

ARCHBISHOP LYNCH DEAD.

The Venerable Prelate, Demise.

John Joseph Lynch, Archbishop of Toronto, died at St. John's Grove, the archiepiscopal residence, on Sherbourne-street, at 1 o'clock, last Saturday morning. His age was 72. His illness was not a very long one, and his illness was known, after a brief illness only to the attaches of the palace, his physicians and the clergy. His death therefore will be a great shock to the entire Dominion.

The history of His Grace's illness was very much like that of the late Hon. Thomas White. Thursday evening he returned from St. Catharines, feeling unwell. On the train en route to the city he was seized with chills, accompanied by copious attacks of vomiting. Arriving at the Grove he was utterly prostrated. Subsequently inflammation of the lungs set in, and the efforts of all that the physicians could do, His Grace passed peacefully away at the hour named. He was in the full possession of his faculties up to the moment of his dissolution.

The funeral took place on Monday evening and was the largest ever witnessed in Toronto.

A BIOGRAPHY OF HIS GRACE.

Archbishop Lynch was born in the neighborhood of the market town of Clones, in the County of Monaghan, in the diocese of Clogher, Ireland, on the 5th of February, 1861. When he was about 2 years of age his parents removed to Lucan, a village situated a few miles west of Dublin, and here the future Archbishop grew up to manhood. From his earliest years he had been intended for the priesthood, and when he was about 16 years of age he commenced his classical studies under the private tuition of a B. A. of Trinity College, Dublin. He made rapid progress, and soon became an excellent classical scholar. He then entered a college of the Carmelite Brothers, near Clondalkin, where he spent twelve industrious months. In 1885 he entered St. Vincent College, Castleknock. At this establishment he continued his classical studies with much profit and also made great progress in rhetoric, natural philosophy and metaphysics. He rose to the position of a Superior long before the period at which such a dignity would ordinarily have been conferred upon him. In 1889 he entered the novitiate of the Congregation of the mission of St. Lazare, Paris, where he pursued the study of theology. In 1841 he took upon him the vows of the order, and in the next year received ordination at the hands of Monseigneur Affie—known as "The Martyr of the Barricades"—in the church of St. Sulpice. He offered to go out on a mission to China. Meantime he returned to Ireland, and in 1843 was ordained deacon and priest at Maynooth College of the archbishop of Dublin. He celebrated his first mass in the chapel of St. Vincent's College. He remained there three years, during which he went on missions to various parts of Ireland. In 1846 he went as missionary to Texas, where he spent between two and three years. In 1848 he was appointed Superior of St. Mary's Seminary of the Barrens, in Perry County Missouri. For several years he was engaged on missions in the Western States. In 1845 he went on a special mission to Rome, upon which occasion he had a long conference with the Pope and received from him many marks of favor. Father Lynch returned from Rome in 1856 during which year, in response to the solicitation of the Bishop of Buffalo, he founded a house of his order in that diocese. He first laid the foundation of a preparatory seminary in Buffalo, but afterwards removed to Niagara. The institution is known by the name of the Seminary of our Lady of the Angels. Father Lynch's exertions on behalf of this seminary made him known to the Roman Catholic Hierarchy of Canada. In 1859 he was appointed coadjutor of the Bishop of Toronto. He was consecrated Bishop of St. Michael Cathedral, Toronto, Nov. 20 of the year. During the following year, Bishop Charbonnel having resigned, Bishop Lynch succeeded him in the see of Toronto. In 1862 he again visited Rome on the occasion of what was known as the "Canonization of the Japanese Martyrs," and was created Prelate Assistant of the Pontifical Throne. In 1869-70 he was present at the Vatican Council, where he was appointed one of the Consultors of Foreign Missions and Oriental Rights and made a speech in favor of Papal Infallibility. On the same day in which this speech was made he had the honor of celebrating mass before the Council. In 1870, during the session of the Ecumenical Council at Rome, the ecclesiastical Province of Quebec was divided, and Toronto was

named as the Metropolitan See of Upper Canada. Bishop Lynch was appointed the first Archbishop of the new See, and in that capacity took his seat in the council, being conducted to his place by his old friend and predecessor, Bishop Charbonnel. He has since consecrated many bishops, established many institutes and again visited Rome and Ireland.

Editor Standard:

In your issue of May 10th, I noticed a communication on kneeling in public prayer, signed by "Church goer."

While all agree that a prayer truly spiritual and acceptable may be offered up in any posture, still it is not apparent to all as "Church goer" states, that kneeling is the most appropriate attitude.

It is certainly objectionable to see so many postures in our religious assemblies, and there would be a decided advantage in having those who worship together uniform in their external habits, as well as in their theological creed.

The early christians made this a subject of specific regulation. The postures in prayer as laid down by scripture and early usage are prostration, kneeling, bowing the head and standing erect. Prostration seems to have been reserved for special humiliation or mourning, thus David and the elders of Israel fell on their faces to the ground (I Chron. XXI, 16.)

Of kneeling we have many examples, but they chiefly belong to cases of private devotion, or to small circles of praying friends, thus Daniel "kneeled down on his knees," and David exclaims "let us kneel before God our maker," Stephen also at his martyrdom knelt down and prayed, and Paul twice knelt down with circles of praying friends.

Of bowing the head we have the case of the elders of Israel, Egypt, also in the days of King Hezekiah, this easy and convenient method of manifesting a spirit of devout reverence may be employed at all times and in all circumstances, and when kneeling could without difficulty adopted.

Of standing we believe it is most expressive of respect and reverence, we spontaneously rise in the presence of a superior, we have many examples, when Solomon in the midst of thousands prayed at the dedication of the temple, he himself knelt down on a platform of brass and all the people stood up (I Chron. vi 3 13.)

When Jehoshaphat offered up a solemn prayer he stood upright and all the people, their wives, and children stood up (I Chron. xx 5 13.)

The usual posture also of public prayer in the temple and afterwards in the synagogue was that of standing, and this practice was also adopted by the early christians, and was deemed of such importance that all kneeling in public prayer was expressively forbidden as unbecoming the privileges and hopes of the christians.

The posture of sitting in public prayer, certainly is unscriptural and unseemly, especially so when sitting erect and gazing around.

Seeing the examples we have no Methodist preacher need be ashamed, as "Church goer" would have him be, of standing up in Methodist pulpits leading in prayer.

I will now leave "Church goer" trusting that the next time he engages in public devotion, his position and thoughts will be such that he will not observe the various contortions of that elegant article of dress he mentions. L. M.

EXCHANGE CLIPPINGS.

ANOTHER OLD RESIDENT GONE.—One of the first settlers of the Township of Glenelg, Mr. Geo. Leitch, died at the residence of his son John, with whom he has lived of late, on Tuesday last, 8th inst. Geo. Leitch, was the father of Jas Donald and John Leitch, of Glenelg and came to the township forty years ago from Islay, Scotland. He was much respected by all who knew him, a member of the Presbyterian church and after a long and useful life he was gathered home to his fathers at the ripe age of 86 years. —Grey Review.

We learn that the quarterly service in the Methodist church last Sunday was very satisfactory, the attendance was good. In the evening a service of song was given, a very large audience being present, many not being able to gain admittance. The official board transacted its business on Monday. The financial returns exceeded to date all former years. Zion paid up in full. Durham is a few dollars behind, but no doubt before District meeting the last cent will be paid. Rev. Mr. Hutton received a cordial and unanimous invitation to remain the third year. The church is prospering; the membership has increased and the evening attendance nearly doubled. —Durham Chronicle.

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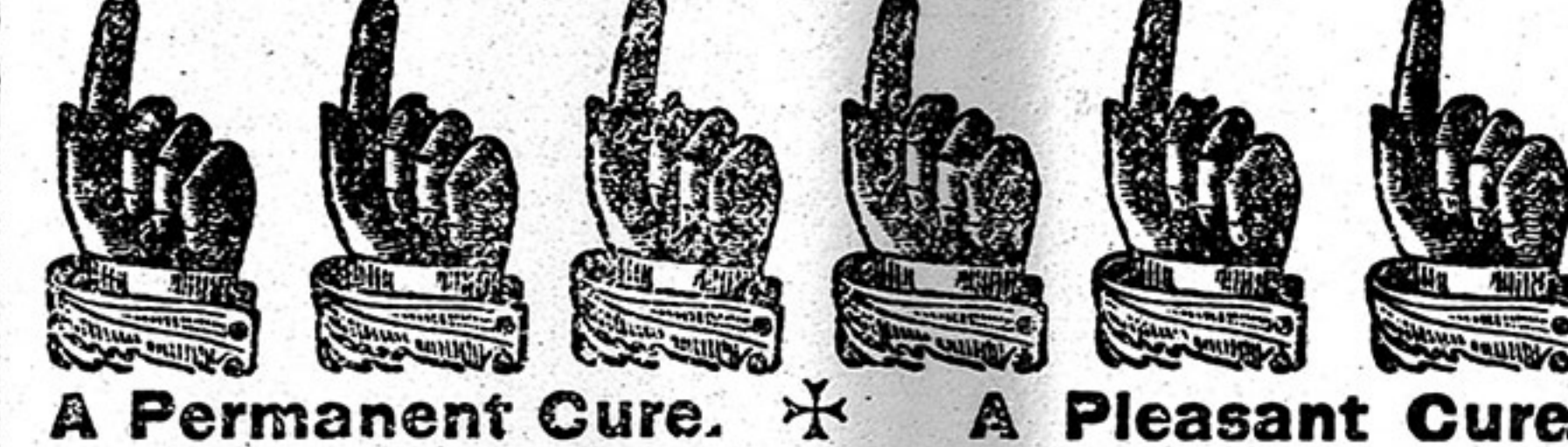
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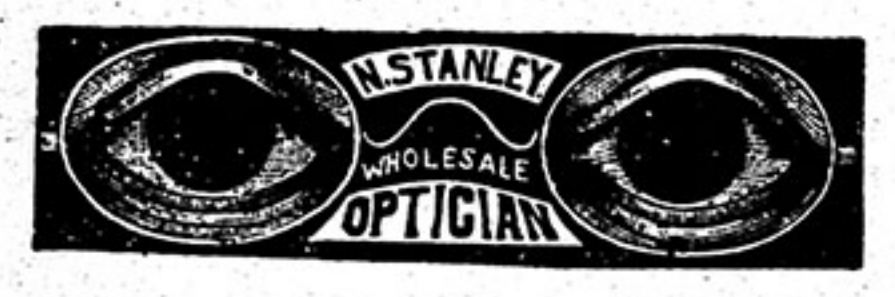
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I remain, Faithfully yours, **WILL STODDART.** Markdale, March 14th, 1887.

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