

the nature of every broad and universal society to reach its end by means of particular associations. Thus, in the bosom of the universal society of mankind striving for happiness in its widest sense, God himself has created the particular societies of husband and wife, of parent and children, of the family and the nation, of Church and State, that men might the more easily reach that full happiness which He intended for them. As if these were not sufficient, men enter into all kinds of associations with one another to advance their particular interests. We have associations for science, art, and literature; trade, commercial, and even electrical associations; associations for temperance and benevolence. Likewise, in the supernatural society of the Church, besides the orders of the hierarchy, there are religious orders, congregations, sodalities, without number. It is the old maxim, "In union there is strength;" and wherever there is a desirable good to be obtained, or an obstacle in its way to be overcome, or a difficulty to be vanquished, there is a call for united effort.

"Not when there is already an Association divinely founded and equipped directly for that purpose."

But you understand, dear Associate, though it should be the broad and direct end of the Church to draw men to the reception of the Sacraments, there may be particular obstacles in her way, varying with times, places and circumstances, for the surmounting of which particular Associations may be necessary. You admit that frequent Communion is an immense blessing; but who will say there are not errors to which minds stubbornly cling, deeply-rooted prejudices, customs and traditions handed down from days of persecution, which thwart the Church in her ardent desire to make her children partakers of the blessing? Then there is the spirit of heresy and the opposition of the world, which cannot brook any-