

to be religious and call themselves Conservative, so as more easily to ruin the great Conservative party, so as the more easily to destroy in the minds of the people the true sentiment of religion, whose fundamental principle is respect for authority and love for one's neighbor. They have, besides, the mark of resemblance with the real beaver; they do their work with mud, they destroy the ramparts of good mills to construct their dams and are only really useful when they have lost their skins. [Cheers]. The opposition which those men make to us is not of any importance were it not for the character which they have given, to what they call their mission. They have cloaked themselves with the mantle of religion, and with that false pretence they have imposed on a number of honest people whose minds it is difficult to disabuse.

THE POLITICO-RELIGIOUS PRESS.

A singular disease has made its appearance in our country within the last few years. As soon as a young man has read ten pages of Veuillot or Joseph De Maistre, as soon as he has written two or three letters to a Curé and an article in the press, he begins to believe that he has a mission and constitutes himself an apostle, and must without delay enter on a crusade. Now, as the heathen and enemies of the Faith are far-off, and his projectiles, not being of long range, are apt to fall in the vicinity, if a charitable neighbor brings back one of them with the remark that it had missed its aim, and that the pagans were considerably beyond where it fell, our young man seeks a quarrel with his neighbor and accuses him of temporising with the enemy and betraying the great interests of religion. He will accept of no explanation, hear no reply. In his eyes, you bear the impression of the fatal seal. Thus truly it is that there has started into existence amongst us what is known as the politico-religious press, a press without authorization, malevolent, which has done more harm than many of the professed foes of religion, by offending and dividing men's consciences through exclusiveness, and by posing as the sole defender of doctrine and of the Church. There are two things as to which, in the Province of Quebec, no government need dread attack—the French-Canadian nationality and the Catholic religion. In these strongholds there is too much innate force, too much unity of sentiment in the population to

make any conflict on those points possible. (Cheers) Look at the Liberal Governments after issuing from the struggle of the last thirty years. In spite of their denunciations in the press and on the hustings when they were in opposition, in spite of the free-thought notions blazoned abroad by their most powerful friends, you see them docile and obedient when religious questions are brought up. It is not from sympathy or from taste that they act thus; it is because it is their interest to do so; it is because they know that the immense majority of our people are profoundly and sincerely Catholic. And, moreover, if any danger arose, have we not vigilant sentinels, experienced leaders, to point it out to us and to guide us in the defence. The episcopate in our country, as elsewhere, has always shown a zeal worthy of its lofty mission, an admirable prudence, a constant vigilance, with a moderation and tact which have won for its members the immense respect with which all the Powers have surrounded it, and the astonishing success which has crowned its efforts. With the vast influence which the Episcopate has at its disposal, with the whole body of the clergy, there is no reason to fear for the liberty of the Church. It is, therefore, mere temerity to interfere, without special authority, in discussions in which the slightest mistake may compromise the entire cause, or the least display of petulance may provoke grave divisions, such as those of which our Province has, unhappily, been the victim for several years. Yet, notwithstanding those rude lessons of experience, a certain number of young men seem to take pleasure in starting anew those sad conflicts. It is quite time that a reaction should take place in public opinion, before the evil becomes more general. Unhappily, the evil is most intense at the very source from which its cure ought to be derived. That which the Episcopate deplores a portion of the clergy countenances and encourages. It has been stated that the majority of the shareholders, or, if you will, the active patrons of *L'Etendard*, is composed of members of the clergy. To that we have nothing to reply, but we flatter ourselves that we know enough of the disposition of our clergy to be assured that they would at once rebuke any one who would thus address them: "I propose to make use of your money and your influence in order to unite our efforts with those of Mr. Mercier and the Liberals