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MAY 25, 1883.

THE CATHOLIC RECORD.

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assure you that the Prefect of Tarn shares the ideas and sentiments that I have expressed and that he will not abandon you."

Admitting, says a clever French writer, that the Prefect of Tarn will not abandon the teachers, what will be the consequences if the scholars abandon schools and teachers?

MR. STROSSMAYER.

From the Austro-Hungarian empire comes the news that the illustrious and indefatigable bishop of Diakovar, Mgr. Strossmayer, has issued a complete and crushing rejoinder to an attempted reply in the Russian language to one of the Holy Father's encyclical letters. Mgr. Strossmayer, who may be justly styled the apostle of the Provinces recently annexed to Austria, devoting himself with all ardor to the evangelization of Bosnia and Herzegovina, could not stand still in the face of a schismatical attack on the authority and prerogatives of the Holy Father.

CATHOLIC JOURNALISM.

On Sunday, the 13th inst., the Rev. Father Coffey, editor of the Catholic Record, addressed a large congregation in St. Patrick's Church, Ottawa, on the subject of "Catholic Journalism."

The rev. gentleman said: I am here, my dear brethren, in compliance with the kind request of your esteemed pastor, to make a few observations on a subject than which there is none more important, viz., Catholic Journalism. Needless it is to re-affirm in your presence the truth which you so well know, that the press is a mighty power for good or evil. Needless to declare before a devoted Catholic people that it is the will of God and in his holy design that this power should be used solely for good. Yet, though it is the will of God, though it is in his holy design that the press should be employed in the furtherance of good, in the restriction and entire removal of wickedness, we have regretfully to acknowledge that the press is not wholly so employed, that on the contrary it is in too many instances a medium for the dissemination of evil. Wicked men employ it for the promulgation of wicked theories and the affirmation of pernicious principles. On every side, in every country, amongst every people, the corrupting influence of the anti-Christian press is daily felt. There is nothing too sacred for its vituperation and blasphemous invective, no principle, however essential to the solid and lasting happiness of mankind, not exposed to its merciless onslaughts and cruel distortions. Incalculable indeed are the evils it has accomplished in both the old and new worlds. These evils have of late become so grievous and so multiplied that many of the bishops of the Church have raised their voices, not only in condemnation of them, but of their unhappy cause.

In a Pastoral letter dated the 2nd of February last, His Lordship the Bishop of Ottawa, in solemn and impressive terms places on record his views on the influence of the press and the duties of Catholics in its regard.

"In modern society the Press," says His Lordship, "is an immense power. Cognizant of all that takes place, and prompt to publish all it knows, it reaches, with the swiftness of lightning, the lowly village and the wealthy city and penetrates alike into the proud mansions of the rich and the humble cottages of the poor. This power is fraught with good, when, as should always be the case, the writer has in view to enlighten all classes on their rights and duties, and thus to encourage them in the practice of Christian morality. It is truly an apostleship blessed by God and the Church, when the writer valiantly defends everything that is sacred and courageously protects the poor and the weak. Alas, Dearly Beloved Brethren, all do not understand this sublime mission of the journalist. If there are some who fulfil this mission, with heroic devotedness, there are others who rush in a direction diametrically opposite and whose pens distil only calumny, imputations and immorality. They deserve to be compared to birds of prey, for like to them, coming oftentimes from afar, they alight among us, only to tear to pieces that respect for authority handed down from father to son, that faith for which our ancestors bled, and that morality which has always been our safeguard and our glory."

It was of such newspapers, our Holy Father Leo XIII. spoke, when on the 22nd of February, 1879, after having in terms so just, in terms so replete, with firmness and moderation, pointed out to his flock the deleterious and demoralizing influence of the anti-Christian press, His Lordship adds words of solemn warning to the faithful which you, my dear brethren, have already taken deeply to heart.

"Be prudent," says the bishop, "in the choice of the newspapers that you allow to come under your roof. How brilliant soever they may apparently be, if they teach error, they cannot properly be called brilliant; for beauty is the splendor of truth, and they do not exalt virtue, they cannot be good; for although they sometimes clothe themselves with a showy veil, it is often only a cloak for vices which they endorse; and vice, as you know, is worse than danger, it is evil itself. For us Catholics, and in fact for every one possessing common sense, the

only true science is the science that bows before the cross, the only happiness is that which virtue gives and the only real joy is the peace of a good conscience."

"Therefore, whenever there falls into your hands any publication, whether it be a revolt against ecclesiastical authority, or making itself the echo of unhealthy or what is still worse, immoral literature, we beseech you, not to read it and not to permit it to be read by any member of your family. If you allow it to enter your house, its presence will be the cause of irreparable ruin, it will soon weaken those principles of faith and morals which you have impressed on the minds and hearts of your children."

The class of papers spoken of by His Lordship the Bishop of Ottawa, and against the countenancing and approving of which he warns his people, is unfortunately but too numerous. With this class of journals we may reckon those Catholic journals which openly profess hostility to Catholic doctrine and practice, as also those which though not openly and directly opposed to Catholic interests are yet controlled by men hostile to Catholic teaching and practice, and who in their hostility to that teaching and practice lose sight of the duty of the Catholic press to hold up such journals to public reprobation and their works to condemnation. The truly Catholic journal has a noble mission to fulfill. Its mission is not to teach but to set forth and defend Catholic doctrine. To the Church alone through its chief pastors belongs the right of teaching, and it is from the lips of their chief pastors that Catholics should learn those sound principles of doctrine and morality which it is their duty to place before their readers. It is only by showing himself possessed of true Christian submission that the journalist can hope for success in the field he has entered. In that field he must have difficulties to overcome, but by virtue of duty these difficulties he can surmount and the obstacles remove. One of the gravest of these difficulties is, as must at first appear, the unprincipled course of journals professing to be Catholic and using that sacred name to further purposes of which a good Christian can approve. They are Catholic for a purpose, and that purpose very often inimical to the interests of religion. Of such journals the Bishop of Ottawa treats in his pastoral.

"Let us now speak," he says, "of newspapers that are Catholic or at least edited by Catholics. Have they always been entirely blameless? Whether by mistake or ignorance, do they never contain false or dangerous ideas? Are their editors as scrupulous as they should be, when there is question of morality? We do not wish to be too severe, but we must point out to you some abuses that are very serious and too frequent. Be convinced, that our only motive in giving you advice is to put you on your guard and to warn you against the errors of the day."

"First of all, certain newspapers, otherwise good and respectable, do not give a becoming prominence to Catholic questions. Entirely devoted to politics they seem to take no interest themselves, and not to wish others to take any interest, in matters relating to the Church. As far as they and their readers are concerned, one would think a stranger; and that the Vatican, is a stranger; and that the interests of religion are of no importance. Catholics as we are, our hearts should beat in unison with those of Catholics all over the world, and we should desire to know all that concerns them. Silence is sometimes a fault; want of discretion is another and at least as great a one. Under pretence of giving, as some infidel or simply non-Catholic papers do, the greatest possible amount of news, it happens often, and too often, that these newspapers contain many most pernicious sensational dispatches; or else, present all that concerns Catholic nations or prominent persons amongst them, in a false, or very doubtful, light. Others, carried away by a restless zeal, rush, without waiting for the word of command from the chiefs that God has given to lead them, and even against their order, into the very foremost line of the most delicate and difficult questions. Be careful lest by contact with such ideas, you might easily lose the spirit of obedience and of respect towards ecclesiastical dignitaries, or at least you might feel in your hearts that spirit growing weaker, whose sentiments are so wholesome, and at the same time, obligatory."

"On the 15th of last October, our Holy Father, in an Allocution addressed to the French pilgrims, said: that the first condition of union and concord was submission and obedience to the Bishops. Why should we not profit by this fatherly advice? Especially, why should not those who write for the public, conform thereto in their conduct and their writings. It was to St. Peter and to the Apostles, and through them, to the Pope and to the Bishops, that Our Lord entrusted the care of governing His Church. To them it belongs to teach, to arrange matters of discipline, and to interpret with authority, the decisions of this same Church. Journalists should keep this constantly in mind and be guided by it. They would then be more prudent, and they would not endanger the sacred interests of religion in their party quarrels or rivalry; and politics thereby would gain by being more free and less changeable. Let them read and ponder on the Encyclical of Leo XIII. to the Bishops of the Spanish nation. They will there find that rule full of wisdom, that should be their guide, both in attacking error and in defending sound principles."

Further on His Lordship employs language of just and merited condemnation in dealing with journals amongst whom there are unfortunately some reputedly Catholic papers that seek to belittle ecclesiastical persons and others worthy of deference and respect as well as religious communities and institutions that are eminently Catholic. "These writers," he says, "alike cowardly and ungrateful, wish, it would seem, to destroy, by one

stroke of the pen, the purest and most admirable works of charity, zeal and heroism. Therefore not satisfied with attacking the living, they assail even the memory of the dead. History in their hands is nothing but a series of scandalous or ridiculous facts, the perusal of which is far from tending to improve the present generation. By wise rule of criticism and with what good faith do they proceed, in that, to them, pleasing enumeration of private crimes, it is not our object to examine here, but certainly the effect produced is most injurious and deserves our fullest condemnation. There are some such writers and those who read their works, of these rules of Christian conversation framed by the Great Apostle: "But fornication and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints: Or obscenity, or foolish talking, or scurrility, which is to no purpose." (Ephes. V. 3, 4).

Let us, Dearly Beloved Brethren, keep in mind this warning, full of wisdom, since it was inspired by the Holy Ghost, it is intended to secure not only our happiness in this life, but also, and above all, our happiness in eternity. How can a sincere Catholic take delight in either writing or reading what his conscience condemns? How can he have so little shame as to relish blasphemies against Jesus Christ and His Church?"

The number of genuine and truly devoted Catholic journals is, indeed, as I think you will all agree with me in saying, very unfortunately limited. One of the causes of this unfortunate fewness in the number of Catholic papers, is the lack of support extended to such enterprises by Catholics. Catholics are to be every day found, who either support and encouragement to Catholic journals, or honestly devoted to the furtherance of Catholic interests, the defence of Catholic rights and the sound exposition of Catholic teaching. These same Catholics who thus act hesitate not to extend their patronage and their influence to the maintenance of such journals, if not avowedly by Catholics, but by men of good standing, anti-Catholic, are controlled by men professing, both in public and in private, the columns of their journals, and out of them, principles hostile to Catholic doctrine and inimical to Catholic practice. Is this, I ask, as it should be? By no means. Catholics should be ready to make sacrifices wherever sacrifices are called for to sustain journals published in the interest of holy faith. If we visit the homes of our separated brethren do we find that they receive and encourage Catholic papers? They rarely permit such journals even to enter their houses. Ought we not to take a lesson from their zeal in the furtherance of what we know to be erroneous principles, and stir up within ourselves a purpose to forward the sacred cause of truth? If we do, we cannot fail of accomplishing great good. The number of Catholic journals in Canada, especially as far as the English language is concerned, is quite small, but there is ample room for increase and there will be increase if the Catholics of the country encourage the existing Catholic press by a generous and steady support. There are many important questions vitally affecting our religious interests upon which both those inside the fold and those outside it need enlightenment. There is, for instance, the all-important question of education, a matter not only of surpassing interest in the neighboring Republic but of the highest importance to the country of the best minds of Canada. We cannot tell the moment when this question will once more absorb public attention in this country. That moment may be at hand; there are some who discern its near approach. How necessary then that Catholics should fully and clearly understand the nature and extent of the rights and prerogatives of the Church on this momentous question! There are Catholics who hold views on this matter so regretfully unsound that they stand in absolute need of enlightenment. That enlightenment can not be effected by any better mode than through the medium of the Catholic Press. Here, too, may, my dear brethren, be permitted to observe that of which you are all but too painfully aware, that in matters concerning the Irish race little or no reliance can be placed on the secular journals of the day. These journals seem happy to embrace every occasion to belittle and defame the Irish people. This belittlement and defamation are attributable to one cause, the unwavering loyalty of the Irish people to the Catholic faith. It is sought to malign them, to decry their national efforts to improve their condition, to decry their noble and heroic deeds of self-sacrifice and heroism.

What nobler purposes could any Catholic journal devote itself to than the defence of the Irish race against scandalous calumnies springing from hatred and malice? It is the duty of every Catholic to be no purpose more noble, and the purpose many Catholic journals have ever in view and in every available form seek to further. Amongst these journals there is one for which I can venture to speak, the Catholic Record, published in the city of London, Ontario, and which at the kind invitation of your respected and zealous pastor, I venture to-day to recommend to your encouragement and support. The Record, founded in 1878, through the enlightened zeal of the Bishop of London, has within a limited sphere already accomplished some little good in its promotion of Catholic and Irish interests. With your encouragement and endorsement it will be able to do more for its sphere will be thereby widened and its capacity for good enlarged. It already counts many of you amongst its readers, and many who read it have not omitted to notice that the Record has never failed in duty towards the people whose interests it professes to have at heart. Without offence to any it has affirmed and maintained Catholic principles, and in its attitude towards the public, it has pursued a course recommended as well by justice as by humanity. Its course in the future will be dictated by the same considerations that have guided and animated it in the past. I can therefore confidently appeal to you for that encouragement and support which will not, I know, be wanting, and which will enable us to pursue our mission with more security and greater success.

Who would ask the boon of endless life here on earth with all its trials and ills?

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.

DEAR REV. FATHERS:—

The Church is an aggregate of dioceses governed by Bishops under direction of Christ's Vicar: the diocese is an aggregate of congregations governed by local Pastors under direction of the Bishop: the congregation is an aggregate of families governed by parents under the spiritual direction of the local Pastor. Thus the family is the basis of the edifice of faith, and from it, if well founded and cemented in the law and love of Christ, the congregation and the diocese and the whole superstructure of God's Church will derive firmness and stability against the decay of time, the tempests of human passion, and the fierce attacks of the world and the devil. If, therefore, dear Rev. Fathers, we would build up religion throughout our Diocese, and fortify it against the assaults of our spiritual enemies, whose name is Legion, we must make sure of our foundations—we must devote special care to the good ordering of family life.

The husbandman is solicitous for the saplings in his nursery. He delves the hard earth around them, and supplies nourishment to their roots; he waters them in seasons of drought; he shelters them against the blasts of winter; and when spring time comes, he opens a free passage for air and light and heat to act upon them for the strengthening of their vitality and development of their nature in the form ordained by the Great Creator. Now, the nursery of the universal household of faith is the family household, and on its careful sheltering and seasonable cultivation depends the future of the church in growth of holiness and fecundity of virtue. The priests of the church are the husbandmen of God. One plants, another waters, and God gives the increase (Cor. 3rd chap.). Through your ministry these seeds of sanctification have been planted in the family. It is your office to protect and quicken into activity the sacramental grace of matrimony in the hearts of the parents, and the elements of regenerated life in the souls of the children. The local pastor's mission is not to his congregation in general, but to every household in his district, to parents and children, and vigilance over all, and instruction of all, "in season and out of season," upon the laws and discipline of Christian life; now gravely exhorting, now kindly encouraging, and, when occasion requires it, reproving, entreating, rebuking, with all patience and doctrine." (2 Tim. 4th chap.)

DUTY OF PARENTS TOWARDS THEIR CHILDREN.

In enforcing upon parents the duty of sanctifying their lives in accordance with their state, you should insist with special emphasis upon the most important of all parental duties, which is the rearing of their children in holiness and piety. Example, God, the Father in heaven, has conferred His little ones to their care; and God, the Son, who redeemed them by His blood; and God, the Holy Ghost, who consecrated them in grace, to be the temple of His dwelling, will demand a strict account of their most sacred trust. Nature concurs with grace in urging parents to fulfil this duty. Their own happiness is bound up with it. The property of their families, even in this life depends upon it. "Piety," says the Scripture, "is profitable to all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4th chap.). On the other hand God's grievous displeasure is drawn down upon the family by neglect of piety in the domestic home. He who gives life, can take it. He who builds up families, can pull them down. He gathers, and He scatters. Health, peace, prosperity, sickness, sorrow and calamity are equally in the power of His will. And if there be one crime more sure than another to provoke the wrath of God upon whole families, it is that of parents who withhold from their children the knowledge of God and His law, and the knowledge of their own hearts, leaving them to nature and to the corruption, to gradually enslave them and exact the life-long service of their hearts and minds, which should be rendered to the Almighty Lord alone—their Creator and Redeemer. "I am the Lord, thy God," said He, "mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation" (Exodus 20th chap.). It is difficult to conceive how Catholic fathers and mothers, believing in the Church's doctrine about the priceless value of souls and the glorious inheritance prepared for the children of grace on condition of their perseverance in virtue, can hope to die in God's peace and meet a favorable judgment after having raised their offspring in ignorance of the truths of salvation, and neglect of the truths of faith, and the neglect of prayer and mass and sacraments and observance of Christian virtue, by which alone they can reach heaven. The Apostle St. Paul discredits the faith of such parents; he classes them with apostates and pronounces them more guilty than infidels. To the Bishop of Ephesus he writes, "If any man hath not a care of his house, he hath denied the faith and is worse than an infidel" (1 Tim. 5th chap.).

PRIESTLY CARE OF THE YOUNG.

When the pastor has admonished the parents of their obligations, his whole duty to the little ones is not thereby discharged. The church has received from Christ a direct and special guardianship of children. It is she who brought them forth to the life of the spirit in grace through the sacrament of baptism. Here is a better and nobler maternity than that of flesh and blood. She is now their nursing-mother according to the spirit, for their rearing in the divine life of faith and grace "unto the perfect man, unto the measure of the age of the fulness of Christ" (Eph. 4th chap.). Even though the carnal mother should neglect them, the spiritual mother shall not. They are marked with the blood of her heavenly Spouse. Their names are written upon the palms of her hands. Her thoughts are ever busy about them; and she cries out unceasingly to the local pastor from the throne of the sovereign pontiffs and the sanctuary of every cathedral in Christendom to keep vigilant eye upon the children, to know them by name, to love

them and attract their love; to exhibit on all occasions a tender and paternal anxiety for their welfare; to gather them around him in the church, and in presence of their living Saviour, to feed them with the "milk" of doctrine, suitable to their age, and instill into their minds holy sentiments of virtue and holy abhorrence of vice by direct teaching, by examples and anecdotes and corrections and suggestions and all the countless methods that God's wisdom and the priest's zeal shall opportunely inspire. From the church to their homes, from their homes to the schools, from the schools to their play grounds, and through all the ways of youthful life, the pastor's warnings should follow the children, and his paternal vigilance safeguard them, so far, at least, as to assure himself that no evil example shall lie in their path nor any share be laid for their inexperience. There is no more imperative duty of the priesthood than this tender and assiduous care of the young. The good priest never tires of it. It is so like Jesus Christ, whose condescension to children is beautifully described in several episodes of the Gospel narrative. We are told that He loved to invite them to come near Him with confidence, and that He used to lay His divine hand upon their heads, and bless them. One day, the mothers brought their boys and girls to Him in large numbers, and some of His disciples objected to the intrusion. The little ones were probably noisy and somewhat troublesome. At all events it was the opinion of some good men they were unfitted for intercourse with the Teacher of Heavenly Wisdom, and their presence was treated as an interruption of better work. But "when Jesus saw it," says the Evangelist, "He was much displeased, and said to them, suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven. And embracing them, and laying His hand upon them, He blessed them." (Mark 10th chap.) What a lovely picture this is! The Lord of Majesty, who rules over heaven and earth; the Sage of Sages, Eternal Wisdom who "dwells in light inaccessible" (1 Tim. 6th chap.) does not deem it beneath His dignity to converse familiarly with hisping childhood, to bear with its thoughtlessness, its giddiness, its obtrusiveness, its dullness, perhaps, or its excessive vivacity. What a lesson for us, His representatives before men, the sharers of His eternal Priesthood for the salvation of His elect, not to disdain to give our time and earnest thought to the Christian formation of childhood's mind, as though it were an inferior office, a menial duty, which should yield to the frequent pressure of high duties. Ari- stotle, one of the most learned philosophers of antiquity, thought his time best employed in teaching the first rudiments of grammar to Alexander, son of Philip of Macedonia, because his pupil was the heir of an empire, and his future career would depend upon the first lessons of the school. One little one, dear rev. fathers, are children of the "King of Kings and Lord of Lords" (1 Tim. 6th chap.), heirs of a royalty infinitely superior to that of Alexander, and the rudimentary lessons of faith and piety will exercise a powerful influence on their future, for time and for eternity. Jesus our good God for the zeal you display in the discharge of this duty of the ministry, fulfiling of this duty of the ministry, under conditions of great hardship, at times, and edifying disregard of the fatigue and discomfort consequent on long journeying and late celebration of mass on the Lord's Day. You shall have your "reward exceeding great." (Gen. 15 c. 1 v.)

From you in your work for approval and sustenance, and whose promise is recorded, "Amen, I say to you, as long as you did it to one of these my little ones, you did it to Me" (Matt. 25 chap.) Bear with us, if we exhort you to persevere in your laborious efforts and, if possible, to proceed with redoubled zeal in behalf of our growing youth, for whose welfare we are becoming more anxious as the ways of innocence around us. The pastoral office is, manifold, it deals with sinners and saints, with the weak and the strong, the wise and the unwise; it is charity towards all, solicitude for the wants of all. But in nothing does the charity of the pastor display itself more conspicuously before God and men than in the tender care bestowed on the young for preservation of their life in grace and innocence. This is the grand characteristic of the Divine model of pastors, proclaimed by the prophet Isaiah, "He shall feed His flock like a shepherd: He shall gather together the lambs with His arm, and shall take them up in His bosom." (Isaiah, chap. 40.)

HOLY FAMILY IN KINGSTON.

To enable both pastors and parents more effectively to discharge their duties for the sanctification of the Christian household and the proper rearing of the children in the knowledge and love of God, we have resolved to establish throughout our diocese the Confraternity of the Holy Family, having previously obtained faculties from the Sovereign Pontiff for that purpose. At the conclusion of a fortnight's spiritual exercises, recently held in our Episcopal City of Kingston, we instituted the Archconfraternity in canonical form in St. Mary's Cathedral, to which the local branches of the several missionary districts shall be affiliated.

We earnestly desire to propagate this plant of holiness in every Mission, and will personally assist at its inauguration in as many places as possible, to enlist in its behalf the lively interest of priests and people. It is desirable that spiritual exercises of a week or, at least, three days' duration, should precede the inaugural act, that so the faithful may be disposed by the Word of God and prayer and sacramental purification to enter the Holy Family in truly Catholic spirit and earnestly endeavour to profit of its blessings. To this end we have arranged with the Oblate Fathers to give the services of two priests to our diocese for a series of Missions during the next five months. We will thank you, dear Rev. Fathers,

to inform us, through our Secretary, of the time that will suit your people's convenience for attendance at those pious exercises in your respective districts. They may perhaps be unable to concur with the Devotion of the Forty Hours. A rich harvest of benedictions, spiritual and temporal, may be expected through the agency of this confraternity. In our beloved city of Kingston we have had the happiness of enrolling over eight hundred in the female, and five hundred and twenty in the male, branches. We trust the membership will be proportionately numerous amongst you.

USEFULNESS OF CONFRATERNITIES.

The word "Confraternity" signifies an association of persons united by special bonds of charity and the practice of the same pious exercises for their personal sanctification and the promotion of some definite work of religion. The value of association is well known to the wise ones of the world. It is the order of the day in political, commercial and professional circles. Confraternities are the application of this principle to the spiritual order for the accomplishment of some great religious purpose by the united efforts of many, aiding each other's insufficiency and mutually inspiring confidence. The general purposes of all Confraternities are, 1st, the honor and glory of God; 2nd, the sanctification and spiritual advancement of the individuals composing it; 3rd, the assistance rendered by the members to one another through life and at death and after death; 4th, good example and edification to their co-religionists and society at large; 5th, in addition to which, there is a definite action, to the attainment of which its rules and discipline are adapted.

The Catholic Church, the divinely commissioned guardian of the whole law of Christian faith and morals, with whom Jesus Christ has promised to co-operate in maintaining its belief and practice "all days, even to the consummation of the world" (Matt. 28 c.), has never failed to encourage the methods of men and religious ends. The Pontiffs who have successively occupied St. Peter's chair have favored the Confraternities with innumerable privileges and indulgences. Ecclesiastical councils have recommended them as salutary aids for preserving and stimulating piety, purity of life and active charity in opposition to the scandals of the world's indifference and insensuality and egotism. The Bishops of the Church, most illustrious for personal sanctity and pastoral zeal, such men of God as St. Charles Borromeo, St. Francis de Sales and St. Alphonsus Liguori, devoted their time and labor to the propagation and healthy growth of these institutions in the parishes of their dioceses; and in their writings bear eloquent testimony to the benefits derived from them in averting the scourge of God's anger, recalling sinners to the paths of virtue, exciting the lukewarm to religious fervour, counteracting the pernicious maxims and fashions, the impiety and self-indulgence of the world, and showing forth a bright example of Catholic life in the holiness and orderly demeanour of multitudes of men and women combining strict fidelity to the duties of their secular state with earnest pursuit of the "one thing necessary" (Luke 10 c.). Herein is summarized the whole economy of the Incarnation announced in the song of the Angels on the morning of the Saviour's Nativity, "Glory be to God on high and peace on earth to men of good will" (Luke 2 c.).

TO BE CONTINUED.

ST. JOHN'S CATHOLIC CHURCH, AMHERSTBURG.

Blessing of the New Altar.

The handsome new altar in this church was dedicated to the service of the Most High on Trinity Sunday; the ceremonies were interesting and profitable. The Rev. Denis O'Connor, O. B., Superior of Sandwich College, officiated; the Altar was blessed at the first mass at eight o'clock a. m. and an English sermon preached by Rev. Father Ferguson, O. B. At the High Mass at 10 o'clock a. m., the dedication sermon was preached in the French language by the Rev. Father Girard, P. P. of Bellefleur; the St. Jean Baptist and temperance societies assisted in large numbers with their banners and regalia, having marched from their Hall in a body in honor of the occasion. The Rev. Father Ferguson also delivered a second discourse at the Solemn Vespers celebrated at 3.30 o'clock p. m. The music was beautifully rendered under the leadership of P. Ouellet, Esq., assisted by several who volunteered to sing, on the occasion. The Rev. P. Ryan, O. B., in the person of St. John's, has long contemplated number of desirable improvements in the interior decorations of the church, which he has just now happily succeeded in accomplishing, the principal of which is the elegant new altar; two new stained glass windows, one at the side of each of the altars, St. Mary's and St. Joseph's, a new sanctuary carpet of beautiful design, cocoa matting for the aisles; and five new statues for the niches on the altar. The funds for the altar were furnished by a very successful bazaar last winter, the stained glass windows costing about \$200 each, were furnished by the several societies in the congregation; that on the side of the Blessed Virgin's altar was put in by the Ladies Altar society and the children of Mary, the latter under the leadership of the Sisters in charge of the select and separate schools. That on the side of St. Joseph's altar was put in by the children of the Catholic total abstinence association.

The altar was designed and constructed by Patrick Navin, Esq., is of wood painted white, and ornamented with rich panel work, carving, and pinnacles and tastefully gilded beading. The main part of the altar is supported on delicate worked pillars with elaborately carved heads; the tabernacle is also finely ornamented and richly decorated inside. The Rev. Father Ryan deserves great praise for having so successfully accomplished such pleasing improvements, although at the expense of considerable labor and energy. The work on the altar also reflects the highest credit on the designer and builder.

Some lives are like footprints in the hard rock, enduring forever; and some are like a footprint in the sand, to be erased by the coming tide.