

Morning Star and Catholic Messenger, PUBLISHED EVERY SUNDAY MORNING. NEW ORLEANS, SUNDAY, APRIL 25, 1875.

CALENDAR OF THE WEEK. Sunday... April 25 - Fourth Sunday after Easter. St. Mark, Evangelist. Monday... April 26 - St. Cletus and Marcellinus, Pope and Martyr.

On St. Michael's Hall, to-day, after High Mass, the raffle for the horse will take place.

During the months of May and June, letters intended for Bishop Elder, personally, should be addressed to him at Jackson, Miss.

Next Saturday evening, May 1st, at 7:30 o'clock, the Original Crescent City Serenaders will give an entertainment in the St. Charles Theatre for the St. Vincent's Home for Destitute Boys. Tickets fifty cents.

Bishop Elder's Pastoral letter, which appears in our columns to-day, has been published in pamphlet form. Persons desirous of receiving copies should address to this office at once. Price 5 cents a copy, or fifty cents for a dozen copies.

What is the difference between the Forty Thieves and the twenty-five Senatorial Banditti who pocketed \$14,500 worth of penknives, etc., in one month? The Forty were men of action, while the twenty-five were in the stationary line.

The Very Rev. P. Anstett reached home Friday morning from Havana, where he had been detained for some weeks by serious illness. We are happy to learn that he is in the best of health and spirits. He will remain at the Archbishop's during the absence of His Grace.

Most Rev. James McCarthy, Bishop of Cloyne, has appointed to the Pastorate of Bottevant, made vacant by the death of the Very Rev. C. Buckley, a near relative of the deceased, Rev. T. Buckley, who has thereby been removed from his charge as Pastor at Ballycough, to assume his new charge of a large and flourishing parish.

LECTURE BY FATHER RYAN.—As will be seen by an advertisement on our fifth page, Rev. Father Ryan will lecture in St. Theresa's Church, next Thursday evening, 29th inst., at 7 o'clock. His subject will be "Total Abstinence." The lecture is free, and a committee of gentlemen will be present to provide seats for all who attend.

EASTER COLLECTIONS FOR THE SEMINARY.—The collection taken up on Easter Sunday in all the churches of the Archdiocese, for the Diocesan Seminary, amounted to \$3165 33. The churches which head the list are: Cathedral... \$247 50; Immaculate Conception... \$216 50; St. Theresa... \$23 15; St. Mary (Archbishop's)... \$173 00; St. Alphonsus... \$130 25; St. Patrick... \$128 00; St. Augustine... \$120 00; St. Joseph... \$119 50; St. Michael... \$100 00.

His Grace has appointed Rev. John Damas, formerly Curate at St. Michael's Church, to the Pastorate of the church at New Iberia, made vacant by the departure of Father LeCocic for France.

Reverend T. A. Vaudray, heretofore Chaplain at the Academy of the Holy Angels, Third District, has been transferred to East Baton Rouge, taking the place, as Curate, of Father Blancgair, who, at his own request, has been transferred elsewhere.

ORDINATIONS.—On Friday, 16th inst., His Grace the Most Rev. Archbishop conferred Tonsure on Messrs. John Kennedy, Patrick Healin and Th. Kelly; Minor Orders on Messrs. Carpanin, Weldon, Laval, Clarke and Constarot, and the Holy Order of sub-Deaconship on Messrs Carpanin and Weldon. The next day, Saturday, 17th inst., Messrs Carpanin, Jobart and Weldon were ordained Deacons, and Rev. Patrick Glendon was raised to the Holy Order of the Priesthood.

CONFIRMATIONS.—During the past week His Grace, the Most Rev. Archbishop, administered the Sacrament of Confirmation at the times and places and to the number of persons mentioned below: Sunday morning, 18th inst., in the Church of the Holy Name of Mary, Algiers, to 40 persons; Sunday evening, in the Cathedral, to 160 persons;

Monday, 19th, in the Chapel of the Sisters of St. Joseph, corner of Galvez and St. Philip streets, to 23 persons;

Thursday, 22d, in St. Augustine's Church, to 110 persons.

The persecution is still going on in Brazil. The courageous Bishop of Para has put forth an admirable Pastoral on the necessity to the Church as well as to the State of a central Government, and the Vicars-General administering the Dioceses of Para and Olinda while the Bishops are in prison having been themselves imprisoned because they cannot remove the censures imposed by the bishops, have had their powers revoked by the latter lest they should be subjected to further persecutions.

Lecture on the Life of Father Duffy.

Important Missionary duties and other urgent business having prevented me from giving the lecture on the Life and Labors of the Rev. J. B. Duffy, for the benefit of the Sisters of Mercy on the day appointed, I now name Wednesday, May 19th, as the day on which I will, God willing, deliver the lecture.

H. GIERSEN, C.S.S.R. Galveston, April 22, 1875.

By a notice on our fifth page, from Mr. Thos. F. Bragg, Secretary, it will be seen that on the 3d of May an election of Directors will be held in the Hibernia Insurance Company's office.

Church and State.

The Devil is not altogether a liar—that is, he may sometimes state or imply a fact that is true. When he took Our Saviour up into the very high mountain and showed Him all the kingdoms of the world, he clearly claimed dominion over all those kingdoms and their glory, by promising to give them in exchange for being worshiped. Now, was this a false assumption on his part? We think not. He was certainly the ruling Spirit of all nations then, and, so far as we can see, has been so ever since.

In his grand battle with the Church it would seem that, in order to give him a chance of maintaining the warfare on something like equal terms, the concession has been made to him, that he should be Prince of the powers of this world. By this means he is enabled to array them on his side in the contest. Give the Church a fair chance, and she is sure to gain upon his dominions from every side; but when he sees such a movement in progress, he stirs up the temporal powers to harass and hamper her, to assail and persecute her, so as to drive her faithful army of spiritual crusaders, by the physical force, from the field where he is meeting overwhelming discomfiture.

The theory upon which all this opposition is built up is the very popular one of entire separation between Church and State—a theory which the Pope has unequivocally branded as erroneous and heretical. In this "entire separation" is embraced the non-recognition of the Church. Even a partial separation is wrong, because the Church is to the State like the soul to the body; their spheres and functions are totally diverse, yet their union is necessary to the preservation of life. A nation which practically, as well as theoretically, divorces itself from the Church is like a dead body; it soon becomes a mass of moral decay and corruption.

A complete union of Church and State has never been known outside of the Papal States, but it would take place whenever the State should acknowledge three things, viz: that there is a spiritual order independent of the temporal; that the Church of Christ is the Supreme authority in the spiritual order; that the Roman Catholic Church is that Church.

There is no Government which both theoretically and practically recognizes these three facts.

The United States comes nearest to it. It recognizes the first, and practically the second, but not the third. France, Belgium and Austria, recognize the second and the third but not the first. That is, practically they deny the total independence in the spiritual of the temporal order. They all demand Concordats, and these Concordats are compromises by which the Church submits to be robbed of certain lawful rights and prerogatives, in consideration of being maintained in the rest of them. In this country, the Catholic Church is not recognized as being the only true Church, but she is recognized as belonging to the spiritual order, and that order is recognized as totally independent of the temporal. Hence the Holy Father has said that he is more Pope in the United States than in any other country.

An entire separation of Church and State is that of Nero and Bismarck, where the existence of a distinct spiritual order is denied. The State is made the source of all right and law, or at least the arbiter of faith and morals. This is the logical extreme of the doctrine of separation between Church and State, for if the temporal order merely recognizes the spiritual, there is a kind of union.

Nothing can be more absurd than such an assumption, because the State, apart from all idea of authority communicated to it by some superior, is merely an aggregation of men. If those men individually know infallibly what is right, just and moral, then the State need say nothing about it; if they are not infallible individually, the State which they compose cannot lay down with certainty doctrines of religion or morality. It is an imposture in attempting so to do.

Yet this absurdity of Bismarck's is a correct and logical deduction from the doctrine of separation between Church and State. It is even more absurd than the Protestant idea of union of Church and State, where the Church (and a false one at that) is made to absorb the State and administer its affairs.

The Legislature.

So far, nothing is done. The Conservative House has cut out and gotten through with its work thus far with a rapidity probably unparalleled in the annals of legislation, but that work has yet to pass through the crucible of the Senate and under the stamp of the Executive. No doubt, much relief will be realized if the projected laws are finally passed and signed, but at the present writing there is but little prospect of such an event. The ten days of the called session expire on Saturday the 24th inst., by which time the Senate will have done nothing.

The House has worked under whip and spur, for His Excellency informed its members that he would be inexorable as to the ten days, and if the failure to pass the bills should be attributable to the Senate, all the

widely-advertised anxiety of the Republican leaders for reform will prove to have been a mere sham. What there can be so imperative in its nature as to limit the session to ten days is a secret to the public. The paltry excuse of saving a few thousands of dollars will not do. The expense already incurred will be a dead loss if no legislation should be matured. It is, moreover, a queer economy which hesitates at a trifling outlay necessary to check a wholesale flood of poverty and ruin.

There are many people who believe that the ring-leaders of the faction which has so long grasped the throat of this State never intended for a moment to permit the slightest relief; that such an idea would be contrary to the fundamental principle of this organization which is plunder, and that the whole compromise move was a dodge on their part to quiet, by means of a hollow pretense which should result in nothing, the storm which their conduct was arousing at the North.

For our own part we must admit having been somewhat skeptical ourselves on the point, but since the resignation of Williams, it does begin to look as if there were going to be a let-up somewhere.

The Archbishop's Departure.

Yesterday, our Most Rev. Archbishop left for New York on his way to France, accompanied by the Right Rev. Bishop Martin, of Natchitoches, Rev. Fathers Allen, of St. Patrick's, Frain, of St. Vincent of Paul's, and Borias, of Our Lady of the Sacred Heart. Mr. Luton, our confere of the Propagator, will also be of the party.

It is very hard on our venerable Archbishop to be thus obliged by the debts of his Archdiocese to traverse the ocean in quest of pecuniary aid. We cannot, however, doubt his success. Catholic France, always open-handed in her generosity towards all works of zeal, considers herself, in some sort, the God mother of Louisiana, and, therefore, specially bound to see to her spiritual wants. The personal popularity of Archbishop Perche will also aid materially in swelling his success, so that we may count confidently on his return as an era of partial relief from the burthen of debt upon church property, now so onerously felt in this community.

Bishop O'Connor and the Sisters of Mercy.

On a visit last week to Saint Alphonsus' Convent of Mercy, St. Andrew street, we were agreeably surprised at finding in the large parlor of the Convent, a handsome portrait of the late Right Rev. Michael O'Connor, which has just been received by the estimable Lady Superiress of this Institute as a present to herself and her zealous Sisters from the brother of the deceased, the highly-esteemed pastor of St. Dominic's, Holmeburg, Very Rev. James O'Connor, D. D., who is also a member of the Archbishop's Council of Philadelphia.

The picture is life-size, in crayon, and is, beyond comparison, the best likeness of the deceased that has ever been produced. As a work of art, it is perfect, and reflects the highest credit upon the artist, Mr. F. Gubkanat, the leading artist of Philadelphia. Bishop O'Connor was always a devoted friend to the Sisters of the Order of Mercy. He was instrumental in having the Order confirmed in 1841. At the request of Doctor, now Cardinal Cullen, he translated the necessary documents into Italian for the greater convenience of the examiners.

In 1843, when returning from Rome after his consecration, he brought the first colony of the Sisters to the United States for his diocese, among them being two nices of Cardinal Wiseman and one of Cardinal Cullen, who, it is said, would remark when other Sisters were leaving to join those in America: "The ladies who go to Pittsburgh will find not only a father, but even a mother in Bishop O'Connor."

Dr. O'Connor was one of the most brilliant members of the Hierarchy. The monuments of his energy and zeal in churches, convents, and charitable institutions, and the number of secular and religious laborers in the Dioceses of Pittsburg and Erie, are proofs of his great services.

Having, with the consent of the Holy Father, resigned his Bishopric, Dr. O'Connor entered the Society of Jesus and died at Woodstock College, Md., October 18th, 1873.

A EUROPEAN TOUR.—Traveling, whether for instruction or pleasure, is becoming less expensive and more systematized every year. This results, principally, from the competition of rival lines, but much also is due to the energy and experience of such veteran managers as Cook, Son & Jenkins, who have made it their business for years to take people to all parts of the world at the smallest possible expense and with the greatest degree of comfort. By a notice on our fifth page it will be seen that they are now organizing a party to visit many of the principal cities of Europe. It will start for New York in the middle of June, and will be conducted by a gentleman who has had twenty-five years experience. No more profitable or pleasant way of spending the dull summer months can be thought of, by those who can spare the time and a small sum of money, than by going on one of these excursions. For further particulars read the advertisement and call on or address the well-known firm of A. K. Miller & Co., 35 Carondelet street, in this city.

We have received the first number of a weekly paper established in Jackson, Miss., by the Sunburst Publishing Company. It is to be "Independent in politics, but in dealing with questions involving the interests of Ireland, will be known as the unmitigated and uncompromising foe to British misrule and oppression." Subscription \$2 50 a year.

New arrivals of dress goods at Levy Bros., 600 Magazine street.

PASTORAL LETTER

HIS GRACE, THE ARCHBISHOP OF NEW ORLEANS, REGARDING THE ENCYCICAL OF THE SOVEREIGN PONTIFF PROMULGATING THE JUBILEE OF 1875.

NAPOLION JOSEPH, by the Grace of God and favor of the Holy Apostolic See, Archbishop of New Orleans, Assistant at the Pontifical Throne, Roman Count, Grand Cross of the Order of the Holy Sepulchre, etc.

To the Clergy and Laity of our Diocese: Health and Benediction in Jesus Christ Our Lord;

Beloved Fellow Laborers of the Clergy and Dear Brethren of the Laity—You have just heard, Dearly Beloved Brethren, the voice of the Vicar of Christ, that voice, a faithful echo of the voice of Heaven, that voice which only utters words of truth, love and forgiveness. Thus the Holy Pontiff, so tender in his firmness, so intrepid and courageous in his mildness, so takes revenge of his enemies, in opening for them, if they are willing to profit by them, as well as for the docile children of the Church, the spiritual treasures whose dispensation is entrusted to him.

The conditions required to gain the indulgence of the Jubilee can be easily fulfilled; we hope, therefore, Beloved Brethren; that all those who make of their salvation their most important affair, will not lose the occasion offered to them to reconcile themselves with that great God, who is now a tender and loving father, but shall be one day our judge, and shall punish in his justice all such as will have disdain his mercies.

To confession and communion prescribed for every Jubilee, the Sovereign Pontiff adds only one condition, that of visiting four churches during fifteen days, which may be separated by a more or less long interval, since the whole year 1875 is granted to fulfil the conditions of the Jubilee. No special prayer is indicated as obligatory; it is only required to pray in each visit according to the intentions of the Sovereign Pontiff. The Holy Father prescribes neither fast nor alms, but he recommends the latter, and the faithful will easily understand that to give to prayer its full efficacy, it is good to add to it works of mortification and charity. The alms you will offer and their application are left to your choice; but we specially recommend to you this Diocese, whose wants are great; and in every church that is to be visited, either in the city or in the country, a box will be placed to receive the offerings destined to help us in the works entrusted to us.

For the city we designate as Jubilee churches, the Cathedral, the church of our Archbishopal residence, St. Patrick and the church of the Immaculate Conception.

In places where there is only one church, it must be visited four times, for each of the fifteen visits prescribed by the Sovereign Pontiff.

According to instructions received from Rome, a solemn procession, which can easily take place in the country parishes, will be equivalent to five days of visit, and therefore three processions will be sufficient to fulfil the prescribed conditions, provided at each procession the four visits are made as explained above.

In the city, where a solemn procession could not easily be made, it will be sufficient that the faithful, conducted by their Pastors, visit together the four Jubilee churches, in which the Pastor will recite aloud the usual prayers, viz: five Our Fathers and five Hail Marys.

Although the whole year is granted to gain the indulgence of the Jubilee, and although the Encyclical Letter of the Holy Father does not prescribe any public exercise of devotion, we exhort the Reverend Pastors to choose each for his parish some weeks, to give or cause to be given a retreat or a mission, the better to prepare their parishioners to gain the indulgence offered to them; for we would wish that none of our Catholic Brethren should lose the graces they can so easily obtain.

We address you these exhortations, Beloved Brethren, with a sorrowful and sad heart, when we think we shall not be in the midst of you to encourage you to profit by the favors of this holy year. We shall separate ourselves from you for a time which will seem always too long to us. It is not for our personal satisfaction that we undertake that journey, in which we have no other object in view but the interests of the Diocese and the good of your souls. One thing consoles us, it is the thought that in depositing at the feet of our beloved Pius IX the expression of our veneration and love, we shall be able to express also to him your devotedness to his sacred person and to the Holy See, and bring back for you all the most abundant benedictions.

Whilst inviting you to continue to invoke with confidence Our Lady of Lourdes, so powerful and so merciful, to whom this Diocese is specially consecrated, and St. Joseph, the Patron of the Universal Church, we particularly recommend to you the devotion to the Sacred Heart of Jesus, under whose protection we have placed this Diocese and the whole Ecclesiastical Province. The 5th of June next is the second Centenary of the establishment of the devotion to the Sacred Heart of Jesus; we shall feel happy to learn that the faithful will have celebrated with fervor that festival, which will coincide within a few days with the anniversary which took place last year.

During our absence, the Diocese will be administered by our Vicar General, Very Reverend Father Raymond, assisted by the Archbishopial Council.

We hope, Dear Co-laborers, and you, Dear Brethren, that the spirit of charity, peace, concord and union will reign amongst you, and that after our return we shall have only to rejoice with you of the happy fruits produced during this holy year.

May the Lord shower upon you all his temporal and spiritual blessings, in order that through the vicissitudes of the present life we may all reach the full and everlasting happiness of the next.

Given at New Orleans on the Feast of the Patronage of St. Joseph, April 18th, 1875.

† N. J. PERCHE, Archbishop of New Orleans.

DIocese of Natchez.

THE JUBILEE OF 1875.

WILLIAM HENRY ELDER, by the Grace of God and the favor of the Apostolic See, Bishop of Natchez: To the Very Reverend and Reverend Clergy, the Religious Communities, and the Faithful Laity of the Diocese of Natchez, Health and Blessing.

Dearly Beloved in Christ:

The Sovereign Pontiff, Vicar of Jesus Christ, has proclaimed the year of Jubilee. He opens the spiritual treasury of the Church, and offers a Plenary Indulgence, with other favors, to those who shall unite in the works of piety that he prescribes for the benefit of the entire Church, and of individual souls, in this time of extraordinary persecution and danger.

The conditions for gaining the benefits of the Jubilee are these:

1st. On fifteen days, either consecutive or separate days, according to your convenience, to make four visits, either all to one church, or to different churches, according as it shall be appointed.

2nd. To receive devoutly the Sacraments of Penance and the Holy Eucharist.

For the four visits the days may be divided according to the natural separation of one day from another, or, according to the Sacred Office of the Church, counting from the First Vespers—that is, from noon—of one day till the end of twilight the next day. By this last division, one or more visits made in the afternoon of one day, and the rest made before dark of the next day, will count as being all in one day.

In these visits you must pray for the Intentions of the Sovereign Pontiff. These are: first, the prosperity and exaltation of God's Catholic Church, and of His Apostolic See of Rome; second, the extirpation of heresies; and the conversion of all who are in error; third, the peace and unity of all Christian people.

In this Diocese all the visits will be made to the one church belonging to each congregation, unless in some places, at the request of the Rev. Pastor, We, or Our Vicar, shall authorize the chapel of a religious community to be regarded as a public church for some of the visits.

Religious communities of women, and all women and girls living in their houses, can make all the visits to the chapel of their own house.

Those who live far removed from any church, must provide themselves with a Crucifix, or at least a Cross, and in the presence of that they will recite on each of the fifteen days the entire Rosary of the Blessed Virgin—that is, three Chaplets or Pairs of Beads. They may substitute for one Chaplet the Seven Penitential Psalms, and for another the Litany of the Saints with the prayers belonging to it.

They may recite these prayers either all in immediate succession, or at different hours in the day, as they find convenient.

In making more than one visit to the same church it is not necessary to return home between the visits, but it is necessary to go out of the church, so that your return may be truly said to be another visit.

Children who have not made their First Communion may, instead of receiving that Sacrament, assist devoutly at Mass three times, or perform other devotions as directed by their Pastor or Confessor.

In all cases in which there is a legitimate hindrance from performing the visits prescribed, the Pastor or Confessor is commissioned by the Holy Father to commute them into others. But no works that you perform will suffice for gaining the benefits of the Jubilee unless they have before hand the authority of your Pastor or Confessor.

You cannot by one single Communion discharge your Easter duty and fulfil the conditions of the Jubilee. Make your Easter Communion first and your Jubilee Communion afterwards.

A person who has had the misfortune to fall into mortal sin, may perform a portion of the works before his confession. But at least when doing the last of them, it is necessary to be in the state of grace. Therefore it is well to make a good confession before the last visit.

Each one is free to perform the works at any time during this current year, but it will add much to the fervor of the faithful and to the efficacy of the Jubilee if they make at least a portion of the visits in a body, and in formal procession.

Processions are an outward profession of Faith. Faith, like all other virtues, grows by exercise, and these processions, or public acts of faith, benefit the souls of those who take part in them, and give edification to those who witness them.

On this occasion our Holy Father grants a special privilege in favor of them, by authorizing the number of visits to be reduced for all confraternities, sodalities, etc., that shall make them in procession, as well as for all other members of the congregation who shall go in procession either with those sodalities or with their pastor or other appointed priest.

We recommend, then, that the pastors appoint certain Sundays or other convenient days on which some visits shall be made pro-

cessionally, and announce that all who take part in the processional visits of one day shall be considered as discharging the visits of days.

If the procession cannot conveniently over any considerable route, it will be to organize outside of the church and processionally, then come out and return in procession, etc.

To made the procession clearly and solemnly, we recommend that all unite in reciting aloud the Beads, Litanies or other prayers.

In the church any prayers may be recited according to the discretion of the Pastor and individuals. We advise in public the those in which the people can best take part, such as the Beads, the Litanies, Psalms, Hanc ouch me, and Out of the and Five Paters and Aves for the Wounds.

On all days of public devotions for the Jubilee, we authorize the giving of the Office of the Blessed Sacrament, with either Ostensory or the Ciborium.

Our Holy Father has designated confessors, upon which he desires the faithful, particularly instructed on this occasion.

The first is the meaning of the Jubilee and its value for our souls; the second, the spiritual blessings prefigured in temporal privileges of the Hebrew Jubilee.

These privileges were Hebrew; that they had been brought into slavery were they who had been obliged to sell their received them back again; and they who in debt had their debts forgiven them, the Christian Jubilee Our Blessed Father "forgives you all offences, blotting out the writing of the decree that was against us, far it to the Cross." "Thou art he that shall receive my inheritance to me." (Coloss. II. 13: 12: 15: 5.)

Next, he wishes Pastors to explain to people the nature and the value of Indulgences. In doing this we must not give all our attention to enlightening the ignorance of those who are not in the church, but direct it to instructing Catholics on the existence and beauty of Indulgences, and showing us our diligence in gaining them, the glory of God and our own interests, as those of the souls in purgatory.

Again, he desires them to instruct the well on all the things required for a good Confession and receiving worthy Holy Communion.

He exhorts them to seize vigorously the sword of the spirit, which is the Word of God, and make war against the detestable profane language. There is no doubt that great part of the temporal evils our people now enduring are a punishment from the sickening steam of profanity ascending almost every corner over all our land. Have heard the blasphemies of the children of Ammon. Therefore, as I have said, of hosts the God of Israel, the children of Ammon shall be as the dryness of a heap of salt, and a desert." (Ezra. 10: 9.)

He exhorts Pastors to animate the people to the due observance of Sundays and the laws of fasting and abstinence.

He would have us all renew our saving the young from the dangers of them. Among us these dangers are godless schools, pestiferous books, and the spirit of disrespect for authority, the whole atmosphere of social life, often the indifference or thoughtlessness of those who have care over children.

Finally, Our Holy Father says more suited to the time of Jubilee than exercising of all works of charity. "delivereth from death, and purgeth away all unrighteousness, and maketh to find mercy and life everlasting." (1 Peter. 1: 2.)

He counsels us to make the fruits of charity more widespread and more direct to the benefit of fixed individuals that give help to the souls and bodies needy.

To aid in this last object We direct the 22nd Statute of the Diocese, requiring for alms to be placed in every church, once complied with, if in any place it is neglected, and that during this year of one half of the alms collected in it be the support of the asylums of the Diocese, the other half be applied to local charities according to the discretion of the Pastor will not hinder the having of other for the church for other definite purposes.

And since all these topics of alms given us by the Holy Father will be in proportion to the soundness and firmness of your faith, We feel it necessary to your faith against a practice which directly weakens and undermines it—the giving of alms or encouraging people in religious that exist around us.

When you see among your neighbors many traits of kindness and estimable qualities; still more, we find them ready to help you in your religion, it is not strange that you should have a disposition to help them in building churches and establishing their religious institutions.

But a little reflection must show us since God has made one true religion, have made others contradictory to it, lawful for you to contribute to religious that contradict the one religion of God. A little catechism tells you plainly that the things positively condemned by the Commandment are "all false religions."

We ought to reciprocate all kindnesses we receive in charity, but we should be the worst of unkindness if we should encourage them in errors that keep them from God's Church and from eternal life.

If in any circumstances you should assist in building a Catholic Church, expect to put you under an obligation to assist them in building a church, then by all means decline the assistance. It is not lawful to do evil that good may come of it. When we cannot church without doing wrong, it is better that we put it off till a better time.