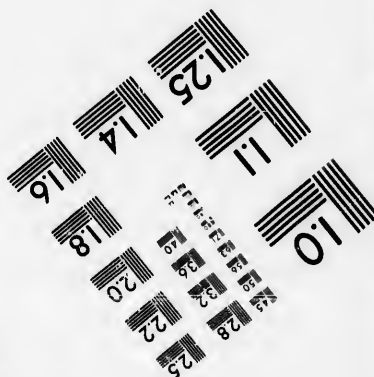
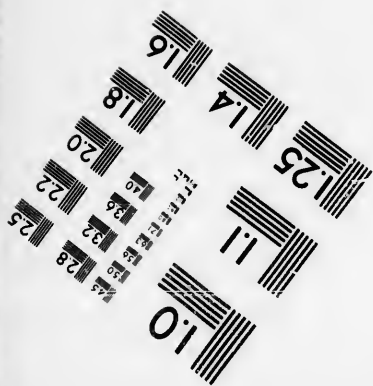
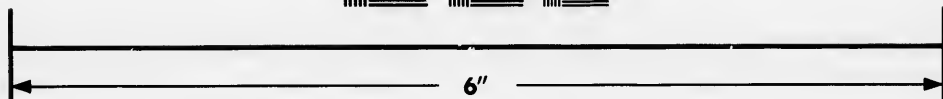
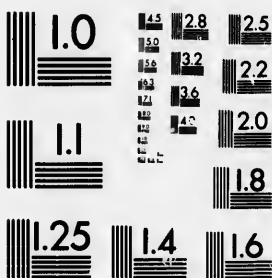


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1985

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The copy filmed here has been reproduced thanks to the generosity of:

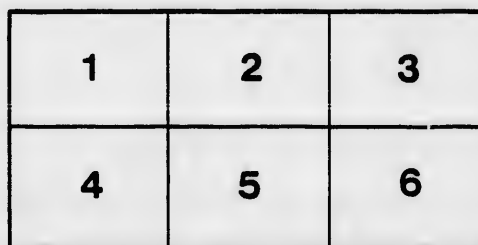
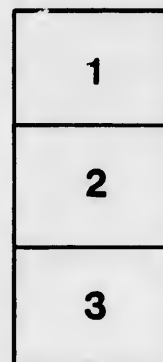
Seminary of Quebec
Library

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Séminaire de Québec
Bibliothèque

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

errata
to

peure,
n à



32X

(21

B

4

Q

V

+

I

—

11

24 Liturgie N° 3

BAT
4441
Q837
V.F

EXTRACT

FROM THE

NEW QUEBEC RITUAL.



1837



4153

A
fir
di
he
ab

to
th

fi
pa
le

w
el
he
an
p

m
in
th
s
w

P
p
P
w

f
u
o

ARTICLE 1.**REGULATION CONCERNING JURISDICTION, FOR THE
DIOCESE OF QUEBEC.**

Art. I. **B**Y common right, no curate of this diocese can hear confessions in the parishes the first habitations of which are more than three leagues distant from the limits of the parish or parishes of which he has charge ; and that under pain of rendering the absolutions by him therein given null and of no effect.

Nevertheless curates and missionaries are authorised to confess their parishioners wherever they may meet them, even in the town parishes.

Art. II. With the exception of the case above specified, no country priest can hear confessions in the town parishes, even though his own parish should not be three leagues distant.

Art. III. A priest may always preach in the parishes wherein he has a right to hear confessions, and not elsewhere. Nevertheless the privilege mentioned for hearing confessions after art. 1st. in favour of curates and missionaries extends by no means in any degree to preaching.

Art. IV. Every approved priest, even in pascal time, may confess all persons making application to him within the compass of his jurisdiction, of whatever parish they may be : being careful to observe the precautions suggested by prudence to prevent frauds, especially in what concerns the payment of tithes.

Art. V. Vicars shall have jurisdiction only over the parishes for the service of which they have been appointed ; so that a vicar dependant on a curate of two parishes, may confess in either of them, and not elsewhere.

Art. VI. *Pro quocumque diœcesis parte approbatus fuerit presbyter, semper et ubique, et etiam in parochiis urbanis, alium presbyterum vel clericum, sive in sacris ordinibus constitutum, sive ad minores ordines vel ad pri-*

mam tonsuram promotum, in confessione audire poterit. Sed erga eosdem facultates extraordinarias nullatenus exerceat, nisi in iis casibus in quibus erga ceteros fideles illas exercere posset, vel quatenus pœnitens ad sacramentum administrandum, vel ad sacrum ordinem exercendum teneatur antequàm ad superiorem posset recurrere. (a).

Art. VII. No priest without being specially commissioned thereto, can commute vows or perform the benedictions reserved to the Bishop.

Art. VIII. Our precise intention is that the habitual power to exceed the bounds fixed by the 1st. 2d. 3d. 5th. and 7th. articles of the present regulation, should not be recognized in a priest, except he should be authorized by some other article hereof, or by a special commission from us.

Art. IX. With respect to particular cases wherein it may be proper to exceed for a time the bounds above mentioned, such cases we leave to the decision of our vicars general.

Art. X. The following are the powers of the arch-priests, revocable *ad nutum* : 1st. to perform those episcopal benedictions which we have particularly attributed to them in the chapter of benedictions (b) ; 2d. to absolve at all times from censures and from cases in this diocese reserved to the bishop as well as to the sovereign pontiff ; 3d. to commute vows (except the vow of perpetual chastity and the vow of entering into religion) in other pious works, without however granting a dispensation from them ; 4th. to dispense *in foro interiori* with the occult impediments *quæ usum matrimonii auferunt* ; 5th. to absolve from heresy and to receive the abjuration of the new converts. They cannot in any case commission another priest for any of the above mentioned functions ; but they may exercise the powers detailed above as well within the extent of three leagues which is common to them with other curates (the town parishes excepted), as in the parishes

(a) See 6^o. and 12^o. of §. 3d. of the following article.

(b) These are the benedictions marked in this present extract of the Quebec Ritual from art. 3d, Episcopal or reserved Benedictions to §. 15, Reconciliation of a profanated burying ground, inclusively.

respectively designated to them by their letters, according to the position of the places.

Art. XI. The missionaries of the Indians shall enjoy in their respective missions, and with regard to the Indians alone, all the powers which we ourselves can exercise, except that they shall not grant any dispensation of consanguinity nor of affinity in the unmixed second degree, nor in the first mixed with the second. With respect to the French or others living in their villages or in the surrounding parishes, these missionaries shall conform to the common law, established by the first articles of the present regulation.

Art. XII. A missionary of the Indians may exercise all his powers in any Indian mission besides his own, when invited so to do by the missionary of the place, or when sent by us or by any one of our vicars general, and not otherwise.

Art. XIII. The priests directors of the seminary of Quebec are authorized to exercise the 2d. and 4th. power of the archpriests, in all the parishes of the district of Quebec and of Ile-Jésus. The same shall hold good for the district of Montreal, regarding the priests directors of the seminary of Montreal, so long as they shall reside in town. The two senior directors of each of these houses, may, in the places respectively above-named, exercise the first power of the said archpriests. These privileges nevertheless shall be revocable *ad nutum*.

N. B. What, in the preceding article, concerns the jurisdiction in the District of Montreal cannot obtain without the special consent of the Bishop of Montreal: and this he has given in his inaugural mandate addressed to his new diocesans, and bearing date the 15th. September 1836.

Art. XIV. In the powers which we have hitherto granted, or which we may hereafter grant, either by ourselves or our vicars general for the absolution of reserved cases, our intention is to comprise also the power to absolve persons who have carried on a commerce with the Indians in spirituous liquours. Nevertheless,

when a sinner after absolution from this crime shall relapse, we strongly exhort his confessor, whoever he may be, to refer him to the vicar general of the district.

Art. XV. Neminem latere volumus quòd, pro nullo casu, intendamus confessariis facultatem largiri complices peccatorum contra sextum præceptum absolvendi, quocumque loco, modo vel tempore scelus patratum sit, dummodò mortale fuerit ex parte utriusque complicitis.

Ut quædam solvantur difficilia dictam reservationem spectantia, non parùm juvabunt quæ sequuntur.

“ Quoad absolutionem peccati complicitis . . . excipitur casus extremæ necessitatis, nimirùm articuli mortis, in quo permittitur confessario absolvere complicem, modò deficiat quicumque alius, (etiam simplex sacerdos ad confessiones audiendas non approbatus), qui absolutionem impertiri possit, et nisi nequeat alius ille sacerdos vocari vel accedere sine gravi infamiâ vel scandalo. Tenetur tamen confessarius complex talia pericula infamiæ aut scandali avertere, si potest.” (a).

“ Cùm non coarctetur potestas . . . sacerdotum . . . de quibus supra, nisi respectu criminis, cujus participes fuerunt, sublatâ semel culpâ per pænitentiam et absolutionem ab alio concessam, nullâ lege ipsis prohibitum est subsequentes confessiones personæ, cum quòd crimen admiserant, audire.”

“ Attamen si sacerdos sibi et pænitentium saluti consulere velit, deinceps confessiones non excipiet eorum cum quibus peccavit. . . ne præteriti delicti memoria relapsûs occasio sit.” (b).

ARTICLE 4.

OF RESERVED CASES.

EACH confessor ought to be instructed concerning the sins reserved in this diocese, in order to refer either to ourselves or to some one of our vicars general the penitents whom he shall find guilty of those sins, or

(a) *Bened. XIV. Bull. Sacram. Pænit. tom. 1, Bullarii in fol. Const. 205. 4 1 Jun. 1741—et Declarat. Apostolici muneris, 8 feb. 1745. tom. cit. Bull. Const. 110—tom. XI et XII. Bull. de Syn. Diœc. lib. VII. cap. 14, Edit. 1787.*

(b) *Collat. Andegav. Ed. 1778, vol. 11. de cas. reserv. fol. 292.*

to obtain permission to absolve them.

The sins which are not mortal in the reserved kind, are not included in the reserve, neither are those which are not exterior, such as sins of thought, of desire, of complacency, &c. ; or those which are not actually consummated, unless the contrary should be expressed by the law. Likewise, in reserved cases are not included the sins committed before the age of puberty, which for girls is twelve years complete, and for boys fourteen also complete, nor even for those who should not declare such sins until after having attained the said respective age of puberty. It is sufficient for the confessor to explain to all such, as well as to those who may be placed in certain circumstances which remove the reserve, the enormity of their sin, and to warn them that it is reserved, but that the church, on account of their age, their sex, or their engagements, dispenses with their presenting themselves to the superior in order to receive absolution. He will nevertheless defer granting them absolution until they have amended and are sufficiently prepared to receive it.

§. 1.

Of cases reserved to our Holy Father the Pope.

THE cases reserved to our Holy Father the Pope have always a censure annexed, from which he gives the power to absolve at the same time that he grants permission to absolve from the crime to which the censure is attached, whether he grants the powers of himself, or the bishop delegates in his name.

Besides the seven cases hereafter mentioned, all irregularities that arise from defects and not from crimes, are reserved to the Holy See. But bishops, according to the Council of Trent (*Sess. XXIV. ch. 6.*), have the power to absolve from all crimes reserved to the Pope, when they are not public and carried *in forum exterius* ; and even from irregularities which follow occult crimes, and which have not been referred *ad forum litigiosum*, ex-

cepting however from that which arises from voluntary homicide, which is always reserved to the Holy See, though the homicide be occult. In this diocese, however, homicide is reserved neither to the Pope nor to the bishop.

The bishops may also absolve from crimes reserved to the sovereign pontiff, and even from those that are public, the persons who by right are exempt from going to Rome, such as women, girls, old men, the sick, the poor, &c.

The Jubilee does not grant any power of dispensing from irregularities. See what is said with respect to this, in the French Ritual, page 161.

The following are the cases most commonly reserved to the Pope.

I. The crime of real simony, committed by those who, to give or to receive orders, to bestow or to obtain a benefice, or for admission into religion, give or exact money, under any pretext whatsoever; or who give, receive, or exact any other temporal thing that may be estimated at the value of money.

II. The crime of confidence committed by him who receives or retains a benefice, on condition of preserving it, giving, or conveying it to another.

III. The crime of burning, injuring, or wilfully pillaging a church, a monastery, or other pious place, after the guilty person has been publicly denounced. For if the crime remains undiscovered, and the author has not been denounced, it is reserved to the bishop only.

For the crime be considered public, it must be carried *in forum exterius*; that is to say, it is requisite that a complaint should be lodged against the criminal.

Under the name of *pious place*, are comprised, not only churches, chapels, blessed oratories, burying grounds, sacristies, but also hospitals, houses of retreat, *calvaries* and monasteries, by which are to be understood the places wherein are lodged the nuns or boarders of those houses; and not the buildings which may be contained within the enclosure, and which serve for other uses, as sheds, barns, &c. These words *burn, injure, pillage*, must be understood disjunctively; so that only one of those actions, accompanied by the above mentioned circumstances, is sufficient for the reserve.

IV. The crime of wilfully setting fire to a sacred or profane place, if the author of the conflagration be excommunicated and publicly denounced.

By *profane place* is understood all sorts of buildings, either for the use of men or animals.

V. The crime of him who forges apostolic letters, bulls, briefs, and other letters patent, or who wilfully abuses them.

VI. The crime of him who ill-treats or causes to be cruelly ill-treated a *clerc* wearing the ecclesiastical dress and tonsure. If the *clerc* die of the blows inflicted upon him, if he be maimed or mutilated, if he lose blood by the wound received, the case is reserved to the Pope; provided the *clerc* be not the aggressor, and he who struck him have not greatly exceeded the bounds of a lawful defence. If the *clerc* be but slightly wounded, the bishop may absolve from this crime.

VII. "Crimen luxuriæ consummatæ à viro cum sanctimoniali, vel à fœminâ cum viro religioso, in loco sacro patratum, et notorium."

"Si crimen occultum remanserit, vel in loco non sacro patratum fuerit, episcopo tantum reservatur."

"Nomine *sanctimonialis* rigorosè intelligitur quæ, per solemnem votum, religiosum ordinem à Sæ. Sede approbatum ingressa est. Item de viro religioso."

"Per *locum sacrum* designantur ecclesiæ, capellæ ad missæ celebrationem benedictæ, sacristiæ, adjunctus sanctuario chorus."

§. 2.

Of cases reserved to the bishop.

THE following are the cases which we have thought proper to reserve to ourselves.

I. The sin of those who scandalously utter, compose or write any thing extremely injurious to God, to the Blessed Virgin, to the saints, or holy things.

By *holy things* are here to be understood, what is holy in itself, or what is become so by being consecrated or blessed for the use of the holy sacrifice or the sacraments, such as chalices, ciboriums, the holy oils, altar stones.

II. Magic, that is to say, the crime of those who employ illicit means and that have no connexion with the effect which they wish to produce; and also the sin of those who consult magicians. This crime has a censure of excommunication annexed, which is incurred *ipso facto*.

By *illicit means* we understand those which are bad in themselves, or on account of an express and particular prohibition.

III. Striking one's father or mother, or refusing to either of them the assistance which we can or ought to give them.

IV. "Incestum formale patratum cum consanguineis legitimis aut illegitimis, in primo gradu, vel à primo ad secundum, sive cum affinibus, tantum legitimis, in iisdem gradibus."

V. "Horrenda peccata sodomiae quae vocatur perfecta, et bestialitatis consummatae ex parte viri vel foeminae."

VI. "Adulterium formale, sive concubinatus, publica et adeo notoria, ut nullatenus celari possint. Item violatio à puberibus in impuberes utriusque sexus, nisibus corporalibus attentata; in qua raptus violentiae à pubere in impuberem puellam commissus includitur."

VII. The sin of those who, on days of abstinence commanded by the church, eat meat through contempt of the law, through sensuality, without a just cause, and without having obtained permission of their curate or of an ecclesiastical superior.

For the reservation of this case, all the above conditions must concur together.

VIII. The sin of those who compose libels or defamatory songs, when these libels or songs come to the knowledge of any other than the author.

IX. Duelling, in which are comprised not only those who fight, but also those who give provocation to fight, either by advising a duel, or by lending themselves as patrons or seconds. This crime has a censure of excommunication annexed, incurred *ipso facto*.

By the word *fight* is understood the making use of any instrument whatever that may wound dangerously.

X. The sin of those who, being able to pay their tithes without sustaining any considerable injury, do not fulfil that obligation, or who do not come to an agreement in that respect with their curate, before the termination of pascal time.

XI. The sin of impurity committed by a man not an Indian, with an Indian woman or girl.

This reservation affects only the man who has sinned, and not the Indian female, and it signifies little whether the latter be a christian or a pagan, slave or free.

XII. The sin of those who either by themselves or others, distribute intoxicating liquors to the Indians, knowing the bad use they make of them.

With relation to the two preceding cases, to be considered an Indian, it is necessary to live in the Indian manner, and moreover to be born of an Indian father or mother, living in that way. Adoption or marriage produces the same effect as birth.

§. 3.

Permissions which we judge proper to give for the absolution of the censures and cases reserved to ourselves.

WE permit all approved priests to absolve, within the compass of their respective territories, all sorts of persons, from the censures and cases reserved to ourselves, in the circumstances hereafter specified.

1st. In the probable danger of death, which every priest may consider as such, when he thinks that, if he were the curate of the sick person, he would hasten to administer the sacraments to him. (a).

2nd. When the person is a woman or a girl, who, most probably, could not be referred to the superior without scandal.

3rd. When persons do not accuse themselves of reserved sins except upon the point of marriage, and when they cannot be referred to the superior without scandal.

This power extends also in favour of either of the contracting parties who is not of the parish where resides the confessor to whom he presents himself.

(a). See what is said in the French Ritual, concerning Jurisdiction, page 163.

In the circumstances 2nd. and 3rd. above mentioned, and 6th. mentioned hereafter, we exhort confessors not to absolve their penitents without having first asked permission, if it be possible to do so by word of mouth or by writing.

4th. When there is a reasonable doubt whether the sin into which the penitent has fallen be reserved or not, or when by an unintentional forgetfulness, the penitent has omitted to accuse himself of it. This doubt ought to be founded upon reasons and not upon mere ignorance or mere probability.

5th. During the time of Easter which is limited to the ordinary fortnight, that is to say, from Palm sunday inclusively to Low sunday also inclusively.

We extend this faculty to the whole period which we shall have judged proper to add to the ordinary fortnight, and also in behalf of those who have not been to confession during Lent, when their confessor shall think fit to give them absolution during the time of Easter. We equally permit all approved priests to exercise the same powers with regard to those who, not having been morally in a state to present themselves in pascal time, present themselves afterwards in order to fulfil their pascal duties ; and also in behalf of penitents whose absolution they shall think fit to defer till after the Easter fortnight.

6th. When the penitent is obliged to receive or to administer a sacrament, and when he is morally prevented from addressing himself to a superior. This obligation may arise either from a precept which would oblige, or from a scandal which would ensue, or from a considerable loss which would occur ; and this *moral inability* depends upon circumstances of which each confessor must judge before God.

7th. In the case of a general confession of the whole life, judged necessary by the confessor ; as well as in that which is made preparatory for the first communion.

8th. In behalf of those who are preparing for Confirmation ; in behalf of the sick, of old men, who are not able to go to church, though their confession be not for the reception of the last sacraments ; in behalf of prisoners,

of the sick in the hospitals, and of those who are about to depart on a long journey.

9th. We declare that when we permit without restriction absolution to be given from the reserved cases, our intention is to include those also to whom we have attached any censure, unless it be *ab homine et per modum sententiæ particularis*; and that when we shall give permission to absolve from cases which are reserved to the sovereign pontiff, we comprise that also of removing the censures which are thereunto annexed.

10th. Besides, in order to obviate several difficulties, we declare that, without an express signification to the contrary, when we shall permit any priest in particular to absolve from the censures and cases reserved to ourselves, we shall be considered to permit him to absolve also from the cases reserved to the sovereign pontiff.

11th. Our intention is also that the faculty of absolving from reserved cases, given for a determinate period, should continue after the expiration of the time fixed for all confessions that have been commenced, and even in the case of new relapses on the part of the penitents, after the expired term. To obviate some inconveniences, we moreover declare that the permission to absolve a penitent from the reserved cases, granted upon a mere request without explanation, may be considered to extend to the sins which the penitent may have committed since the said permission was obtained. Therefore, when extraordinary powers are requested, it is necessary, for greater security, to give a clear explanation concerning the extent of those which are required.

12th. With the exception of the above mentioned circumstances, the curates and vicars, or other approved priests of this diocese, who have not received extraordinary faculties, cannot under any pretext, or in virtue of any privilege whatever, absolve either from reserved cases or censures, even though the case should relate to sins reserved in this diocese, but committed in another diocese. If there should be any necessity for it, they will refer their penitents either to us, to our vicar general, or to the

14 *Permission for the absolution of reserved cases.*

nearest archpriest. If nevertheless they have cause to think that such persons cannot be referred without some scandal or some considerable inconvenience, they will obtain from us, or from some one of our vicars general, the permission to absolve them themselves: a permission they may always ask, when they shall think fit, but which will never be granted but for present need, and which must be asked for, as often as such need may occur.

REMARKS. 1st. Every approved priest may absolve penitents, from other dioceses, guilty of sins reserved in such dioceses, and which are not reserved in this, provided they do not come to make their confession *in fraudem legis*. Should this however be the case, every approved priest might also absolve these penitents, provided they expressed a true repentance of their conduct.

2d. Should a confessor through forgetfulness or other cause have absolved a penitent from a reserved case, without having the power so to do, he ought, if the proceeding should not be attended with weighty inconveniences, and after having asked permission from the penitent, to inform him that the absolution was not valid, and that consequently he must have recourse to the bishop, or to some other priest furnished with sufficient powers; or else, as appears more proper, the confessor will himself obtain from the bishop, or from some vicar general, the power to absolve the penitent, and will engage him to return to him again, in order to receive absolution. (a).

3d. The power to commute vows, and to dispense with the impediment *à petendo debito conjugali*, is not comprised in the general or particular permission to absolve from censures and reserved cases.

(a). See the Conf. d'Angers, ed. 1778, vol. V. page 183.



APPROBATION.

READ and approved the present **Extract** of
the new **Quebec Ritual**.

Quebec, 4th. of June 1837.

+ **Jos. BISHOP OF QUEBEC.**

