enough at this dreary autumn season, and doubly so on account of the absence of its good owners; but it has its beauties, love, for those it is a grand, dear old place, the only home I have ever known, and"-

When you have done with your long preamble perhaps you will allow me to speak.

"Margaret, have I offended you in anything I have said ?" and as Isabel spoke she looked up wonderingly at her companion. She had shaded her fice with her hands, so that the cold, cruel expression of her countenance escaped Isabel's observa-

"It is scarcely worth while to differ with you on every point; but our views and feelings are so widely dissimilar that you would not understand me. But I should like an answer to one question. We are both women, no longer even in our girlhood, seeing we have each passed our twentieth year. Is it possible that you have never felt an aspiration beyond that which may be centered beneath the roof of this tumble-down old chateau? that you have never extertained a sentiment of affection beyond those who so graciously and condescendingly protected those infantile years you have alluded to so prettily? that you have never harbored a desire or undertaken any feat without the knowledge of these benefactresses?"

For a moment there was a dead silence between the two young women. Isabel knew, though she did not see, for she never raised her head, that the pitiless eyes of her foster-sister were bent searchingly upon her; that she was in fact being subjected to a sort of cross-examination, at which gentle as she was, she felt no small indignation.

"You are not my confessor, Margaret. It is not fair to try to wring from me my most secret

"Humble, patient Isabel, with whom all is as i should and ought to be, at least seemingly so, you, too, have some aspirations then, for you as good as own such to be the case by your evasive answers, and your secrets also, doubtless. You are not intellectual, or imaginative, or talented, or beautiful you have said as much yourself; therefore it cannot vex you for me to lay the case plainly before you, even if it should hurt your self-love. Then, your incomparable virtue will no doubt lead you to thank me for enabling you to practise humility. The lapse of time, however, will show what your lips will not disclose, much as you affect contentment with your lot."

"I do not affect what I do not feel," said Isabel rising and pressing her hand across her forchead while tears streamed in torrents from her eyes. "You are cruel and unjust, Margaret, in your intercourse with me."

If eyes had power to slay, Isabel would have fallen a victim to the hatred of her proud and vindictive Scottish foster-sister.

"You do affect a happiness you do not feel. You hypocritically impose on Lady St. John and her daughter-in-law by assuming a virtue you are very far from possessing. But it is really beneath me to expostulate or argue with you."

As Margaret uttered these words she rose from the low ottoman on which she had reclined, and lighting a taper from one of the wax candles on the table, she cast a look of ineffable disdain on her foster-sister, and swept out of the room.

For a few moments after Margaret's departure Isabel stood as one bewildered, then she sat her down in the place her arch-enemy had vacated, and remained for some time buried in thought.

"Is it possible," she said at length, "that Margaret has discovered my visits to the palace, and that her proud and angry feelings are excited be--cause I have a secret of my own? Alas! for myself and for him I try to serve, if that be the case. That Lady St. John would not approve of what I have done is more than likely, and that my lips' scaled as they are to secresy, makes my position yet harder, is too true. That I have been so unhappy as to cross Margaret in her attachment for Maurice is, I feel convinced, the case. I am out of spirits. out of heart, and I fear her very much, she is so cruel, so proud, and seems unimated with a positive Ill-feeling towards me. He will wonder if I do not meet him as usual, but I must be very wary now and not see him again for some time to come."

The wood fire had nearly burned itself out, the white, smouldering embers alone remained, when the clock striking the hour of midnight roused her from her reserie.

To be Continued.

PASTORAL LETTER OF THE FATHERS OF THE FIFTH COUNCIL OF QUEBEC.

We, by the mercy of God and the favor of the Holy Apostolic See, Archbishop and Bishops of the Ecclesiastical Province of Quebec.

To all the Ecclesiastics, to the Religious Communities of both sexes, and to all the Faithful of the said Province, Greeting and Benediction in Our Lord.

Assembled in council for the fifth time, in this Metropolitan Church of Quebec, under the eye of Mary Immaculate, we all together address you, Our Dearly Beloved Brethren, that this our address may produce in your hearts a more profound and more salutary impression. Posted as sentinels on the walls of the holy city, which is the Church of Jesus Christ, we frequently hear in our inmost hearts this word of the prophet: If thou dost not speak to warn the wicked man from his way: that wicked man shall die in his iniquity, but I will require his blood at thy hand. But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his way : he shall die in his iniquity: but thou hast delivered thy soul. (Ezechiel, XXXIII, 8.) Yes, we want, according to the expression of the prophet, to deliver our souls from the terrible judgment to which we would be exposed, if we failed in a duty at once important and rigorous, the duty to take heed to the whole flock, wherein the Holy Ghost hath placed us bishops (Acts, XX. 28), and we come to declare unto you all the counsel of God (Acts, XX. 27).

But before putting you on your guard against many disorders which we have to point out, we desire, O D. B. B. to speak to you on several subjects worthy of your attention.

I .- DEVOTION TO THE SACRED HEARTS OF JESUS AND OF

MARY AND TO JOSEPH. We lively rejoice, O. D. B. B., to see that this threefold devotion makes every day new progress in our midst.

As the Heart of Jesus has been the sanctuary and the first spring of his love for men, it is proper and supremely just that it should receive a special worship. Accordingly has it been, in all ages, the objects of the love, of the adoration and of the confidence of the disciples of Jesus-Christ. It is the focus and symbol of that tender, compassionate and generous love, which has performed such great things in our behalf, for scarce for a just man will one die . . . but the love of God for us hus broken forth by the death of Jesus Christ, who hath justified us by his blood, when we were His enemies. (Rom. V. 7.) In that divine heart has been formed the design of our salvation that heart is the tabernacle of the new alliance which has reconciled the earth to heaven; it is the altar of incense and of holocoust, where the eternal Pontiff has offered, and continues to offer, for a savour of sweetness, the sacrifice of His death; and on whi h burns the fire of a charity which shall never be quenched; it is the table of gold, on which Jesus-Christ has prepared the Saviour's fountain, from which we are invited to come. and draw with joy the blessings of salvation. (Isaiah,

Margaret Mary, speaking of the devotion to the Sacred Heart of Jesus, said these words which we repeat to you with confidence: "I know not of any devotion more fitted to raise up a soul, in a short who like antiquity and fine scenery, and to me time, to the highest sanctity, and to fill it with the true sweetness attached to the service of God: Yes. I confidently assert that if it were known how pleasing to Jesus Christ is this devotion, not a christian but would hasten to practise it. Persons consecrated to God find therein an infallible means to preserve, to increase, and to recover, their fervor, when they have unhappily lost it. Persons of the world find therein all the assistance they need in their station in life, peace in their family, relief in their labors, and the blessings of Heaven in all their undertakings. Ah! how easily he dies who has been constantly devout to the Heart of his Supreme Judge!"

The devotion to the Sacred Heart of Mary is most natural consequence of the devotion to the Sacred Heart of Jesus. We must not separate in our love, these Hearts which the Divine Wisdom has so intimately connected together. How happy we shall be to consider the wonderful bands of union formed between the Heart of the most perfect of sons, and the Heart of the most perfect of mothers! Undoubtedly our poor intellect cannot penetrate the abyss of their mutual love; but our affection should, with complacency, contemplate what may inflame it with the holiest ardors.

Let us therefore go to the Heart of Jesus through the Heart of Mary, and we shall find the mercy that forgives, the light that illuminates, the grace in fine without which we are nothing, but with which we can do all things in Him who strengtheneth us (Philip.

IV. 13). To excite in us this devotion to the Sacred Hearts of Jesus and Mary, we propose to you as a model the Blessed St. Joseph. In effect, how can we omit speaking to you here of him, who was appointed by God Himself the most faithful guardian and the most watchful protector of the Incarnate word! Glory and wealth shall be in his house : and his justice remain eth for ever and ever (Ps. CXI. 3.). Let us therefore honor him whom Jesus has vouchsafed to honor during life, to console at the hour of death, and to crown with glory, riches and justice during eternity. Let us honor him whom the Vicar of Jesus-Christ has declared the patron of the Catholic Church. Let us frequently invoke, during our life, him whom Jesus and Mary have loved so much, that, at the hour of our death, Jesus, Mary and Joseph may help us to cross the dread passage from time to

Before entering on another subject, we shall communicate to you, O. D. B. B., a project which we have formed for the greatest glory of the Divine Heart of Jesus and for the greatest good of your

The Sovereign Pontiff, who governs to-day the Church, has frequently manifested the desire to see the devotion to the Sacred Heart of Jesus more and more extend amongst all the faithful. Already a good many communities, parishes, dioceses and kingdoms have hastened to consecrate themselves specially to the Sacred Heart of Jesus, or rather to take a refuge in that ark of salvation, amid the flood of evils which overflow to-day the surface of the earth.

We have therefore resolved, with one accord, to place this whole ecclesiastical province under the special protection of this Divine Heart. You will find, at the end of this pastoral letter, what we have decreed to this purpose. We confidently trust that you will hasten to comply therewith, and that this holy and salutary devotion shall produce every where fruits of benediction.

II .- THE ACTUAL STATE OF THE CHURCH.

We read, in the eighth chapter of the Gospel according to St. Matthew, that the Apostles, seeing the tempest threatening to ingulph the boat on which they were together with Jesus, awaked their Divine Master, saying to him: Lord, save us, we perish! Then the Son of God commanded the sea, the winds abated, there was a great calm, and all who witnessed it were seized with admiration.

At the present moment the tempest rages on all sides; the barque of the Church is horribly tossed by the waves of human errors and passions bent upon her destruction. Doubtless she cannot suffer shipwreck, for Jesus is with her, and He has promised that the gates of hell shall not prevail against her (Mat. XVI. 18); but it is not the less true that, after the example of the apostles, we should have recourse to the Divine Heart of our Saviour, and labor, with all our strength, by prayer, vigilance, by all the means which Providence puts at our disposal, to ward off the danger, and thus to secure our part in the victory which Jesus vouchsafes to share with us.

The war, which is now waged against the Church. without as yet shedding the blood of Catholics, is not the less dangerous, nor the less fitted to afflict our hearts. Revolution rages every where in Europe. Its fatal dectrines infiltrated into all the members of the social body, by indifferentism in education, if not by its overt impiety, seek to gain ground and to renew the horrible scenes which have lately terrified the world. Anarchy, the offspring of revolutionary principles, threatens to become the permanent state of things, in countries formerly distinguished by their devotion to those principles of order and of submission to the lawful authority, which constitute the glory and prosperity of nations The spirit of evil breaks loose with more fury than ever, spreads every where the most pernicious principles, and assails the Church of Christ, the pillar and ground of the truth. (1st Tim. III. 15,)
The governments of Germany and Switzerland

hesitate not to attack the faith and religious feelings of their Catholic subjects, and, when they perceive that they cannot intimidate, and silence the bishops, or, loosen the bonds that unite them to the Holy See, they despoil them, expel them from their homes, and send them into prison or exile.

Even Rome, the holy city, the patrimony of the universal church, has become the object of the most odious, the most flagrant and the most sacrilegious of usurpations. The Supreme Pontiff has been deprived of his temporal power so necessary to the liberty of the Church; religious orders are despoiled; virgins consecrated to God are driven from their peaceful retreats; when the churches are not given over to the despoiler, they are deprived of the resources which the piety of the faithful had contributed towards the splendor of the divine worship, and the support of its ministers. The institutions of charity have not escaped the rapacity of the invaders, who vainly endeavor to fill up, with the spoils of the sanctuary, the abyss which iniquity has dug beneath their feet.

Let us thank divine Providence, O. D. B. B., for having raised up, in our days, and spared so long, the courageous Pontiff who governs the Church. Humanly speaking, should not all appear for ever lost? On which side soever we turn our eyes, we see nought but causes of sadness and despondency. But the immortal Pius IX., confiding in the assistance promised to the Church, does not cease to raise his voice against all iniquities and against all errors. Without this faithful guardian of justice and of right, without this faithful defender of truth, without this impartial and intrepid judge of nations and of individuals, no doubt that Europe would, to day, be plunged into darkness more profound than that which of old afflicted the land of Egypt, and the world would be the witness and the victim of social catastrophes the most appalling. Let us carnestly beseech God to lengthen the days of our Pontiff, that, with his own eyes, he may see the triumph of divine food of his body to feed our souls; it is that the great and holy cause for which he has so vigorously fought.

Let us remember that religion alone is the safe-

lesson from the evil, which have befallen such counnever lead the Holy Church astray, in all that retries as have cut themselves off from truth, from gards the faith of her children, or the conduct they justice, from order and from authority. On this depends our happiness here and hereafter.

111.—THE COUNCIL OF THE VATICAN.

THE RESIDENCE OF THE PROPERTY OF THE PROPERTY

The celebration of an Œcumenical Council is always an event of the highest importance. The Bishops of the entire world, assembled together with their visible head, judicially represent the whole church; they can more easily apply a remedy to the evils which afflict her, because they are more intimately acquainted with the nature thereof. Nothing can better show forth the admirable perpetuity of the Catholic faith and the perfect unity of its doctrine and of its hierarchy, notwithstanding the diversity of place, of clime, of tongue, of customs and of time.

Therefore, when not otherwise prevented, the supreme Pontiffs, to whom alone it belongs to convoke, and preside over, those august assemblies did not fail to call together the Bishops of the whole

Pius IX, in spite of obstacles apparently insurmountable, has convoked a general council which met, on the eighth of December, 1869, at the tomb of the Holy Apostles Peter and Paul, in the Vatican Basilica, the largest and richest temple in the world. To the monstrous errors which are the most destructive to society, the Holy Council has opposed the light of revealed doctrine, contained in Scripture and in Tradition. Rash men, puffed up with the pride of empty science, dared to affirm that, apart from matter, nothing exists, that there is but one and the same substance or essence of God and of things finite; that God is a Being Universal and Undefined. The Church, through the Holy Council, has branded these aberrations of pantheism and materialism, by upholding the doctrine of one God, the independent Creater of all things visible and invisible; a Being distinct from created matter which He drew forth from nothing; a Being eternal, intelligent, immense, incomprehensible, infinite in every periocition, and who governs the universe by His almighty and merciful Providence.

Others, disregarding the powers of reason, taught that God cannot be known, with certainty, by the natural light of human reason, through created things. The Holy Council has anothematized those who deny man this noble privilege.

Certain philosophers, falling into the opposite extreme, would have fain discarded revelation, proclaiming the independence of human reason, rejecting devine faith, denying the existence of mimcles, or at least the possibility of discerning their divine origin, garbling the Holy Scriptures, or explaining the word of God according to their own fancy, without any regard to tradition or to the teachings of the Church, submitting faith to reason, confounding one with the other, or pretending that it is possible to find them at variance. In presence of all those false doctrines which were rapidly spreading with great prejudice to souls, the Holy Assembly of the Vatican, assisted by the spirit of God, has formally repudiated them as contrary to revealed doctrine, it has anothematized the men who propagate and defend those pernicious errors, which, disguised under high sounding names, distil deadly poison. They are the ravening wolver, mentioned by Holy Writ, that spare not the flock; they are the men speaking perverse things, to draw away disciples after them; therefore watch, may we add with the Apostle, keeping in memory that we have not ceased with tours to admonish every one of you. And now we commend you to God and to the word of His grace, who is able to build up the edifice of your sanctification, and to give you an inheritance among all the sanctified. (Acts XX, 23-33)

Let us give our full adhesion to the decrees o the Vatican Council, let us keep ourselves closely attached to the Apostolic See, to the Supreme Pontiff, heir to the prerogatives of the Apostle Peter; by that means, we shall remain firm and immove able in the true faith. There alone is found the infallible authority legitimately instituted by Jesus-Christ to direct men in the way of truth-

Jesus-Christ having given to His Church and to those whom he appointed to govern her all power in things relating to salvation, it would be an error to imagine that the decisions and definitions of the Supreme Pontiffs and of the Councils require the consent of the civil authorities to bind the faithful. It would likewise be an error to believe that the shon in his diocese be necessary to bind the faithful entrusted to his care. As poon as it is certainly known that they have been decreed by competent authority, and promulgated at Rome according to the holy canons, every Catholic is bound to submit to them with mind and heart.

Therefore, O. D. B. B., if we this day briefly lav before you the principal decisions of the Holy Council of the Vatican, it is, above all, to protest our respect and submission to those gracles of the Holy Ghost, and to engage you ever to consider them as luminaries intended to direct your course.

IV .- INFALLIBILITY OF THE SOTERRIGH PONTIFE.

We deem it useful to devote a special article to one of the various points defined by the Council of the Vatican; we mean the infallibility of the Sove-

"It is a dogma divinely revealed, say the Fathers of the Council, that the Roman Pontiff, when he speaks ex cathedra, that is, when in discharge of the office of Pastor and doctor of the Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals: and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church."

That this dogmatical definition may be well understood, it is to be observed:

1st. The cause of this infallibility is the assistance of the Holy Ghost, promised in Blessed Peter, to whom Jesus Christ has said: Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall never prevail against it; and I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shall loose upon earth, it shall be loosed also in heaven. (Mat. XVI. 18.) Simon, Simon, behold Salan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy to last until the consummation of ages. Jesus could not found on a man whose life was naturally limited; ever shall there be in the Church souls whose faith will need to be enlightened and strengthened; the promise of Jesus Christ cannot therefore be confined to Blessed Peter, but must extend to his successors

until the end of ages. This privilege is a gift from God granted, not in favor of him who receives it, but in favor of the souls redeemed by the blood of Jesus Christ.

It is a gift from God, and the existence thereof cannot be disputed under the plea that man is subject to error, to ignorance, to passions, to prejudices: for the grace of God is more powerful than all human weakness, and to deny the infallibility of the Roman Pontiff would be to shake the very inspiration of the Holy Scriptures themselves; for infallithe authors who wrote the Sacred Books must be strictly denicd.

2nd. It is to be observed, secondly, that the object of this privilege is all doctrine regarding fuith or morals; which means, O. D. B. B., that Our Lord, II. 3.)

Accordingly, the servant of God, the venerable secure, nothing is durable. Let us learn a fearful us, in the Roman Pontiff, a guide whose voice can

should follow to reach heaven. God hath delivered the world to the consideration of men (Eccle. III. 11.); in sciences, in arts, in the thousand various affairs which occupy the human mind, men are frequently their eternity, God leaves to time and to the patient stances, a heinous crime. research of human reason, the care to redress that which deviates from truth: but the moment an

3rd Observe, thirdly, O. D. B. B., the manner in which this privilege is practised. The Pope is not infallible in all things, but only in that which reperance, calumny or detraction, violence, corruption and period? We hesitate not to say of the private of the gards faith or morals: and even then he is infallible Christians, and defines, by virtue of his supreme Apostolic authority, a doctrine regarding faith or morals to be held by the Universal Church.

Such is, O. D. B. B., the great privilege of infallibility which we find attributed by Holy Scriptures and tradition to the Roman Pontiff. Ever and everywhere this privilege has been acknowledged, and when solemnly defining it, the boly Council of the Vatican has but recchoed the constant and universal teaching of the Church. The authority, doctrinal as well as disciplinary, of the Roman Pontiff has always been exercised without any serious contestation. From East to West, men have applied to his tribunal for a final decision in litigated questions regarding faith, morals and discipline .-The Holy Fathers, when speaking of the Pope, use words which convey the meaning of this prerogative. They style him the Head of the Universal Church Pastor of pastors, Vicar of Jesus Christ, the Confirmer of the faith of christians, support of the Church, pillar of the faith, unshaken foundation of the Christian Church, Supreme Judge of controversies, Priest of God, whom all must obey, under pain of falling into schism and heresy. And again they say : the Church of Rome, governed by the Pope, is the ark of Noah out of which there is no salvation, because she is heiress to the solidity which Peter held from Christ.

This whole doctrine is summed up in one celebrated word: Peter speaks through his successors: in his successors also he is the unshaken foundation of the Church of Jesus Christ, he is the infallible confirmer of his brethren, the universal pastor, the perpetual doctor of the children of the Church the guide enlightened by the Holy Ghost, whose voice cannot lead us astrav.

Eternal thanks be therefore rendered to God, Who has vouchsafed to grant us perfect accurity in the way of salvation. Let. us, O. D. B. B., show ourselves worthy of this blessing, by listening, with docility and respect, to the teachings of our infallible pastor and doctor.

V .- BDUCATION.

After having discoursed with you on these grave subjects which concern the Church in general, we must speak to you on various subjects which regard more especially this our province.

The education of youth is a subject so important that we cannot omit mentioning it to you.

You are not ignorant, O. D. B. B., of the great influence education has upon the souls and hearts of children. It is the foundation upon which the edifice of the whole life must be built. It is on its good or bad direction that depends the future of individuals, of families, of society and of religion .-The responsibility of parents is therefore very great before Ged and men; on this their temporal and eternal happiness essentially depend.

Obligation of good example, which is the first and most profitable of all lessons.

Obligation to choose good school-masters or school-mistresses, who, while continuing the work begun in the family, by the salutary example of virtuous parents, shall complete it by the blessings of an instruction appropriate to the means and position of every one.

Obligation, consequently, for Catholic parents to confide their children but to Catholic institutions, where the faith and morals of their tender of spring may be safe-guarded by reli ion. And do observe O. D. B. B., that you must avoid, with equal care, the schools openly adverse to religion and those where no mention is made of the same; for the promulgation of such decisions and definitions by a latter system leads directly to indifference, which is one of the most fatal snares ever laid by hell, in our age, to damn souls. This is the system against which our Catholic brethren of New Brunswick have so strongly protested; a godless system which their fellow subjects wish to impess upon them: let us help them, O. D. B. B., by our prayers and by the influence we may be able to bring to bear, that the rights of religion, the rights of paternity and the rights of true liberty of conscience, may be re-

And we shall profit by this occasion to say a word of a great Catholic institution, which is the glory of the city of Quebec. We have seen with grief the Laval University exposed to most grave accusations in point of dectrine. By request of the directors of this institution, we have demanded of them ex-"lanations, on many important and fundamental points of Catholic teaching, and it is our joy here publicly to declare that their answers have appeared to us altogether satisfactory, with respect to orthodoxy and to their fixed determination to submit, in all things, to the decisions of the Hely See. Without referring to the past, we ordain that in future any one having conscientious grounds of complaint against this Catholic Institution, or any other, shall not appeal to the incompetent tribunal of public opinion, through public prints, but to those whom the holy laws of the Catholic hierarchy have appointed the judges and guardians of faith. We are not, we Catholics, so strong that we max, without danger, render our separated brethren the witnesses of our intestine divisions; and besides charity, which must unite together the members of the great Catholic family, prescribes rules which we cannot violate without offending God.

VI.-BLECTIONS.

Already, O. D. B. B., by the decrees of the preceding Councils, and in many circular and pastoral letters, we have warned you against the numerous disorders too frequently occasioned by the elec-

We here say, with profound grief, that this terrible evil, far from abating, seems, on the contrary, to be on the increase. The men called to govern the State are not less concerned than your pastors: brethren. (Luke XXII. 31.) A Church which was | they have enacted new laws to check these disorders, which threaten to shake civil society to its very foundations; we come, in our turn, to propose to you, not new laws, but the immoveable rules which divine wisdom has established as the essential bases of all societies; rules so necessary that, without them, civil society can have neither peace nor security, as the perpetual agitations, to which certain nations in Europe are a prey, abundantly

God is the Lord of nations as well as of individuals: He shall judge all with inflexible justice. God is the Lord of those who govern, as well as

of those who are governed; and He shall call to a strict account the public and private conduct of all. God is the Lord of the candidate and of the electors: and He shall put the one and the others on their trial. Why do not the candidates pledge bility is less than inspiration, and if the former be themselves mutually to give neither money nor regarded as impossible and absurd, the inspiration of liquors, to gain their election? Private interest is, on this head, in perfect harmony with the civil and also the divine laws, to commend this means of stopping many disorders. Among the electors, there are enough of honest men to force the candidates to follow this line of conduct.

That a candidate may escape divine vengeance, sound principles and good intentions are not suffi-

cient; he must also necessarily employ unexceptionable means to secure his election. Violence is an outrage upon the liberty of his fellow subject; calumny and detraction are reproved by morality; cor. ruption dishonors him who sells his vote, as well as him who buys it; intemperance degrades man even to which occupy the numan mind, mere are requested, the level of the brute; perjury is, under all circum Alasi O. D. B. B., is it not true that, in election

times, men believe they are allowed to say and to do error might endanger the supernatural truth of faith any thing, to secure the end they have in view error might endanger the supernatural study of later who to that man by whom the scandal cometh, says Jesus or the sacred laws of morality, he has vouchsafed to Christ (Mat. X WIII 7). If the Lord Later was Jesus or the sacred laws of morality, he has voucusaicu to Christ (Mat. XVIII. 7.) If the Lord holds in abomination the least scandal, what must we think of him who, to secure his election, spreads scandal and perjury? We hesitate not to say, O. D. B. B. gards faith or morals: and even then he is initially that they are the most guilty who lead their fellow. men into temptation. They are guilty who get drunk; But are they not greater criminals who supply the intoxicating liquors? Perjurers offer a terrible insult to the divine Majesty: what must we think of the instigators to perjury? Wo to him who, for a piece of silver, or something viler still, sells his conscience, and dares, in the face of heaven and earth, to swear against truth, and outrage religion, society, conscience, truth, justice and the ma-jesty of God Himself! A thousand times we to him who impels his fellow-man to this sacrilegious impiety, and uses the holy and terrible name of the Lord, as a vile instrument, to attain his ends!

Ananias and Saphira, for a bare falschood, were struck dead by the divise wrath: what then shall be the punishment of perjury!

Several instances, which are recorded in the his-Several instances, which dod thinks of perjury. In 1845, a man, indicted for robbery, swore that he was not guilty: A few days later, he fell dead, struck by lightning, in the midst of his children who were spared. Elsewhere; a man is struck dead on the market place, whilst, to sell his goods dearer, he swears falsely.

In England, a woman swore she had paid for what she had bought; she fell dead instantly, and, during the inquest, the magistrates found in her hand the small piece of money for which she took the false oath. A monument has been erected, on the spet, to perpetuate the memory of the crime and of its exemplary punishment.

These temperal chastisements, however fearful they may be, are yet nothing compared to the eternal and herrid torments, which the divine justice reserves in hell for impenitent perjurers, and such as induce their fellow-men to perpetrate this enormity.

Religion and public weal, with one accord, demand that the candidates, who seek the suffrages of their fellow-citizens, strictly bind themselves to respect the divine and human laws. Their conscience and their honor, as well as the future of religion and country, are at stake.

In vain do we exhort the electors to avoid all

disorders, if they be led into temptation by the very men who aspire to the formidable charge of enacting laws, for the good of society. Give ear, says the Wise Man (Chap. VI.), O you that rule the people, consider that power is given you by the Lord, and strength by the Most High, who will examine your works, and search out your thoughts; because, being ministers of His Kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God. Therefore horribly and speedily will He appear to you: for a most severe judyment shall be for them that bear rule.

In vain shall our legislators enact laws concerning elections, if they be the first to violate them.

We therefore call upon all good men to labor all together to stop an evil, which threatens to cast our dear and common country into a bettomless abyes, and to damn, for a whole eternity, a multitude of souls redeemed by the precious blood of our Divine Saviour. The number of those who sincerely wish to secure the happiness of our country and the respect of the holy laws of religion, is still large enough to force all candidates absolutely to respect the divine and human laws, in the means they should take to gain their elections.

VII .- BMIGRATION, LUXURY, INTEMPERANCE.

The other evil, which afflicts our country, is the emigration of its children. Who can tell the dangers to which they expose themselves, who go away from the paternal roof. To repeat the heart-rending accounts given by some who return would be long woful. How many hearts, formed with care by religious parents, have by degrees become cold in the foreign atmosphere. How many Catholics have become the victims of religious indifference, when they have not fallen into the still more frightful. abyss of heresy and formul apostacy! Hew many Canadian families, who have emigrated, no longer even think of having their children baptized; deprived of regenerating grace, these children grow, live and die, the slaves of the devil I Undoubtedly, O. D. B. B., we do not assert that all who emigrate become a prey to these dreadful evils; but since the danger is so imminent, and its consequences so terrible, should not prudence induce you to avoid it at the price of every sacrifice. If we neglected to raise our voice to point it out to you, would we not justly merit a repreach from you?

Fathers and mothers, so deeply and so sincerely attached to your religion will you then allow your beloved children to leave for a strange land, where their faith, their morals, their health, their life even is exposed to a multitude of dangers! And when the Lord, on the day of jugment, shall demand of each one a rigorous account of his works, what shall you answer if, through your fault, your children and your children's children become the victims of heresy, of implicty, of religious indifference.

We know, O. D. B. B., that what entices so many to a strange land is the hope to become rich, to enjoy more comforts, and to endure less hardship. In the first place, were this consideration certain, it ought not to prevail over your eternal interests; for, says Jesus-Christ, What doth it profit a man to gain the whole world, if he loose his own soul? (Matt. XVI. 26). In the second place, this hope is not sufficiently well founded to exonerate you from imprudence, or rather from blindness, in so important a concern for we fear not to appeal to experience, and to assert that, for a few families who prosper, there are hundreds and thousands who are more wretched, than if they had remained in their native land; wretched in a temporal point of view, since they suffer want in the midst of strangers who, after having taken advantage of them, regard them with cold indifference; wretched especially in the eye of faith, for too frequently they are deprived of the consolutions of religion, and expessed to become the victims of heresy, or of an indifference more deadly still.

If our aCnadian families sincerely and efficaciously wish, they can, without the least danger, easily find here what they go and seek in an exile both

laborious and dangerous, It is since an unbounded luxury has overrun our country parishes, that this emigration has attained such alarming proportions. Excessive debts are contracted to procure extravagants toilets, furniture too costly for the means at disposal, to entertain friends, to appear in public with magnificent equipage; in a word, the pride of life, as the apostle St. John expresses it (I. John. II. 16.), entering into an infernal conspiracy with the concupiscence of the flesh and the concupiscence of the eyes, attacks with fury the temporal fortune of families, in order to arrive at the eternal ruin of souls.

Luxury is too often shown, in our country parishes by the pressing manner in which these blind parents insist upon their daughters learning music, drawing, embroidery and other branches useless to them. These acquirements unhappily serve to unfit these dear children for their station in life; on their return to the paternal roof, they cruelly make their parents expiate their weakness, or rather their pride, which