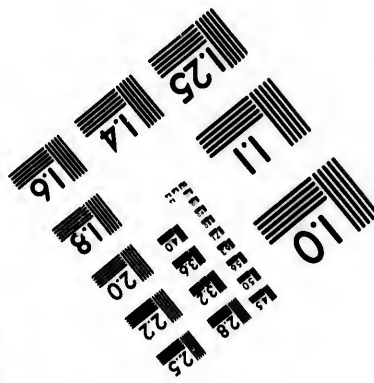
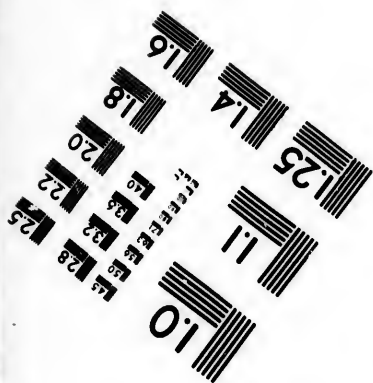
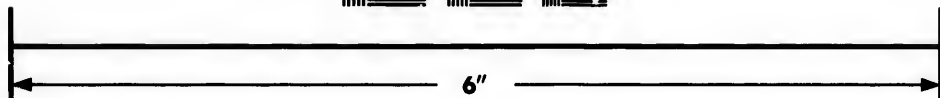
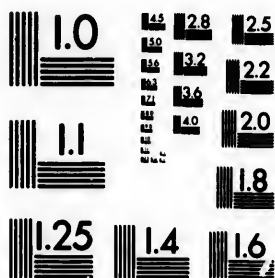


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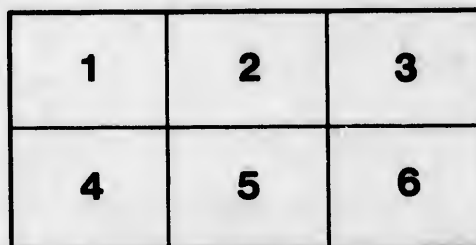
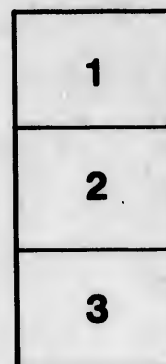
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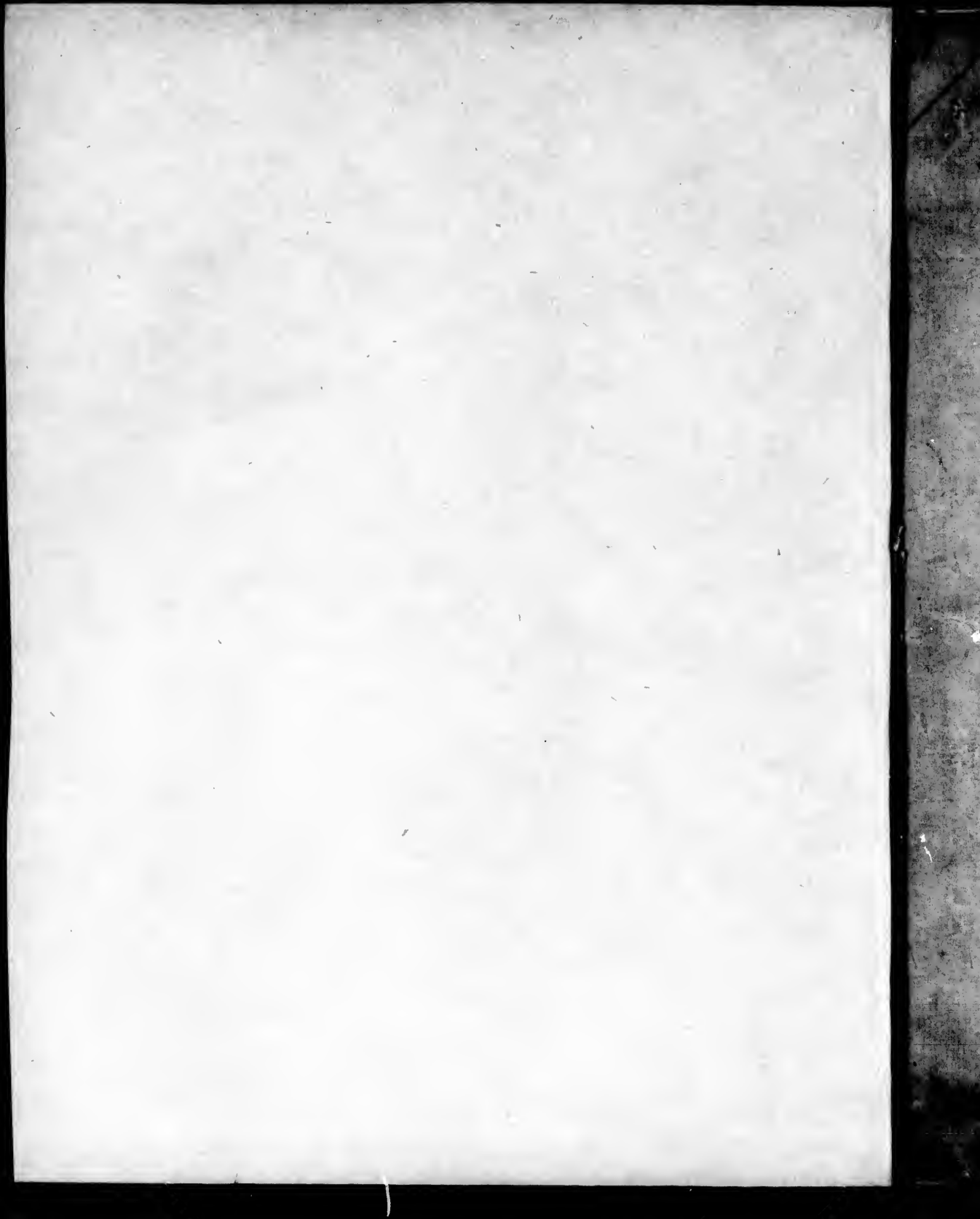
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LF-2720

PASTORAL LETTER

OF THE

FATHERS OF THE FIFTH COUNCIL OF QUEBEC.

QUEBEC, 22nd MAY 1873.

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PASTORAL LETTER
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 Bene-
diction 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 impres-
sion. 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

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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 ST. 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 object 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 has 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 holocaust, where the eternal Pontiff has offered, and continues to offer, for a savour of sweetness, the sacrifice of His death; and on which burns the fire of a charity which shall never be quenched; it is the table of gold, on which Jesus-Christ has prepared the divine food of his body to feed our souls; it is that Saviour's fountain, from which we are invited to come and draw with joy the blessings of salvation. (Isaiah, XII. 3.)

Accordingly, the servant of God, the venerable 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 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 a 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 remaineth for ever and ever* (Ps. CXL. 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 fre-

quently 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 eternity.

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 souls.

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 engulf the boat on board of 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 doctrines, infiltrated into all the members of the social body, by indifference 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 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 earnestly beseech God to lengthen the days of our Pontiff, that, with his own eyes, he may see the triumph of the great and holy cause for which he has so vigorously fought.

Let us remember that religion alone is the safe-guard of society; that, without religion, nothing is secure, nothing is durable. Let us learn a fearful lesson from the evil, which have befallen such countries as have cut themselves off from truth, from justice, from order, from authority. On this depends our happiness here and hereafter.

III.

THE COUNCIL OF THE VATICAN.

The celebration of an oecumenical 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, not-

withstanding the diversity of place, of clime, of tongue, of customs and of time.

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

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 created things are but an emanation of the divine substance; 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 Creator 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 perfection, 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 anathematized those who deny man this noble privilege.

Certain philosophers, falling into the opposite extreme, would have vainly discarded revelation, proclaiming the independence of human reason, rejecting divine faith, denying the existence of miracles, 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 anathematized the men who propagate and defend those pernicious errors, which, disguised under high sounding names, distil deadly poison. They are *the ravening wolves*, 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 tears 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, 28-33)

Let us give our full adhesion to the decrees of 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 immoveable 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 promulgation of such decisions and definitions by a bishop in his diocese be necessary to bind the faithful entrusted to his care. As soon 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 lay before you the principal decisions of the Holy Council of the Vatican, it is, above all, to protest of our respect and submission to those oracles of the Holy Ghost, and to engage you ever to consider them as luminaries intended to direct your course.

IV.

INFALLIBILITY OF THE SOVEREIGN PONTIFF.

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 Sovereign Pontiff.

"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 all 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 irrefragable of themselves, and not from the consent of the "Church."

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

1° *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 shalt loose upon earth, it shall be loosed also in heaven. (Mat. XVI. 18...) Simon, Simon, behold Satan 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 brethren. (Luke XXII. 31.).* A Church which was 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 infallibility is less than *inspiration*, and if the former be regarded as impossible and absurd, the *inspiration* of the authors who wrote the Sacred Books must be strictly denied.

2° It is to be observed, secondly, that the object of this privilege is all *doctrine regarding faith or morals* ; which means, O. D. B. B., that Our Lord, infinitely wise and merciful, has vouchsafed to give us, in the Roman Pontiff, a guide whose voice can never lead the Holy Church astray, in all that regards the faith of her children, or the conduct they 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 deceived, but because their error does not jeopardize their eternity, God leaves to time and to the patient research of the human reason, the care to redress that which deviates from the truth : but the moment an error might endanger the supernatural truth of faith or the sacred laws of morality, He has vouchsafed to all men a safeguard at once all-powerful and infallible.

3° 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 regards *faith or morals* : and even then he is infallible only when he speaks as "*Pastor and Doctor of all 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 every where this privilege has been acknowledged; and, when solemnly defining it, the holy Council of the Vatican has but reechoed 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, to 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 his 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 astray.

Eternal thanks be therefore rendered to God, Who has vouchsafed to grant us perfect security 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.

EDUCATION.

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 God 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 offspring may be safe-guarded by religion. 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 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 impose 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 respected.

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 doctrine. By request of the directors of this institution, we have demanded of them explanations, 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 Holy 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 may, 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.

ELECTIONS.

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

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: 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 immovable 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 prove.

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 themselves mutually to give neither money nor 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 the divine vengeance, sound principles and good intentions are not sufficient ; 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 ; *corruption* dishonors him who sells his vote, as well as him who buys it ; *intemperance* degrades man even to the level of the brute ; *perjury* is, under all circumstances, a heinous crime.

Alas ! O. D. B. B., is it not true that, in election times, men believe they are allowed to say and to do any thing, to secure the end they have in view ! *Wo to that man by whom the scandal cometh*, says Jesus-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 from one end of a county to the other, by intemperance, calumny or detraction, violence, corruption and perjury ? We hesitate not to say, O. D. B. B., that they are the most guilty who lead their fellow-men into temptation. They are guilty who sell their vote, but far greater criminals are they who buy it. 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 majesty of God Himself !* A thousand times wo 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 falsehood, were struck dead by the divine wrath : what then shall be the punishment of perjury !

Several instances, which are recorded in the history of nations, show us what God 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 spot, to perpetuate the memory of the crime and of its exemplary punishment.

These temporal chastisements, however fearful they may be, are yet nothing compared to the eternal and horrid 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 judgment 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

bottomless abyss, 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.

EMIGRATION, 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 and 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 formal apostacy! How 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! 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 reproach 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 judgment, 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 impiety, 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 lose 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 consolations of religion, and exposed to become the victims of heresy, or of an indifference more deadly still.

If our canadian 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 is the chief cause of the false direction given to the education of their daughters. For, besides the time and money completely wasted

in these, to them, useless studies, it is to be feared, as experience too often proves, that these children will lose the taste for occupations infinitely more useful and often even necessary.

You must not then, O. D. B. B., be surprised if later we take measures to obviate this great evil, in protecting our country convents from these exacting and dangerous importunities, which lead the educational houses into a path, the inconveniences of which our good nuns are the first to understand.

The excellent *society of temperance*, which has been productive of such admirable and salutary effects in this province, is to-day somewhat forgotten and abandoned; hence the scandals and miseries, against which this society had raised an efficacious barrier, again overrun our country. This degrading vice of intemperance, this vice so fatal to the fortune and peace of families, to the health and to the life of its unhappy victims, this vice in fine, which may, with truth, be called one of the wide gates of hell, intemperance, by impoverishing families and diminishing the spirit of faith, forces a certain number of our countrymen to go to the United States.

It is therefore most important, for the good of religion and of our country, that renewed efforts be made to revive that admirable and consoling enthusiasm with which was hailed the establishment of the temperance society. We desire and we ordain that, in the parochial retreats, *this virtue be made the subject of a solemn and public exercise*; that societies be established in its honor where they do not already exist, and that the zeal and good will of the members be revived by preaching, by solemn masses and other means.

We doubt not, O. D. B. B., that emigration would cease, were parents to employ the money wasted in luxury and intemperance, in buying and clearing lands for their children in the new settlements.

It is our desire that, at catechisms and in schools, children be forewarned against the danger of seeking their fortune in a strange land. Their hearts yet pure are well disposed to receive these salutary lessons.

We publish this pastoral letter, O. D. B. B., on this day of the Ascension of our Lord Who ascended into heaven to prepare a place for us, and to send us, with His Holy Spirit, the abundance of His graces, by which we shall merit the crown of the elect. Oh! may we, like the Apostles, keep our eyes always fixed on this abode of glory and happiness! It is there, indeed, as St. Paul says, *our conversation* should be (Philip. III. 20.), that is to say, this should be the object of our desires and the end towards which we should tend; from thence shall come to judge the living and the dead He Who, on this day, ascended into heaven in presence of the Apostles. Terrible and consoling thought which will animate us to good and keep us from evil! May it be engraven on your hearts! May it form the subject of your attentive meditations!

Having invoked the Holy name of God, we decree and ordain as follows:

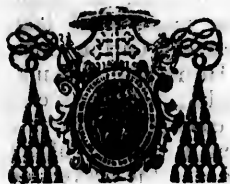
1° On the sunday after the feast of the Sacred Heart of Jesus, in all the churches and chapels of this province where public service is performed, and in all religious communities, after the reading of that part of the present pastoral letter which relates to this devotion, a public and solemn consecration shall be made of the parish or of the community to the Sacred Heart of Jesus. After mass, shall take place, if possible, a procession of the Blessed Sacrament, during which one or more hymns from the office of the Sacred Heart, shall be sung. After the procession shall be read from the pulpit, where several priests are present, or at the foot of the altar, a consecration to this Divine Heart, according to the formula to be found at the end of the present pastoral letter, and, after the *Tantum ergo*, and the prayers of the Blessed Sacrament and of the Sacred Heart, the benediction of the Blessed Sacrament shall be given. The priest, who shall read the consecration, shall bear the stole, and shall hold a lighted taper in his hand. This consecration shall be renewed, each year, on the sunday after the feast of the Sacred Heart of Jesus.

2° We desire that there be every where a picture of the Sacred Heart, that confraternities be every where established in its honor, that all the faithful be invited to join them, and frequently to invoke the Sacred Heart of Jesus, the remembrance of which is so powerful

for good and against evil during life, and so consoling at the hour of death. This devotion shall be an excellent means to avert the evils which the excesses perpetrated during the elections, and the other disorders which we have pointed out, call down upon our country. We must not forget to recommend to Our Lord the Church and her Head, abandoned, to-day, by the powers of the earth, and exposed to so many calamities.

Shall the present Pastoral letter be read whole and entire, at one or at different times, according as it shall appear more convenient, at the prone of all the parishes and missions of this ecclesiastical province, and, in chapter, in the religious communities, immediately after its reception.

Given at the Archbishoprick of Quebec, under our signatures, the seal of the Archdiocese and the countersign of the secretary of the Archdiocese, on the twenty second day of May, one thousand eight hundred and seventy-three.



- ✦ E.-A., ARCHBISHOP OF QUEBEC.
- ✦ IG., BISHOP OF MONTREAL.
- ✦ JOS.-EUGÈNE, BISHOP OF OTTAWA.
- ✦ C., BISHOP OF SAINT-HYACINTH.
- ✦ L.-F., BISHOP OF THREE-RIVERS.
- ✦ JEAN, BISHOP OF S. G. OF RIMOUSKI.
- ✦ E.-C., BISHOP OF GRATIANOPOLIS, *Coadjutor of the Bishop of Montreal.*

By their Lordships,

C.-A. COLLET, PRIEST,

Secretary of the Archdiocese.

Consecration to the Sacred Heart of Jesus.

O Sacred and most loving Heart of Jesus ! Draw us to Thee, that we may love Thee with all our hearts, with all our souls and with all our strength. By Thee may we have access *to the throne of grace, that we may obtain mercy and find grace in seasonable aid.* (Hebr. IV. 16.) Thou hast loved us with an eternal love ; an immense charity urged Thee in the manger, during Thy life, at the last supper and upon the cross ; now that Thou hast returned to Thy Father, Thou livest to intercede for the sheep which Thou hast redeemed with Thy precious blood. Have mercy on us : consider not our sins, but the faith of Thy Church, and vouchsafe, according to Thy will, to maintain her in peace and unity. We beseech Thee not to abandon us in our difficulties and troubles ; have mercy on our Pontiff, Thy servant ; save him, give him life, make him happy, and deliver him not to the power of his enemies. We devote and consecrate ourselves to Thee, with all those that are dear to us, that Thou mayest be our salvation, our life and our resurrection ; that by Thee the just may increase in justice and persevere even to the end ; that sinners may be converted ; that tepid souls may burn with love for thee ; that every evil may disappear, and that every blessing may be granted to us. May our faith be lively, our hope firm, our charity perfect, that, at the end of our lives, we may receive, with Thy saints, a crown of unfading glory ! Amen !

