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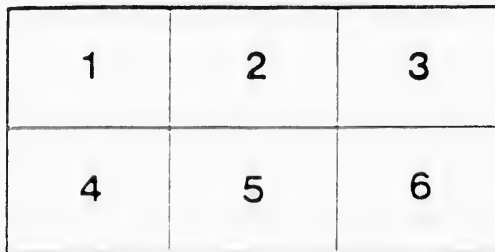
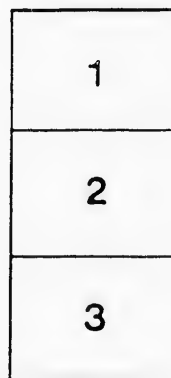
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ALEXANDER,

BY THE GRACE OF GOD, AND THE APPROBATION OF THE HOLY SEE.

BISHOP OF KINGSTON,

*To all the Catholic Clergy of Upper Canada, Health
and Benediction.*

REVEREND AND VENERABLE BRETHREN,

Every sensible and wise man, in whatever undertaking or enterprise he engages, will propose to himself some end or object to be attained; and the more noble and desirable that object is, the greater the exertion and perseverance it is natural to suppose he will exhibit in pursuit of it.

Agreeable to this principle, we, who have consecrated ourselves exclusively to the service of God in this Province, should seriously and attentively consider, and never for a moment lose sight of the noble and exalted end of our vocation, which is, the religious and moral instruction of our fellow creatures, the establishment of the Church of Christ in these wild regions, and a co-operation with our Divine Redeemer in the important work of the salvation of souls. This is what one of the most ancient and most venerable of the primitive fathers of the Church, St. Dionisius, who lived in the time of the Apostles, calls the most divine of divine works.

On entering upon this service, we have taken God himself for our possession and inheritance, "Dominus pars hereditatis meæ et Calicis meæ, tu es qui restitues hereditatem meam mihi." and his Divine Majesty, on his part, having chosen us for his Apostles and Ministers, assures us, that while we discharge the duties of our sacred calling faithfully and diligently, He will not only aid and assist us in the difficulties and dangers of our arduous warfare, but will supply us also with those things that are necessary for the support of life. "Nolite timere, inquit, ne propter regnum Dei militantibus hujus vitæ necessaria

“desint, quærite primum regnum Dei et justitiam ejus et
 “hæc omnia, vitæ nempe necessaria, adjicientur vobis”
 While we have assurances from our Heavenly Master, who
 both gives life and the means of preserving it, what need
 we be too solicitous about the comforts of the body and
 the affairs of this world?

On the other hand, to prove to us how odious and detestable in the sight of God are avarice and an inordinate craving after the mammon of this world in persons dedicated to his own service as we are, we have two awful examples in holy writ—the one is in the first book of Kings, where we find that the insatiable rapacity of the sons of the high priest, Eli, not only excluded them and their posterity for ever from the Priesthood, but brought utter destruction upon themselves and their family, in which their aged father was involved for not putting an effectual check to their wickedness: the other, is the dreadful example of the traitor Judas, to whose grovelling and worldly mind, sordid avarice having found access even in the College of the Apostles, and in the school of Jesus, drove him to commit the heinous crime of betraying his divine Lord and Master. A perfect disengagement from this world, and an indifference about the comforts of it, are, therefore, absolutely necessary in Apostolic Missionaries.

We, whose duty it is to teach our flocks obedience to the laws of their Country, and to their temporal and spiritual superiors, ought ourselves to afford the example.

This virtue of obedience is frequently and emphatically expressed in the sacred text,—“Obedience is better than sacrifice, because it is like the sin of witchcraft to rebel, and like the crime of idolatry to refuse to obey.”—1st Kings, 15, 22.

The greatest eulogium that St. Paul could bestow on the Romans was, that their obedience was published in every place, and therefore, says he, I rejoice in you.—Romans, 15th, 19th.

Our blessed Saviour himself, the model and example of perfection, became obedient to the will of his Father unto death, even the death of the cross, and therefore, God exalted him and gave him a name which is above all names.

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God visited with signal and tremendous vengeance the violation of this virtue. Disobedience to the command of Samuel hurled Saul and his posterity from the throne of Israel; and the terrible judgment of Core, Dathan, and Abiron, for their rebellion against Moses and Aaron, will stand, to the end of time, an awful monument of the heinousness of the vice of disobedience.

Charity and brotherly love is another virtue no less necessary to persons in our situation of life; and, without which, all our other actions can have no value or reward: this is the distinguishing and characteristic virtue of the followers of Jesus. "I give you," says he to his Apostles, "a new commandment, that you love one another as I loved you; by this shall all men know that you are my disciples, if you love one another." Charity is the strong cement and union between the members of Christ's mystical body, the Pastors of his Church and the faithful, and between them and himself and his Heavenly Father. This union he prayed of his Father as a convincing proof of his divine mission, "*rogo inquit, ut omnes unum sint, sicut tu pater in me et ego in te, ut et ipsi in nobis unum sint, ut credat mundus quia tu me misisti.*"

Hence we may easily perceive how contrary to that spirit which the Son of God was so anxious to inculcate in the minds of his disciples, is the hateful vice of discord. For as the divine virtue of charity is the distinguishing mark of the disciples of Jesus Christ, it necessarily follows, that discord and dissension, which are placed by the Apostle in the list of those sins which exclude from heaven, are the marks of the disciples of the enemy of God and man. Except we ourselves be united in the bonds of peace and charity with one another, how can we expect to be able to rear a fabric on the foundation of the Apostles, "for every kingdom that is divided against itself shall be made desolate; and every city or house that is divided against itself shall not stand.—Mark. 12th, 25th. We therefore beseech and exhort you, reverend and beloved brethren, in the words of the Apostle, that you walk worthily in the vocation to which you have been called, with meekness and humility, bearing with one another in charity; and be careful to preserve unity in the

bonds of peace, for we are taught by the same Apostle, that it is by bearing one another's burthens we shall fulfil the law of Christ.

Called by the same Divine Master—labouring in the same glorious cause, and striving to arrive at the same eternal happiness, we should afford every assistance and co-operation in our power to our fellow-labourers in the ministry. If we allow the proper zeal for the glory of God, and the advancement of our holy Religion, to take full possession of our hearts, we shall exert ourselves to the utmost to turn the talents entrusted to us to the best account, that each of us may hear that consoling approbation of our conduct from our Heavenly Master, “well done good and faithful servant, because thou hast been faithful over a few things “I will place thee over many things, enter into the joy of “the Lord.”

This being a newly erected Diocess, and no ordinances or regulations yet established in it for the guidance of the Clergy, we have judged it expedient to adopt generally those of the missions in Scotland, as better adapted to the situation and circumstances of the Catholics of this Province, than any other.



Section 1st.

ON THE AUTHORITY OF BISHOPS.

All Priests are, by the divine and ecclesiastical law, as also by the decrees of the sacred congregation *de propaganda fide*, subject to their Bishops, from whom they receive the cure of souls, the power of administering the Sacraments, and of performing all other Parochial functions.

His late Holiness, Pope Leo the twelfth, by his bull of the 27th January, 1826, having been graciously pleased, with the concurrence and approbation of the British Government, to separate the spiritual jurisdiction of Upper Canada from that of the See of Quebec, and to erect this Province into an independent Diocess, and to appoint us,

however unworthy and inadequate to so important a charge, Bishop thereof; all the Priests of the Province are consequently subject to us, bound to obey our orders, and follow our instructions; and no Priest is to exercise any part of the sacred ministry before he be approved of and licensed by us.

We have also received from the holy See extensive and enlarged spiritual faculties, not only for ourselves, but, likewise, with a power to delegate such of those as we may judge expedient, to certain individuals of our Clergy in whose knowledge, prudence, and piety, we have reason to repose entire confidence. Every Clergyman shall receive from us faculties in writing, according to his situation and circumstances, and no Clergyman is to exceed those granted to him under pain of suspension *ipso facto*; but whenever they require an extension of their faculties, they are to apply to us, or to our coadjutor, or to our Vicars General.

Should any misunderstanding or controversy arise in matters of faith or discipline between individuals of our Clergy, and that they cannot settle this among themselves, they are strictly enjoined to refer the matter in dispute to us, and if they do not choose to acquiesce to our decision, recourse must be had to higher authority, whose judgment they must await in peace and charity towards each other.

It being according to the canons of the Council of Trent, the peculiar duty of the Bishop to receive the solemn vows of virgins who wish to consecrate themselves in a religious state to the service of God, no Priest shall presume to receive such vows without special authority from us.

Section 2d.

ON THE DUTY OF THE PASTORS OF THE CHURCH:

It has always been the constant practice of the Catholic Church, a practice from which we must not deviate, that to whatever station a pastor is appointed by his Bishop, the flock placed under his charge should be ruled and governed by him alone. This has been strongly and repeatedly recommended to all Bishops by the congregation

de propaganda fide. No pastor, therefore, in this Diocess, is to quit his mission or abandon his flock without our permission, or that of our coadjutor; nor is he to assume authority over any other, or perform parochial duty in a mission that does not belong to him, without the knowledge and sanction of the pastor of that mission, except administering the Sacrament of Baptism, or the last Sacraments to the sick in imminent danger of death.

The pastors of this Diocess are accountable to us, to our coadjutor, and Vicars General, for the regular and proper discharge of the sacred ministry; and their flocks ought to be obedient and submissive to their authority, which should be rendered as respectable and parental as possible.

That the pastors of this Diocess may be guided by sound and wholesome principles of morality, and make use of the same rules and regulations in the administration of the sacrament of penance, we strictly enjoin them to attend to those prescribed by the Roman Ritual and the Catechism of the Council of Trent.

We feel it our duty to press this subject strongly upon their minds, from a conviction, that on the due and proper administration of this sacrament depends, in no small degree, the salvation of the souls committed to their care.

In order that the faithful may be made early acquainted with the approach of the holy time of Lent, and have an opportunity of preparing themselves by prayers and penance to receive the sacraments worthily, we order that each pastor, soon after the feast of the Epiphany, acquaint his flock of the time when the Lent commences for the current year, and he is to take particular pains to inform himself, and to explain to them how far their peculiar circumstances may exempt the individuals of his congregation from the observance of the discipline and laws of the Church in respect to abstinence and fast.

Public sinners whose immoral conduct affords scandal to the faithful, are to atone for their misdeeds by doing public penance. This practice is in unison with the discipline of the Catholic church since the time of the Apostles. Thus do we find St. Paul admonish his beloved Timothy to reprove public sinners before all, that the rest may have

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fear, chap. 5, 20, and the council of Trent decrees that public sinners do public penance according to their crimes.

So salutary a discipline established by the Apostles, confirmed by the Councils, and constantly maintained in the Catholic church, is not to be abandoned in this Diocess without the special permission of the Bishop.

Apostates who have abandoned their religion are not to be received until they shall have given satisfactory and substantial proofs of their sincere repentance, and of their firm determination to adhere to the faith in future. We enjoin and order all our clergy who have the charge of a congregation, to keep a register, in which the names of every person converted to the faith, baptized, confirmed, married, and demised, be inserted; that this register be carefully kept in the church or at the residence of the missionary, if there be no church, and that an abstract from it be annually forwarded to us where we order it to be sent.

We recommend that an obituary be kept in every congregation from whence the names of the deceased during the current year, of the benefactors of the missions and of the Parish Church, and of the demised Priests of the Diocess, be read from the altar on the Sundays and on the great festivals of the year.

We order that every Priest having the charge of a congregation or mission, shall have a book in which the outlays on the church, the pews, the manse, &c. &c. shall be posted on the debtor side of the leaf, and the pew rents, collections made in the church, of all sorts, casualties, &c. shall be posted on the credit side; the monies thus collected shall be kept in a strong box, of which there shall be three locks and three keys, one of the keys to be kept by the Priest, and the two others by two of the Elders, and no money taken out of this box but by the joint orders of the Priest and Elders.

Section 3d.

ON THE MORAL CONDUCT OF THE CLERGY.

The history of the church of Christ since its first establishment, as well as daily experience, proves that the

example of the pastor has a most powerful, we might say irresistible influence over the moral conduct of his flock, and if this be true, where the religion has been long established, and the habits of the faithful formed and regulated by the salutary discipline of the Catholic Church, how much more must it be so in these new missions composed of a population from so many different nations, with different habits and customs, spread over the immense forests of this Province, many beyond the reach of the law, and hundreds of them for years destitute of the benefits of their religion, deprived of moral and religious instructions, and the means of salvation.

Nothing but an ardent zeal for the glory of God and the salvation of their fellow creatures, ought to induce missionaries to enter on the laborious and fatiguing duties of this Diocess. Such as wish or expect to lead a life of ease and comfort should not come here, as they would find themselves miserably disappointed if they look for the good things of this world in the discharge of the painful duties of their calling in these missions. Those, therefore are only fit to be employed in this uncultivated portion of the Lord's vineyard, who fortify themselves with a firm determination to encounter every privation, fatigue, and danger, for the glory of God, and the salvation of their fellow creatures, and while thus actuated by the purest and noblest motives they must take the greatest care to prevent any mean or sordid consideration from depriving them of the great and noble reward which they may expect to receive from their Heavenly master.

As "covetousness is the root of all evil," we strictly forbid our clergy to enter into any land or commercial speculations of any sort whatsoever, for the Apostle tells us that "no man being a soldier of God, entangleth himself with secular business, that he may please him to whom he engaged himself."

Aware how contrary to the spirit of devotion and interior recollection, are dissipation and worldly distractions, we strictly forbid our clergy to frequent taverns, except when necessity obliges them; also places of public amusements, such as weddings, balls, billiard rooms, and play houses; and we charge them, for the love of him to whose service

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they have dedicated themselves to abstain from every thing else that can occasion scandal to the souls committed to their care, or to the religion they labour to propagate, "but be thou an example of the faithful in words, in conversation, in charity, in faith, in chastity."—1st Timothy, 4 c. 12 v.

From our own experience for upwards of forty years in the ministry, and from what we have learned from other clergymen of greater observation and better judgment than ourselves, we may assert without the fear of contradiction, that much evil and little good result from wrangling or disputing upon controverted points of religion. We therefore most earnestly conjure our clergy to avoid all religious controversies and disputes, for the sake of showing their own learning or vexing others, at the same time that we order and enjoin them to explain and prove in the most satisfactory manner to their hearers, and to all that may apply to them for information, the tenets of our holy religion, from the sacred text, and to defend them when assailed by their adversaries, "so as to convince the gain-sayers; but this may be done with all meekness and perfect charity, with modesty admonish them that resist the truth, if peradventure God may give them repentance to know the truth."

To your fellow christians of different persuasions be civil, kind, and charitable, "showing all meekness towards all men."

Towards your own flock we entreat you to be attentive and vigilant, to preach and explain the word of life to them, to rebuke them in all patience, and to be most careful to prevent them from running after false teachers "whose speeches spread like a canker."

Our blessed Redeemer before he opened his divine mission was pleased to withdraw himself from the society of men and spend forty days in retirement and contemplation with his Heavenly father; we are bound, as far as human frailty will allow, to follow his example. In order, then, to draw down the blessing of Heaven upon his labour, every Priest of this Diocess, before entering on the discharge of his parochial functions, must spend a few days in a spiritual retreat; which we also earnestly recommend to all of them to do, once a year.

Section 6th.

INSTRUCTION OF YOUTH.

Woful experience shows that young persons whose minds are not enlightened by religious instructions and trained in moral habits from their infancy seldom or never turn out dutiful children, respectable members of society, or good christians, but on the contrary, when allowed to grow up in ignorance and vice, their natural propensities to evil, and the indulgence of their passions engender vicious habits, that become irresistible, and form a second nature, which render them a curse to their friends, a pest to society, and objects of the wrath and vengeance of their Creator. To prevent this dreadful evil is one of the most important parts of the pastor's duty. We therefore order all pastors in this Diocess to use their utmost exertions in establishing schools in their respective missions, and most especially Sunday Schools, where the Christian doctrine is to be carefully taught, and that they themselves visit those schools as frequently as possible, and use their influence and authority with parents to send their children to such schools as also to instruct them at home as much as their own knowledge will enable them so to do. And we earnestly recommend those of our clergy who have the cure of souls to induce the youth of their respective congregations to come as early and as frequently as possible to the sacraments of penance and the blessed Eucharist, when duly prepared. Let them consider what an awful account they shall have to give, should they have allowed through sloth or negligence those precious souls committed to their care to perish for want of that spiritual food which it was their duty to administer to them. "Parvuli petierunt panem et non erat qui frangeret eis."

Section 7th.

OF FEASTS AND FAST DAYS.

Festivals on which there is an obligation for abstaining from servile works, are now reduced in this country by the

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

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

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

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

prehends Upper Canada, viz.—that of eating flesh-meat on the Saturdays between Christmas and the purification.

We earnestly request our Clergy to be careful and particular in explaining to their congregations the obligation and the efficacy of fasting, to inform them of the practice and discipline of the primitive Church upon this subject, when the faithful were allowed but one meal a day, and that after sunset; they should convince them that it is of little avail to deprive the body of its customary food, if they allow the soul to be contaminated by sin, or to mortify the body if they fail to nourish the soul by additional prayers, alms-deeds, and other works of charity, and that those whose state of health and laborious occupations do not allow them to fast or abstain from flesh-meat, may easily abstain from swearing, lying, drinking, and frequenting taverns.

Section 8th.

OF THE SACRAMENTS.

THE SACRAMENTS OF BAPTISM AND CONFIRMATION.—Great pains should be taken by the pastors to induce the faithful to bring their children to the laver of regeneration as soon after they are born as possible; and the use and signification of the ceremonies used in the administration of Baptism ought to be carefully explained to them, which is strictly prescribed by the Council of Trent. The Clergy of this Diocese must pay particular attention to find out whether any of the congregation converted to the faith has not been duly baptized according to the form established by Christ, and practised in the Catholic Church since the time of the Apostles: and if they find reasonable grounds to doubt that he has received this Sacrament, they are to re-baptize them at least *sub conditione*. There is a greater necessity for this caution, as there are many of our fellow-subjects in this Province that deny the necessity of Baptism, and therefore are indifferent about it; and some who even neglect it altogether. Baptism should be administered only in the church (except in cases of necessity), and none should be admitted as God-fathers, but such as are regular in their conduct and comply with their religious duties.

Considering how much our eternal salvation depends on receiving the fortifying grace of the Holy Ghost, which is conferred on us in the Sacrament of Confirmation, it must be allowed, that it is no inconsiderable portion of a pastors duty to instruct and prepare the youth of his congregation for receiving that Sacrament worthily. The Priests of this Diocess are therefore enjoined to take the greatest pains to make the young people come to confession and communion, previous to their being confirmed; and no person can be admitted to confirmation without such previous preparation.

OF CONFESSION.

There is not a more general, or perhaps a more powerful, argument made use of by our adversaries against the institutions of our holy Religion, than that Catholics come frequently to Confession, and yet do not amend their lives; and hence is propagated the foul calumny, that Priests make their penitents believe that nothing more is necessary for them than to confess their sins, and that then they will be forgiven them, without a true and real sorrow for having offended Almighty God, and a strong and firm determination not to commit sin for the future, and to avoid every occasion that had formerly drawn them into sin.

In order to remove every ground for such false and calumnious charges against our holy Religion, and for the sake of the penitents themselves, the pastors should never impart absolution to habitual sinners until they shall have given satisfactory and substantial proofs of their thorough conversion.

The general apathy and indifference about Religion in the rising generation of this Province, which almost always end in open impiety and contempt of every thing that tends to the worship of the Creator, is an evil to which the pastors of this Diocess cannot oppose too much energy and zeal.

This fatal contagion arises partly from ignorance, caused by the neglect of parents and pastors to instruct their children and young persons under their care, in their religious and moral duties, while their minds are yet pliant, uncontaminated, and susceptible of religious impressions, and

partly from sordid avarice, which induces parents to allow their children, at the hazard of soul and body, to engage, while yet young and ignorant, in the destructive and demoralizing lumber business, where they associate with the most abandoned and flagitious part of the population, both of the Canadas and the United States; and in this School of iniquity they soon become adepts in every species of wickedness and immorality.

As the most effectual means of arresting the progress of this pestilential and fatal national evil, we implore our Clergy to pay the greatest possible attention to the early instruction of the youth of their respective flocks, and to exert their authority with parents to cause their children to come to the Sacraments of penance and the holy Eucharist, as soon as they arrive to the knowledge of good and evil, and are sufficiently instructed in the christian doctrine.

The laudable and truly Catholic custom so generally and so beneficially practised in the sister Province, of dedicating, after the Easter communion of the adults is finished, some weeks exclusively to the instruction of the youth of each parish, and preparing them for their first communion, cannot be too strongly recommended to the Clergy of this Diocess; and we most earnestly enjoin them to follow so praise-worthy an example.

OF THE HOLY EUCHARIST.

“Amen! amen! I say unto you, except you eat the flesh of the son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life, and I will raise him up on the last day.”—St. John, 6 c. 51, 55 v.

As we cannot, therefore, according to this declaration of the Son of God, expect to have life in us, or be raised up on the last day with the just, unless we accept of the sacred pledge which he has given of his love for us, by eating of his body and drinking of his blood, which he declares to be meat indeed, and drink indeed, the Catholic Church, like a tender and affectionate mother, solicitous for the salvation of her children, commands that they should partake of this heavenly food, at least, once a year, and

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that at the holy time of Easter, when they ought to be best disposed after spending the penitential time of Lent in works of charity, devotion, and self-denial, and commemorating the sufferings and death of the Divine Redeemer.

On account of the scarcity of pastors in this Diocess, and the great extent of their missions, we grant them permission to extend the time of the Easter communion, from the first Sunday of Lent to the Octave day of Saints Peter and Paul; and we trust, that all Catholics who are anxious to work out their salvation, will endeavor to approach the Sacrament within that period; and we order our Clergy to transmit to us a list of the names of those who neglect this essential part of their duty.

While the churches remain so few, and the distance between them so great, we authorise our Clergy to keep the consecrated host in a private apartment, provided always that such apartment be decent, and that no person have access to it but the Clergyman himself, and that it be kept in a silver or gold Pixes or Ciborium, in a small tabernacle of which the Priest shall always keep the key in his own possession; but we forbid them to keep the blessed Sacrament without those precautions.

We also allow our clergy to celebrate Mass in private houses, when necessity requires it, provided there be no danger of irreverence to the holy mysteries.

We most strictly order and enjoin our Clergy to keep their churches and chapels, altar linens, and every thing else, belonging to the divine worship, clean, neat, and decent. And we beg leave to point out to them the clergy of Lower Canada, as excellent models of that cleanliness and neatness which should distinguish our churches, our altars, and very thing else that appertains to the worship of God.

OF THE SACRAMENT OF EXTREME UNCTION.

Although it be customary in some countries to defer administering the Sacrament of Extreme Unction to the last extremity, yet as the Apostle does not say, is any man dying, "but is any man sick among you, let him bring in the Priests of the Church and let them pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save the sick man." it is evident, that it must

be considered the Sacrament of the sick even if they be not dying; and, therefore, our clergy are ordered to administer this sovereign remedy to their penitents when dangerously sick, although they show no sign of immediate death; nor are they to be deprived of it as long as they remain in life, although they be incapable of receiving any other sacrament, even were they deprived of their senses or in a state of insanity or delirium, provided they formerly had the use of reason.

Children should receive Extreme Unction after they have come to the knowledge of good and evil, and ought never to be deprived of it once they have attained the age of twelve years.

OF THE SACRAMENT OF MATRIMONY.

Although matrimony be declared by the Apostle a great Sacrament in Christ and his Church, and the emblem of that holy and indissoluble union which subsists between him and his mystical spouse the Church, it is in our days considered by many who call themselves christians, as a mere ceremony, or at most a mutual agreement between the contracting parties. We therefore order the Clergy of this Diocess to take every pains to explain to their flocks the nature and obligations of the Sacrament of Matrimony, and the great injury those do to their own souls who, by neglecting to put themselves in the state of grace, when they present themselves to be married, and whose weddings by resembling Bacchanalian revels rather than a celebration of a christian institution, draw down the curse of God instead of his blessing upon themselves and the state into which they have entered.

The Pastors will prevent as much as possible any of their hearers from going to be married by Clergymen of a different persuasion, and strongly represent to them that by so doing they deprive themselves of the Sacrament, occasion great scandal to their fellow Catholics, and a serious injury to their holy religion.

We, who have forsaken the pleasures and the comforts of this world for the glory of God, and have pledged ourselves to put in practice the doctrine of the Apostles who teaches "that having food and wherewith to be covered, with these

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we should be content," (Timothy 6c. 8v.,) ought, by our disinterestedness in the ministry, to repel the foul and unfounded charge made by our enemies, of selfishness in the Catholic Clergy.

The wants of a person who has only himself to support and provide for, cannot be many. This is the case with the Clergy of the Catholic Church, whose state of life precludes them from entangling themselves in wordly concerns and connections, for the purpose of keeping their minds more free and independent of the world. Therefore, the Pastors of this Diocese are strictly enjoined to follow the regulation of the Roman Ritual, which forbids Clergymen, upon any account whatever, to exact any fee or remuneration for the administration of any of the Sacraments, to avoid incurring the guilt of simony. At the same time they are not forbidden after the Sacrament is administered to receive any gratuity that may be offered.

No priest in this Diocess shall be permitted to build a Church, or a presbytery for the residence of the pastor of the parish, until the place of such buildings be inspected and approved of by the Bishop, and until a legal tenure of the ground upon which such buildings are contemplated to be erected be made out in the name of the Bishop for the time being, and of his successors in office, and registered on the records of the District or Township where the land is situate.



In order to derive benefit from the celebration of the great mystery of the altar, the faithful should attend thereat with a reverence and devotion suitable to its dignity. They should seriously reflect on the institution of that holy sacrifice, and the important end for which it is offered, and should unite their intention with that of the Church and its Ministers, in presenting it before the Throne of the Eternal Father. With this view, the Clergy of our Diocese are required to recite, in a distinct and audible voice, the following prayers and acts, every Sunday and Holiday throughout the year, immediately before the parochial mass:—

PRAYERS TO BE SAID BEFORE MASS.

† Blessed be the Holy and undivided Trinity, now and forever more—Amen.

Come, O Holy Ghost, replenish the hearts of thy faithful and enkindle in them the fire of thy divine love.

V. Send forth thy Spirit and they shall be regenerated.

R. And thou shalt renew the face of the earth.

Our Father—Hail Mary—&c. &c.

Acts of Faith, Hope, Charity, and Contrition.

AN ACT OF FAITH.

I believe that there is one God, in three distinct persons; the Father—the Son—and the Holy Ghost; that the Son was made man, by the power of the Holy Ghost, in the womb of the blessed Virgin Mary; that he died the death of the cross for the salvation of mankind, that he arose from the dead according to the scriptures, and ascended into Heaven, from whence he shall come again to judge all men, to reward the good with everlasting happiness in Heaven, and to punish the wicked with torments in hell for all eternity. I also believe whatever else the Catholic Church believes and teaches; because thou, O God, who art the source of truth and power, hast erected it upon a rock, and promised that the gates of hell should not prevail against it, and that the Holy Ghost should teach it all truth, and that thou thyself would remain with it even to the end of the world.

AN ACT OF HOPE.

O my God, relying on thy infinite power, goodness, and mercy, and on the infinite merits of the death and passion of my Saviour Jesus Christ, I trust that I shall obtain par-

don of my sins, and grace to keep thy commandments in this life, that I may deserve the eternal rewards which thou hast promised to thy faithful servants in the next.

AN ACT OF CHARITY.

O my God, because thou art infinitely good in thyself and infinitely good to me, I love thee with my whole heart, soul, and mind, above all things, and for the love I bear to thee I am ready to relinquish every thing that may separate me from thee: and because my neighbour is created to thy image and likeness, redeemed by the blood of my Saviour Jesus Christ, and destined to be my associate in Heaven for eternity, I love him as I do myself, I forgive all those that may have in any way injured me: I ask pardon of those whom I may have injured or offended, and I pray for mercy, grace, and Salvation, for all mankind.

AN ACT OF CONTRITION.

O God, I am sorry from the bottom of my heart for having ever offended thee. I abhor my sins because they are hateful in thy sight: and I am determined, by the assistance of thy grace to do penance for them, and never more to commit sin; but carefully to avoid sin and all the occasions of sin; through the merits and passion of my Saviour Jesus Christ.

Let us now form our intention in offering up the holy Sacrifice of the Mass:—

O merciful Father, who didst so love the world, as to give up for our redemption thy beloved Son; who, in obedience to thee, and for us sinners, humbled himself even unto the death of the cross; and continues to offer himself daily, by the ministry of his priests, for the living and the dead—We humbly beseech thee, that, penetrated with a lively faith, we may always assist, with the utmost devotion and reverence, at the oblation of his most precious body and blood, which is made at mass; and thereby be

made partakers of the sacrifice, which he consummated on Calvary.

In union with thy holy church and its ministers, and invoking the blessed virgin Mary, mother of God, and all the angels and saints, we now offer the adorable sacrifice of the mass to thy honor and glory, to acknowledge thy infinite perfections, thy supreme dominion over all thy creatures, our entire subjection to thee, and total dependance on thy gracious providence; and in thanksgiving for all thy benefits; and for the remission of *our sin*.

We offer it for the propogation of the Catholic faith, for our most holy Father, the Pope, for our Archbishop (or Bishop), and for all the pastors, and clergy of thy holy church, that they may direct the faithful in the way of salvation; for the king and royal family, and for all that are in high station, that we may lead quiet and holy lives; for peace and good-will among all states and people, for the necessities of mankind, and particularly for the congregation here present; to obtain all blessings we stand in need of in this life, everlasting happiness in the next, and eternal rest to the faithful departed.

And as Jesus Christ so ordained, when he instituted at his last supper, this wonderful mystery of his power, wisdom and goodness; we offer the mass, in grateful remembrance of all he has done and suffered for love of us, making special commemoration of his bitter passion and death, and of his glorious resurrection and ascension into heaven. Vouchsafe, O Almighty and Eternal God (for to thee alone so great a sacrifice is due), graciously to accept it for these and all other purposes, agreeable to thy holy will. And to render it the more pleasing, we offer it to thee through the same Jesus Christ, thy beloved Son, our Lord and Saviour, our High Priest and victim; and in the name of the most holy Trinity, the Father, the Son, and the Holy Ghost; to whom be honor, praise, and glory, for ever and ever. Amen.

† May the Grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

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