

legitimate authority of the Catholic Church to nine, and of these nine generally two, and sometimes three fall on Sundays, the remaining six or seven are distributed throughout the year, and are as follows :—

The Circumcision, the Epiphany, the Annunciation (when it does not fall in holy week), the Ascension of our Lord, Corpus Christi, the Feast of Saints Peter and Paul, the Assumption of the Blessed Virgin, the Feast of all Saints, and the Nativity of our Lord.

On the Monday and Tuesday after Easter and Pentecost, the Church imposes on her children an obligation to hear mass; and the Pastors ought to impress strongly on the minds of the faithful, that the intention of the Catholic Church in appointing those days holy, is to enable them, (by abstaining from servile work and worldly cares,) to dedicate them entirely to the service of God, as an acknowledgement of all the blessings and favors He daily bestows on them. And they ought to have the mysteries of their holy Religion well explained to them, and be strongly excited to approach to the Sacrament of the Altar on those days, so as to gain the indulgences which the Catholic Church is empowered to confer on the worthy communicants. The Pastors ought to call out with a voice of thunder to those who spend these days (consecrated exclusively to the service of God,) in idleness, dissipation, and drunkenness, that they dedicate them to the Devil, whose service they promote, and prefer to that of the Almighty.

The Holy See having permitted the fasts formerly observed on the Vigils of St. Matthias, of the nativity of St. John the Baptist, of St. James the Apostle, of St. Lawrence, of St. Bartholomew, of St. Matthew, of the Apostles St. Simon and St. Jude, and of St. Thomas the Apostle, to be transferred to the Wednesdays and Fridays in Advent, as less liable to be forgotten, and more congenial to that holy season, when christians are preparing themselves, by works of mortification and self-denial, to celebrate the birth of their blessed Redeemer, we enjoin the faithful of this Diocese to follow the same practice, become now so general through many parts of the Catholic Church. We, at the same time, forbid a practice which had been formerly in use in the part of the Diocese of Quebec, which com-