

the Christian religion, what a terrible responsibility do not they assume, who being bound to learn these things, learn them not, or who, being bound to teach them, teach them not." This logical and vigorous style of writing is well sustained throughout every letter. But we have not yet done with the first. "That which above all saddens us," continues the Bishop of Lacedonia, "and forbodes a future far other than promising, is the sort of education which is given to our youth. Men despise the divine oracle which makes the fear of the Lord the foundation of all learning. Hence, education without religion, that is to say, without morality." The pastoral goes on to point out the remedy, simple but radical, to this irreligious education, viz., the teaching of the catechism. A loud cry was raised not long since in the neighboring republic, against the negligence of ecclesiastical persons in Italy in the matter of imparting religious instruction. That the accusation was not altogether unmerited, the concluding words of this pastoral would tend to show. "Let us undertake this work of salvation (i.e., the teaching of the catechism.) *Si usque nunc somnolenti amodo vigiles.* Let us throw off the enervating lethargy which else will prove our very undoing. Let us put up school for school, according to the word of the Sovereign Pontiff. To the Godless education which propagates vice and ruins the country, let us oppose religious education which fosters virtue, and is a source of life and prosperity. Let us unite in the brotherhood of Jesus Christ, as children of one family ; let us form a holy league against the attacks of those impious men, who, in their folly, fear not to set themselves up against the principles of the Gospel ; and who aim at depriving society of its firmest stay, and of leading it little by little into barbarism."

These letters reveal the soul of a true pastor. Being the work of one who is now the Apostolic Delegate in Canada, the letters have a special interest for Canadians.