DIOCESE OF ROCHESTER.

PASTORAL LETTER OF BISHOP M'QUAID BEFORE VISITING ROME.

BERNARD, BY THE GRACE OF GOD AND FAVOR OF THE Apostolic See, Bishop of Rochester, to fhe Clergy and Laity of the Diocese, Health AND BENEDICTION IN THE LORD.

Very Reverend and Reverend Brethren of the Clergy, and Beloved Children of the Laity:

In June of this year we began an exact and canonical visitation of the diocese. With five exceptions, these visitions have been made to all the parishes. Immediately on our return from Europe it will be our duty to visit these five. Heretofore, it has been our custom to visit parishes whenever requested by pastors. On these occasions the sacrament of Confirmation has been administered, the Word of God preached, and in a general way, the condition of the church, its vestments, altars, sacred vessels and other objects used in divine worship. have been noted; but the canonical prescriptions of the Church have not been complied with. During what might be called the missionary age of the Church in this country, it was hardly right to require in small and poor country parishes all that the Church prescribed for the solemn administration of the sacraments and the celebration of the Holy Sacrifice of the Mass in long established and wellendowed churches. That the zeal and untiring labors of pastors, strengthened and sustained by the generosity and noble sacrifices of their faithful people, have accomplished so much in a few years that have clapsed since the first Catholics came to Western New York, is a matter of surprise to many; but to the Christian who know how God's grace works, and what it can do, it is cause for praise and thanksgiving. At the beginning of this visitation it was that there would be room for much fault-finding, and that, necessarily, the people would be called on to redouble their sacrifices, to supply their churches to redouble their sacrifices, to supply their churches with whatever might be deemed essential for the worthy and becoming celebration of the solemn offices of religion. There was, in reality, more occasion for praise than for censure; and, indeed, with the exception of baptismal fonts, nothing important was wanting. Nearly all the sacred vessels were of the proper metal and in good order; the tabernacles were richly adorned within, and the sacristics were were richly adorned within, and the sacristies were well supplied with vestments, linens and all things needed. The alter, the confessional and the font, should always, in a Catholic Church, hold places of honor, and by their costliness and beauty of design and adornment, proclaim the faith and piety of the people. The churches in which the font was miss-ing will not be slow to provide it, so that the sacra-ment of Bantism may in future be administered ment of Baptism may in future be administered with due solemnity. To your Bishop, these visitations of the parishes of his diocese gave great joy and unlooked-for satisfaction. There is reason to believe that they were also consoling and sustaining to the clergy, and edifying and instructive to the laity. They are such as the Church calls for, and,

worthy manner, and in ways becoming to Christians, it is equally a duty to discountenance customs and schools are established, such as we now have in many parishes, under the excellent and devoted practices savoring more of paganism than of Christianity. The tendency of the nineteenth century is to return to a polished and cultured paganism, such as Rome and Greece knew before the birth of Christ. In the first days of the Christian Church the faithful were taught to look upon the remains of their dead friends as bodies that had once been of their dead friends as bothes that had once been temples of the Holy Ghost, and whose souls had de-parted in the hopes of a glorious immortality. With watchings sanctified by prayer, affectionate friends and relatives awaited the hour of burial, and then reverently placed in the consecrated earth the mortal remains of their dead. It shocked the faith and piety of true Christians to permit in the house of sorrow aught else than soothing sympathy for the living in their bereavement, and earnest supplications for the soul gone to judgment and eternity Pastors will be careful to remind their parishioned of the sacredness of the house of death, the spirit of prayer which should reign in it, the scandals to re ligion from sinful abuses, and the injustices to the soul of the deceased by the ommission of the prayers and sacred offices, which of right belong to the dead.

It is the duty of pastors to make sure that good customs are introduced, and that scandalous ones are abolished, in all that appertains to funeral serious of the control of th vices. Of late years the expenses attending the burial of the dead frighten the living who have to pay the bills. No one wants to seem niggardly in the last marks of respect to be shown to a dead relative or friend. Anything that anyone else does, all feed bound to do. In times of pecuniary embarrassment, men economize in other expenditures; they are not free to be sparing in the cost of funcrals. They may not have the money to pay; they order lavishly all the same. There may not be enough left to feed and clothe the children; the enough left to feed and clothe the chlaren; the pomp of the one day's parade to the grave must not be shorn of its grandeur. It is difficult to legislate successfully against practices not positively sinful; yet it is right to check, in time, practices that are sure to grow into abuses. In imitation of their non-Catholic neighbors, Catholics cover coffins with flowers, and fill the chamber of death with them. Whatever of sentingent may have been in the use Whatever of sentiment may have been in the use of flowers on and around a corpse when, at first, loving hands placed a few near it, was killed by demanding that such tributes should be rensage demanding that such fributes should be re-paid on the first available occasion. Thus, in time, floral tributes for the house of mourning became a question of give and expect; a compliment to a friend with a marketable value attached. No wonder some families deprecate the invasion of their homes with such tributes, and cry out, "Omit the It is not in our power to control social and family usages of this character, but we can preand family usages of this character, but we can provent God's Church from serving as a help to vain vent displays at funeral services. We and extravagant displays at funeral services, now direct that, after the reading of this past now direct that, after the reading of this pastoral, no flowers shall be allowed in any church in the diocese, at the time of a burial service and in connection with it, except at the burial of an infant dead in its baptismal innocence. This one we know is an angel of God, and for it we do not pray; but we should remember that poor sinners need prayers and God's mercy, and that all shams and pretences nature of this obligation of daily religious teaching,

should be kept from the terrible reality of death, and an immortal soul gone to judgment. We also direct that coffins or caskets shall be covered with a black pall, from the time they are taken into the church partitions of the establishment of Catholic schools. Yet the obligation here stated black pall, from the time they are taken into the church partitions of duty on the part of the establishment to those of the first class, as in any way inimical to religion, or legitimate government.

3. Avoid all societies, whose purpose is the doing the word of wrong or injustice to individuals or classes in the community. ack pall, from the time they are taken into the nurch until they are taken out. It is a matter of their penitents fail in their office. regret that people will waste money in caskets ridiculously costly, and in flowers; but they cannot be allowed to make use of God's temple for the disy. To this extent we enter our protest against sinful extravagance. Big funerals, with a long this sinful extravagance. Big funerals, with a long string of carriages, enlivened by a brass band, have charms for some which to others are incomprehensible. We can understand visits of sympathy and condolence to the afflicted family, and crowds of sincere friends kneeling before the altar of God to pray for the dead; we despair of being able to compass the mysterious glories of a "big funeral." One of the duties marked out for a bishop, at the time of a canonical visitation, is to address the people; in reproof if there should be occasion, and always some words of fatherly advice. It was a great consolawords of fatherly advice. It was a great consola-tion that only in two or three parishes was there the least reason for reproof; while almost everythe least reason for reproof; while almost every-where there was cause for congratulating the faith-ful on their docility, their great generosity, and their readiness to co-operate with their pastors in all good works, for the honor of God and the ad-vancement of our boly religion. Four subjects were selected as appropriate to the times and the needs of the people. These weres in the first place, the spiritual care and education of children; see-ondly, the advantages of good reading, and the evils ondly, the advantages of good reading, and the evils flowing from bad reading; thirdly, the dangers to be found in secret or oath-bound societies; fourthly, loyalty to Church and priest. On each of these subjects we dwelt, at greater or less length, as the peculiar circumstance of each parish seemed to repecumar circumstance of each pairs seemed to require. That our instructions may not be forgotten, nor slip from the mind too quickly, we deem it proper to embody in this pastoral the substance of the remarks on these few points made on our tour of visitation.

CHRISTIAN EDUCATION.

As of right, we gave most attention to the subject of the spiritual care and education of children. Ail whose eyes are open, whose experience of this country embraces the last thirty or forty years, see clearly that, unless children are trained, nurtured, schooled under Catholic influences and teachings, they will be lost to God's Church. The only argument brought by half-Catholics against the establishment of Catholic schools for Catholic children is the one of expense. It will cost money to build schoolhouses; so it does to build churches. It costs money to support schools; so it does to support churches. The school is as necessary to the child as the church is for its parents. The late Archbishop Hughes declared that the time had come for the school-house to precede the church. Better than all other exclared that the time had come for the school-house to precede the church. Better than all other expressions with regard to this obligation of providing Catholic education for Catholic children, are the teachings of the Holy See as madeknown in a letter addressed to the bishops of the United States. No Catholic is in harmony with the Church who maintains opinions opposed to these teachings. It is absurd to say that one bishop more than another, insists on the establishment of Catholic schools. It is not left with bishops to choose in this matter. They receive commands from an authority higher than their own, and know that their duty, based on their faith and conscience, obliges them to based on their faith and conscience, obliges them to urge the maintaining of Catholic schools, wherever it is possible. The false idea that one diocese has a laity. They are such as the Church calls for, and carried on in her spirit, cannot fail to bring blessings on the diocese.

THE MEMORY OF THE DEAD.

No part of the ceremony made a deeper mipression than the recitation and chanting of the psalms and prayers for the dead. The tender consideration of the Church for her suffering children in purgatory moved all hearts, as was evinced in the fervor and devotion of the people. All were duitfully remembered; the bishops who had ralled the diocese, the pairors who had administered to the parish, preaching the unibers of the congregation who had gone to their eternal rest; all the souls in purgatory. Let the lesson taught by the solicitude of our Holy Mother the Church be impressed on every heart, and bear fruit in more frequent prayer and obstitutions in behalf of our deceased friends and kinsfolk, and of the souls in purgatory.

FUNERAL EXCESSES.

Next to the duty of remembering the dead in our prayers, comes that of honoring their memory in a worthy manner, and in ways becoming to Christians, It is notinos of what the iterath should be. Where prayers should are the diocese than the should be week, the pastor's Suntayers, comes that of honoring their memory in a worthy manner, and in ways becoming to Christians, It is notinos of what the iterath should be. Where prayers to deny it in other points that clash with hus with cannot be touched on in the services of the parts of the pastor. Barried of their forbidden organizations. In time, the character of those papers is seen by all who have a decident from another, leads to the church's lew of a flock who neglects, being able, to provide the character of those papers is seen by all who have a decident from the parts have been been decad. The tender consideration of a flock who neglects, being able, to provide the weak, the parts who for the population of a flock who neglects, being able, to provide the weak, the parts who are the church's who had railly the configurations in because of the pastor who had railly the solic many parishes, under the excellent and devoted teachers who labor so successfully in them, parents, who expose the Catholic faith and morals of their children in other schools, sin before God and the Church. Their obstinacy shows the way of ruin to others, along which only too many are glad to go. No one, however, is so ready to beiray the cause of Catholic education as the needy politicians seeking office. They remind us of Judas and the thirty pieces of silver. When parents have Catholic schools to which they can send their children, punctuality in attendance, earnest co-operation with the work of to which they can send their charles, punctucing in attendance, earnest co-operation with the work of the school, and due respect towards the teachers, are duties for parents and children. The latter soon learn how to despise school and teachers when they ear only contemptuous remarks from their parents it will take more than one generation to kill out disloyalty to Catholic schools in families that have not even openly apostatized. The Catholic education of children, to be successful, must be looked after, in the home, the school and the Church. In vain the work of the school and Church, if the home training is neglected. Parents owe their children lessons of good example, of careful instruction in religious knowledge and duties. Their home should be like knowledge and duties. Their home should be like a sanctury—a place of prayer, sacred to God and His worship. When parents rigidly exclude the foul-mouthed and blast phener; when they introduced the state of the st duce the custom of family prayer, morning and evening, and set a ide a portion of every Sunday and holiday for the reading of books bearing on religion and its obligations, then home approaches the character of a Christian home. The cheerful man ner of the father, the winning piety of the mothe ner of the father, the winning piety of the mother, will make these exercises of devotion acceptable and pleasing their children. It is because religion is with m..., the perfunctory labor and task of a short hour on Sunday, that they know little of the teachings of their religion, and less of its practices. Soon they fall away altogether from its faith and observances. In the districts in which it is not possible to have a Catholic school, Catholic parents, who have to make use of the common public schools, are obliged in conscience to make sure, by watchful examination and enquiry, that nothing is permitted in these schools contrary to Catholic faith and merals. To some extent they are protected in this right by the law of the State of New York, which forbibs religious exercises of any kind during school hours. As any exercises that might be carried on by an over-zealous school teacher would necessarily be non-Catholic in character, Catholic parents are bound to guard their children from the efforts of these would-be proselytisers. Should the teachers and trustees be deaf to mild remonstrance, recourse must be had to the Superintendent of Public Instruction of the State of New York, whose duty it struction of the State by Asw Tork, whose they it is to rebuke these bigots and breakers of the law. After affording their children all possible protection against erroneous teaching, parents are also bound in conscience to have them instructed at home in the Cathechism. Sunday-school will not suffice. A short lesson in the Catechism every day may compensate for the loss of full religious instruction in the Catholic school. If Catholic parents realized the

THE CHURCH IN RELATION TO CHILDREN.

Somethic gremains to be said on the duty of the Church toward the young. First of all, parents are to remember that children over seven years of age are bound to hear Mass on Sundays and holidays. Parents are urged to have their children with them at Mass, and under their eye and care. The good example of a father at his prayers never fails of its influence on his children. When, owing to the cirinfluence on his children. When, owing to the circumstance so the parish, children are separated from their parents in the church, under the arrangements of the pastor, due vigilance will be used to make sure of faithful attendance. There are parents who neither give religious instruction at home, nor send their children to catechetical instruction in the church or elsewhere. These parents should be deprived of the sacraments until they amend. A statute of the Diocece of Rochester prescribes that children old enough to commit sin, and not yet admitted to Holy Communion, should be brought to the tribunal of penance, four times in the year at least, and that about the Ember-days. It is of great consequence that uniformity should prevail in least, and that about the Ember-days. It is of great consequence that uniformity should prevail in the diocese, and that it should come to be understood by pastors, parents and children, that these Ember-days are devoted to the hearing of the confessions of children. At least for two months in each year, special instructions for first communion should be given by the pastor. To these instructions all children over tweele years should be sent. It will be incumbent on the pastor to give these in. It will be incumbent on the pastor to give these in structions at times most suitable for the convenience and circumstances of the people. These instruc-tions are to be apart from and independent of, all catechetical lessons by teachers and parents on Sundays or at other times

THE PRESS

A great help in the education of children is to be A great help in the education of children is to be found in providing them with good reading. Not alone for children is this a help, but for adults as well. The power of the press, for good or for evil, is felt in every house in the land. So many read the newspaper that the few who do not, come under the influence nevertheless of those who do. From one cause and another our American youth hunger. one cause and another, our American youth hunger after the printed page. They will read good litera-ture, not perhaps the highest in tone and character, if they can obtain it, but such is the weakness of uman character unaided by God's grace, that the human character unaded by God's grace, that they will devour with greater avidity the pernicious publications of panderers or depraved and corrupt taste. We warn parents against the danger of permitting in their houses nuwholesome reading of any kind, calculated to corrupt faith and morals. They must, therefore, watch the newspaper, the novel, the magazine, the book. Sometimes the poison in the newspaper lurks in the unsuspected advertisements; then it permeates stories of doubtful character; then it is found in sneers and slurs against religion and its ministers; and, last of all, in the labored article, or editorial. The worst is the one that professes to be Irish and Catholic, while omitting no opportunity to excite distrust in the minds of its readers towards the priesis and the Church. These papers are agents of the secret societies. They strive to destroy the confidence of the people in their pastors, as the best means of removing the greatest obstacle to the spread of their forbidden organizations. In time, the character of those papers is seen by all who have any religion left; but before that day many are perverted; their Catholic tone of thought and feeling is chilled to death, and all love for their vericing ones. will devour with greater avidity the pernicious pub of the expense should have more than one Catholic newsbaper. Besides the local paper there are others newsbaper. Besides the local paper there are others, published in large cities, in every sense worthy of Catholic patronage. It will give us pleasure to know that there is not in the Diocese of Rochester one Catoolic family without its Catholic newspapers. Reading should not be confined to newspapers. The Catholic publication houses are daily sending forth from their presses excellent works, of great variety of subjects, and at cheap cost. Some of these should be in every house for instruction and entertainment. Less money spent foolishly on the children, and more set aside for their spiritual and intellectual improvement, would bring a return more satisfactory to parents and children. Why cannot parents octo parents and children. Why cannot parents oc-casionally reward them for good conduct and indus-trious habits by presents of useful and interesting books? If our American youth betray unworthy sentiments toward the nationality of their parents, it is because a correct knowledge of the history of the countries they came from has never been imparted Mere boasting and bragging will not do away with

SECRET SCCIETIES.

Secret and oath-bound societies are regarded with abetting them. No one can be a member of these forbidden societies and of the Catholic Church at the same time. Many members of secret societies understand this fact so well, that now they are unwilling to admit a Catholic to membership. He can scarcely be true to them, so they say, since he brays his Church, and its unfaithful to his religious obligations.

In calling the attention of restance of the same to this sinful habit indoctrinate their children with sentiments of disobedience and disloyalty to priest and Church. These unwise parents know not that the principle underlying God's command, "Honor thy father and thy mother," includes the duty of respect and obedience to all legitimate superiors, and especially to all who hold the sacred relationship of father to their spiritual children.

These breeders of missles of mi

In calling the attention of pastors and people to the dangerous influences of secret societies, we are moved thereto by anxiety to preserve our diocese from such a calamity as it would be liable to if these societies got a footbold in it. For this mercy we thank God, who has inspired pastors with vigilance and zeal, and their people with docility and trust. The young may not be as obedient as the fathers, nor as quick to see danger ahead. It is right, therefore that pastors should often repeat the warning with religious duties.

In nearly all the parishes of the diocese the best prive of the trust of the part of their pastor, as the basis of their machinations. The grain of truth, the larger grains of supposed truth, answer every purpose when dealing with the discontented, the ignorant and the young. Before the young may not be as obedient as the fathers, nor as quick to see danger ahead. It is right, therefore, that pastors should often repeat the warning of the Church, and, by pointing out to the unwary societies, excite in the minds of their hearers a dread of any affiliation with them.

Some of these societies are condemned by the Sovereign Pontiffs by name. There can be no ques-tion of the nature of the sin committed by a Catholie who joins any of these societies, and of the con-sequence to him in his relation to the Church. Other cieties are equally to be avoided, because in their class. It is not necessary that each time one of these societies puts on a mask, and assumes a name that the Holy See should tear off the mask and brand

1. Avoid all societies condemned by the Church

the exposed body. Catholics can do this work for themselves by remembering the marks given for their

4. Avoid all societies bound by oaths of secresy

against the rights of lawful authority, spiritual or

Avoid all societies whose rites and rituals are 5. Avoid all societies whose three and rituals are made up of forms, ceremonials and words partak-ing of a religious character, or communionship of worship not according to the teachings and practices of the Catholic Church. Some of the societies and lodges, with their most worshipful masters and high

priests, are substituets for church and priest.

Leaving out of account the commands of the Church and all religious considerations, a man has no right to give up control of his own will, binding himself to unknown obligations. He can do so only by sacrificing his manhood and independence of ac-tion. In resigning into the keeping of a society or tion. In resigning into the keeping of a society or lodge a man's liberty of speech, the boasted freedom of Americans is lost. It is a disgrace that, in a country like ours, in which there is no possible excuse for oath-bound societies, men should be so ready to yield up their freedom of will, and become slaves to unknown and irresponsible masters, by the oaths they take. Men who never tire of contemning titles and the fantastic trappings of the aristocracy, assume worderful state and dignity, aping the manner and style of the classes they pretend to despise. It is childish and silly and one of the chief signs of weakness and decay in our young Republic. The robust vigor and plain common sense, so prevalent among the American people a few years ago, are clearly pass-American people a few years ago, are clearly pass-

CHURCH SOCIETIES.

The disposition to associate in clubs, societies and The disposition to associate in cities, societies and unions, is very strong and wide-spread. These associations are not without advantages. How to maintain them without abuses creeping in, and that they may be a benefit to their members, is one of the

ment.

To guard these societies from dangers incidental to most bodies of organized associations, in lending her assistance and encouragement, also prescribes certain rules. She cannot lend protection and support to societies which are unwilling to submit to any supervision on the part of her ministers to be recognized lend. mit to any supervision on the part of her ministers.
We, therefore, direct that every society wishing
to be recognized by the Church authorities, must be
connected with some one church in particular, whose
pastor shall be its spiritual adviser or director, with

pastor shall be its spiritual adviser or director, with
the right to be present at any of its meetings, to
whom the respect due to his character and office shall
always be shown, and whose decision, on all questions
affecting Catholic faith and morals, shall admit of
no discussion, but only of appeal to the Bishop.
It is much to be regretted that societies composed for the most part of young men, find it
necessary to appeal to the community at large for
assistance and pecuniary support, by means of picnics, excursions, festivals, etc. These societies should
place their membership fees and dues at a price
adequate to meet all legitimate expenses, and should pace their membership tees and dues at a price adequate to meet all legitimate expenses, and should be entirely self-sustaining, without becoming objects of public charity, often to the detriment of their own church and of the charitable institutions of the

PASTORS AND PEOPLE. Loyalty to Church and priest is a topic of great interest and importance in these days. When faith burns brightly in the heart, this loyalty is n ver wanting. Disloyalty indicates a dying out of faith and often precedes its total loss. This disloyally seen in the readiness with which half-Catholics tak up and repeat any silly tale against their pastor, put an evil interpretation on his acts, misconstrue his motives, and seem happy in repeating, to friend and foe, injurious insinuations, as well as direct slander and calumny. In all this there is proof of slander and calumny. In all this there is proof of want of love, and even of ordinary respect, for their priest. While he condescends to the weakness of his parishoners, and humors their notions of right and wrong he is acceptable and pleasing to them; when, as in duty bound, he opposes their mistaken and erroneous ways of thinking, in matters of Catholic faith and merals, this spirit of disloyalty appears. They forget that the miest is the amounts. appears. They forget that the priest is the anointed minister of sacred things; that he stands at the sacrifice of Calvary; that he is an appointed preach-er of eternal truths; that, in the tribunal of Penance, he pronounces the absolution over the repentant sinner; that; at the hour of death, he stand by the bed of the dying sinner, to help him to pas from earth to heaven with all the means of merc and grace belonging to his holy ministry. All is lost sight of in the moment of passion, because the truth is little known, and not cherished. Like faith tself, loyalty is a tender plant, easily dwarfed and No one can calculate the amount of harm to re

ligion that is brought about by these disloyal Catholies. A few men in a parish or congregation suffice to stir up trouble and impede every good work. They are able to poison some minds, and plant suspicion in others. They furnish arguments acceptable to the passions and prejudices of the people. If the pastor shuts his ears to parish gossip, he is ignorant of the object in his way, but yet realizes that his way is blocked by some unforeseen force. The michief wrought by these disturbers of the The michief wrought by these disturbers of th unity and harmony of a congregation is beyon-calculation. The measure is not to be found in th calculation. The measure is not to be found in the sin of the disaffected parishoner, but in all its ac-tive influence on others, working and moving in a parish for years. The young of the parish hear the talk, imbibe its dangerous spirit, and learn to speak and act like their elders. Worse than all, parents addicted to this sinful habit indoctrinate their children with sentiments of disabedience and

malcontents of a parish—usually seize on some ople to trifling defect, or supposed neglect on the part of their pastor, as the basis of their machinations

with religious duties.

In nearly all the parishes of the diocese the best spirit of unity, hearty sympathy, and generous co-operation exists between the pastor and his parishioners; yet occasional displays of the opposite feeling need to be reproved and checked. Good people who listen to these croakers become, in some measure, responsible for the perpetration of this moral pest. Were they to discountenance the fomenters of pest. Were they to discountenance the fomenters of ill-will, and impose silence on the ill-natured talkers, the evil would soon come to an end. Blessed is the parish that is free from them!

In a few days your Bishop will leave for Rome to pay to the See of Peter the decennial visit due from him by virtue of the oath taken at his consecration. At the tombs of the Holy Apostles, Peter and Paul, he will pray for the Church, and his own diocese in particular; at the feet of Peter's successor, Leo XIII., gloriously reigning, he will humbly lay the offerings of his diocese, and present to the Sovereign Pontiff along with his own sentiments of homage, veneration and obedience, those of his faithful 2. Avoid all societies, whose principles are similar priests and people.

During our absence, the diocese will be our Vicar-General, the Very Rev. James

We carnestly entreat the priests of the diocese, of the Lord's vineyard, to remember us at the altar, and from our beloved children of the laity, obedient and true always, we ask, in all humility, their pray-

ers, and especially those of their children.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

+ Bernard, Bishop of Rochster, Rochester, October 4, 1878.

Rochester, October 4, 1878.

Right Rev. Bishop McQuaid, of Rochester, sailed on the steamship Russia for Rome. He will be absent four or five months. He was accompanied by Rev. Father Curann, of St. Andrew's. Dr. Curran, we regret to say, leaves in a weak state of health, the result of untiring labor in the performance of his priestly duties. It is sincerely to be hoped that the faithful pastor will soon recuperate, and that he will return to his flock in health and vigor, ready to resume his pastoral duties among those whom he has hitherto so dovotedly served.

A WORD TO YOUNG MEN.

From the Connecticut Catholic

There is no prettier sight to be seen than that of a young couple standing before the altar and taking on themselves new obligations, in the presence, and with the blessing, of the good priest. And we are glad to say this sight has been often seen in Hartford lately. But still there are a good many young men who have not yet chosen partners, and to them we would say emphatically: Do so as soon as possible. Do not wait till you are wealthy or have made a great name; you can acquire both wealth

affectionate greeting.
You say perhaps that you are not wealthy. But not all of our young ladies want wealthy husbands. They will be content to take you, if you ask them, and they like you, and to wait for wealth to come as the fruit of industry. At least we suppose so, as

But in order to be worthy to secure such domes-tic treasures our young men should be careful to try

and deserve them.

I. They should be strictly sober and temperate, for no sensible girl will take a drunkard, an intemperate man for a husband, because with such a one

he could have no peace or happiness.

H. They should be industrious and capable of making her a home. Wealth is not necessary, but of course it is a man's duty to support his wife, at least in the same condition as she was formerly at her parents. It would not be kind to take a girl from her father's roof and place her in a less comfortable position.

III. They should cultivate a love for home and

home pleasures. We have known cases where a marriage has taken place in great style, and where everything has looked bright. But a few weeks or months after when the pleasure of novelty had passed away, the husband absented himself from home. He seemed to have no pleasure in his from home. He seemed to have no pleasure in his wife's company. Before marriage every hour he was away seemed an age, but after, it was all the other way, and anybody's company gave him more pleasure than his wife's. He went to saloons, was out of doors till ten, eleven, midnight! and often

came home cross and ill-tempered.

At first the wife did not notice this in words, but oh! she felt it keenly. By many pleasant words she tried to entice her truant husband back again to his home and fireside. But she failed, and then came days and nights of sorrow and tears. At last came days and nights of sorrow and tears. At last she lost her temper, and who could blame her, and hard words and bitter speeches were heard. He re-torted with as bad or worse, and a once happy home was the scene of wrangling and contention—a hell

upon earth instead of a heaven of rest and happiness. The end is easily guessed at—either a separation or a life dragged out in misery.

Who shall rightly guage or estimate the guilt of the young man who could take a girl from good parents and a happy home and wreck her whole life's happiness.

fe's happiness.

To prevent such a dreadful catastrophe, cultivate a love of home and keep at home. Take your wife to every place of entertainment you go to. Keep at home in the evenings, and read to her out of some pleasant book. Take walks with her and tell her all your little plans and schemes. Give her all your confidence; don't pay compliments to other women, and don't quarrel with your mother-in-law. Mothers-in-law are generally good souls and do not deserve to be abused. Never quarrel, Love God, obey the Church, and you will be happy.

In conclusion, one word more. Don't keep

In conclusion, one word more. Don't keep "steady company" with one girl a very long time unless you intend to marry her; for by so doing you do her a great wrong. You may secure her affection, which will be wounded by your desertion; you may keep away other more suitable or agreeable companions, and you not only waste her time but your own also. "Faint heart never won fair" your own also.

IMPORTANT LETTER OF POPE LEO ХШ.

Late advices from Rome state that the Pope has addressed to his Secretary of State, Cardinal Nina, a letter, only now published, explaining at length the policy and purposes of the Holy See. Respecting the negatiations between Germany and the Vatican the Pope's letter says; "Following the impulse of our heart we wrote also to the powerful Emperor of the illustrious German nation, which, on account of the difficult position of the Catholics in that country, called for our special solicitude. This step on our part, solely inspired by the desire of seeing religious peace restored to Germany, was favorably received by the Emperor, and had the happy result of bringing about friendly negotiations, in which it was not our intention to obtain merely a truce, but a real, solid and durable peace. The importance of this object was justly estimated by the wisdom of those in whose hands the destinies of the Empire are placed, and will, we feel sure, lead them to extend to us a friendly hand to attain it. The Church, without doubt, will be happy to see peace restored in Germany, but such a result will be fortunate also for the Empire, which, with Catholic consciences at rest, will find, as in time past, its most faithful and devoted subjects among the sons of the Catholic Church."