

tions; the adulterer, the fornicator, and the midnight assassin, are but fulfilling their Creator's irresistible decrees; which is absurd.

# PASTORAL LETTER OF HIS LORDSHIP THE BISHOP OF BYTOWN.

JOSEPH EUGENE BRUNO GUIGUES, BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF BYTOWN.

To the Faithful of our Diocese, Health and Benediction in our Lord.

DEARLY BELOVED BRETHREN.—For the first time do we now bring before your notice the work known throughout Christendom as the Association for the Propagation of the Faith, though from the earliest period of our being charged with your spiritual guidance we were already earnestly disposed to make this appeal to your faith in favor of this, which may with justice be styled the work of Catholicity by excellence. But need we make known to you our reasons for abstaining from so doing? A newly formed Diocese, without resources, without Churches or Schools,—such a sad spectacle discouraged us, and presented an obstacle almost insurmountable to the realization of our desires. At present, thanks to God, thanks to the zeal of the Pastors, and thanks also to the holy regulation of the Fold entrusted to our care, Chapels are being constructed, besides some Churches worthy of congregations already ancient, have been raised throughout our Diocese—the distances which heretofore separated the Missions are daily being lessened, and the number of Priests has visibly augmented.—We are, therefore, no longer able to resist the solicitations of the Directors of this Association, as well as those of the Sovereign Pontiff. Already is this Pastoral voice heard and obeyed throughout the other Dioceses of Canada by generous and devoted hearts.—Would we not, therefore, be guilty of a most culpable indifference were we not also to hearken with a like docility?

We are not ignorant, dearly beloved brethren, that the greater portion among you are poor, since we have upon the occasions of our visit witnessed the distress which prevails throughout many parts of our Diocese; but, upon the other hand, we are convinced that the work we propose to you is by excellence the work of the poor,—that commenced in an obscure workshop, it has extended itself far from the halls of the rich, to the humble mechanic, to the daily laborer, and not infrequently the houseless mendicant finds means out of the alms he receives from charity to put in his offering for the support of the Catholic Missioner: there is none so poor who cannot make an offering for this cause. To the many and urgent wants of the distant Missionary the widow's mite and the penny of the poor will not only be acceptable but will share alike the crown reserved for those who have labored in the Ministry of the Gospel. How often have we witnessed the poorest localities in France rival in a manner the richest parishes of the capital by the liberality of their offerings; Ireland, though stricken down by famine and the evils of misgovernment, stands the third amongst the Catholic countries by her generosity for this work; and even without looking beyond our own neighboring Dioceses, do we not see them amongst the foremost in liberality to support this cause?—When zeal is once the principle of action it surmounts all obstacles; what you yourselves have done during past years, and the sacrifices to which you have subjected yourselves in order to procure the presence of Priests among you, to prepare dwellings for their reception, and to raise Churches, all these labors in their result tell you at once that zeal multiplies the means.

Is there, then, a work more noble, an object more worthy, than that of the Propagation of the Faith, to secure your encouragement and co-operation? Admirable in the end which it proposes—to assist Christians deprived of religious succor, to reclaim the heathen from his wanderings, to destroy idolatry and with it all the accompanying vices which outrage the Deity and so debase humanity: such is the object of this work, than which there can be none more exalted. Need we be surprised when we see the Bishops of Ireland, of France, of Spain, of every portion of Christendom, proclaim it as the work beyond all others deserving their solicitude and the ardent concurrence of the Faithful. The entire Hierarchy of the United States, in Council assembled, have transmitted their grateful appreciation of this work to its conductors in the city where it originated, and have pledged their own prayers with those of the Fold entrusted to their care in thanksgiving for the blessings their Church has already received. The Sovereign Pontiffs, from Pius VII. of glorious memory, to the illustrious Vicar who now occupies the Holy See, have blessed this work and enriched it with spiritual favors, and as though to invest it with the immortality of the Eternal City, have established it in Rome.—This universal approbation is alone sufficient to shew forth the merit, the goodness, and the holiness of the enterprise.

But it is not only in its object that this work is admirable—it is also so in its results. Bring back your minds to the period of its commencement, when a memorable tempest of tribulation had passed over the face of the earth, agitating it even to convulsion.—The Clergy decimated by the sword of persecution, and driven from the sanctuary, presented but a corps fast declining and wholly insufficient to answer the then urgent wants of their people. The suppression of the Religious Orders throughout most of the Catholic countries had deprived the Church of one of her most fruitful resources in the ministry. The toil and way-worn Missioners felt the close of their career approach without seeing one who would continue the inheritance of their labors, and as one amongst them died, the neophytes who interred their spiritual father awaited in vain that another might take his place at the now deserted Altar. Religion was visibly on the decline. The English Americans made inroads upon the southern continent, bringing with them hordes of sects of Reformers, who it seemed most probable would reign peacefully through their newly acquired country. The Irish or German Emigrants arrived there daily, it is true, and brought with them the Faith of the Apostles; but error awaited them in the port, and opened her temples to them, and her asylums to their children; whilst the Catholics, without Priests, without Churches, without Schools, scattered at immeasurable distances from the cities, for the greater part lived without religion and died without her consolations. The subsequent generations yielded insensibly to the universal seduction, and went with the crowd to the preaching alike from the pulpit of the Protestant to that of the Dissenter. Who, then, could imagine the grief of the Church in this lament-

table crisis? It was then that the work of the Propagation of the Faith, which we may look upon as the fairest amongst the daughters of a mother then so afflicted, was commenced in the city of Lyons by a society of poor artisans, who gained their daily livelihood by the sweat of their brows, and many amongst them obliged to double their efforts to procure the support of aged and dependant parents; but soon did the "grain of mustard seed" develop itself,—soon it extended beyond the limits of its city, its country, and passed to foreign shores; and the alms of the charitable Faithful fertilized in countries the most distant, the long-neglected field of the Church of Christ. Immediately a happy change takes the place of the desolate scene; Churches rise upon all sides; the defections which each year afflicted Catholicity diminish and soon disappear; Religion acquires strength in the recovery of her inheritance and advances, braving every obstacle which hatred and jealousy could raise against her, ever rallying her children, awakening the nobleness and generosity of soul which is still to be found with many of the surrounding sectarian ministers; ancient Religious Orders resume their standings and already present a numerous Clergy, devoted to the conversion of souls; new and fervent communities rise up and engage with all the vigor of youth and every hope of success in the sacred cause, penetrating countries how distant soever or barbarous; Episcopal Sees are formed in every portion of the globe. But, then, it must be also acknowledged that in none of those places has a Church or Chapel been raised, a Seminary or Episcopal See founded, without the aid of the Association of the Propagation of the Faith: God in giving to it his blessing empowers it not only to increase its works, but also to multiply its workers.

A work as admirable as it is effective, by reason of the favors it confers upon the Faithful. In contributing to her labors, you also participate in those ample and abundant indulgences with which Sovereign Pontiffs have enriched her co-operators. Consider, dearly beloved brethren, the many spiritual favors to be gained by those who concur by word or work in this most excellent enterprise.

A plenary indulgence once in every month, the same on the Feast of the Exaltation of the Holy Cross, and on the Feast of the Glorious Patron of Apostolic works, St. Francis Xavier; an Indulgence of one hundred days for every prayer, alms or other good work performed in behalf of the Association. Graces abound, it is true, in every Evangelical Society, but they in a manner superabound in that of the Propagation of the Faith, which makes you partakers in the prayers of those whom your offering will contribute to convert, to enlighten, and to comfort. Oh! if their voices could be heard by you, they would tell you that they are your spiritual debtors for the Gospel which has been announced to them, enabling them to know and to embrace the true, the only Religion: to you are they grateful for baptizing and instructing their children; to your co-operation are they indebted that their daughters are chaste, their children obedient, their spouses faithful, that they are enabled to join in the practices of religion, and one day destined to see the presence of God in his Eternal Kingdom. Well may they say,—"if our prayers can profit you, accept them as the small tribute of our grateful hearts." But if there be one advantage beyond all others, one invaluable favor in connexion with this most holy work, it is that of being partakers in the merits, the works and the sufferings of those who consecrate their lives, their health, their prospects and their whole energy to this grand enterprise.

When a Priest leaves the circle of his own homes, his country and all that to him as a social being is most dear; when he commits himself to brave the seas to meet the tempest and undergo every accident with which the elements abound, and all this to pass, even to the extremest quarter of the earth, for the salvation of the rude savage, wandering through his trackless wastes, and the unlettered infidel prostrate before his idol. You, dearest brethren, can also say that you have your part in these the sacrifices, the labors of the Missioner. When he strays through the unmeasured forest, when he arrives upon unknown ground, when he suffers from the inclemency of climate, when he seeks the uncivilized wild man who in his lonely haunts flies his approach, when he labors to familiarize himself with an imperfect and difficult dialect, when he conforms himself to the habits of a people revolting to the least refined nature, in order to enlighten, to instruct, and to model from this matter, first a man and then a Christian, you can still say,—“these privations, these sufferings, this labor of mind and body are as well applicable to me as to him who is the immediate sufferer.” When a Church is constructed, an altar raised, the august Sacrifice offered, and the newly converted Christians are assembled in prayer, then also can you say: “my humble offering has contributed to raise that Church, to decorate that altar, to save those souls.” and when at length, after years of labor and fatigue, the Missionary is about to finish his course in yielding up his life by the sword of martyrdom, as not unfrequently happens, his labors, his life, his death, are in your favor: his blood yet warm ascends in sweet odors before Him, in whose cause it is shed, and you also have your share in its merits, which bring down upon you and your families the richest dews of heaven.

Again: think how many have engaged themselves in this Apostolic warfare, how many illustrious heroes have succeeded each other in the course of less than three centuries: one single Religious Order (the Jesuits) has furnished more than twelve thousand Missionaries, of whom upwards of seven hundred sealed the faith which they heralded, with the sacrifice of their blood. Countries the most remote and removed from civilization are still filled with like Apostolic laborers: other regions are fertilized by the blood of those generous victims whose prayers in your behalf ascend before the throne of God, and whose blood cries to heaven, not for vengeance, but for mercy for you who have been instrumental in procuring for them, the Confessor's reward, the Martyr's Palm.—Doubtless the prayers of such intercessors can not fail in obtaining a speedy and favorable acceptance.

If then, dearly beloved brethren, such motives as these be insufficient to encourage you to a co-operation with this work, one other subject remains, to which we cannot but direct your attention upon an occasion like the present. See what the Protestants themselves have done: during three centuries have they been without making any exertion; but now within a few years has the enthusiasm for the Foreign Missions awakened their interest. In the British Provinces alone of North America do they expend more money for the distribution of Bibles, the support of missionaries, and the construction of tem-

ples, than the Association for the Propagation of the Catholic Faith is capable of distributing throughout the entire world. This fact alone should be sufficient to make us fear for the future prospects of our religion, were it not that we see the results bear no proportion to the liberality of the means thus employed: on the other hand, however disproportionate be the success and the efforts of these sects, they should not less excite our energy and our emulation. You will not do less for the cause of truth than they do for error, to save the souls of those who have been, or who may be led astray. Oh! what a glorious mission for you, to rescue those souls of whom so many perish, and who call loudly upon you for Apostolic instructors to teach them, to guide them, and to draw them from the spiritual darkness in which they are plunged; to save souls; to concur in a work the most holy, the most divine; to be associated in the great work of the Redemption; to be the joint co-operators of the Son of God in an undertaking which has been the grand object of all his labors. Alas! how many have been unhappily led astray by our counsel, by our example, and now from the lowest depths of hell accusing us for their misfortune, call upon the justice of God to vindicate their eternal loss. Let us, at least, ensure some few advocates who will plead in our behalf. To what does your obligation amount? A daily Supplication to heaven, which, though so light a duty, yet when united with those of your brethren throughout the universe, will rise to heaven, and with a holy importunity urge its petition upon the heart of God. What other obligation does this work ask of you? An alms, small indeed, and one which can with ease be taken out of these funds but too often applied to vanity and the superfluities of life; an offering which surely will not be missed from the wages of the daily laborer or the substance of the poorest widow, but which when placed in the treasury of Him in whose honor a cup of cold water bestowed will not be unrewarded, will render with a usurious interest the centuple which, in eternity it will have produced.

We know, dearly beloved brethren, and we appreciate your sentiments upon this subject: We rejoice that our voice is not heard by you in vain. You will not be deaf to the cries of your brethren in Christ, who are also partakers in the merits of his blood; you will not turn aside from the entreaties of those who, with outstretched arms, implore your succor; you will enkindle within your breasts that pure and celestial fire which has enflamed the hearts of those Apostolic men, who, with a pious prodigality of their own lives, look with indifference, or rather with rejoicings upon dangers, and even death itself, provided they can save but one soul, provided that in the place of the altars of the spirit of darkness they can rear the standard of Jesus Christ. Generous and devoted laborers, looking with a fervent impatience upon the seas and trackless wastes which divide them from men unknown, but still whom they love, they say with the Royal Prophet, “behold I come, send me,” and daily offer the sacrifice of all that they possess upon this earth. Behold those noble heralds of the Faith, they point your attention to the burning sands of Africa, to the dreary wilds of America, to the scattered and barren islands of Oceania, to China, with its almost inaccessible coasts, peopled by men buried in darkness more fearful than that of death: they make their appeal to your Charity: “Oh! let your generosity,” do they say, “but transport us to those distant shores, though it were to water them with our blood.” The Vicar of Jesus Christ from the summit of the Sacred City views the extent of Christendom; He calls upon you for aid: “Oh! beloved brethren, We are not disappointed in our hopes of you; We hear the answer of your hearts; be consoled then, will We say to those generous laborers; the Alms of Piety and Faith will not be wanting to aid your glorious husbandry in the Vineyard of the Lord: Onward then, you noble army of preachers, onward ye courageous Martyrs: Go in the name of Jesus Christ, and when arrived in those regions where the Sacred Name is still ignored: when you will raise the unadorned unpretending Altar to His glory, when you will offer for the first time the adorable Sacrifice, when surrounded by the Neophytes of your newly formed missions, you will entone the Canticles and hymns of praise; then say to those hearts to whom the sentiment of gratitude will be so fertile, what we have done for them; tell the savage wanderer now become a Christian that when he prays beneath his own sky, he may remember to ask that our Sacrifices made in his behalf may return in abundant Benedictions; and when you will speak of the Virgin Mother, tell him to invoke her intercession for us and for the Faithful who so much honor Her;—She at last will recompense us for what we have done for the glory and honor of Her Divine Son.”

Ah! surely, beloved brethren, it is a consoling reflection that with an humble alms, a short prayer, we labor in the conversion of so many thousand souls; that by our means those Innocents, when cleansed by the saving waters of Baptism, will become the companions of the Angels; that those Neophytes will compose the brilliant host of Confessors and Virgins; and that those who still more favored seal their faith with their blood, and gain the Martyr's palm, the pledge of the inheritance in the Kingdom of Jesus Christ, as one glorious company will owe to us their happiness, they will pray for us. Oh! what a consolation for us at the hour of death to have been associates of this divine work: then will those souls whom we have concurred in saving, and who will be then in the fruition of heavenly enjoyment, seem to surround our bed of agony, not to witness our distress, but to accompany our departing soul, and to present it to Jesus Christ, that it may also enter into the same joy, the same eternity of happiness which our feeble co-operation will have purchased for them.

For these purposes, in the Name of God, and having taken the advice of Our Council hereto; We establish by these presents in the Diocese of Bytown the Association for the Propagation of the Most Holy and Apostolic Catholic Faith, with all the Privileges, Indulgences, and other spiritual advantages accorded to the Society by the Sovereign Pontiff.

The obligations of each member will be to recite every day for the Propagation of the Faith, one *Pater* and *Ave*, with the invocation *St. Francis Xavier pray for us*; to give to the Society one half-penny weekly according to the currency of these countries. We leave to the members of the Association the power of adopting either a half-penny or penny contribution, but to arrange in such way as to compensate for the reduction which the coin of Canada suffers when changed to British or French money, either of which latter is the form of the required offering. We also leave to the discretion of the Pastors of each Mission

the care of directing you as to the organization of the Society in each locality, and to lay before you the necessary explanation of the advantages attached to this work, and the conditions required for its fulfilment.

The present Pastoral will be read and published at morning Instructions in all the Churches and Chapels throughout Our Dioceses on the Sunday immediately following its reception.

Given at Bytown, under Our Hand and Seal, and Countersigned by Our Secretary, this Eighth day of December, in the year of Our Lord, one thousand eight hundred and fifty-three.

JOS. EUGENE, Bishop of Bytown.  
By Command, D. DANDURAND, Secretary.

The Quebec *Canadian Colonist* mentions a new trick, resorted to by the saints, for the purpose of annoying and insulting Catholics. The services of a tub-preacher having been engaged, and a day named for his display, circulars are issued, and despatched by post to Catholics, who are thus not only gratified by the intelligence that the Rev. Mr. Greasy will hold forth, on such and such a day on the “Abominations of Popery,” but are also compelled to pay a heavy amount of postage for the information. This *dodge* reflects much credit on the ingenuity, as well as Christian charity, of the “Managers of the Wesleyan Church.”

The Hon. Malcolm Cameron has notified his intention of applying to the Courts of Law for redress against the editor of the *Port Sarnia Shield*, by whom the Hon. gentleman has been accused of jobbing in the sale of Government lands in the Upper Province.

We read of several conversions to Catholicity in the American Catholic journals. In the *Cincinnati Telegraph*, we read of the conversion of Miss M. Scheyler, and W. Bayle, both members of the Baptist Community; and the *Western Telegraph* mentions that of Dr. Darman Hinchley of Mansonstown, who renounced the errors of Protestantism on the 1st inst., and was received into the Catholic Church, by the Rev. D. Dunn, of Ottawa, Ill.

The road across the river to St. Lambert was opened on Monday last: the ice is said to be unusually strong and level.

Communication from *Viator* next week. Several Book Notices unavoidably crowded out.

The *Catholic Citizen* is the name of a new Catholic paper published at Toronto every Thursday. Our new cotemporary makes a very handsome appearance; in size and arrangement, it is an exact counterpart of the *Toronto Mirror*, and is well printed upon excellent paper. To assert the rights of his Catholic fellow-citizens, is the task undertaken by the *Citizen*—a task in which we trust that he may be eminently successful, both as regards their interests, and his own. Both in his selections, and in his original matter, the editor shows himself well qualified for his task; and we doubt not that he will soon obtain a hearty welcome amongst the Catholics of Upper Canada.

“The Liberal Christian.”—A monthly Miscellany devoted to the illustration of Unitarian Protestantism. Dissenting from our cotemporary's views upon all religious topics, we cannot but acknowledge the gentlemanly, and amiable manner in which those views are put forward. Superior to their Protestant brethren in argument, and in logical consistency, Unitarians are generally honorably distinguished from all other Protestant sects, by abstaining from the employment of the orthodox weapons—calumny, falsehood and obscenity.

We have received the *Metropolitan* for January, which completes the first volume, of about 700 pages of sound Catholic reading matter. The editorial management of this periodical, hitherto so ably conducted, is about to pass into the hands of J. V. Huntington, Esq., a distinguished scholar, whom we rejoice to see assume a position in which he can profitably employ his high literary and intellectual acquirements, which, properly directed, cannot fail to cast additional eclat on the Catholic Literature of the United States.

The *Anglo-American* has commenced the New Year vigorously. The table of contents of the January number contains a list of interesting articles.

## REMITTANCES RECEIVED.

Per J. Meagher, Kingston—E. Kelly, 12s 6d; C. Donoghue, 12s 6d; J. King, 12s 6d; P. N. King, 12s 6d; H. Cumming, 12s 6d; W. Gannon, 6s 3d; C. Graham, 6s 3d; Brown & Hart, 12s 6d; P. M. Goran, 6s 3d; P. Macdonald, 12s 6d; D. Gleeson, 12s 6d; J. Bowes, 12s 6d; W. Hanlon, 6s 3d; P. Colgan, 2s 6d; Quebec, J. Maguire, 15s; Pakenham, E. Lunny, 12s 6d; Prescott, M. Tracy, 12s 6d; L'Assomption, H. McMullin, 6s 3d; Blandford, Rev. J. Ryan, 10s; Perth, J. Duran, £1; Plantagenet, Rev. T. O'Boyle, 15s; New Castle, C. D. Cashman, 6s 3d; St. Polycarpe, J. McDonald, 10s; E. Hawksbury, J. Ward, 12s 9d; Norwood, W. M. Cart, £1 5s; Stanford, J. Bartly, 12s 6d; Burritt's Rapids, T. O'Toole, 5s; Hamilton, F. L. Egan, 12s 6d; M. Mahony 12s 6d; Wellington, A. M'Paul, 10s; St. Jerome, Rev. M. Thebaud, 12s 6d; Williamstown, R. M'Donnell, 12s 6d; Sherrington, H. Blake, 3s 13d; Arichat, Rev. Mr. Gerrior, £1 5s; St. John's, P. M'Ginness, 10s; Barrie, S. Baxter, 10s; Frampton, Rev. Mr. Kerrigan, 15s.

## Birth.

In this city, on Friday, the 30th ultimo, the wife of J. M. Anderson, Esq., Classical Teacher, of a son.  
In this city, on the 7th instant, Mrs. John Levy, of a son.

## Died.

In this city, on the 6th instant, Margaret McCardle, wife of Mr. Edward Fegan, St. Paul Street.  
At Terrebonne, on the 29th ultimo, Mary Anne Corinne, youngest daughter of Mr. Edward Ranson, aged 18 years.