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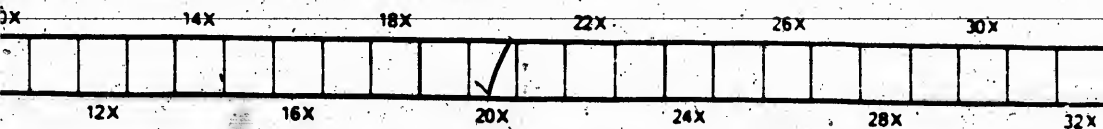
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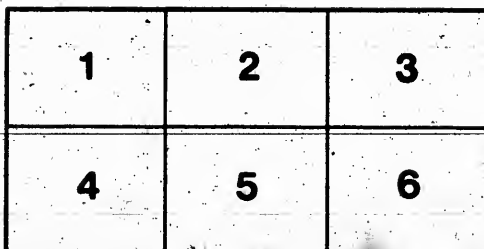
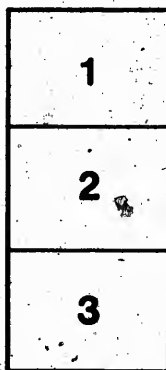
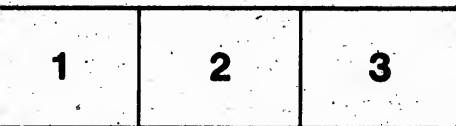
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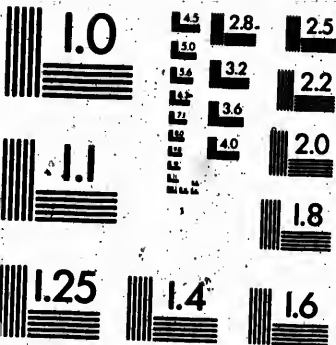
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PASTOR

Rt. Rev. J.

BIS

Promulgating the Decree

JOHN WALSH, by the Grace of God,
of the Holy See, Bishop of the
To the Clergy, Religious, and Laity of the
Diocese, health and peace.

DEARLY BELOVED BRETHREN,

We have the pleasure to announce to you that the first Provincial Council of the Holy See, revised and approved by the Holy See. We have now again, we by the authority of the Diocese, and ordain that the same be faithfully observed by all the clergy of the Diocese, under the Episcopal jurisdiction.

The First Provincial Council of the Holy See, in the ecclesiastical history of the Diocese, were the term of an old Council, which was taken away, and the starting point of a new and prosperous future for the Diocese.

Until 1870 the Ecclesiastical Province comprised Eastern and Western Canada, and the Holy See, in its wisdom, and for the welfare of its children, erected the Diocese of Toronto, which comprises the Diocese of Toronto, with the exception of that part of the Diocese of Ottawa, and

PASTORAL LETTER

OF THE

Rt. Rev. John Walsh, D. D.

BISHOP OF LONDON,

*Promulgating the Decrees of the First Provincial Council
of Toronto.*

JOHN WALSH, by the Grace of God and the appointment of
of the Holy See, Bishop of London.

*to the Clergy, Religious Communities and the Laity of the
Diocese, health and benediction in the Lord.*

DEARLY BELOVED BRETHREN,

We have the pleasure to inform you that the decrees of
the first Provincial Council of Toronto have been returned
from Rome, revised and corrected by the supreme authority
of the Holy See. We have already solemnly promulgated
them to our clergy assembled in spiritual retreat, and
now again, we by these presents publish them for our
diocese, and ordain that they shall be reverentially and
obediently observed by all whom they concern within our
episcopal jurisdiction.

The First Provincial Council of Toronto forms an epoch
in the ecclesiastical history of this Province; it is as if
the term of an old state of things that has passed
away, and the starting point, let us hope, of a bright and
prosperous future for the Church in Ontario.

Until 1870 the Ecclesiastical Province of Quebec com-
prised Eastern and Western Canada; but in that year, the
Holy See, in its wisdom, and in its solicitude for the spiritual
welfare of its children, erected the Ecclesiastical Province of
Ontario, which comprises the civil limits of Ontario, with the
exception of that part of it which lies within the bounds of
the Diocese of Ottawa, and the Vicariate Apostolic of Pontiac.

If we indulge in a retrospect on this occasion, it is to
praise and thank God for the marvelous increase he has mercifully
vouchsafed to His Church in this Province. But a few
years ago, and there were only a few scattered priests laboring
in the Lord's vineyard in Ontario: Catholic families, poor and
unfriended, were toiling in the wilderness, striving to cut out
a homestead from the reluctant forest; children grew up
without religious instruction, and many of them wore, in
consequence, lost to the church. The little ones of Christ
were famishing for the bread of life, and there were few or
no consecrated hands to break it unto them. The Holy
Eucharist, the sacrifice of the Mass, the great central act of Christian
worship, for which the most glorious structure ever de-
signed by human genius and built by human hands is
unworthy, could be offered up but at distant intervals, and
only in the smoky cabin, or in the humble log chapel.
Marriages were often unblest by the ministrations of the
church, and the Sundays were unsanctified. The sick and
wretched were in many instances deprived of the con-
solations of religion; and, too frequently, alas, souls went to
their dread account, unshrived, and unanointed, in the lone-
ness of the forest.

But the picture which now presents itself is, thank God,
very different. Ontario is at present an Ecclesiastical Pro-
vince, having an Archbishop and four suffragan Bishops,
nearly three hundred priests, and a Catholic population of
about 330,000. Happier than the faithful of other countries,
we possess a system of Catholic primary education established
by law; we have a sufficient number of colleges and convent-
ual academies for higher education, and also charitable insti-
tutions for the protection of orphans, and for the healing and
comfort of the sick and suffering. Churches have arisen in
our cities, towns and villages, and crosses gleam from their
peoples through the length and breadth of the land.

To the holy bishops and zealous and devoted priests who
have passed to their reward, this happy state of things is,

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coming with joyfulness
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under God, mainly due. They bore the burden of the day and the heats; they sowed in tears that we might reap in joy: "Sowing they went and wept, casting their seeds, but we, coming with joyfulness, carry the sheaves."—Psalm exxvi. 66.) It is for us clergy to take up the great work which they began. On us the responsibility of the present, and, in a sense, of the future depends. Canada is a free and happy country; no penal law has ever soiled the pages of her statute book; no state trammels hamper the action or clog the activity of the Holy Church. Here the bride of Christ may walk forth in all her loveliness like unto the spouse of the Canticles coming up from the desert, fragrant with perfumes of the sweetest odours; here there is opened out to the energies and living zeal of the Church, a field of labor, fair and free as that on which the eyes of the Patriarch rested when about to separate from Lot. Great are our opportunities; great also are our responsibilities.

Let us clergy quit ourselves as true ministers of God, animated with the spirit of our holy vocation, and zealous for the divine glory and for the salvation of souls; imitating St. Paul, who counted all things loss that he might gain Christ, and who became all things to all men, that he might win souls to God and heaven. We have a most momentous commission to fulfil, and on the manner in which we shall discharge its duties will depend the unutterable happiness, or the endless misery of thousands yet unborn. "The charity of Christ presseth us," and if we keep before our eyes the divine pattern of self-sacrifice and of love for souls once shown us on the mountain, we shall not fail to bring the blessings of heaven upon our labours, and to make our ministry fruitful in the salvation and sanctification of our people. The greatest and most unwearyed labours in the work of the holy ministry unless blessed and fertilized by the grace of God will be barren of results, and like the fruitless fig tree, will but cumber the ground. "Paul may draw out the water, but it is God who gives the

ase; therefore neither he who planteth is anything, nor
 that watereth, but God that giveth the increase." (1st
 iii. 6, 7). The greatest talents, the most brilliant
 of genius, the most ceaseless activity if not matured
 made fruitful by the two-fold love of God and of our
 neighbor, may, it is true, please and dazzle and win ad-
 dition, but they avail nothing in the sight of God, and
 blighted by the curse of barrenness as regards the sal-
 vation of souls. Hence, in order to the efficient dis-
 charge of the sublime duties of the sacerdotal office, in-
 order to bring down upon our work the fertilizing dews
 of Divine grace we must lean upon God, without whom
 we can do nothing, either for our own personal sanctifica-
 tion or for the salvation of our neighbor. These are old
 truths but they cannot be too often repeated and dwelt
 upon. Like the Apostles on the Sea of Galilee, who in
 the absence of their Lord fished all night long and caught
 nothing (it was only when he was present that the mira-
 culous draught of fishes took place), so we "fishers of
 men," unless united with God and animated by His holy
 Spirit, it shall labour and toil in the Master's vineyard with-
 out any results fruitful in glory to God and in good to
 man. The love of God burning in the hearts of his minist-
 ers and the "form of all justice shining forth" in their
 lives like the light of a transfiguration and clothing them
 with its heavenly beauty—these are the loadstones that draw
 us from the rubbish of worldly and sinful pleasures and
 attachments, and attract them to holiness, and to God
 who is their centre, and the home and resting place of
 human hearts. We say, therefore, to you, dear Reverend
 Clergy, in the words of our beautiful Ordination Service,
 "The Lord chose seventy-two, and sent them two and
 two to preach that in word and act He might teach the
 ministers of his Church that they ought to be perfect
 and unspotted, that is in the power of the two-fold love of God
 and of our neighbor. Therefore in your conduct hold fast

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to the integrity of a chaste and holy life. Understand what it is that you do. Imitate that which in your hand you hold, so that celebrating the mystery of the Lord's death you may come even to the mortifying of your own members from all vices and concupiscence. Let your teaching be the healing medicine of God's people; let the odor of your life delight the Church of Christ that by word and by example you may build up the house which is the family of God." It is in this spirit we should live and labour and endeavor to build up the Church of God in this new land; and as an auspicious and powerful aid towards the fulfillment of our task, we hail the promulgation of the decrees of the First Provincial Council of Toronto.

What then is a Provincial Council? In the language of Canonists, a Provincial council is the congregation in Synod of the Bishops of some one Province of the Church, called together by him who has the legitimate authority, that is, by the Archbishop or Metropolitan of that Province, to which all those are likewise called, who by right or custom possess the claim to be called.

To the Archbishop belongs the right of convoking a Provincial Synod, of appointing a place in which it is to be held, and of presiding over its deliberations. Whilst the other members of the Synod enjoy the deliberate voice, the Bishops alone possess the decisive voice. The object and content of synodal action are described by the Council of Trent extending to "the regulation of morals and correction of abuses, the settling of controversies and such other purposes are allowed by the Sacred Canons." When the Bishops meet to deliberate in synod, they begin their proceedings by invoking the light and aid of the Holy Ghost, and to this I recite the following beautiful prayer:

"We are here, O Lord, Holy Spirit; we are here in Thy presence detained, it is true, in the exceedingness of our sins, specially gathered together in Thy name. Do Thou come to us; do Thou be present with us: do Thou vouchsaf

descend into our hearts. Teach us what we must do ; show us the way in which we should walk ; work Thou the work we are to bring about. Do Thou suggest : do Thou accomplish our judgments, who alone with the Father and Son, dost possess the glorious name ; Join us efficaciously Thy gift of grace, alone, that we may be one in Thee, and stay in nothing swerve from the truth ; that being gathered together in Thy name, we may in all things hold fast to justice, tempered with piety, so that here our judgment may in nothing contend with Thee, and hereafter we may obtain the eternal reward for what we have well done."

Two things our Blessed Lord has promised to ecclesiastical synods, provided they be called together in His name, namely: A judicial power of binding and loosing, and a divine assistance in their deliberations. Our Blessed Lord said to His apostles, and through them to their successors, the Bishops of the Catholic Church: "Amen, I say to you, whatsoever you shall bind on earth shall be bound also in heaven, and whatsoever you shall lose on earth shall be loosed also in heaven.—Matt. xviii. 18. Our Divine Redeemer also makes the following promise: "Again I say unto you, that if two of you shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven: for where two or three are gathered together in my name, there I am in the midst of them."—Matt. xvi. 19, 20. These words have according to Catholic tradition a special application to the Synods of the Church. Yet what do we mean the words "gathered together in My name"? Catholic Bishops are gathered together in the name of Christ, when they assemble in Synod according to the order prescribed by Christ himself, namely: obedience to, and in communion with Christ's Supreme Vicar upon earth. It is to St. Peter and his successors that our Lord committed the charge of His entire flock: *i.e.*, Bishops, priests and laity, when he said, "Feed my lambs, feed my sheep."—John xxi. chap. The Pope is the rock-foundation on which the Church is built,

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proof against the lightning and the tempest. It is the right and prerogative of the Pope to confirm his brethren in the faith, and to sanction and give force to their legislative acts. Hence the Vatican Council decrees that to the Roman Pontiff belongs the full and supreme power of jurisdiction over the entire Church, not merely in things that appertain to faith and morals, but also in what concerns the discipline and government of the Church, read throughout the world.

It is for this reason, and in accordance with canonical usage, the decrees of our First Provincial Synod have been sent to the Holy See for examination and confirmation. They have been returned stamped with the sanction of this supreme authority, and henceforward they have a binding power and force over the whole ecclesiastical Province of Ontario.

UTILITY OF PROVINCIAL SYNODS.

The fact that the Church enjoins the holding, at stated intervals, of Provincial Synods is a sufficient evidence of their great utility. In such solemn assemblies, holy Bishops and zealous and experienced priests, who are associated with them "as the chords of a lyre," meet together to examine into the state of religion in their respective dioceses, and in the whole ecclesiastical Province; they consult together regarding the wants of the Church; the state of ecclesiastical discipline; the abuses that may exist; the relaxation in morals that may have taken place amongst the flocks committed to their pastoral care. They deliberate as to the best means of re-establishing or preserving ecclesiastical discipline; of removing abuses; of stimulating the piety and zeal of the clergy; of promoting the growth and practice of Christian virtues amongst the laity, and they draw up such laws and regulations in their judgment are best suited to forward and advance the aforesaid objects. Surely there can be no doubt as to the immense utility and importance of such Synods, and the vast amount of good they are calculated to effect. "The whole

ber of the Synod,' says St. Charles Borromeo, 'exhibits the
 m of apostolic mission. For whilst with mutual charity
 confer on our affairs and on what belongs to the Churches;
 whilst we discuss the most chastened cultivation of the sacred
 ces; whilst we investigate the discipline of both clergy and
 ple; whilst we inspect the execution of our own decrees
 l visitations; whilst we set before our eyes whatever things
 found to be defective in their institutions; whilst we are
 nsulting how best we may restore them; whilst under the
 thority of the Holy Spirit we are intent on framing other
 nstitutions, whereby we may aptly repair whatever demands
 r care—the whole object and end at which we aim is none
 er than that by these helps our minds may be illuminated,
 r charity enkindled, our hearts inflamed with love of souls,
 d that the episcopal force and ardour in our own souls may
 ore and more burning—that by the authority of our de-
 ces a certain new spirit may be stirred within us to reduce
 f turbulent to order; to drive away the pestilence of vices;
 heal each spiritual sickness, and to bring to the people
 eath our care whatever remedies they need. Oh! salutary
 ours of episcopal councils." Such is the scope and objects of
 rovincial Synods, and such the rich graces of fervour, piety
 d holiness of life, which they are intended and calculated to
 oduce and mature amongst clergy and laity.

We avail ourselves of this occasion, dearest brethren, to
 ll your special attention to certain duties and obligations
 hich the laws of God and of His Church enjoin, and to the
 ithful discharge of which we exhort you with all possible
 rnestness.

THE DUTY OF SUPPORTING THE CLERGY.

The faithful are bound to supply the temporal necessities of
 eir pastors, by the law of nature as well as by the posi-
 ve law of God, as contained both in the Old and New Testa-
 ents. This obligation will be evident when we consider the
 fice and duties of a pastor of souls. He is chosen by a special

vocation from God for
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vocation from God for the sublime state of the holy priest-
 hood, and "is ordained for men in the things that appertain to
 God, that he may offer up gifts and sacrifices for sins."—(He-
 brews, v. 1.) The priest is the representative of Jesus Christ
 on earth. "He that heareth you heareth me,"—Luke x. 9.,
 16 v. He is the official public teacher of Christ's saving truths;
 "Go teach all nations, teaching them to observe all things
 whatsoever I have commanded you."—Matthew xxviii. 9., 16,
 20 v. He is the ambassador of Christ and the dispenser of His
 mysteries; he is the guardian of the body and blood of Christ
 in the Eucharist. In his anointed hands, as he stands at the
 altar and repeats the words of consecration, the Son of God
 becomes, as it were, incarnate, and offers Himself as a victim
 of propitiation to His eternal Father for the sins of men, and
 applies to immortal souls the saving merits of the bloody sac-
 rifice of Calvary. The ministry of the Catholic priest is linked
 with the dearest associations of Catholic life. The priest bap-
 tizes the new born infant, and thus makes it a child of God,
 and an heir of heaven; he unfolds to the young mind the
 mysteries of the Kingdom of Heaven, and teaches it those
 great truths that flame out like beacons of salvation on the
 darksome journey of life; he causes the child to be enrolled,
 through confirmation, amongst the soldiers of Jesus Christ,
 and thus equips him for warfare against the enemies of salva-
 tion. When the sinner comes heavy-laden with the burden
 of guilt and of sorrow, which is ever its companion, the priest
 receives him like the Father of the Prodigal, forgives
 his sins through the Sacrament of Penance, and through this
 wonderful mystery of reconciliation, restores him to the friend-
 ship of his heavenly Father, and to the peace and protection
 of his Father's house.

But the priest not only takes up this poor wounded traveller
 of life, whom he finds robbed and wounded by the wayside of
 sin and error; he cares tenderly for him: he pours the oil
 of Christ's healing merits into his wounded soul;
 he feeds him with the bread of life—the body and blood of

Christ—and thus enables him to reach the land of promise—the kingdom of God's eternal happiness. The priest comforts and relieves the poor; he consoles the afflicted and sorrow-stricken; he brings the peace of Christ into families torn by dissensions; he reconciles neighbors that were estranged; he admonishes and reproveth the erring; he encourages the wavering; and by word and example he points out to his flock the road that leads to heaven and to happiness. And when sickness enters the homestead, when medical aid is impotent to stay the ravages of disease, and to assuage the pains of illness, the priest, the physician of the soul, soothes and ministers to the mind diseased, heals the infirmities of the soul, consoles and fortifies the dying Christian with the Sacraments of Christ, reconciles him to death as coming from the will of God, and thus by his Christian ministrations makes death a sacred and holy thing, and the gate that opens to a happy eternity. When the poor body, cold and lifeless, is borne to the church, amid the tears of friends and the sympathetic regrets of neighbors, the priest is there to offer up the holy sacrifice for the soul that is gone, to beseech for it eternal rest and light perpetual, and by holy prayers and solemn benedictions to commit the mortal remains to the guardianship of the consecrated grave. Thus, from the cradle to the grave, in our joys and sorrows, in the epochs that mark the pathway of our existence, with the dearest associations and the deepest interests of our lives, the ministry of the Catholic priest is most intimately connected and intertwined. And in order that he may be free to devote his time and labour, and to spend his life in the performance of these sublime duties and divine ministrations, he is forbidden to marry, and binds himself by vow not to enter into the married state, lest he should be trammelled by the cares and anxieties attending it, and be prevented from giving his whole time and care to the service of God and his people. He is furthermore forbidden to follow any worldly business, trade, or profession; for "no man," says St. Paul, being a soldier of God, entangleth himself with

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The pew rents, offertory collections, proceeds of picnics, etc., shall, as heretofore, belong exclusively to the church, and shall form the *church fund*, viz. : For paying the debts of the church, for repairing and improving the church, for expenses of worship, for chalices, &c., and the other religious purposes sanctioned by the bishop, and mentioned in the 20th decree of the first Provincial Council of Toronto, or any other similar uses to which the Bishop may direct it to be applied. No pastor shall appropriate any portion of the *church fund* for himself, or for any uses except those above described, without the written permission of the bishop, nor shall he expend any considerable sum of it, even for the purposes indicated, without the knowledge and approval of the Ordinary. In order to avoid misunderstandings with his people, and for their satisfaction, as well as for the protection of his own character, each pastor is hereby required to furnish to his parishioners once in the year a written or printed statement in detail of the receipts and expenditures connected with the church fund, and to forward a copy of the same to the Chancellor of the Diocese.

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he Lord shall be kindled, and will quickly destroy
eut. vii., 2.) The warnings and commands of God
times and for his people in every age and clime,
angers of mixed marriages which He pointed out to
people, and which He condemned, are as great
ought with as many evils as they were then.
marriages are most dangerous to the salvation of
a born of them, inasmuch as they are directly cal-
beget in them a fatal indifferentism to the pro-
practice of the true faith without which it is im-
please God. The unhappy children see the father
one religion, the mother another; they hear the
er at and condemn as false and pernicious the
the mother professes and reverences as true and
or salvation. Such a state of things is directly
o make them believe that one religion is as good

bad as another, to make them cold and indifferent to
 terms of religion, and lead them into a practical unbelief
 to their immortal souls. When the Jews returned from
 captivity, Nehemias saw some of them who had married
 strange women—that is, women professing false religions, and
 explained that their children spoke neither the language
 of their father nor of their mother, but half the one and half the
 other, for which reason Nehemias “Chided them and laid his
 hands upon them,” showing them the great evil they did, and
 the danger they ran, and concluded: “Shall we also be disobe-
 dient to do all this great evil, to transgress against our God
 to marry strange women.”—(2 Esdras xiii., 27.)

How often, alas, do we find that the children of parents
 of different religions, speak neither the language of
 their father nor the other in religious matters! For these and other
 reasons the Holy Church of God has always abhorred
 and forbidden such marriages, and if at times and for grave
 exceptional causes she tolerates them, she does so with
 an averted face, and in order to prevent greater evils.
 The Holy See in an instruction addressed to all the
 bishops of the Church in 1858, explicitly teaches that the
 Church “has always reprobated these marriages, and has held
 them to be unlawful and pernicious; as well because of the
 danger of heretical communion in Divine things, as because of the
 perversion that hangs over the Catholic party to the
 marriage, and because of the disastrous influences affecting the
 education of the children?” And then the Holy See reminds
 that the most holy canons forbid these marriages, and
 that the more recent constitutions of the Sovereign Pontiffs
 are of the same severity in some degree, so that mixed
 marriages may occasionally be allowed, that is only done for
 the best reasons, and very reluctantly, and not without the
 conditions of requiring beforehand those proper and
 reasonable pledges which have their foundations in the
 natural and divine law.”

Ten years later, in the year 1868, the Sacred Congregation Propaganda issued a new instruction, expressing surprise that there should be some who seemed still to think that the principles so clearly laid down in the former instructions, principles which the Holy See had ever taught, could in any way be derogated from." The Sacred Congregation then enjoins upon the bishops that "lest perchance from misconception of that instruction, the people confided to you should suffer any harm, you are earnestly exhorted to take proper occasions, studiously to teach and to inculcate, both on the clergy and the laity committed to your care, what is the true doctrine and practice of the Church respecting these mixed marriages." The instruction concludes with these most earnest words:—"Wherefore, we earnestly request of your charity, that you strive and put forth your efforts, as far as in the Lord you can, to keep the faithful confided to you from mixed marriages, so that they may cautiously avoid the perils which are found in them. But you will gain this object the more easily if you have care that the faithful be seasonably instructed on the special obligation that binds them to hear the voice of the Church on the subject, and to obey their pastor, who will have to give a most strict account to the eternal Prince of Pastors, not only for sometimes allowing these mixed marriages for most grave reasons, but for too easily tolerating the contracting of marriages between the faithful and non-Catholics, at the will of those who ask it."

In accordance with these grave and solemn instructions of the Holy See, we most earnestly exhort pastors of souls to use their voice in warning and protest against mixed marriages, and to exert their sacerdotal zeal in endeavoring to turn away their flocks from nuptial alliances, that both religion and experience teach to be so destructive to souls. We also exhort parents to warn their children against such marriages, and to do all in their power to prevent them from entering into companionships and intimacies that lead up to such marriages, and that sometimes render them unavoidable in order to avert greater evils and scandals.

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In this connection we deem it an imperative duty to condemn aloud, and to denounce the criminal conduct of some Catholics who, in defiance of the teachings of their faith and in violation of their religious obligations, as well as of their honour, dare to contract sacreligious marriages outside of the Church, before magistrates or ministers of the sects. This disgraceful and scandalous conduct merits our severest condemnation, and unless heartily repented of, is sure to bring down upon those guilty of it, the anger and chastisements of Almighty God. We would fain hope that we shall not again be compelled to deplore and condemn such a shocking abuse of a great and holy Sacrament, or forced to employ the censures of the Church in its repression.

CATHOLIC EDUCATION.

We shall summarize here an instruction which we addressed to you some years ago on the important subject of Catholic education:—"If we bear in mind the momentous and cardinal truth that the object of our existence here below is, to serve God and to save our souls: that this life is but the threshold to our real existence: that our home is with God and our country is heaven, we shall see at a glance the vast importance, the evident necessity of a sound Catholic education for the rising generation. It is true that our children must be fitted for the part they will have to play in this world's theatre, and for this end they need and should obtain such a mental culture as may be necessary or useful for them. The Church knows quite as well as the greatest worldlings that these children are destined for a variety of pursuits in life, and she is sensible that they must qualify themselves by the cultivation of their intellectual faculties, in order to discharge competently the duties that will be assigned them; but instead of that being the principal object of their creation, she persuades them that these are only secondary objects, which, of course, must be attended to in their short journey through life, but must,

at the same time, be made subservient to the great purpose of their salvation.

“Tis education forms the youthful mind,
Just as the twig is bent, the tree's inclined.”

Hence the Church wishes that religion shall be the tutelary spirit of the school-house; that it shall knead and mould the plastic character of our children, that it shall shed its blessed radiance, its transfiguring power on their young minds, and that during their school-days their innocence and purity, tender and delicate as the flowers of spring, may be sheltered from all stain and blight, and their uncertain and timid footsteps may be directed in the path of rectitude, of virtue, and of religious principle, which leads to Christian manhood and honorable old age, and conducts to a blessed immortality.

This is the theory of education held by the Church, and she is satisfied with none other. Whilst she encourages and patronizes secular education to its utmost extent, she demands that it shall be blessed, controlled and informed by the saving influence of religion. She demands that the secular sciences shall hold their subordinate places, and that religion should, like the sun, be the orb around which they should as satellites revolve, and from which they should borrow an additional light and beauty. Than this demand, what can be more reasonable, more just, or better calculated to promote the true interests of mankind? “All men” says the imitation of Christ, “naturally desire to know, but what doth knowledge avail without the fear of God? Indeed an humble husbandman that serveth God is better than a proud philosopher, who, neglecting himself, considers the course of the heavens. If I should know all things that are in the world, and should not be in charity, what help would it be to me in the sight of God, who will judge me by my deeds?” This is an old-fashioned doctrine, and not much in harmony with the spirit of the age, but it is nevertheless true, and the expression of that wisdom that cometh from above.

The duty of inculcating religion in the school-room, and not in their days' hard work, is to fill it. This duty must be impressed upon the minds of the children, and the impressions made during the subsequent work must permeate and illumine the soul, pouring its radiance upon the ancient cathedral, showing Christ and His Saints, and His Holy Spirit, and invisible. “It is a yoke from his youth,” says the Christian education which is to be put up, adding that “His yoke is easy, and his burden is light” (Matt. ii. 29, 30.) “A man when he is old he will remember his Creator he has spent his youth years.

TEACHINGS OF THE

In view of the evils of the present age, it is not to be wondered at that the Church who so tenderly loved the poor should be concerned about their spiritual welfare. They are like precious flowers of the field, and place the living springs of Christian civilization; she prizes the godless education, which she says with St. Augustin, “She does all things else, but does not care for the soul of the man who knows Thee, even

The duty of inculcating religion must be exercised in the school-room, and not relegated to the parents, wearied with their days' hard work, and perhaps unable or unwilling to fulfil it. This duty must not be confined to Sundays, for the impressions made during that day are too easily effaced during the subsequent week. The blessed influence of religion must permeate and illumine all the days of youth, as the sun pouring its radiance through the storied windows of some ancient cathedral, shows in glorious colours, the images of Christ and His Saints, that else would have remained dim and invisible. "It is good for a man when he hath borne the yoke from his youth,"—(Lamen. iii. 27.) the yoke of Christian education which is that which Christ desires us to take up, adding that "His yoke is sweet and his burden light."—(Matt. ii. 39, 30.) "A young man according to his way even when he is old he will not depart from it,"—(Prov. xxvi. 6, 7); and when in the Christian school the child is made to remember his Creator he is not likely to forget him in his mature years.

TEACHINGS OF THE CHURCH ON THIS SUBJECT.

In view of the evils produced by unchristian education it is not to be wondered at that the Church, the spouse of Him who so tenderly loved children, and who pronounced a woe against all who should scandalize them, should be deeply concerned about their spiritual welfare; should labor to shelter them like precious flowers from the blight of unbelief and bad example; should take them up in her arms, those tender lambs of the fold, and place them in safe pasturage, and by the pure and living springs of Catholic doctrines and virtues.

The Church prizes education, and is the mother of christian civilization; but she brands with her anathemas godless education, which destroys the souls of many children. She says with St. Augustine: "Unhappy the man who knows all things else, but does not know Thee, O Lord: but happy the man who knows Thee, even if he should be ignorant of all else."

He who knows Thee is happy, if in knowing Thee, he glorifies Thee and gives Thee thanks, and be not puffed up in his own thoughts." Hence the education that would prove a stumbling block to the child's salvation, even if it should procure him all worldly profits, she must utterly disapprove. "The Church," says John H. Newman, "regards this world and all that is in it as a mere shade, as dust and ashes, compared with the value of one single soul. She holds that it were better for the sun and moon to drop from heaven; for the earth to fall, and for all the many millions who are on it to die of starvation in extremest agony, as far as temporal affliction goes, than that one soul should be lost." Directed and animated by this principle our Holy Father, Pope Pius IX has declared in the famous Syllabus, "that Catholics cannot approve of a system of educating youth unconnected with Catholic faith, and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life."—(Syllabus Prop. 48.)

Hence, the Bishops of Canada in the first Provincial Synod of Quebec, assembled, declared as follows:—"Mixed schools, in which the children of the faithful, promiscuously mix with the children of non-Catholics are taught none or a false religion—be adjudged entirely dangerous as being calculated to beget that plague of impiety commonly called indifferentism. Wherefore, we earnestly exhort the pastors of souls to do all in their power to prevent Catholic children from attending them. But, in some localities, in which no Catholic schools exist, Catholic children are obliged to attend the mixed schools; let pastors and parents take great care lest such children insensibly imbibing the poison of error should suffer the loss of their faith and of their purity."

The Fathers of the First Council of Toronto give emphatic expression to the same teaching, and earnestly urge pastors and parents the duty of providing Catholic schools wherever possible, for the proper education of the children in their charge.

In the face of the head of the Church, whose words we have conscientiously patronized as long as he has Catholic children. We are bound to matter. "He that will let him be unto thee xvii. 18.) "He who despiseth you despiseth prelates, and be subject they watch as being to —(Heb. xiii. 17). Listen to her guide, and follow her discipline on them, and me —(Gal. vi. 16).

You have hitherto done much for the faithful clergy, to establish and support them. Let us do great and good work; things innumerable upon which I have committed to your care. I am defective in many respects in the way of the success, still, we must bear in mind that a loaf is better than no loaf, by our zeal and spirit of obedience to the law. Labour to overcome all obstacles, in this matter of Catholic education, harassing difficulties, will be the vest of blessings here, and "They who sow in tears will reap in joy. It will be the duty of our ready-made so many schools for Catholic education, to see

In the face of these solemn utterances of the infallible head of the Church, and of our own Canadian hierarchy, whose words we have already quoted, no Catholic can conscientiously patronize the common or "mixed" schools so long as he has Catholic schools in which to educate his children. We are bound to obey the Church in this vital matter. "He that will not hear the Church," says Christ, "let him be unto thee a heathen and a publican."—(Matt. xvii. 18.) "He who heareth you heareth Me: he who despiseth you despiseth Me."—(Luke x. 16). "Obey your superiors, and be subject to them," says St. Paul, "For ye watch as being to render an account of your souls."—(Heb. xiii. 17). Listen then to the voice of this Divine Guide, and follow her directions. "Whosoever shall do so, I will send down upon them, and mercy, and upon the Israel of God."—(Gal. vi. 16).

You have hitherto done wonders—you and our faithful clergy, to establish separate schools, and to encourage and support them. Let us exhort you to persevere in this great and good work; by doing so you will bring blessings innumerable upon yourselves and the children committed to your care. The separate school law is sadly defective in many respects, and throws serious obstacles in the way of the success of our separate schools; but, we must bear in mind the old adage that "a half is better than no bread," and should try to supply our zeal and spirit of sacrifice and unanimity the defects of the law. Labour, earnestness and devotion, will overcome all obstacles, and the seeds which we sow in the matter of Catholic education, amid so much toil and pressing difficulties, will be sure to produce a rich harvest of blessings here, and of unending joys hereafter. "They who sow in tears shall reap in joy."—(Ps. cxxv.). It will be the duty of our beloved clergy, who have already made so many sacrifices in the sacred cause of Catholic education, to see that the separate schools are as

efficient as possible. Let them take care that the teachers are persons of good characters and blameless lives; that the catechism is regularly and carefully taught, and the secular education as thorough and satisfactory as may be required. It is by union of priest and parents, both being animated by a sense of their solemn duty that this sacred cause, so dear to our hearts, can be made to prosper. Both pastors and parents are strictly bound each in their respective spheres to labor for the salvation of the little ones of Christ, and to bring them up in the fear and love of God. Failing in this paramount duty, they will incur a dreadful responsibility before God and the Holy Church; they will deserve the woes that Christ pronounces against those who scandalize His little ones, and the blood of the lost children will be required at their hands.—(Ezekiel iii. 18.)

Reflect on this, Christian parents. At the last day it will not be asked of you if you left your children wealthy; if you procured for them honors and rich possessions; if you provided them with a brilliant secular education; if you taught them the art of making money, or the like; but the great question will be: "What has become of their souls?" The enormity of the sin of neglecting the Christian education of children is set forth in Scripture to the point of denying the faith itself. "No man has more love for his own, and especially of those of his house, he that denied the faith and is worse than an infidel."—1 Tim. 5. 8). And if our blessed Lord will on the last dreadful accounting day deny before His Father and before His angels those who deny Him, what will He do to those who are worse than infidels? Who are declared to be worse than those who deny Him, in that they neglected the Christian education of their children? It was the long conviction of their solemn duty in this regard—a conviction that burned with the fire of faith in their souls, which urged our forefathers to sacrifice all that was dear

to them on earth; but rather than fail in this pure and undefiled to legacy we have received us by their sufferings to our duty as Christians their children, if we down this treasure, per descendants.

The foregoing, dear tions we have thought of our promulgating First Provincial Council receive them and the obedience that be our Holy Church. The fruitful in immense good our holy faith if its decree fully executed by those every confidence that in recommendations will be out, and that in consequence amidst the most happy that this may be so, and work earnestly and zealously for the extension of His tion of souls. In conclusion in well-doing, and in holiness of life, and in and election sure."

Our lives should be to we hold and believe—they its beauty and holiness. A mere latent conviction of itself externally in good without good works is de

to them on earth; liberty, property, and often life itself, rather than fail in their duty of handing down the faith pure and undefiled to their children. This is the precious legacy we have received from them, a legacy endeared to us by their sufferings and tears, and we shall be recreant to our duty as Christians, and base and degenerate to their children, if we make not every sacrifice to pass down this treasure, pure as gold, that is fire-tried to our descendants.

The foregoing, dearly beloved brethren, are the instructions we have thought fit to address you on the occasion of our promulgating in this diocese the decrees of the First Provincial Council of Toronto. We trust you will receive them and the decrees themselves with that docility and obedience that become true and faithful members of our Holy Church. The First Council of Toronto will be fruitful in immense good to souls, and to the interests of our holy faith if its decrees and recommendations be faithfully executed by those whom they concern. We have every confidence that in this diocese these decrees and recommendations will be honestly and faithfully carried out and that in consequence, they will produce in our midst the most happy and beneficent results. God grant that this may be so, and that He may enable us all to work earnestly and zealously together for his greater glory, the extension of His Holy Church, and for the salvation of souls. In conclusion, let us exhort you to be zealous in well-doing, and in the cultivation of virtue and of piety, and in laboring to make "your vocation election sure."

Our lives should be the exact expressions of the faith we hold and believe—they should be as mirrors, reflecting its beauty and holiness. And this living faith should not be a mere latent conviction of the soul, but should manifest itself externally in good works and holiness of life. "Faith without good works is dead, even as the body is dead

thout the soul."—(St. James, xi. 26.) Hence the same apostle exhorts us to be doers of the Word, and not hearers only: for if a man be a hearer of the Word and not a doer, he shall be compared to a man beholding his own countenance in a glass, for he beheld himself and went on his way, and forgot what manner of man he was. But he that has looked into the perfect law of liberty and has continued therein, not becoming a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.—(James 1; 22, 23, 24, 25.) We must therefore strive to make our call and election sure. "Wherefore, brethren," says St. Peter (2d Ep. i. 10.), "labour the more, that by good works you may make sure your calling and election." The glory and the happiness of heaven are for those who labour to obtain them. "The kingdom of heaven," says our Divine Master, "suffereth violence, and the violent shall enter it away."—(Matt. xi. 12). We must constantly strive to enter in by the narrow gate. We must walk courageously and perseveringly on the narrow thorny way of virtue, for it alone leads up to the mountain of God's happiness. But the idle and negligent Christians, as well as the positively wicked and depraved, are lounging along the broad road that leads into the gulf of endless perdition. The foolish virgins were excluded from the marriage feast because they had no oil in their lamps. The guest who refused the king's supper was cast out into exterior darkness because he had not on the wedding garment. The man who buried his talent until his Lord's return was condemned, because he had not put it to profit. The barren fig-tree was cursed by Divine lips because it had no figs on it, and so the negligent Christian, the merely nominal Catholic shall never enter the joys of heaven, which are the reward of virtue and merit. May our merciful Father then grant you, dearly beloved brethren, the grace to work out your sublime vocation, "for you are a chosen generation, a kingly priesthood, a holy nation, a pur-

chased people: that
called you out of dark-
ness. (1. l.p., xi. 9.) Be-
cause of Jesus Christ on earth
of His church triumphing
because your adversaries
about seeking whom
strong in the faith.
called us into his eter-
nal life, which we have
suffered a little for
you, and establish your
faith ever and ever, amen.

The grace of our

This pastoral shall be
the clergy on the Sunday

Given under our hand
at London, on the
December 21st, 1882.

By order of His Lordship
JOHN COFFEY

chased people: that you may declare his virtues, who has called you out of darkness into his marvellous light."--(Peter 1. l.p., xi. 9.) Be worthy members of the Church of Jesus Christ on earth, that you may be glorified members of His church triumphant in heaven. "Be sober and watch, because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour, whom resist ye, strong in the faith. But the God of all grace, who hath called us into his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you and confine you, and establish you. To him be glory and empire, for ever and ever, amen."—(St. Peter 1st Ep., v. 8, 9, 10, 11.)

The grace of our Lord Jesus Christ be with you.

This pastoral shall be read and commented upon by the clergy on the Sundays succeeding its reception.

Given under our hand and seal at our episcopal residence, London, on the Feast of St. Thomas the Apostle, December 21st, 1882.

+ JOHN WALSH,

Bishop of London.

By order of His Lordship,

JOHN COFFEY, Secretary *ad hoc*.

JOANNES WALSH,

DEI ET APOSTOLICAE SEDIS GRATIA,

EPISCOPUS LONDINENSIS.

Venerabili Clero nostro Salutem in Domino Sempiternam.

Statuta infra posita pro meliore hujusce diocesis regimine, rei que Ecclesiasticæ honestate simul et dignitate, agenda et tanquam Constitutiones diocesanas firmas et promulganda duximus prout per has presentes in Domino promulgamus :

Statutum de bona Clericorum fama Conservanda.

Suspensionem ab Ordinum exercitio *ipso facto* subiacere statuimus et declaramus clericum qui alium clericum aut res ecclesiasticas in ephemeridibus seu scriptis quovis modo publice datis, sive proprio scriptoris sive alieno nomine, denunciaverit, vel odium seu contemptum publicum ordini clericali aut personæ sacræ impingere, sive scriptis sive verbis temere attentaverit. Hæc porro suspensio non solum a dictarum denuntiationum auctoribus, sed et ab auxilium vel consilium vel suggestionem vel cooperationem qualemcumque directe vel indirecte præbentibus incurritur, *Nobisque reservatur.*

Statutum de aliquibus Causis definitive removendi Missionarum a missione sua vel a munere pastorali.

Sequentes statuimus et declaramus esse, inter alias, causas definitive removendi Missionarum a missione sua vel a munere pastorali, audita prius, si de causæ veritate inquirendum sit, investigationis commissione.

1. Absentia frequens, aut diuturna, ut si ad integram hebdomadam protrahatur, a sua Missione, sine Episcopi seu Vicarii Generalis licentia, vel sine conducto cum alio

quopiam sacerdote a chianis suis opportune sentente, e grege sua mortem obierit.

2. Praxis objurgandi personas nomine auctoritatis Ecclesiam ejusmodi a potestate aliena, quæ odium ministerii, cum magni nequit.

3. Negotiatio sive retractatio, vel retractio suo retrahens, vel retractio prævia una vel altera

Juxta Benedictum X, cap. III) "ad hoc negotiationem clericalem dum famæ et dignitatis sub pœna excommunicationis cumque Ecclesiasticis de gentibus sive Indiarum Orientalium tractantibus quam Septentrionalibus quam præter occasionem et tituli præter tiationem, sive per se, sive Religiosorum ordinem

Datum Londini ex Apostolice Sedis sigilloque nostris, ac Signaturæ Apostolicæ munitum, die nona Novembris.

De mandato Illmi et Revmi JO.

quopiam sacerdote ægrotorum curandorum provisu parochianis suis opportune significato; præsertim si, illo absente, e grege sua quispiam Sacramentis laud munitus mortem obierit.

2. Praxis objurgandi et conviciis impetendi, in Ecclesia, personas nomine aut in indicio aliquæ notatas, vel etiam extra Ecclesiam ejusmodi conversatio morosa et a charitate pastoralis aliena, quæ odium Sacerdotis, necnon et ipsius Divini ministerii, cum magno animarum detrimento, non parere nequit.

3. Negotiatio sive mercatura quævis pastorem ab officio suo retrahens, vel ordini sacerdotali in dedecus vertens, prævia una vel altera Episcopi correctione.

Juxta Benedictum XIV (De Synodo Diocæsano, Liber X, cap. III) "ad hoc præcavendum scandalum (nempe negotiationem clericalem) Evangelicæ præconum consulentum famæ et dignitati, Summus Pontifex Clemens IX. sub pœna excommunicationis latæ sententiæ prohibuit quis cumque Ecclesiasticis tam Sæcularibus quam Regularibus de gentibus sive in Insulis, Provinciis, et Regnis Indiarum Orientalium sive in partibus Americæ tam Australibus quam *Septentrionalibus* ne unquam cujusvis causæ occasionis et tituli prætextu, quæstuosam exerceant negotiationem, sive per se, sive per alios, sive nomine proprio, sive Religiosorum ordinum quorum forte sint alumni."

Datum Londini ex Aedibus Nostris Episcopalibus, sub signo sigilloque nostris, ac Secretarii Nostri subscriptione communitum, die nona Novembris, Anno Domini 1882.

† JOANNES WALSH,

Episcopus Londinensis.

mandato Illmi et Revdmi Episcopi.

JOANNES COFFEY,

Secretarius ad hoc.

