

was an open sepulchre; they dealt deceitfully with their tongues, the poison of asps was under their lips, their teeth were weapons and arrows, and their tongue a sharp sword' (Psalms)

The respect due to the sacred ministry they should have learned from the Doctor of nations (1 Cor. v. 1) Let a man so account of us, as of the Ministers of Christ, and the Dispensers of the mysteries of God. For, we preach not ourselves, But Jesus Christ our Lord: and ourselves your servants, through Jesus (2 Cor. iv. 5)

But instead of respect "they whetted their tongues like a sword; they bent their bow, a bitter thing, to shoot in secret. They talked of hiding snares and searched after iniquities" (Ps lxxiii. 47.) But "they have failed in their search" (ibid.) and fallen into the pit which they had dug for others. For it is written that "the Lord hates a lying tongue, a heart that deviseth wicked plots a deceitful witness that uttereth lies, and him that soweth discord among brethren" (Prov. vi. 16. 1)

When foiled in one attempt, they had recourse to another, and changed their mode of attack like those inconsistent hypocrites who assailed our Divine Redeemer. "For John the baptist came neither eating bread nor drinking wine, and they said: He had a devil. The son of man came eating and drinking and they cried out: Behold a man that is a glutton and a drinker of wine, a friend of publicans, and sinners." (Luke vii. 33 34.) Though I had laboured more in my native country to promote the cause of Temperance, on solid, rational and Christian grounds than any of my traducers;—though I had given the Temperance Pledge to thousands in Ireland, I was for some time accused of being an enemy to the progress of Temperance. Though I could have triumphantly defended myself against their and other charges, I can truly say, that charity towards my very traducers closed my lips, for I could not defend myself without most gravely compromising them.

When however some hundreds of the Catholic adherents of Temperance in Halifax implored of me in a body to save them from the confusion into which they were thrown and to patronize them in a New Society, as they could not agree in the old, seeing it was very imperative duty to encourage every virtue and remove the occasion of every vice, I did assent to their most earnest and rational request. But in doing so I carefully avoided everything which could be tortured into an offence against others.

The charge of hostility to Temperance was at once given up for others of so grave a nature, that the Public Journals were selected as the vehicles of abuse and slander. But even here "iniquity hath also belied itself" Ps. xxvi. 12, and I can say with the Psalmist lvi. 2: My soul trusteth in the Lord, and under the shadow of his

wings will I hope, until iniquity shall pass away.

Do not be surprized, my dearly beloved Brethren, at the endurance of this iniquity amongst us, or the seeming impunity with which the wicked are allowed to perpetrate mischief amongst the friends of God. "A wicked man liveth a long time in his wickedness" (Eccles. vii. 16) 'Because the wicked man is reserved to the day of destruction, & he shall be brought to the day of wrath' (Job xxi. 30.) 'God is patient' says one of the Fathers, 'because he is eternal, and the eternity of his wrath is reserved for impenitent sinners. And according to another, 'every sinner is permitted to live, either that he may be converted, or that the patience of the just may be tried by him.' It is right, therefore, that we should patiently bear those whom God endures, and remembering our own sins, have compassion on the obduracy of others. According to the beautiful sentiment of the Holy Doctor I have last quoted (Augustine) 'as when we ourselves were sinners, we were tolerated by the just, so if we have become good, let us tolerate with patience, the unhappy sinners by whom we are surrounded.' Who knows but that in recompense of our charity. He 'who is a God not of dissension but of peace' (1 Cor. xvi. 33) may soften their now callous hearts, and induce them to return with docility and obedience to the 'One Shepherd' into the unity and peace of the 'One Sheepfold.' 'Who can tell if God will turn an forgive; and will turn away from his fierce anger, and they shall not perish! (Jonas iii. 9.)

It consoles me to think that there is some hope of so desirable a termination of our scandals. With what joy should we not hail so auspicious an event, and with what charity should we not press to our hearts our erring but dear and repentant brethren! Oh! how delightful would it not then be, for brethren to dwell together in unity and love, and to walk with consent in the House of God!" (Ps. cxxxii. 1 and liv. 15)

Charity is patient, is kind, is not provoked to anger, beareth all things, hopeth all things, endureth all things, never falleth away. Follow after charity, be zealous for spiritual gifts" (1 Cor. xiii. 4, 7, 8, & xiv. 1.) 'Grace unto you and Peace' Dearly Beloved Brethren, 'from God our Father, and from the Lord Jesus Christ? Amen (2 Cor. i. 2.)

A VISIT TO LATRAPPE.

DURING a short stay in Paris, I was afforded an opportunity of comparing my countrymen with the natives of a kingdom so near us, yet so unlike every thing English. I was struck with the difference between the too taciturn Englishman and the addressly loquacious