

THE MARRIAGE LAWS.

THE REV. FATHER M. CALLAGHAN
Lectures on the Question of Mixed Marriages—A Remarkable Discourse.

On Sunday last the Rev. M. Callaghan delivered a lengthy, interesting, instructive and highly important discourse on "Mixed Marriages," in presence of an immense congregation. All the points upon which he insisted attracted singular attention and produced a lasting impression. It was evident he mastered his subject. He began by remarking how different the world would be if mixed marriages did not exist. The cause of Christianity would flourish and the conquests of Catholicity would be permanent. All the benefits of the Incarnation would be enjoyed on a more extensive scale. Humanity would be preserved from a multitude of evils and enriched with an abundance of the choicest blessings. The glory of the Most High would be considerably advanced. He established the prohibition of mixed marriages from the stand-point of the natural law. He signalled the principal dangers to which they gave rise. The loss of faith is the greatest of all losses. It is an indispensable ingredient of merit, and the fundamental condition of salvation. The Catholics who marry out of the Church are generally of the feminine sex. Different things may contribute to the loss of their faith. They are associated in a most familiar manner with their husbands and in this association there is something dangerous. They are exposed to read books, magazines, pamphlets and newspapers in which their religion is misrepresented and can hope for no fair play. They must allow themselves to be visited by the parson, his wife and sanctimonious ladies. They are forced to bend to the yoke of their husbands. Negro slavery is abolished wherever the English language is spoken. Another kind of slavery is prevalent in the most civilized centres of Europe and America. It is the slavery of the white population. Protestant husbands are the slave-owners and their Catholic wives are the slaves. They are not free to live according to the dictates of their conscience. They are in constant alarm, threatened and persecuted. They run every risk of losing their faith by not fulfilling their duty or of joining a Protestant denomination. They are practically dead to everything Catholic. On the day a Catholic is married to a Protestant the crape might not inappropriately be hung on the door of her former residence. Mixed marriages render it impossible to bring up the children in the Catholic religion. The parents will always be disagreeing and

CONTRADICTING EACH OTHER on points of belief. Common prayer is out of the question. It is a most difficult task to send the children to catechism or to a Catholic school. The Mass must be neglected and the Sacraments cannot fail to be abandoned.

Indifferentism is the bane of our times, and may be the result of mixed marriages. The parents may be naturally good and irreproachable in many respects. The children may be tempted to conclude that faith is of no importance—that it is immaterial what a person may believe or to what church he belongs. All are obliged to yield to God the homage of their intelligence, to accept all the teachings of the Christian revelation and rally under the flag of the True Church.

Mixed marriages may be productive of family dissensions. There is no happiness where there is no unity. Nothing opens a wider breach than a difference of religion. Divorce will often result from mixed marriages. Protestants may believe in divorce. What a pernicious evil it is! It saps the foundation of civil society by ruining the family and hindering the proper training of the children. Divorces are granted for the most trivial causes. A Catholic is never sure when her husband may have her replaced in the household. She gives herself, she only lends herself. After developing the chief dangers arising from mixed marriages the reverend gentleman impressed upon his audience the majesty and beauty of the ceremonial employed at the marriage of two Catholics. He then contrasted the absence of all liturgy on the occasion of a marriage between a Catholic and a Protestant. The priest has nothing to say or do. He appears only as an official witness.

Before a mixed marriage is performed the Protestant party is required to do two things in writing, under oath and in presence of two witnesses. He must swear to allow his wife all manner of liberty in practising her religion. He cannot interfere in any way or try by any means to turn her. He must also swear that he will have the children of both sexes baptized and educated Catholics. Were he to become a widower or marry a Protestant he should always stand by his oath. The Catholic is obliged to do all she can so as to convert her husband. The best method is to lead a worthy life. The ante-nuptial promises made by Protestants are kept sometimes but not in a great many cases. They are not binding before law. Rev. Father Callaghan now pointed out the

CAUSES OF MIXED MARRIAGES. The principal ones were a lack of reflection and a weakening of faith. Before marrying a man should calculate the step which he is contemplating, and if his faith is strong and healthy he will follow the guidance of the Church. Many contract mixed marriages because

they did not receive a Catholic education. They did not realize the teachings and claims of the Church. They were indifferent to the guilt of sin, the charms of virtue and the advantages of complying with their obligations. Others marry Protestants because in their youth they neglected the sacraments. Had they availed themselves of Penance and the Blessed Sacrament in their early years they would be vigilant, wise and generous. Catholics often wish to marry Protestants from the gratuitous supposition of their social superiority. Social standing does not consist in having money, wearing fine clothes, sitting at a sumptuous table, living in a magnificent mansion, built in an aristocratic quarter, in a prepossessing physique or fascinating address. If it did Catholics might rush to the front and compete with all kinds of religionists for the championship. It consists in patriotism, in morality, charity, justice, patience and self-sacrifice. In all these respects Catholics can find no superiors or equals. The novels of the hour are a prolific source of mixed marriages. Novel writers do not see beyond this life and never dream of eternity. They paint everything in unreal and exaggerated colors. They divert vice of all its repulsiveness and pander to passion. They who read novels such as are generally in circulation, breathe an atmosphere which will dispossess them of all Christian sentiment, and engender a spirit of sensationalism which finds its supreme gratification only in the indulgence of whatever is forbidden, and paves the way to crime and infamy.

The great thing is to serve God in whatever sphere of life we may be. To serve Him is to reign. Parents are responsible for the future of their children. They should watch them particularly when they are forming an acquaintance. Boys and girls cannot conceive too soon a lively horror of mixed marriages and should grow up with a most decided antipathy for such marriages. The Catholic church is deserving of admiration for the wisdom which she displays in her matrimonial legislation. She looks upon home as

THE HOLIEST SPOT UPON EARTH after the Sanctuary where our Blessed Lord resides in person. It is holy only when affection is supernaturalized, when fathers and mothers worship at the same altar, and when they teach their children loyalty to the Church that alone can guide them in the trials of life and solace them in the agonies of death. Such a home is the mirror of "the blessed vision of peace." There is in this city a host of families of which we should be proud. Parents could not be better, nor could their children. The parents are intelligent, virtuous and devoted. They understand the real interests of their children and seek to promote them. The children are susceptible of the best influences, animated with the noblest aspirations and profiting by the most favorable opportunities. They give promise of the most brilliant future. May Heaven protect all these families. May the God who was born on Christmas day—to whom we owe everything and in whom all our hopes should be centred—bless them in all kinds of ways and extend His blessings to all who compose this congregation. He alone can make Christmas day a happy day. May He make the coming Christmas a day of happiness—such as He alone can bestow—to all you who have been listening to my instructions—to all those who are dear or near to you.

FATHER LAURENT.

A Well Known and Beloved Priest Dies Suddenly in Toronto—A Great Loss to the Church.

The sudden death of the Very Rev. Father Laurent, the Vicar-General of the Archdiocese of Toronto, has cast a gloom over the Christmas season in that city and also in the more extended circle of the deceased friends, and they may be found in two continents. In Toronto the name of the late priest was a household word and his genial presence known and esteemed not only among those of his own spiritual communion. His departure was startlingly sudden. He was apparently in good health on Friday afternoon, but, while passing along a street, was suddenly taken ill and on being conducted to a house near by, Rev. Father McCann and a physician were sent for, but, before either of these gentlemen arrived, the sufferer had expired. For the past two or three days he had been at times troubled with the same smothering feeling which immediately preceded his death. His friends at the palace had urged him to consult a doctor, but he thought that the trouble was only a temporary one. There is now no doubt it was heart disease.

The reverend gentleman was born in L'Anjou, Maine-et-Loire, France, in 1822. His parents belonged to the old families of La Vendée Militaire, and took prominent parts in the war of La Vendée. He came to Canada in 1853 with Bishop de Charbonnel and was ordained in 1859. The first five years of his priesthood was spent in St. Michael's Palace, after which he removed to Newmarket, and was subsequently transferred to St. Patrick's parish in Toronto; where he labored for sixteen years. In the year 1811 he was appointed rector of St. Michael's Cathedral, which position he filled until his death. Father Laurent before coming to Canada spent many years in the best conservatories of music in Europe, where he acquired a knowledge that made him one of the foremost leaders of church choirs in Canada. While connected with St. Patrick's Father Laurent by his energetic zeal and perseverance built a grand church, a beautiful presbytery and commodious grounds, and his parishioners, who were much attached to him,

learned with deep sorrow that he intended transferring his labors to the wider charge of St. Michael's Cathedral. Father Laurent was known and respected all over Canada. By his own people he was greatly loved and will be sorely missed. His face and manner were peculiarly winning and irresistibly attracted all who were brought into contact with him. The Protestant clergy of the city who became associated with Father Laurent in charitable and other work always became possessed of a feeling amounting almost to affection for him. His goodness of heart and gentleness of demeanor impressed themselves on all.

The Archdiocese.

The efforts to divide the archdiocese of Montreal have not been successful. It will be remembered that Archbishop Fabre went to Rome some time since to oppose the proposition. A telegram has been received stating that the Archbishop's efforts have been successful and that the archdiocese is to remain intact, that the plan of division proposed has been unanimously rejected by the Cardinals and that the Pope has already signed a decree confirming this decision. A leading clergyman states that the decision of the Propaganda met with universal approval in this city and added but another to the many claims which the Archbishop has upon the affection of

IRISH DISTRESS.

EFFORTS OF THE GOVERNMENT

To Avert a Crisis—The Fishermen Near the Affected Districts.

Mr. James Murphy, author of the interesting story the "Haunted Church," which recently appeared in the True Witness, writes as follows in a letter to the press: "The distress is growing very rapidly, and the Government are taking prompt steps that no blame shall attach to them for neglect." Mr. Balfour is not content with endeavoring to provide employment for the people by constructing lines of railways, opening up roads, etc. He is prepared to supply food in the districts where they cannot be availed of. From his place in the House of Commons on Thursday he made an important pronouncement that ample measures would be taken for relief in the threatened districts, remote from the theatre of Public Works. In the case of these latter, even, he is not going to allow the local authorities, who might be open to waste or jobbery, to have control of them. And

use of the opportunities offered to them at their very doors. Many boats, French boats, Cornish boats, boats from Scotland, come there each year and bear abundance of money and money's worth. The Irish people, living there, look on helplessly, take no share in the work, and starve all the winter in consequence. Steps have been taken to remedy all this. The Rev. Mr. Green, one of Her Majesty's inspectors of fisheries, who had been deputed to investigate the coast, has spent all the summer in a vessel going through these fishing grounds, and has now submitted the report which has been issued. If the remedies as to education of the natives in fishing boats and gear, and the establishment of curing stations be—as I have no doubts they will be—carried out, we shall have seen the last of distress in Ireland, and our people will partake of some of the enormous wealth hitherto carried away from them by foreigners—and under their very noses.

Brighton.

The Mission conducted at Wooler and Brighton by the Rev. Father O. B. Devlin, of the Society of Jesus, terminated in the Church of the Holy Angels in this village on Thursday morning, 10th inst.

Father McCloskey, the zealous pastor, has every reason to feel satisfied with the success which attended the mission

THE IRISH CRISIS.

THE GREAT BATTLE TERMINATED.

Sir John Pope Hennessy Elected by a Large Majority in Kilkenny—A Mortifying Result.

DUBLIN, December 16. Mr. Davitt, accompanied by Father O'Halloran, was the first of prominent speakers to arrive at the meeting to-day at Ballinakill and he took his stand in the higher part of the square near the church. Cheers and counter cheers and partisan shouts were vociferously indulged by the assembled members of the two factions. As Mr. Davitt began his speech a wagonette, in which were Wm. Redmond, M.P., Father Ryan and other Parnellites, was driven through the lower part of the square, followed by a cheering crowd. Mr. Redmond began speaking simultaneously with Davitt. The advent of another party headed by Dr. Tanner and several priests driving briskly through the crowd but a temporary stop to the speeches at both meetings. The new comers ranged themselves alongside the car occupied by Davitt. Amid a chorus of mingled cheers and execrations, Mr. Scully took up the speaking and was expressing his views when great shouting announced the arrival of Parnell and Harrison and a number of supporters on horseback and in cars. Parnell's appearance beside Redmond was the signal for cheers and yells.

Amid the din Parnell spoke to the group around him as follows: "I come among you to insult no man. (Edward Harrington, "No; we will protect ourselves.") I come to speak of the great National crisis. I will not enter into a personal contest or squabble with any man. I regret that Mr. Davitt is not at my side—(cries of "Down with him.") to fight for Ireland with me as

STRONGLY AS HERETOFORE.

I will speak only about Hennessy, the man who went to Parliament in 1861 as a Tory supporter of Disraeli, and who now wants to go as a Liberal leader of Mr. Gladstone. In 1861 Hennessy defended in the House of Commons the evictions proceeding throughout Kings county. (Yells of "to hell with him.") Will Kilkenny take a man who defended the extermination of those people? (Cries of "never.") Disraeli gave him a place and pension.

The din here increasing Parnell paused, and pointing towards the opposition meeting, said—"Let's get away from these lunatics. I can't hear my own voice."

Mr. Harrington shouted, "Don't let us leave the field to them now."

Several men now made a strong effort to drag the wagonette into the midst of the anti-Parnellites, but were dissuaded from their purpose and stopped, Davitt, who was speaking, and Dr. Tanner, also appealing to those who rallied to their flag.

Parnell resumed, maintaining that the consistency of his public life had been preserved amid his increasing efforts to create and preserve an independent Irish party. Men like Hennessy were now attempting to destroy their enemies. They had been unable to cope with them in the open field; they were unable to meet them with physical force, so they sent "this rat" Hennessy to try to do by corruption what they had failed to do by every other method. The internal dissensions which were destroying the party were not of his creating. Having made an unavailing fight at Westminster for independence he had been forced to

APPEAL TO THE PEOPLE.

(Mr. Redmond—"Well fight for you till death.") If the people were slack and cowardly, if they failed to come to a just true and patriotic decision, Ireland's cause was lost for a lifetime. (Cheers.)

Parnell then made an impassioned appeal to the electors to punish traitorism and help him to reconsolidate the Irish ranks into an invincible phalanx, able to place Ireland abreast of the first nations of the world.

Mr. Harrison was about to follow Parnell and Tanner was speaking when a sudden conflict arose on the verge of the crowds. A rush was made towards Davitt's car and a general melee ensued. Forests of ash plant sticks and black thorn arose and descended in the air where the dividing lines of the opposing factions met.

Davitt leaped from his car, wielding a thick hazel stick, and fought his way foot by foot straight toward Parnell's wagon, giving and receiving numerous blows. He finally reached the wagon hatless and with his face badly marked and with a few of his men with him, who also bore traces of the severe usage they had received. Standing on the steps of Parnell's wagon, Davitt uttered a breathless and indistinct defiance.

Then, turning, he pushed his way back to his own car surrounded by his faithful supporters and amid the continuous yells and execrations of the two contending and wildly excited factions and with an exchange of a shower of blows Davitt remounted his car and shouted: "Men of Kilkenny, I came here in defence of the right of public meeting and

LIBERTY OF SPEECH.

Our opponents sent their blackguards to interrupt the proceedings, but we have beaten them back. I was never struck by an Englishman, but to-day was many times struck by my own countrymen." (CONTINUED ON THIRD PAGE.)



CHRIST BLESSING LITTLE CHILDREN.

his flock. He added that His Grace was not opposed to division of the diocese *per se*, and would welcome it, if he did not himself propose it at the proper time, but that time was not yet. There were many things to accomplish before that, and, moreover, when division was ripe, it would be proposed by the Archbishop and his suffragans, and not by outsiders. A new see is to be erected at Valleyfield which will also be a suffragan of Montreal.

Popular and Potent.

The Peterboro Review says: Mr. J. J. Curran, the versatile member for Montreal Centre, came through from Lindsay last night, where he had done good work on the platform in the South Victoria contest, and stopped at the Cavanagh hotel to take the 12.15 train for the east. A few of Mr. Curran's friends having learned that he was in town, called on him and entertained him at an impromptu oyster supper, which was got up in mine host Cavanagh's best style. A very pleasant evening was spent with music and song, and the eloquent Montreal member proved himself to be an excellent musician as well as speaker. Mr. Curran's casual visit will be pleasantly remembered by all who were present.

The Department of Agriculture has issued the mortality statistics for the month of November last. The highest death rate was in Sorel, 2.07, and the next in Quebec, 2.01. In Montreal the death rate was 1.53, compared with 1.95 in Halifax, 1.14 in Toronto and 1.28 in Hamilton. St. John's, P.Q., was lowest with .36, and Guelph next with .55.

in this he is quite right. When relief was given under Mr. Morley's administration some years ago, the distribution was left to the hands of Boards of Guardians and others, with the result that it was attended with scandalous abuses, many persons who were far and away above the region of want being helped largely. Portions of the Public Works projected will tend in the way of the re-afforestation of the land, a much desired improvement. The country, the west of Ireland in especial, has been completely denuded of trees. One great reason of the growing infertility of the Atlantic seaboard has been this cutting down of the ancient forests. There has been no protection whatever from the vapors driven inwards from the ocean, nor from the winter storms. And since the changes in the land laws have begun to take place, landlords are everywhere cutting down the woods and trees and selling the timber. The Chief Secretary, however, intends to remedy this as far as he can. He intends planting all the available places on the western shore line with trees capable of bearing the severity of the Atlantic storms, and employing the unoccupied people there in clearing and preparing the ground and otherwise. There could be no more restorable useful work. It will be a permanent improvement, and will add to the beauty, the comfort and the fertility of these wind-swept shores.

The Royal Dublin Society has issued a very valuable report on the Irish fisheries. Along the line of coast which is now threatened with famine, and which is at all times on the verge of distress, there is immense wealth of fish. The deep water teems with them. Yet, the people living there seem not able to make

throughout. He is also to be congratulated on having secured for the carrying on of the good work, so able and eloquent an exponent of the doctrines of the Church to which he belongs, as the rev. gentleman, whose wise councils and earnest exhortations did so much good throughout the parish, and whose eloquent addresses were so much admired by those separated from him in religion. To mark their esteem for him, a deputation of the Protestant citizens of Brighton, waited on the Rev. Father Devlin in the Church of the Holy Angels and presented him with an address. His Lordship, Bishop O'Connor was also presented with an address. Both the rev. gentlemen were deeply affected and made suitable replies. The first address was read by Mr. F. E. Titus, barrister and solicitor, and the second by Mr. J. D. Silcox, contractor.

A Retreat.

A retreat for men recently in progress at the Gesù terminated on Sunday last with a general communion. The retreat was preached by the Rev. Father Drummond, whose clever exposition of truths and uncommon elocutionary powers gave the utmost satisfaction. The attendance was large and made up chiefly of men of influence among the Catholic and English-speaking population of Montreal, and also a number of University students. The services were at 8 a.m. and in the evening, both being crowded.

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