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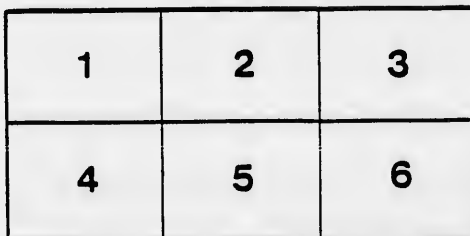
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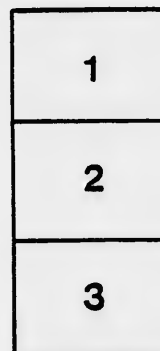
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23 Janvier 1869

PASTORAL LETTER
OF
HIS LORDSHIP THE BISHOP OF MONTREAL

PUBLISHING THE

**Apostolic Letter of Our Holy Father Pope Pius IX to the Protestants
and other Non-catholics.**

IGNATIUS BOURGET

BY THE GRACE OF GOD AND THE FAVOR OF THE APOSTOLIC SEE BISHOP OF
MONTREAL ASSISTANT AT THE PONTIFICAL THRONE.

To the secular and regular Clergy, the Religious Communities, and all the
Faithful of Our Diocese, Health and Blessing in Our Lord.

§ 1.—PREAMBLE.

On the thirteenth of September last, Our Holy Father the Pope addressed to our separated brethren an Apostolic Letter breathing nothing but charity, to invite them to seek the true religion, in order to profit by the Œcumenical Council which he convoked on the twenty-ninth of June last. This Letter has been sent to Us, D. B. B., in order that we may take some means by which those, who, living outside of the fold of Jesus Christ cannot hear the voice of his Vicar upon earth, may be made acquainted with the Pastor of the whole Catholic Church. Wherefore, after carefully considering the matter in the presence of God, we have judged it our duty to make use of you all, D. B. B. to bring this important Letter to the knowledge of those to whom it is directly addressed. In consequence thereof, We cause it to be published in all the churches of this Diocese, charging you, D. B. B. to be the faithful interpreters of the sentiments which animate our common Father towards brethren whom we all love in Jesus Christ. This means has appeared to us the most proper for attaining an object so desirable for all the children of the Church.

For many of them live in your midst: they are your neighbours, your friends, your fellow-citizens, your associates, your patrons or your clients, and perhaps even your near relatives. It follows therefore, that you have intimate relations with them, more or less frequently, either on account of business, or on account of politeness, friendship and civility.

Amid this intercourse, it is quite natural that you should speak to them of our grand beautiful ceremonies, and of the instructions which are given in our churches. By this means you excite in them a laudable curiosity which induces them to come and see what is done, and to hear what is said at our religious assemblies. There are furthermore, many among them who like to hear the word of God, and who feel themselves interiorly attracted towards the religion of their forefathers. Besides, they are tired at seeing themselves continually fluctuating amid doctrines which change like the wind, and which, consequently, are unable to satisfy the hearts of those who seek the truth with sincerity.

On the other hand, God who has created them like ourselves to his own image, and redeemed them at the price of his blood in order to give them eternal happiness, does not fail, in his infinite goodness, to warn them interiorly, that they are on a false road, walking in the way of error; and that they ought to seek the truth, which alone, can procure them peace of heart.

If then, D. B. B., you tell them that O. H. F. the Pope, whose name is so glorious throughout the whole world, has addressed them a Letter which breathes naught but love and charity; and that in all the churches, this admirable document is read; may we not presume that they will like to hear it read and explained by your pastors, and even to procure themselves copies of it, in order to examine it more attentively in private.

The mission you have to fulfil, D. B. B., is very simple, but also very important, if you seriously consider it. For you are charged to collect with religious respect, the words which fall from the mouth of the Church's common Father, to be penetrated with them yourselves, in order to transmit them to brethren whom you love, but whose errors you deeply deplore. You thus become echoes of that mysterious voice, which pronounces so

many oracles, makes known so many truths and spreads abroad so many flames of divine charity, for the salvation of countless millions of souls.

For this end, it behoves you to be well acquainted with this Letter, which contains the grand principles upon which repose all the solidity and harmony of our holy religion. You will therefore make it a duty to study it carefully, by listening attentively to the instructions which will be given to you upon it, by reading for yourselves this solemn appeal of the best of Fathers to cherished children, whose loss he bitterly regrets, and by contemplating in it, the immensity of the purest charity with which it overflows, in order to let us see the length and the depth and the width of his fatherly love.

There is here question, note it well, D. B. B., of doing everything in your power that this Apostolic Letter may not be a Dead Letter. Now it would be one, were it to pass unperceived: if no body spoke of it; if it did not come to the knowledge of those whom it ought to warn that they are walking in a bad way; if it were not well understood; if it did not excite a lively interest, as is becoming to a document of such great importance; if it were not appreciated as it ought to be; if it were not protected against false interpretations which will not fail to be made; if, in a word, it did not produce, throughout the whole world, a great movement in the minds and hearts of those who call themselves the children of God.

But if this Letter were to be only a dead letter, D. B. B., would it not be a veritable dishonor for our holy religion, a great ignominy for our common Father, and a profound humiliation for ourselves? Undoubtedly, you all feel this acutely in the innermost of your souls: and you resolve to apply yourselves seriously to the work, to render yourselves capable of fulfilling the mission with which you are charged. Religion expects of you that you will do your duty. Once more, it is necessary, that the Apostolic Letter addressed to our separated brethren by O. H. F. the Pope, should come to their knowledge, through the medium of good catholics, who will communicate it to them by every means in their power. You will therefore listen with holy avidity, to the instructions which your zealous pastors will not fail to give you on the subject. Rest assured that the Lord will inspire them

what to say to you on so serious a subject, and he will give to you the intelligence you stand in need of, to seize those principles which it is necessary to engrave in all hearts.

Such, D. B. B., are the principal reasons which should inflame your zeal, in order to second the efforts made by the common Father of the great christian family, for the conversion of our dear separated brethren.

Whilst listening to the Apostolic Letter he has addressed to them, you will observe, that he presents himself to them as the successor of St. Peter, set over the government of the whole church, and that he calls their attention to the intimate union which exists between himself and all the Catholic Bishops whom he has convoked in œcumenical council.

Why then, D. B. B., this preamble? Is it because our separated brethren ignore that the reigning Pope is the immortal Pius IX? Certainly, not; many of them have seen this admirable Pontiff, have heard him, have spoken to him, have assisted at the grand demonstrations of which he has been the object, during his long and glorious Pontificate; and it may be affirmed, that those among them who are the most honorable on account of their education and their lofty sentiments, respect his person, admire his wisdom and love the mildness of his government.

Why then, once more, this preamble? Because, since the Reformation, that is to say, for more than three hundred years since the ties were broken which united the forefathers of our separated brethren with the Holy See, the Pope has hardly been known to them save under the name of Antichrist; and Rome, the capital of his empire as a veritable Babylon.

It was therefore necessary, on making them hear his voice as Pastor and Father, for the first time since that unfortunate and fatal epoch, he should officially inform them that he truly occupies the chair of St. Peter; that he governs the Church with all the authority which Our Lord himself has given unto him; that all the catholic Bishops recognise him as their chief; that they would soon arrive in Rome, there to hold a grand Council; and that he calls them also thither, that they may derive the most precious advantages from the Council.

With these general observations, you will perfectly enter into the meaning of this beautiful and admirable Letter of which the following is the preamble.

§ 2.—MOTIVES FOR THE CONVOCAION OF THE
FUTURE ŒCUMENICAL COUNCIL.

*Apostolic Letter of Our Holy Father Pope Pius IX, to all the
Protestants and other Non-catholics.*

PIUS IX.

"You are already aware, that having been raised in spite of Our unworthiness, to this chair of Peter, placed consequently over the supreme government of the entire Catholic Church, and divinely entrusted with its preservation by Our Lord Jesus Christ Himself, We have judged fitting to call to Our presence Our Venerable Brothers the Bishops of the whole world, and to assemble them in order to celebrate, next year, an Œcumenical Council, so that in concert with these same Venerable Brothers, called to share Our solicitude, we may take all the resolutions which shall seem the most fitting and necessary, whether to dissipate the darkness of so many fatal errors which daily extend their empire more and more, and are being set loose to the great loss of souls, or to establish daily more and more, and to increase among the christian peoples confided to Our vigilance, the reign of the true faith, of justice and of the true peace of God. Firmly relying on the strict and dear compact of union which so admirably attaches unto us and to this Holy See, these same Venerable Brothers, who have never ceased during the whole course of Our supreme Pontificate, to give to Us and to this Holy See the most convincing marks of their love and respect; we entertain a well-founded hope that the Œcumenical Council, convoked by Us in this present century, will, under the inspiration of divine grace, like the other General Councils in past ages, bring forth abundant fruits, a source of happiness, for the greater glory of God and the eternal salvation of men."

§ 3.—MARKS OF THE TRUE CHURCH OF JESUS CHRIST.

Such, D. B. B., are the first words which the good shepherd addresses to those of his dear flock, whom he

sees wandering outside the fold of the Lord. It is in order to prepare them to receive those luminous and incontestable truths which he will propose after this magnificent preamble. For, as you are just going to see, he declares that there can only be one true Church of Jesus Christ : that this Church has been built upon Peter, who is like an immovable rock by the immutable stability of her teaching ; that she is infallible, because her divine founder has promised to be with her until the end of the world : that those who wish can always recognise her, because she has striking and visible marks which distinguish her from other Churches, being *One, Holy, Catholic and Apostolic*. This is what you are going to see, D. L. B., whilst listening to the following words :

“ For this reason, buoyed up by this hope, incited and urged on by the charity of Our Lord Jesus Christ who gave his life for the salvation of the whole human race, we cannot help, on the occasion of the future Council, addressing Our Apostolic and paternal words to all those who recognizing the same Jesus Christ for their Redeemer, and glorying in the name of Christian, do not however, profess the true faith of Jesus Christ and do not follow the Communion of the Catholic Church. And We do this, in order to warn them, to conjure them and to beg of them, with all the ardor of Our zeal and in all charity, to consider well and to examine seriously if they follow the way traced out by the same Jesus Christ Our Lord, and which leads to eternal salvation. No one can deny, or call in doubt, that Jesus Christ himself, in order to apply the fruits of his Redemption to all human generations, has built upon Peter, in this world, his unique Church, that is to say, the *One, Holy, Catholic and Apostolic Church*, and that he gave to him all the power necessary that the deposit of faith might be preserved inviolate and intact ; and that the same faith was taught to all peoples, to all races and to all nations, in order that all men might, through baptism, become members of his mystical body ; and that in them might always be preserved and perfected this new life of grace, without which no one can ever merit and obtain life everlasting ; finally, that this same Church, which constitutes his mystical body, might ever remain stable and immovable in its own nature until the consummation of ages ; that she might

live ever blooming and in a condition to furnish all her children with the means of working out their salvation."

§ 4.—THAT NONE OF THE PROTESTANT CHURCHES HAS
THE MARKS OF THE TRUE CHURCH OF
JESUS CHRIST.

But it was not sufficient for the charity of the common Father, to have caused the distinguishing characteristics of the True Church of Jesus Christ to shine in all their brilliancy, before the eyes of our separated brethren. For, urged on by an ardent desire of showing them the road of truth, which can alone lead to everlasting life, he clearly shows them that none of the churches separated from the Roman Church, which alone is *One, Holy, Catholic and Apostolic*, can attribute to itself these glorious privileges. For they are all divided one from the other, have nothing stable in their teaching, are in a perpetual fluctuation and change of opinions, have no authority to cause their symbol of faith to be admitted by dissentient sects; whence he concludes, that the truths revealed to men by the Redeemer of mankind, cannot be found in such societies or religious Congregations.

Oh! how they are to be pitied, being thus exposed to every wind of doctrine, and tossed about by the furious tempests of error and lying! How we ought to fear for all those who are thus held, the terrible misfortune that awaits them if they continue to sail on this stormy ocean! You must not be astonished then, if the common Father, seeing his children in such imminent danger of perishing eternally, raises his voice to make them hear such moving words which so well express his fatherly solicitude. This you are going to see in the following passage:

"Now, whosoever wishes to examine with care and to meditate upon the condition in which are to be found the different religious societies divided among themselves and separated from the Catholic Church, which ever since Our Lord Jesus Christ and his Apostles, has always exercised through her legitimate pastors, and still exercises the divine power which was given to her by the same Jesus Our Lord, such a one ought easily to be convinced, that no one of these societies, nor all of them together, constitute in any way, nor are they this Church One and Catholic which Our Lord has founded and built, and which he

wished to create. And no one can furthermore affirm in any way, that these societies are a member, a part of this same Church, since they are visibly separated from Catholic unity. For, such societies being deprived of that living authority established by God, which especially teaches men the things of faith and the discipline of morality which are of rule in all that regards eternal salvation; they have constantly varied in their doctrines, and this changing and this instability in these societies, never cease. Every one then, perfectly understands, every one sees clearly and manifestly, that this is in complete opposition with the Church instituted by Our Lord, since in this Church, truth should always remain stable and inaccessible to all change, in order to preserve absolutely intact the deposit which has been confided to her, and for whose guardianship, the presence and the assistance of the Holy Ghost have been promised her forever."

§ 5—FROM THESE DIVISIONS IN THE CHURCH SPRING UP
DEPLORABLE EVILS IN THE STATE.

After exposing, as you have seen, D. B. B., the deplorable evils which are caused to Religion by these fatal divisions, which reign among the Religious denominations separated from the Catholic Church, Our common Father descends to the lamentable disorders which they produce, even in the civil societies and governments of the world.

The touching words which fall on this solemn occasion, from the mouth of him whom is the highest Power that exists upon the earth, and who evidently stands at the head of his age, prove, once more, that Religion came down from Heaven with her divine fount, not only for the spiritual welfare of souls, but also for the prosperity of human societies. Oh! what happiness would reign throughout the entire world, if everywhere, people were attached to the true Church, which, ever guided by the Holy Spirit, ceases not to preach unto man the necessity of loving his fellows, of doing no wrong to any one, of holding revolutions in horror, of obeying every established government.

But, D. B. B., on that subject, listen to the Pope himself, and learn from him to dread the terrible consequences of the religious dissensions, which threaten, even at the present day, to overturn to whole world. The history of

past ages, like that of the present time, is also on hand to confirm what our Father is about to say of the sad effects produced among all peoples, by dissensions in religious matters.

"No one, besides, can be ignorant of the fact, that these dissensions about doctrines and opinions have given rise to social schisms, these in their turn have given birth to communions and sects without number, which are every day being more and more extended to the great detriment of Christian and civil society. In fact, whosoever acknowledges that Religion is the foundation of human society, cannot fail to perceive with what powerful influence this division of principles, this opposition and this conflict of religious societies among themselves act upon civil society; and with what violence, this negation of the authority established by God to govern the belief of the human mind and to direct the actions of man, as well in his private as in his social life, has engendered, propagated and sustained these deplorable changes in things and times, those troubles which, at the present day, upset and oppress nearly every people."

As you have just seen, D. B. B., O. H. F. the Pope has placed himself directly in face of all the churches separated from Rome; he, as the successor of St. Peter, the universal Pastor of the whole Church, the Father of the great Christian family.

He has shown them, that the Catholic Church, of which he is the supreme head upon earth, is the only true Church founded by Jesus Christ, that she alone has truly the marks of unity, of sanctity, of Catholicity and of Apostolicity, which indicate to serious, reflecting minds, where they will find the truth; that in this Church alone, is preserved intact the deposit of heavenly truths, with the infallibility which is assured to her by the presence of the Holy Ghost, who has been given to assist and govern her invisibly.

Next, passing rapidly in review all the denominations which dispute the incomparable honor of being the true church, he causes them to see, as clearly as the sun at mid-day, that this cannot be the case; for they have varied too much, have too much changed their teaching during the short space of time they have existed, to pretend that they possess the treasure of truth, since truth cannot vary,

cannot change : that what was true when Jesus Christ and the Apostles preached throughout the world, is still true, and will always be true, unto the consummation of ages.

Finally, he has drawn a moving picture of the inappreciable advantages for the governments of the earth, which flow from the principles of public order professed by the divine religion, the government of which has been confided to him.

§ 6.—APPEAL TO OUR SEPARATED BRETHREN.

After these frank, clear and luminous explanations, the good Pastor makes a fervent appeal to all the sheep whom he sees exposed to the fury of the wolves, because, unfortunately, they are given up to the errors of the human mind and are deprived of the divine assistance, which has been promised only to the Apostles and their legitimate successors, who alone, are the heirs to the infallible promises of God the Redeemer. Observe in what moving, fatherly terms, this truly grand and solemn appeal is conceived. For he who speaks is the Vicar of Jesus Christ, the universal Pastor of the Church, the common Father of Christians ; and he speaks to children who have the misfortune to be in error, through the fault of their ancestors and the evil of the times. Whilst listening, with religious attention, to this magnificent appeal, you will seem, D. B. B, to hear Our Lord himself repeating these words of charity and mercy which he has left in the Gospel : “ *And other sheep I have, that are not of this fold : them also I must bring ; and they shall hear my voice : and there shall be made one fold and one shepherd.*” (John 10.16.)

“ Let all those who do not possess the unity of truth of the Catholic Church, seize the occasion of this Council, wherein the Catholic Church, to which their forefathers belonged, gives a new proof of her profound unity and of her invincible vitality, and giving satisfaction to the wants of their heart, let them endeavor to leave this state in which they cannot be assured of their salvation. And let them not cease to offer up the most fervent prayers to the God of mercies, that he may break down the wall of division, may drive away the darkness of error, and may lead them back to their Holy Mother the Church, in whose bosom alone is preserved and transmitted entire, the doc-

trine of Jesus Christ, and the mysteries of heavenly grace are dispensed."

"For ourselves, to whom the same Christ Our Lord has confided the charge of the Supreme Apostolic Ministry, and who ought, in consequence, to fulfil with the utmost zeal, all the functions of a good shepherd, and love with a fatherly love, and embrace in Our charity, all men scattered over the earth, we address this Letter to all the christians separated from Us, and we exhort them again and conjure them to hasten their return to the one fold of Christ. For We ardently desire their salvation in Christ Jesus, and We should fear to have one day to render an account to Him who is our judge, if we did not show them, and, as much as it lies in Our power, give them the assured means of finding out the way which leads to eternal salvation. In all Our prayers, supplicating and giving thanks, we cease not, day or night, to ask for them, humbly and earnestly of the Eternal Pastor of souls, an abundance of light and heavenly grace.

"And since, notwithstanding Our unworthiness, we are His Vicar upon earth, with hands uplifted, we await with the most ardent desire, the return of Our erring sons to the Catholic Church, in order that we may be able to receive them with love into the house of the Heavenly Father, and enrich them with his inexhaustible treasures. Upon this so ardently desired return to the truth and the communion of the Catholic Church, depends the salvation not only of individuals, but also of all christian society. The whole world is unable to enjoy true peace, if it does not become one flock under one shepherd.

"Given at Rome, near St. Peter's, September 18th 1868, and the twenty-third year of Our Pontificate."

Now, D B. B., since we have heard these moving words, we shall further penetrate into the heart of Our Father, in order to be imbued with the sentiments that animate it. After his example, let us seize the occasion of the future Œcumenical Council to labor, as far as we can, to recall our separated brethren to the bosom of the Church, to which their forefathers belonged as well as our own. It is only three hundred years since they separated from it, and before that time they were Catholics like ourselves. Evidently their religion does not go back to the Apostles, and consequently, it is not Apostolical. Let us make them

understand that the Catholic Church, through this Appeal which she makes to them, causes to shine before their eyes her perfect unity and the spirit of life which animates her, in order to encourage them to go away from error to satisfy the need they all feel of truth, and of assuring their eternal salvation.

Let us engage them to unite their prayers with ours, to obtain of the Father of mercies the grace they so much stand in need of, to cause the wall of division which separates them from Rome to fall down, and to drive away the darkness of error which prevents them from entering the bosom of Mother Church, who fed their forefathers in the fertile pasturages of truth, and administered the sacraments which kept in them the life of grace.

§ 7.—ALL THE CHILDREN OF THE CHURCH OUGHT TO ENTER INTO THESE SENTIMENTS OF THEIR FATHER
IN JESUS CHRIST.

Following the example of Our Father, who fulfils with so much zeal the Apostolic ministry confided to him by the Lord, let us sincerely love our separated brethren, and let us take all the means in our power, to cause them to enter into the fold of Christ, who is the Son of the living God. Like him, let us dread having to answer for their souls at the tribunal of the Sovereign Judge, if, through our negligence, we do not give them assured means of discovering the way which leads to eternal salvation. Whilst offering to God our sacrifices and our thanksgivings, let us not cease, by day or by night, to join our prayers with those of our common Father, for those, who, being his children, are our brethren, that we may obtain for them from the eternal Pastor, the abundance of his graces and light. How unworthy soever we may be, let us, with the Vicar of Jesus Christ upon the earth, hold up our hands towards heaven, and let us hope, whilst framing ardent desires, for the return of our separated brethren into the bosom of our holy Mother the Catholic Church.

Let us continually breathe wishes that this good Father may at length have the consolation of receiving into the house of the heavenly Father, those dear children who have the misfortune of living so long a time in deplorable errors, and of enriching them with the inexhaustible treasures of the divine mercy.

Let us well understand, as the Holy Father assures us, that the salvation not only of individuals, but also of all Christian society, depends upon this so ardently desired return of our separated brethren. The entire world in fact cannot enjoy true peace, if it does not become one fold under one shepherd. It is by entering into these beautiful sentiments, that we shall plainly prove to our separated brethren, that Catholics are very far from wishing to damn protestants, as the latter are sometimes fond of repeating to throw odium on the former. It is true, that Catholics believe, and assert in conformity with their belief, that as there is but one God, there can only be one religion which is pleasing to him, and in which man can be saved; they say of those who, knowing the true religion neglect to embrace it, what they say of bad catholics, who, living in the true faith, do not live up to it, and die in their sins.

It is also true that we do not say and cannot say that every religion is good, since this would be admitting that error and truth, justice and iniquity are one and the same thing, which is revolting to faith and even to reason itself. But we nothing the less desire the salvation of our separated brethren, and we share the admirable sentiments which St. Augustin felt in himself and expressed in the following terms so full of force and unction.

"Let those treat you with rigor, he said to the Donatists, who know not how difficult it is to find the truth and to avoid error: let those treat you with rigor, who are ignorant how painful it is to rise above the vain phantoms with which one has once been impressed; let those treat you with rigor, who know not the extreme difficulties one meets with to purify the eye of the interior man, in order to render it capable of seeing the truth which is the sun of the soul. But for our part, we are very far from following this conduct towards persons estranged from us, not by errors which they have invented themselves, but because they were entangled in the wandering of others. On the contrary, we offer our prayers to God, that whilst refuting the false opinions of those whom you follow with a steadfastness which we tax rather with imprudence than malice, he will grant us the grace to bring no other than the spirit of peace, which is touched with no other impressions than those of charity, with no other interests

than those of Jesus Christ, no other desires than that of your salvation."

These beautiful sentiments of the doctor of grace, we intend, D. B. B., to appropriate to ourselves, whilst employing all the ardor of our zeal for the conversion of our separated brethren.

§ 8.—ON THE ZEAL WHICH SHOULD ANIMATE EVERY GOOD CHILD OF THE CHURCH TO LABOR FOR THE CONVERSION OF OUR SEPARATED BRETHEREN.

We shall exercise this zeal, we, pastors of souls, by remaining between the vestibule and the altar, to make our sighs be heard and to offer the incense of our prayers; by giving to our people solid instructions on the truths of faith; by inciting the faithful confided to our care, to live as true catholics, that our separated brethren may the better understand that the Church is holy; by spreading good books which tell the truth, without offending persons; by causing good souls to pray according to the charitable intention of our common Father, whose sighs are now heard throughout the entire world.

You, likewise, will feel this divine zeal, you, religious souls, who live under the shadow of the altar, causing day and night the sighs of the dove to be heard; who, being fed in the rich pastures of the good Shepherd, so keenly feel how happy it is to live under his crook; who, being called to the sublime state of virginity, live upon the house-top like the solitary sparrow, to give yourselves up more freely to the holy rigors of penance. You understand the price of souls, and to save a single one, you would be ready to sacrifice a thousand lives. Make yourselves, therefore, victims of propitiation for so many millions of infidels, heretics, schismatics and sinners who are being lost; mingle your tears with those of the Mother of Sorrow, who has suffered so much for love of souls; join your prayers with those of Holy Church, who so earnestly prays for the conversion of these poor wandering souls. Imitate the seraphic St. Theresa, who emitted so many sighs and sobs, on learning from the lips of missionaries that a great many souls were lost in their missions. Oh! it is not now the voice of a simple missionary, but it is that of the Father of the great christian family which resounds throughout the entire world, to invite it in union with

himself, to ask for the conversion of so many millions of schismatics, heretics and infidels who are being lost before our eyes.

You will have this holy zeal, you, good christians, who, faithfully fulfilling the duties imposed upon you by religion, taste, by happy experience, the great happiness of living in truth, in justice and in piety.

Alas! It is not so with those who live in error or in sin. For their life is passed amid trouble, remorse, fears and anxieties, which prevent them from enjoying all the other advantages of life; they are very unhappy and much to be pitied, even amidst the honors and wealth with which they are laden, because they are unable to taste peace of heart, which is to be found only in the practice of the true Religion. It is God himself, who in his infinite goodness, urges them, solicits them, interiorly torments them, to make them enter into the good way which leads to heaven. For God, all good and all merciful, wishes that all men should come to the knowledge of truth, because He wishes all men to be saved. Now, such should likewise be our continual desire, if we are the true children of our Father who is in heaven, and if we well understand what we ask of Him, when we so often repeat: *Hallowed be thy name; thy Kingdom come; thy will be done on earth, as it is in heaven.*

Our zeal will become more and more ardent, D. B. B.; if we pay attention to the enormous difficulties which oppose the conversion of our dear separated brethren. For we cannot doubt but that it costs them a great deal of sacrifice, to rid themselves of the prejudice of their childhood, to reform the ideas of their earlier education, to overcome human respect which forcibly retains them in the circle of their relations and friends, to expose themselves to the persecution which awaits them, if they change their religion, to profess themselves catholics at the risk of losing the good will of persons who are very dear to them, and even of being despoiled of their inheritance and reduced to want, to subject themselves to the mortifying practices of Religion, to fasting, abstinence, and especially to confession. Let us for a moment, put ourselves in their stead, and we shall be able to judge what a painful sacrifice we should have to make in order to embrace the true

Religion, and what specious pretexts we should probably allege to draw back from this sacrifice.

We shall help them then, D. B. B., with all our heart to take a step which, perhaps, to them seems impossible, and which is so in fact, if we merely consider human strength, but which becomes easy, with the assistance of God's grace, which, without difficulty overcomes all obstacles, sweetens the bitterness of the darkest grief, keeps up the courage of the most feeble. Yes, we shall extend to them a helping hand, by making use of all the means which Religion places at our disposition.

These means, D. B. B., you know them well, and you will have recourse to them with renewed fervor.

§ 9. - PRACTICES OF ZEAL FOR THE CONVERSION OF OUR SEPARATED BRETHREN.

You will, therefore, D. B. B., embrace the practices of a prudent and enlightened zeal, to facilitate to cherished relatives, loved brothers and sisters, faithful friends, generous protectors, amiable fellow-citizens, their return so ardently desired and so long waited for, to the bosom of the true Church of Jesus Christ.

Your daily prayers, your communions, your fasts, your austerities, your sacrifices, your alms, all will be offered, all will be performed with this intention. You will especially think of it, when with your assembled family you recite the holy Rosary, that beautiful prayer of the Beads, which the Blessed Virgin herself taught to St. Dominick, as a powerful means to convert the greatest sinners, and heretics the most obstinate in their errors. The marvellous success obtained by this great servant of Mary, through preaching the devotion of the Beads, is a convincing proof of the efficacy of this prayer. We shall therefore, have recourse it with new fervor. Oh ! how many, many souls will be saved, if everywhere the Beads be said with true devotion whilst religiously meditating on the mysteries of the life, passion and resurrection of the Divine Savior, and on the dolours of his August Mother !

But it is absolutely necessary that we labor to make these practices salutary, by vivifying them with good example and a life truly catholic. For that, assuredly, is the most moving instruction for all our separated brethren, and the one most capable of making an impression upon

their heart. Otherwise, we should in vain seek to prove to them that the catholic religion is *Holy* in its faith and morality, if the household of the faith live without restraint, without morals and according to the impulse of their passions.

Penetrated with a profound sentiment of zeal for the conversion of so many souls that perish in the ways of error, we are going, D. B. B., to so regulate our life, that it may be for all our separated brethren, as an exquisite perfume which may draw them to our holy religion, which may make them love and admire it, and may especially engage them to embrace it courageously and to observe all its duties with fidelity.

Let our life then be such as that which our fathers in the faith used to lead; and our separated brethren, like the pagans of those days will exclaim with wonder: *see, see the catholics, how faithfully they observe their religion, how they sanctify the Sundays and Festivals, by religiously assisting at their solemn offices; how respectfully they listen to their pastors, when they reproach them with their wicked life; how they amend when they go to confession and communicate; how happy and contented they seem when they have confessed their sins; how honest they are in all their dealings; how exact they are in repairing any injury they may have done to their neighbour; how they fear false oaths in Court and elsewhere; how they respect all lawfully constituted authority; how well the parents bring up their children; how obedient the children are to their parents; how scrupulously they avoid houses and associations dangerous to morality; how they abstain from all excess in eating and drinking; how well their inns are kept; how honest they are as workmen, how good as servants; how charitable they are towards their poor; how zealous they are to favor their educational establishments and charitable institutions, which are so numerous and so magnificent*

Oh! yes, D. B. B., all this is fit to open the eyes of those men who are serious and capable of appreciating the grand spectacle which we should offer to our separated brethren, if we were all such as we ought to be; and if we are not, we have reason to fear lest the name of God be blasphemed through our fault. But, no; so great a misfortune will not befall us; for we are immediately going to set to work, to acquit ourselves worthily of the

honorable mission we have to fulfil with regard to our separated brethren.

But, in order to incite us the more, let us reflect that now there is a question of the greatest glory to God, of the honor of our holy Religion and of the salvation of many millions of souls.

Let us take courage, too, in the exercise of our zeal, in the remembrance of so many remarkable conversions which are taking place every day, and which evidently prove that the time of mercy has arrived for our dear separated brethren.

Let us consider that Providence ever adorable and ever amiable, wishes at the present day to rejoice the afflicted heart of our common Father, by the conversion of our separated brethren, as it formerly rejoiced that of Peter, whose successor he is, by the conversion of the centurion Cornelius, which conversion has been consigned in the Holy Scripture, to show that the Lord is always with his Church and with those who govern it, for the sanctification of souls and the consolation of the Pastors.

"Cornelius, says the author of the Acts of the Apostles, (Acts 10) was a religious man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always."

How many of our separated brethren are making themselves pleasing in the eyes of God and men by similar good works. Does it not suffice, to convince us of this fact, to see the great number of Churches they are building around us, and which they frequent not only on Sundays, but also several times during the week? Let us hope they will be rewarded for this as Cornelius was. For the angel of the Lord appeared unto him and said; "your prayers and your alms-deeds have ascended in remembrance unto the presence of God." From this unquestionable fact, must we not conclude that God will rather send one of his Angels, than allow those to perish who fear him and who sincerely desire to know the truth?

"And now, said the Angel to this religious Centurion, Send men to Joppe, and call hither one Simon, who is surnamed Peter :... he shall tell thee what thou must do."

This Angel was well able of himself to instruct Cornelius. But he does not do so; he sends him to the chief of the Apostles, in order that, in all ages, we may well

understand that the care of souls has been confided to the Apostles and their legitimate successors. And has not the same thing been going on before our eyes for several years? Do we not see the most celebrated doctors of the English universities going over to Rome, when, directed by extraordinary ways in their search after the true Religion, they have come to perceive that the Roman Church is the only true Church, because she alone is *One, Holy, Catholic and Apostolic*; and that the Roman Pontiff is the only true successor of Peter?

Peter is ravished in spirit, and the Lord reveals to him what he is to do for the salvation of Cornelius and his whole family. Is it not also the Lord who has inspired our immortal Pontiff to come to the help of our separated brethren, by addressing unto them with Apostolic zeal, a Letter which breathes naught but love and charity, in order to engage them to seek in earnest the true Church of Jesus Christ, outside of which there can be no salvation?

Peter hastens to obey the voice from Heaven, and with some of the brethren goes down to Cæsarea, where Cornelius was awaiting him with his relations and friends whom he had assembled together, to make them participate in his inestimable happiness. The Centurion came to meet the Apostle, and after paying him the most profound homage, he said: "Now therefore, all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord."

This is what so many new converts to the faith have already done, and this, we fondly hope, is what they who have been left in error will also do, those to whom the Father of the universal Church makes on this day so solemn an appeal.

"Then, Peter opening his mouth, said: In truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh justice, is acceptable to him..... through his name all receive remission of sins, who believe in him. While Peter was yet speaking these words, the Holy Ghost fell upon all them that were hearing the word."

Let us hope, D. B. B., that all this will be accomplished in the conversion of our separated brethren, and that after the example of Cornelius, they will receive with perfect docility the words addressed to them by the successor of

Peter, that they will respectfully cast themselves at his feet and acknowledge him as their Pastor ; that they will thus inter into the true Church, wherein they will be filled with the Holy Gost by the reception of the sacraments.

Oh ! D. B. B., how great will be our happiness, if we contribute somewhat to an event, which will console the Church, our Holy Mother, in her bitter sorrows, and crown the glorious Pontificate of the immortal Pius IX, with so splendid a halo ! How great will be our joy at seeing these dear separated brethren reunited to the fold of Jesus Christ, feeding like ourselves in the rich pastures of the Lord ; humbling themselves like us at the tribunal of penance ; associating themselves like us with all the joys of our Mother the Church, in her grand and devout solemnities ; receiving like us at the holy table, the Bread of life descended from Heaven ; honoring as we do the Virgin Immaculate, the Angels and the Saints ; praying as we do for the repose of the holy Souls in Purgatory ; inciting themselves as we do to true piety, in presence of the Relics and Images of the Blessed Friends of God ; forming with us only one fold, under one and the same Shepherd ; lifting up as we do all their desires, all their hopes, towards the heavenly country, reserved for those alone who will have died in the true faith and in the charity of Our Lord Jesus Christ, who liveth and reigneth for ever and ever.

At thy sacred feet, O Virgin Immaculate, glorious Mother of God, we humbly prostrate ourselves, to lay before thee this little work, and to beg of thee to bless it, that it may produce some happy result for the glory of thy adorable Son, and the advantage of his divine Religion. We have recourse to thee, O Virgin a thousand times blessed, because the holy Church teaches us to celebrate thy victories over the errors which have hitherto infested the guilty earth we inhabit, by placing on our lips this beautiful canticle ; *Rejoice, O Virgin Mary, thou alone hast destroyed all the heresies in the entire world. For thou art the sceptre of the orthodox faith. Through thee, the only Son of God, who is the way and the light, has shone upon the eyes of those who were seated in darkness and in the shadow of death. Through thee, all men have come to the knowledge of truth. I see the joyous assembly of all saints, who have come together with eagerness, at the call of the Mother of God ever*

Virgin: May all praise then, be rendered to her (St. Cyril of Alexandria). It was on this day, that by the holiest of alliances, thou wast confided to the guardianship of thy dear spouse, the glorious St. Joseph; deign then, on this account, to charge him with the cares of the Church, exposed to so many and to such imminent dangers. We are on our way to the eternal city: be our guiding star amid the storms of ocean. We are setting out for the Œcumenical Council: be for Us, a burning lamp which may enlighten our steps and preserve us from all error. Place Us under the protection of the holy Angels, that they may accompany us in all our ways, and may bring us back with peace, and health and joy, to our earthly country, there to finish our course, by consecrating the remainder of our strength to the service of thy most holy and immaculate heart.

The present Pastoral Letter shall be read at the prone in all the Churches where the public office takes place, and at the Chapter in each Community, in the manner judged best by the parish priests, Rectors and Superiors, charged with their administration.

Given on board the Steamer "*La Ville de Paris*, on our way to the eternal city, the twenty-third day of the month of January, under our hand and seal and the countersign of our Secretary *pro tempore*.

L. † S

† IGN. BISHOP OF MONTREAL

By order of His Lordship,

P. C. DUFRESNE, Sub-Deacon,

Secretary *pro tempore*.

