeur and beauty, and where so many visitors come from all countries. Four acres have been added to St. Michael's Cemetery. The lot on which the St. Patrick's Presbytery and School-house now stand, was purchased for \$3,000, \$4,000 was expended for the St. Nicholas Hotel, for working boys, and the lot adjoining it, on Richmond Street; besides numerous other sites for churches and presbyteries purchased throughout the diocese. School-houses have been built at St. Patrick's and at St. Mary's (Toronto), Gore of Toronto, St. Catharines, St. Joseph's Convent; established at Oshawa; St. Michael's College considerably enlarged; a school-house and lot purchased at Stamford and at Chippawa, a convent established at Thorold, where a house and lot were purchased. The Academy of the Brothers was enlarged and repaired, and about 170 respectable boys are in attendance. A school was established on Bond Street, Toronto. All the female schools are under the direction of the Sisters, and the schools for boys under that of the Brothers. The House of Providence was finished, and largely fitted up. St. Michael's Cathedral has been finished, by the addition of the most magnificent spire in the country, in which a large bell has been placed. An elegant and commodious sacristy has also been added to the Cathedral. The amount of money expended for these works and purposes, amount at least to \$150,000.

Whilst occupied with these material works, the spiritual good of the faithful was not by any means neglected. Retreats, missions, forty hours' adoration and confirmations were attended to each year in all the principal churches, and, every two or three years, in all the other churches. All these spiritual exercises were well attended, and with great fruit. The Sacraments of Penance and the Holy Eucharist were frequently received, and many tepid Christians, long absent from their duties, have been reconciled to their God. The young people have shown greater signs of piety and attachment to their faith. Confraternities of the Blessed Sacrament, Blessed Virgin, and St. Joseph, have vastly increased their number. New Conferences have been established by the Society of St. Vincent de Paul. The Society of the Propagation of the Faith, though not so largely supported as we would wish, is, nevertheless, in a fair condition in many places. The House of Providence, the doors of which

are ever open to the indigent and distressed invalids, vindicate the holy providence of God. A fair amount has been realized for the Ecclesiastical Education Fund, and, on the whole, God has been infinitely merciful to the Diocese. All these great works of the Diocese could not have been effected without great sacrifices on all sides, on the part of Priests and people. We cannot disguise from ourselves the fact that there are some tepid Christians amongst our flock, who do not frequent the sacraments, others are hardened sinners who disregard every solicitation of their Pastors to return to God, for whose conversion we earnestly pray. Notwithstanding all, we have to praise God, and hope for mercy for ourselves and for the flock confided to our care. The Priests were content, like St. Paul, with food and clothing, while the people in general contributed liberally, according to their means, with pleasure. We see union, harmony, respect and obedience reign in every Parish, and the peace of God, which surpasses all understanding, existing among them. The St. Nicholas Hotel, an institution which causes us great delight, has been recently established. Here many a noble boy will be saved from the influence of vice, and will become honorable members of the church and society. We have the happiness also to announce to our dear children in Christ, that a Convent of the Nuns of the Most Precious Blood has been lately founded, at St. Mary's (Toronto). This community is to me, as I trust it will be to you, a great source of joy, consolation and succor. These noble ladies, pray and immolate themselves day and night in continual adoration of the Most Precious Blood in the B. Sacrament, for the conversion of sinners. Besides various other acts of great mortification and penance, they rise at mid-night to recite the Divine Office, passing an hour and a half in meditation and immolation before the Most B. Sacrament. They again rise at five, spend another hour before the Most Blessed Sacrament, then follows Mass, at which they receive communion every morning. The rest of the day is spent alternately between prayer and visits to Blessed Sacrament, and their domestic duties. The limits of this pastoral, in which we have touched on so many topics, will not allow us to speak further concerning their fervent community. We shall take another occasion of alluding to it. But it is the great consolation of my heart.

We would be glad to say, *Nunc dimittis servum tuum*. I long for the tranquility of holy solitude, where I may prepare my soul for eternity, and to give an account, to a merciful but just God, of all my actions, and also of my omissions; of the evil I have done, and of the good I neglected to do. Oh, were it not for the Holy Sacrament of Penance, where judgment is all merciful, and forestalls the judgments to come, how miserable we should be. My shattered constitution reminds me to beware. Many things have yet to be done for the good of souls, in this Diocese. For the work of God is daily increasing, which requires greater corporal and spiritual powers than I possess. I do not fly from labour, if it were possible to be effected, or were I capable of performing it. Should the Holy Father think proper to relieve me from my heavy burden I should deem myself highly favoured; I take this opportunity of asking pardon of all my Priests and good people if I should have offended them in any way. Our intentions may not have always corresponded with our acts. We thank our good Priests for

that noble generosity with which they have borne with us, and for their hearty co-operation in all our projects for good. We thank our generous, kind hearted, and noble children of the Laity, both rich and poor, young and old, for their invariable kindness to their chief Pastor and respective Pastors. Should God permit us to arrive at Rome, and again visit the Tombs of the Apostles and Martyrs; when kneeling there, and celebrating mass upon their altars, our most fervent prayers will be for the temporal and eternal happiness of our good children in Christ of Toronto. We shall also beg the Holy Father to send an especial blessing to all. We have made provisions for the administration of the Diocese in our absence, or in case of death. We have appointed our zealous, prudent, and pious Vicars Generals, viz.: Very Reverend Father Jamot, and Very Reverend Father Rooney, administrators of the Diocese. The Episcopal authority therefore resides in them; and we have every reason to hope that they will be loved, obeyed and respected more than we could hope for ourselves.

Every Sunday We have offered the Holy Sacrifice of the Mass for all our children in Christ, and every Saturday for the Priests. We hope in return that we will not be forgotten in their mementoes at the Holy Altar, and in the private prayers of each of our faithful children.

This Pastoral is to be read in all the Churches and Religious Communities as soon as convenient after its reception.

May the grace of our Lord Jesus Christ, and the communication of His Holy Spirit, be with you all.

† JOHN JOSEPH LYNCH,

Bishop of Toronto.

*Given at St. Michael's Palace,
29th September, Feast of St. Michael the Archangel.*

N. B.—His Lordship the Bishop leaves for Rome in the second week in October.

