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KINGSTON.

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IN ITALY.

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that toleration due to the religion of
a foreign colony already established
in their midst, which for its part has
never offended them or sought to
establish a system for the proselytiz-
ing of Catholics. But the evil of
which they actually complain is
quite different, for an attempt is now
being made to introduce a new doc-
trine, contrary not only to Catholi-
cism, but to the essential principles
of Christianity, to pervert Catholics,
especially Catholic youths, whose in-
experience it is easy to deceive.

"In the presence of this evil the
public conscience has been disturbed,
and the undersigned, wishing to
maintain their constitutional rights,
desire to be protected from a peril
which threatens them in that which
they hold dearest." The petitioners
then proceed to state that the ex-
ample of other cities can not be in-
voked against them, for that example
is but proof of a deplorable lack of
duty on the part of Catholics them-
selves. They further protest that
their city wishes not to receive even
the germ of those detestable doc-
trines that menace public security
and tranquillity. The petitioners
at the same time declare that their
purpose is to maintain respect for
law and order by suppressing every
occasion of religious disturbance,
which can only be done by prevent-
ing attempts on the religion they
profess. One thing, they justly
hold, it is to tolerate an existing sect,
quite another to permit the introduc-
tion of an entirely new one. They
conclude by appealing to the author-
ities to put a term to a state of things
which they consider a peril to the
faith of the people, a violation of law
and a veritable danger to public
order.

PROTESTATION.

The Catholics of France continue to
offer a firm though peaceful resistance
to the iniquitous school laws now in force
in that country. The following petition,
addressed on the 22nd of March last, to the
prefect of Savoy, bespeaks the sentiments
of all devoted French Catholics. The
petition reads as follows:

"The undersigned, citizens of Chateau-
neuf, proud of the religion which they
hold from God and their fathers, declare
themselves Catholics and desire that their
religion be also the religion of their child-
ren.

Unable to approve of education with-
out God, they thus formulate their protestations:

- 1 That prayer may be offered during
school hours after the ancient custom.
- 2 That catechism be taught as it always
was, and the grave importance attached
to its teachings as formerly.
- 3 That the emblems of religion be pre-
served in the school-rooms.
- 4 That books condemned by ecclesiasti-
cal authority may not only be forbidden
as text books, but absolutely excluded
from the school-room."

The petition bears the signatures of 159
heads of families, and may be safely taken
as an indication of the state of an out-
raged public feeling.

EDITORIAL NOTES.

— His Lordship Bishop Walsh was
present at High Mass in St. Peter's Cath-
edral last Sunday for the first time in
some weeks. Many were the expressions
of gratification and thankfulness to Al-
mighty God for our beloved chief pastor's
restoration to health, and his faithful
flock were delighted to see him again
among them.

— We beg to call the attention of our
readers to an important and instructive
communication in this week's Record
from Montreal regarding the action of the
Irish parish priests in that city on the
subject of their societies associating them-
selves with the Irish National League of
America. Our readers will doubtless
appreciate the good sense of the course of
Father Dowd and his confreres.

— We have intelligence from Ireland
this week that, in one county there was
only a single case of assault during the
past month. We could fill the Record
with accounts of brutal murders occurring
in certain counties of England during
the same period. These crimes are never
alluded to in the telegrams. It is only
accounts of Irish crimes that find their way
over the wires.

— The editor of the Christian Guardian
of Toronto is in ecstasies because of the
prospect of a rupture between the Irish
people and the Pope. As a prophet, our
contemporary has proved to be a great
failure. Hyacinth, Campello, "Bishop"
McNamara, the ex-monk and the escaped
nun, were all going to tear down Roman-
ism, but, strange to say, Rome still sur-
vives, and is making sad havoc in the
ranks of Protestantism. The Irish people
will be true to the faith of St. Patrick

when Wesleyanism has become an item in
ancient history.

— The London World directs attention
to a curious anomaly in recent legislation
with regard to Ireland. It says: "The
case of Lord Leitrim, which will probably
come before the courts, shows the incom-
pleteness of the Land Act. Here the Earl
is a tenant to Trinity College, Dublin—in
fact, a middleman. His own sub-tenan-
cies have been greatly reduced by the
Commissioners, but the University still
holds the middleman to his twenty shil-
lings a pound—*hinc lacrymæ!* Nor does
there seem any legal extrication from this
impasse."

— We commend the following para-
graph for the perusal of many people in
London. In almost every city instances
are not wanting where persons of both
sexes entertain an affection for those
beasts which would be more fittingly
bestowed on poor orphan children:—

There is a scheme for the establishment
of a home for homeless and sick dogs in
New York. There is one in Philadelphia
and quite a number in Europe. Why
not shoot the homeless and sick dogs and
give the several thousands of dollars
already raised to the amelioration of the
condition of working girls?—*Milwaukee
Sentinel.*

— From the Antagonist *Aurora* we
learn that recently in the course of a con-
versation in the vicinity of that place the
subject was the torpedo boat, facetiously
styled the "Fenian Navy," which, it is said,
is being built by "dynamite heroes" in
New Jersey. "If it be true," said one,
"that this boat can run ten fathoms under
water for eighteen hours at a time, she
may do much injury to shipping and give
trouble to the British Government."

"Ah! never you fear, thin," exclaimed a
true Hibernian, "the British Government
will find a way to catch her, even if they
have to bribe a whale to do it."

— The following extract from a letter
of the Roman correspondent of the Pilot,
is another instance of what little reliance
is to be placed on cable despatches: "A
report circulated here, and which has
possibly spread to America, to the effect
that the Archbishop of Cashel has been
summoned to Rome to be submitted to
reproof for his conduct in regard to the
national movement in Ireland, is wholly
devoid of foundation. The fact of the
matter is, that Monsignor Croke has been
most courteously invited here, as one
whose position and knowledge gives him
special facilities of knowing the condition
of the Irish people. It is natural enough
that the present state of affairs in Ireland
should be a subject of serious consider-
ation to the Holy Father, and that he
should seek the best information concern-
ing them. That the Archbishop of Cashel
should be cordially disliked by the Eng-
lish party in Rome is easily understood;
but that he should be received with dis-
trust at the Propaganda, and that, possibly,
he might be denied audience with the
Holy Father, are assertions wholly at vari-
ance with truth. The direct contrary is
the case."

CATHOLIC NOTES.

There are twenty-four Catholics in the
legislature of Wisconsin.

His Lordship Bishop Cleary con-
firmed two hundred and seventy-one chil-
dren and adults in Trenton, Sunday, 20th
May.

In Boston there are thirty-one Roman
Catholic parochial schools, with 14,810
pupils.

Miss Kirwin, first cousin to the Duchess
of Norfolk, has become a Sister of Poor
Clares in Bayswater, England.

Mrs. Mary E. Stewart, niece of General
Rosenberg, has been received into the
Church by the Benedictines at Gervais,
Oregon.

Mr. Thomas Drysdale, a wealthy Irish
farmer of the Argentine Republic, gave
ten thousand dollars to the Sisters of the
Sacred Heart Convent, Buenos Ayres, to
be devoted to the education of poor chil-
dren.

The Catholic priests who served in the
Egyptian campaign, where many of them
performed distinguished services, are to
receive the medal along with other mili-
tary chaplains.

The cause of the beatification of the
venerable Mary Guayard, first superioress
of the Ursuline Convent, at Quebec, is at
present attracting the attention of the
Sacred Congregation of Rites in Rome.

The czar will confer orders on Cardinal
Jacobini and the prelates who took part
in the negotiations for the establishment
of diplomatic relations between Russia
and the Church of Rome.

Lady Georgiana Fullerton, who has
written many successful Catholic tales, is
a sister of Earl Granville. She lived in
France a long time while her father was
ambassador there, and she speaks and
writes French as fluently as English.

The feast of Corpus Christi was cele-
brated with becoming solemnity at St.
Peter's Cathedral, Mount Hope and St.
Mary's, in this city, on Monday last.

Father Walsh preached a sermon on the
feast in the morning, and Father Tiernan
in the evening.

Cardinal Manning's journey to Rome
is, after all, postponed for a time, the medi-
cal advisers considering that, although he
is much better, the warm season now
approaching in Rome would prove detri-
mental to his health. It is in the mean-
time arranged that the Cardinal will go
for a while to the south coast of England.

Holland, though officially Protestant,
has a large and constantly increasing
Catholic population. The Catholics of
Holland are distinguished for their zeal,
generosity, unity of spirit and learning.
In the monument lately erected, they
have rendered to the blessed memory of
Pius IX. a magnificent tribute which his

august successor, Leo XIII., has heartily
approved.

The whole number of Popes, from St.
Peter to Leo XIII., is 258. Of these, 82
are venerated as saints, 33 having been
martyred; 104 have been Romans, and 164
natives of other parts of Italy; 15 French-
men; 9 Greeks; 7 Germans; 5 Asiatics; 3
Africans; 3 Spaniards; 5 Dalmatians; 1
Hebrew; 1 Thracian; 1 Dutchman; 1
Portuguese; 1 Candiot; and 1 Englishman.

The Comte de Chambord, in an auto-
graph letter to the brother of M. Vuilliot,
the distinguished French journalist and
Legitimist, speaks of the deceased fifty
years' conflict for God and his Church,
and his valiant advocacy of the traditional
monarchy, and dwells on the "social crimes"
now being enacted in France—triumphant
atheism snatching the child's soul from
the hospital death-bed, the only real con-
solator and friend."

The Emperor Francis Joseph of Aus-
tria, whenever he undertakes a long jour-
ney, is attended by a chaplain, and carries
a portable altar, which has quite a history
of its own. It dates from the time of
Ferdinand II., was used by Ferdinand II.,
accompanied Joseph II. in his Turkish
wars, and went with the unfortunate
Emperor Maximilian to Mexico. The
present Emperor took it with him to the
Holy Land in 1869, and to the opening of
the Suez Canal. It is a wooden chest,
iron-bound, and the lid, on being raised,
displays an ancient painting of the Last
Supper.

The figures which tell the work of the
very Italian priest, Don Croke, are
very high indeed. They certainly are
marvellous, but they are authentic. At
this moment there are in his various
houses 150,000 poor children. Of these
40,000 of intelligence and approved virtue
are studying Latin, and probably 30,000
of them will aspire to become priests.
This year alone 800 of his boys have en-
tered the seminary to study for the
priesthood, and over 20,000 priests, edu-
cated by him, are now preaching the
Gospel in various parts of the world.—
Catholic Review.

FUNERAL OF THE LATE MISS ROCHE.—
The funeral of this regretted young lady
took place from the residence of her re-
spected father, Mr. John Roche, Grande
Allee, to St. Patrick's Church, at nine
o'clock yesterday morning, and, despite
the very unfavorable weather, was
attended by a large concourse of friends.
The remains were received at the main
entrance by Rev. Father Corduke,
attended by Rev. Fathers Rein and
Cronin, as deacon and sub-deacon. After
the intoning of the *Miserere*, which was
continued by the choir in the organ loft,
they were conveyed processionaly and
placed upon the catafalque. High Mass
was then celebrated, and during its pro-
gress Schubert's *Adeus* and then *Tantum
Ergo* was sung by Mrs. Fitzpatrick and
another lady, respectively; the remainder
of the music being Gregorian rendered by
the choir. On the conclusion of the Mass
the Libera was chanted, after which the
remains were conveyed, attended by a
number of friends, to St. Patrick's cem-
etery, Woodfield, and there placed in the
family lot.—Quebec Chronicle, May 23.

DIOCESE OF KINGSTON.

JAMES VINCENT CLEARY, S. T. D.

BY THE GRACE OF GOD AND FAVOR OF THE

APOSTOLIC SEE,

BISHOP OF KINGSTON.

TO THE REV. CLERGY OF HIS DIOCESE.

Continued from last week.

ORIGIN AND OBJECT OF THE HOLY FAMILY.

On a future occasion We will, please
God, explain in detail the benefits we
hope to derive from the introduction of
this Confraternity among our faithful
people. For the present Our Instruction
shall be limited to a statement of its origin
and general object, and the privileges ac-
cording to it by the Holy Father.

The *Holy Family* confraternity was
founded, about forty years ago, in the
city of Liege, in Belgium. In a short
time it grew into a large association and
gave evidence of its power to effect a won-
derful amount of good in society. Pope
Pius the Ninth, on being assured of its
great usefulness, had its Rules examined,
placed it under his approval, and his bless-
ing was then bestowed upon it. It is a
fraternity, with power to affiliate other
associations of the same name, instituted
for the same end, and enriched it with
most copious treasures of Indulgences in
favor of its members. Under this "Fiat"
of God, spoken by His Vicar, the *Holy
Family* developed into mighty proportions
and speedily occupied cities and towns and
rural parishes, not in Belgium only, but
also in France, Italy, England, Ireland,
Germany, Holland and America. Of our
own knowledge, we can say that its insti-
tution in Ireland has been productive of
incalculable good. It seems to have a
particular attraction for the children of St.
Patrick, who enter its ranks with more
alacrity and adhere to the observance of
its pious discipline with more persistency
than they exhibit in regard to any other
purely religious Association.

The definite work proposed by the *Holy
Family* is the sanctification of interior
Catholic life and the preservation of Catho-
lic society from the growing immorality
and religious indifference, too visibly man-
ifest in the manners of our age. Society
being rooted in the family, it seemed best
to apply the remedy of its disorders
directly to domestic life, whence it would
gradually spread and permeate the social
system. Abstract rules of moral disci-
pline are liable to be forgotten or despised
in the hour when their restraining influ-
ence is most needed. They require to be
embodied in living forms, exhibiting the
pious discipline of virtue, as actually
practised, and appealing to the senses
and imagination and the nobler impulses
of the heart of man, as well as to his
understanding, for his self-correction and
the ready submission of his will. Mary
and Joseph in their humble home, with
the child Jesus growing under their tute-
lage "in wisdom and age and grace with
God and man" (Luke 2 c.) is the exalted
model of family holiness set before the
minds of the Catholic people who are in-
vited to join this Confraternity. The
virtues exemplified in the carpenter's
house in Nazareth are the perfection in-
deed of Christian goodness, not exacted
in equal degree from all, nor practically

attainable by all, though it has been re-
commended to all in its divine archetype
by the Saviour of mankind, who said, "be
ye perfect, as also your heavenly Father
is perfect" (Mat. 5 c.). But the humility
and obedience, the piety and prayer, the
chastity and temperance, the peace and
patience and resignation of spirit and
prompt correspondence with Divine in-
spirations, the regularity of the trades-
man at his industry and of the virgin
mother in her household duty, their lov-
ing watchfulness over the child and his
entire subjection to him, their continual
sense of the Divine presence, and their
ardent charity towards God and
towards each other and every neigh-
bour in God—these are virtues demand-
ed of all, and they should be prac-
tised by all in imitation of Jesus, and
Mary and Joseph, according to the man-
ner and measure suitable to each one's state.

To some chosen souls in the Catholic
Church it has been given in every age to
realize in themselves the life of Nazareth
to a heroic degree of perfection. Before
the eyes of all, however, the perfect model
is held up for incentive to courageous imi-
tation, and with every effort of man's will
the grace of God shall most certainly
correspond. The frequent recollection of
the names of this terrestrial Trinity is all-
powerful with the Father in Heaven for
obtaining those graces in abundance, while
the demons are terrified by it and driven
far away from our hearts and homes. In
the hour of temptation the very thought
of the Holy Family exercises a chasten-
ing influence on the mind, and helps to
resist the various feelings under con-
trol. The morning and evening prayer
of the Catholic family, offered in union
with the thirty years' prayers that ascended
to the throne of God from the *Holy Family*
of Nazareth, sanctifies the domestic atmo-
sphere and diffuses an odour of blessedness
through the day and the night. The peric-
lous assembling of the confraternities of
fathers and mothers, henceforth sisters,
in the House of God, besides the banner
of their respective branches, to hear the
lessons of Nazareth preached by the priest,
and to pray together with "one heart and
one soul" (Acts 4 c.), through Jesus, Mary
and Joseph, for Divine aid to practise in
their homes the virtues of the *Holy Family*,
save themselves from the corruption
of this world of sin, quickens an en-
thusiasm of piety and a sacred emulation
among the associates to fulfil in their lives
the purposes of the confraternity. An addi-
tional link of charity is thus established
between the various sections of the Catho-
lic community, who may, perhaps, have
been divided in feeling and estranged from
one another; and by degrees the "unity of
spirit in the bond of peace" (Eph. 4 c.) is
declared itself in acts and expressions of
good will and kindly sympathy, as occa-
sions arise; families become more friendly
with each other for the sake of pleasing
Jesus, Mary and Joseph, and Catholic unity
is consolidated in its inner life and out-
ward strength. Hear the Doctor of the
Nations propounding this principle of
Catholic unity in opposition to the "frigid
egotism of the worldly and pious is
prisoner in the Lord, beseech you that
you walk worthy of the vocation in which
you are called, with all humility and mild-
ness; with patience, supporting one
another in charity; careful to keep the
unity of the spirit in the bond of peace.
One body, and one spirit, as you are called
to one hope of your vocation; one Lord,
one faith, one baptism; one God, Father
of all, who is above all, and through
all, and in us all" (Eph. 4 c.) Oh! what a
blessed result will not this be, should it
come to pass, and how pleasing to Jesus,
Mary and Joseph! What a multiplicity
of graces is in store for the Venerable
Diocese of Kingston, if we all, Bishop,
priests and people, cooperate zealously
and with persevering energy in founding
and maintaining this holy confraternity as
a nursery of domestic sanctity and neigh-
bourly goodness!

But let us rise, dear Revd. Fathers,
above the consideration of ourselves and
our own interests, albeit spiritual, in the
Confraternity. Let us regard God, His
priests and people, and honour the *Holy Family*
as a direct homage to the fundamental
dogma of Christianity, the adorable mys-
tery of the Incarnation; for Jesus, Mary
and Joseph in the cottage of Nazareth are
the living embodiment of this mystery in
its fulness. The association of these three
names embraces in one thought the Per-
son of the Eternal Word, the Virgin
Mother of the Emmanuel, and the foster-
father of God Incarnate. His in-
fancy, His boyhood, and His growth into
the maturity of His manhood. The name
of Jesus proclaims the Majesty of the
Divinity humbled obediently to the little-
ness of humanity in hypostatic union, the
Creator made a creature, the Eternal
born in time and nourished by the milk
of a mother's breast. The name of Mary
announces the nursing and by uniting
effort to the high level of the Church's standard.
Thus they may become the instruments of
God's mercy to many, and may earn the
rewards of Apostleship, as it is written:
"He who causeth a sinner to be converted
from the error of his way, shall save his
soul from death, and shall cover a multi-
tude of sins." (James 5 c.) The numerous
Indulgences granted by the Pope to the
members of the Confraternity during life
and at the hour of death, will be another
inducement to the most virtuous among
the congregations to enrol themselves in it
for their own spiritual advantage and
more assured passage from the association
of Jesus, Mary and Joseph on earth to
the glory of the Father, the Son and the
Holy Ghost in heaven.

Let none be deterred by the idea that
unknown obligations may be contracted
through membership in this Confraternity.
The means it employs are in accord with
its end, purely spiritual. It is sufficient
to quote a few of its statutes.

No. 1 lays down: "The object of the
Arch-Confraternity is to honour the Holy
Family, Jesus, Mary and Joseph, and to
offer to the faithful of different ages, both
sexes, and every condition of life, but
particularly to the working classes, an ef-
ficacious means of walking with confidence
in the way of salvation."

No. 2: "The means employed in the
Association for the attainment of the
noble and useful end it proposes, are, pray-
er, the Word of God, and the frequent
reception of the Sacraments."

No. 15: "The obligations contracted by
the Associates are purely those of charity.
They should live as good Christians, ac-
cording to their state, avoiding dangerous
societies, the reading of bad books and

with the unspeakable turpitude of the
Pagan home and the servile bondage in
which the gentle spirit of womanhood was
crushed between the millstones of poly-
gamy and divorce even under the Mosaic
Dispensation. No wonder the Apostle of
the Gentiles, contemplating the sublimity
of this doctrine of the Incarnation, should
exclaim in the fervour of his faith and
love, "Evidently great is the mystery of
piety," which was manifested in the flesh,
was justified in the spirit, appeared to
angels, hath been preached in the Nations,
is believed in the world, is taken up in
glory" (1 Tim. 3 c.). To this "great mys-
tery of piety" we pay the homage of our
daily devotion in honouring the *Holy
Family* of Nazareth: under its patronage
we place ourselves every time we import-
une the protection of Jesus, Mary and Joseph;
and from the divine fountain of the In-
carnation, through the five wounds of the
crucified Saviour, we hope to draw the
living waters of grace to refresh our souls
and quicken them in the newness of life
conformable to the model of Christian
perfection shown forth in the lives of the
Father, the Mother and the Son, whose
imitation is the end of our holy Confrat-
ernity.

PRIVILEGES OF THE HOLY FAMILY.

The privileges accorded by the Church,
in the form of Indulgences, to the *Holy
Family* are most numerous. By a Brief,
dated April 20th, 1847, His Holiness, Pope
Pius the Ninth, granted "to all the faith-
ful of both sexes, who are members of
the aforesaid Association, a plenary Indul-
gence on the day of their admission, if, having
been in a sincere confession of their sins,
they receive the most Holy Sacrament of
the Eucharist; also a plenary Indulgence at
the hour of death, if truly contrite they
confess and receive Holy Communion, or,
not being able to do this, are truly peni-
tent; and invoke the Name of Jesus with
their lips, if possible, or at least in their
hearts; likewise a plenary Indulgence on each
of the Festal days of the Confraternity
(thirty in number) or the Sunday follow-
ing each, on the usual conditions of Con-
fession and Communion and a visit to the
Church for prayer." By the same Brief
he granted one hundred days' Indulgence
for every attendance at the *pious meetings*
of the Association or the performance of any good
work recommended by it; and finally declared
of this work of piety, "that it is applicable
in *Perpetuity*. Surely all good Catholics
who are solicitous for their soul's increase
in grace and merit before God, or desire
to live in constant communion of charity
with their deceased relatives and friends,
will find in this outpouring of the Church's
spiritual treasures upon the *Holy Family*
sufficient inducement, apart from all its
other benefits, to enroll themselves, and
encourage others to enlist, in the Confrat-
ernity.

MEMBERS AND THEIR OBLIGATIONS.

All are eligible to membership in the
Holy Family, for all are concerned in the
work it aims at accomplishing, and all
can help it forward by the force of num-
bers and by mutual edification at home
and in public assemblies in church. We
know full well how orderly and pious is
the household life of our faithful people
generally, and how free from the least
taint of the viciousness and religious in-
difference that infects the atmosphere of
the outer world. It may be asked what
need have good Catholics, such as these,
of membership in the *Holy Family*? But
the fathers and mothers who vigorously
guard the sacredness of their fireside,
are they who will best appreciate the pow-
erful assistance supplied them by the
church for sustenance in their meritor-
ious efforts and the better assurance of
permanent success. The children may
outgrow the parents' tutelage, or it may
please God to call the heads of the family
to their reward; in either event, it will be
well if the Church shall retain a hold upon
the hearts of the young man for the con-
tinuance of their pious parents' teaching and example
through the repeated lessons and discipline
of the *Holy Family*. It is, moreover, a
duty of Christian charity to aid one
another in spiritual, no less than in tem-
poral necessities. Hence, they who
have through God's bounty, been
favored with greater richness of faith and
more ardent zeal for the promotion of
piety and goodness in their own domestic
circles, ought, in thankfulness to their
heavenly Father and charity to His less
favored children, contribute to the dif-
fusion of the peace and joy of holiness
among the *unhappy* homes, and the
creation of a high religious and moral tone
in Catholic society, by active co-operation
in a work, whose end is to make others
what they are, to regulate disorderly
households in conformity with the rules
of religion, to recall the erring, to confirm
the weak, to elevate the depressed, to
counteract evil example and the baneful
influence of human respect, and by united
effort to maintain Catholic life generally
on the high level of the Church's standard.
Thus they may become the instruments of
God's mercy to many, and may earn the
rewards of Apostleship, as it is written:
"He who causeth a sinner to be converted
from the error of his way, shall save his
soul from death, and shall cover a multi-
tude of sins." (James 5 c.) The numerous
Indulgences granted by the Pope to the
members of the Confraternity during life
and at the hour of death, will be another
inducement to the most virtuous among
the congregations to enrol themselves in it
for their own spiritual advantage and
more assured passage from the association
of Jesus, Mary and Joseph on earth to
the glory of the Father, the Son and the
Holy Ghost in heaven.

Let none be deterred by the idea that
unknown obligations may be contracted
through membership in this Confraternity.
The means it employs are in accord with
its end, purely spiritual. It is sufficient
to quote a few of its statutes.

No. 1 lays down: "The object of the
Arch-Confraternity is to honour the Holy
Family, Jesus, Mary and Joseph, and to
offer to the faithful of different ages, both
sexes, and every condition of life, but
particularly to the working classes, an ef-
ficacious means of walking with confidence
in the way of salvation."

No. 2: "The means employed in the
Association for the attainment of the
noble and useful end it proposes, are, pray-
er, the Word of God, and the frequent
reception of the Sacraments."

No. 15: "The obligations contracted by
the Associates are purely those of charity.
They should live as good Christians, ac-
cording to their state, avoiding dangerous
societies, the reading of bad books and

wicked newspapers, dangerous places of
amusement, and everything which might
lead them to fall into sin."

We now commend the *Holy Family*
to our faithful clergy and people
of the whole Diocese of Kingston,
with unbounded confidence that
through their zealous co-operation
it will flourish in this section of the Lord's
vineyard. We are filled with holy joy at
the marvellous success of its commence-
ment in our Episcopal City, and look
forward with eager anticipation to its
welcome acceptance in the several missions.
In the name of the Catholic Church and
with the blessing of Christ's Vicar, we
have "planted" this tree of life. It is for
you, dear revd. fathers, to "water" it, and
"God will give the increase." It will re-
quire assiduous cultivation, more especi-
ally in the early stages of its growth, till
it shall have struck its roots deeply in the
soil; but you and your parishioners and
your Bishop shall be amply recompensed
by the blessed fruit it shall bear in due
time. Jesus, Mary and Joseph are look-
ing upon us from heaven with eyes of
approbation, as we honor their Names,
and show forth their virtues for our peo-
ple's imitation, seeking in everything the
salvation of souls, the exaltation of the
religion and the glory of the Most High
God. How sweet and consoling to each
of us on our death-bed shall be the re-
membrance of our priestly labours, our
zeal, our vigilance, our active encourage-
ment, our prudence in organizing, our
earnestness in instructing, the members of
the Confraternity of the *Holy Family* in
our missions! The good works and
prayers of parents and children shall then
plead for us, in union with our own and
those of the Confraternity everywhere,
through Jesus, Mary and Joseph, and shall
insure us the last, the best, the crowning
grace of God's predestination—a happy
death.