

OLD-TIME REMINISCENCES.

By a Special Correspondent.)

Vezina was a butcher by trade — and a very good one, I am told. I never heard his other name, or names; we all knew him as Vezina, and that was a sufficient designation, unless we added thereto his trade—"the butcher." When he worked, he worked well; that was about the one-third of the time. During the other two-thirds he subsisted on "gin and sugar," and amused himself going about the country scaring the children and forcing the farmers' wives to contribute to his bill of fare. He was a general nuisance; and, while he never was known to injure, or insult any person, as a rule, he was feared. He had an uncouth appearance; scarcely ever with a coat on his back, almost always with his sleeves rolled up; and his hair was as little accustomed to comb and brush as his face and hands were unaccustomed to soap and water. When he did work, it was at the village of Ironsides, a few miles from Hull. But he tramped the country in all directions, and save when he reached a farmer's in time to help at the killing of the pigs, he was an unwelcome guest. North of Ironsides, and at the foot of the Chelsea hills, there is a main road along which the farmers of that section travel to market. About four miles up that road, there is what people call a cross-road. Turning to the right you go over the mountains, by way of Larieau's Hill; turning to the left you go towards the Ottawa river, along what is called the mountain road; and keeping right on you reach Eardley. At this junction of the roads is an old burying ground. It once served for the entire surrounding country. To-day, however, it is quite deserted, and nearly entirely overgrown with weeds and rank grass. In the days of Vezina's glory there were many good tomb-stones there, and some of them would have furnished a week's work to "Old Mortality," were he to have gone that way in his expeditions. The graves that were not covered over with wild growth had mostly caved in, and there were, for several years a couple of graves open—they had been dug for the reception of some of the inhabitants of the locality, but were never occupied. In his peripatetic Vezina not unfrequently went by the cross-roads and the old cemetery. From Ironsides to Chelsea, thence to Eardley, or Aylmer, or back to Hull, he was wont to rove. Where the mountain road crossed the "Yurpikie, a man named L'Esperance kept a tavern, and a mile further on a person named Holestet kept the "Elm Tree Hotel." Towards these two meccas Vezina gravitated at times.

Bishop Ludden On Mixed Marriages

At the Cathedral, Syracuse, N.Y., on a recent Sunday the sermon of the day was preached by the Rt. Rev. Bishop Ludden. After reading the Gospel he said that vacation time which had become of late a period of dissipation rather than recreation, had come to an end, and as everyone had settled down to their normal pursuits again he would speak on a subject which was the foundation of the family, the state and the nation. The Council of Baltimore instructs that once each year the priest shall preach on the evils of mixed marriages and that would be his subject. It is a delicate matter to talk upon and one which very few pastors like to treat about because so many of our people are so sensitive about it. The Bishop said that in the forty years of his ministry he had always avoided giving needless offense, but it sometimes becomes necessary to do so. The teach-

One morning, in the summer of 1872—exactly thirty years ago—last July—Barney left his home, at three o'clock, with a load of oats for the market. It was a little after three when he reached the cross-roads, and as was his custom, he whispered a prayer for the departed ones in the old graveyard. The stars were a-broad in all their glory, and the first flush of dawn had not yet streaked the east. It was certainly "the hour when church-yards yawn, and graves throw up their dead." It may have been the cooling breath of the early morning that sent a mild shiver through Barney's frame, or his nervousness may have been due to an overwrought sensibility; at all events, he felt uncomfortable as he neared the graveyard. Just as he was passing the dilapidated gate of that little enclosure he distinctly heard a moan coming from the place. He reined in his horse, stood up on his load, and tried to look over the fence. As he was in this attitude of attention he again heard a deep, hollow lamentation proceeding from among the tombs.

I said that he was no coward; yet he admitted himself that a shiver crept all over him. Taking off his hat Barney made bold to speak.

"In the name of God, who are you, and what do you want?" was his question.

A long moan, and some very solemn and incoherent words came from behind a white marble slab.

"Is it prayers for your soul you are wanting?" asked Barney.

This was answered by another series of groans and mutterings. By this time the first electric shock of supernatural dread had passed off and Barney was bound to see the game out. He grasped his whip by the lash end, and holding it up as a weapon, he prepared to go down and investigate. Just as he was about to step off the wagon, he saw the monster head of a man, covered with shaggy hair, and all besmeared with dirt, rise out of a vacant grave, and turn towards him.

"What, in God's name, do you want?" shouted Barney, as the sudden apparition almost deprived him of his senses.

"A drink, you old fool," roared back the owner of the head.

It was Vezina, the butcher, and in a moment or so Barney recognized him. The situation was soon made clear. Vezina had, on the night previous, enjoyed more than his accustomed amount of "gin and sugar" at the Elm Tree; L'Esperance had contributed a bottle of rye to his portable locker; and in his attempt to reach home by way of the mountain road, he had become tired and had gone into the old cemetery for a rest. Not being complete master of his limbs he managed to roll into the yawning grave—once intended for some other person—and there he fell asleep. His slumbers were interrupted by the noise of Barney Morgan's wagon, as it rattled along, in the clear air of the morning.

Many a time afterwards Barney told the story, and long after Vezina had been laid to rest, and to never again awaken, in some other graveyard, the old farmer would delight the young lads and girls of the country-side at weddings, fairs, spree, or dances — with the story of the ghost that he had met on the old mountain road.

ing of St. Paul on the preaching of religion had always been his guide. The Sermon on the Mount is not a popular one. Few sensational or notoriety seeking preachers dwell on it. And after these preliminary remarks he would return to his subject.

"The marriage of a Catholic and a non-Catholic, the so-called mixed marriage, although the Church does not dignify them by the name of marriage, she calls them "conubia detestabiles"—detestable alliances. If I could give my own interpretation of it I would call them unfortunate or unhappy alliances. The Church puts impediments and obstacles in the way of these alliances and when she is forced to accept them she exacts certain promises and requirements and there is no religious service. Even the ring, symbol of perfect union and love, is not blessed, and the promise must be made that there be no other ceremony performed by heretical minister or magistrate, and the children of such a union must be brought up in the Catholic faith.

"The marriages of Catholics with non-Catholics can be divided into

three classes: First, those in which the Catholic party marries an infidel, one who denies all religion, who cannot love his Maker and who scoffs at anything recognizing a deity. St. Paul says 'without faith you cannot love God;' then how can this infidel who denies God profess a genuine love for his Catholic wife, who thoroughly believes in all that her Church teaches?

"Another class is that of the person who professes to be totally indifferent to whatever his wife may believe. He may not be an irreligious man in the sense that he denies religion or a deity, but how can there be a perfect union there when the father has nothing in common with his wife or the children, who must be brought up in the Catholic religion, in accord with the promises he made when he was married to her?

"The non-Catholic must sign papers to the effect that he will not interfere with the wife's practice of her religion and that the children must be brought up in the Catholic faith. It is a great question whether he will always abide by the promises made at his marriage. Experience has been all too sad for many girls in this matter.

"And thirdly, which is the more dignified condition, where the non-Catholic party has religious principles and religious morals and lives up to them as best he can. He is conscientious and believes his religion the best. Yet he agrees that his children shall be in the religion he believes is wrong and he agrees not to interfere with his wife's religion. The result is usually compromise; neither husband nor wife interferes with the other's religion; there is nothing said on the subject. Each goes his own way and their children grow up without religion and without knowledge of God, and when they are of age they are told to choose their religion and they usually choose—none.

"Matrimony," he said, "is a risk anyhow, and there are sufficient causes for dissensions in the home without bringing religion into the home to be a source of contention between a husband and wife and a source of scandal for the children.

"Parents sometimes come to me and say that it is impossible to prevent these alliances; that the young people grew up together and formed an affection and love for each other and now it is too late. I admit the argument. But let me say to parents to be on guard lest these friendships be formed. It is true that some mixed marriages are happy ones. Sometimes the husband or wife, as the case may be, is converted and the whole family grow up in the faith. But these cases are the exceptions that prove the rule.

"And people sometimes say to me that not all Catholic marriages are happy. True. And I am not an ardent one for them. Let me say to the young woman about to select a partner for life, that she do so with great caution and after mature deliberation. Let her avoid, above all things, the young man who is 'just sowing his wild oats.' She can never be happy with him, for, as the Gospel of the day tells us, what he sows so also will he reap. He will reap nothing but sin and unhappiness. Have nothing to do with him whatever. If our young girls would avoid these men there would be fewer unhappy marriages.

"And to those who set up no other God in their households but the pagan or mythological deity, the winged Cupid, let me say that the love which soon passes away. The pagan god is well represented to us with wings. For when trouble comes or this natural animal love passes, he takes wing away and leaves, his victims loveless, homeless and unhappy."

The bishop said that in speaking on this matter he knew that it was not, perhaps, acceptable to all his hearers, but as a minister of religion he was in duty bound to preach the doctrines of the Church. He had no object, he said, beyond the preservation of the faith of Catholics, in pointing out to them the dangers that must arise from such alliances. He said that he spoke for Protestants as well as Catholics and advised them to marry in their own religion and faith. He said he knew from his forty years of work in the ministry that untold dangers lurked in the "mixed marriage."

He especially admonished young girls to avoid such alliances by keeping away from the associations whereby affections may be formed and such marriages result.

Let me admonish you to read Tobias, one of the books which has been omitted from the modern Bible, and learn the lessons thereof. And I say to these people who enter into these mixed marriages that they be careful lest the three Christian virtues of Faith, Hope and Charity be replaced by the three diabolical vices, murder, suicide and divorce or adultery.

Cardinal Parrochi On Divorce.

The circular letter of Cardinal Parrochi, vice-chancellor of the Church, and secretary of the Congregation of the Inquisition, has contributed not a little to the national sentiment against divorce in Italy. The letter, issued in the name of the eminent Cardinal's Inquisitors, is addressed to all the archbishops and bishops of Italy, and has for purpose to draw more fully to the late allocation of Pope Leo the attention of all pastors of souls, and to arouse their zeal "so that there may not be a single diocese in Italy in which the teaching and paternal warning of the Head of the Church would not find a due response."

Before everything else, writes the Cardinal, it is important to explain to the people that Jesus Christ, the Son of God, Redeemer of the human race, having abolished the custom of divorce, brought marriage back to the principle established by the Creator, namely, that it should be one and indissoluble. To which principle the Divine Master alludes when he says: "Therefore now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder."—St. Matthew, xix, 6. The principle applied by St. Paul to the Corinthians: "A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty; let her marry to whom she will; only in the Lord."—I. Cor. vi, 39.

Furthermore, let the sanctity of marriage, raised by Jesus Christ to the dignity of a sacrament, be fully demonstrated. Wedlock having become, in the New Law, the figure of the indissoluble union of Christ with the Church, and an efficacious sign of the grace given by the sacrament to the spouses, Christian marriage is thereby, in its own intimate nature, withdrawn from the civil power. Not only this, but a lawful and consummated marriage cannot be dissolved even by the supreme authority of the Church herself. That the secular power may legislate concerning the civil effects of the contract, no one doubts; but when it goes further and attacks the bond, it not only does not protect marriage, but it favors adultery.

This teaching, imparted to the people in a plain and practical form in the churches, especially in catechism lessons, should be proclaimed in the press, as well by newspapers as by pamphlets. It is important that concerning this most weighty theme, every one, great and small, should be instructed for, at the present day, even in the highest classes, there is great ignorance of questions affecting religion.

Let the Church's constancy in condemning divorce be put in the clearest light. From the first ages, when this abuse was sanctioned by Roman laws, up to now, through twenty centuries, to this policy she has never been false. Recall the example of the early Fathers. "Not according to the laws of the State but to those decreed by Himself, will the Lord judge thee on the last day," said St. Chrysostom, when reminded of the opposition between civil and sacred law in this matter. "The laws of Caesar are one thing; those of Christ, another," adds St. Jerome in the same regard.

The Council of Trent condemned the very sink of errors gathered by the heretics against Christian marriage, smote with an anathema those who say "that for heresy, or cruelty, or abandonment, the bond of matrimony may be broken," as well as those who pretend that for adultery, at least the innocent party is free to marry again; or those that claim such a subsequent union is not adulterous.

Our people must not be left unacquainted with the constant solicitude of the Roman Pontiffs to combat every attempt to introduce divorce, especially into the laws of the State. To adduce a few examples, St. Nicholas I., with fearless firmness, compelled King Lothaire of Lorraine to dismiss his adulteress and take back his lawful wife whom he had divorced. Thus Popes Urban and Paschal opposed Philip I. of France; Celestine III. and Innocent resisted Philip II. Less easy to forget is the later struggle of Clement VII. and Paul III. against the unworthy desires of Henry VIII. of England. The hearts of these most zealous Pontiffs bled as they contemplated the disasters which fell upon the Isle of Saints, but to avert them they could not betray their trust, or allow the violation of that Sacrament which is great in Christ, and His Church. No one can forget the allocation of Pius VII., in the July Consistory of 1808, protesting against divorce and secular interference in the question of matrimonial

impediments, imposed by Napoleon on the Italian provinces annexed to his empire. Similarly, with weight of warning and arraignment, Gregory XVI. protested in his encyclical of August 15, 1832. And his successor, in the Syllabus of December 8, 1864, condemned the proposition which asserted that the bond of marriage was not by natural law indissoluble, and that valid divorce might be granted for various causes by the civil power. The Apostolical Constitution Arcanum Divine Sapientiae, of the present Pontiff, published on February 10, 1880, may well be called an exact compendium of the Catholic doctrine concerning marriage, and a complete refutation of the errors opposed to it. Since then, he has repeatedly proclaimed that divorce is a profanation of the sanctity of Christian marriage and the ruin of the very foundation of domestic society; that through it there exist only adulterous unions, and never lawful marriages.

Moreover, rational ethics and the true science of jurisprudence, whether we consider the case of the individual or of public society, condemn divorce. Reason, experience, the authority of eminent men well qualified to judge, as well as in philosophical sciences as judicial, demonstrate with absolute evidence that the divorce is repugnant to the principles of morality and justice, and is the ill omened source of immense evils, to individuals, to families and to civil society. As Pope Leo has declared, marriages are thus rendered unstable, mutual confidence is restrained, there is temptation to infidelity, the well-being and proper education of children is jeopardized, there is a constant incentive to the disruption of family life, the seeds of discord between families are sown, the dignity of woman is debased, for she will be sought only for the gratification of low passions and then abandoned.

A special wrong may be mentioned in the case of civil divorce from mixed marriages. Here the non-Catholic contracting parties are allowed by the State to marry again, and such ensuing civil marriages are protected by the laws. But the Catholic parties are not allowed to marry again, and thus are left without the protection which civil law affords to those who enter into the marriage contract legitimately. In this case, the non-Catholic divorced persons are allowed to profit by their own excesses.

What shall we say of the children? Their education belongs to the parents by the law of nature. The need the father's firmness and labor with the mother's love and ceaseless care. The cruel separation of spouses destroys the training and the future of children.

The Catholic Church has never ceased to protest against divorce. She has never sanctioned the dissolution of a valid and consummated marriage. There may be calumnies to the contrary; but they are absolutely devoid of truth.—The Messenger.

BISHOPS OF SPAIN.

The Spanish bishops who were present at the recent Catholic Congress of Compostella have issued a Joint Pastoral Letter. It is a document worthy of the venerable and learned episcopate of Spain. The bishops review the anti-Catholic tendencies of the times, and, with philosophical power, show how impregnable is the position of the Catholic Church. The Kingdom of God on earth, they observe, has a determinate and juridical form, which consecrates the natural principle of the unity of the human race. This form possesses its perfect organization in the Church established by Jesus Christ, who gave to Peter and his successors, the Roman Pontiffs, the character of spiritual directors of humanity.

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Mr. De Costa's Impressions of Montreal.

Our readers are familiar with the name of Mr. B. F. De Costa, the former Anglican clergyman of New York, who created such a sensation a couple of years ago, by joining the Catholic Church. Mr. De Costa is an eminent lecturer and a versatile writer. Shortly after his conversion he delivered a most eloquent and instructive lecture in this city. Since then he has paid a couple of visits to Montreal. In some of his recent writings he tells of his impressions and if we are to conclude from what he has said about our city, and from what we have heard whispered here, we may again, in the near future, have an opportunity of hearing him deliver one of his logical and lucid lectures.

In the article that we have just read, from the pen of Mr. De Costa, in the New York "Freeman's Journal," there is a very kindly reference to our great central Irish Catholic parish. Amongst other pleasant comments, the writer says:—

"After seeing the Cathedral and the Church of Notre Dame, one naturally makes his way to St. Patrick's, built by the Sulpicians, who have the work in charge. The edifice is one that would justify considerable description, being stately, well situated and possessing almost cathedral proportions. Though no stranger to Montreal, I saw the Church for the first time. It is a most enjoyable Church, and notwithstanding its stately and splendor, one feels at home. Perhaps in this, alone of all the churches in Montreal, does the stranger have the home feeling. The hearty Irishman is in evidence, and now and then a good, rich brogue, which politicians admire before an election, overrides the local 'patois,' so that one might almost fancy himself at home."

Then speaking of our school system he contrasts it, much to the credit of the Canadian system, with that which obtains in the United States. It is thus he speaks:—

"While we were there, Father Callahan preached a sermon on education, speaking particularly of the Catholic High School, which he is seeking to make one of the best schools of its kind. Certainly the Catholics of Montreal are capable of achieving this result, and it will not be the fault of the rector of St. Patrick's if the school is not placed on a secure footing. This means a great deal of labor, money and sacrifice."

"We found the school system of Canada in a much better condition than that of the United States. With us, Protestants entertain the notion that it is neither practical nor desirable to have a division of the school fund, and thus force Catholics to support their own schools and pay their quota for the other schools besides. It is hard to make our American non-Catholic brethren understand that any other plan could be carried out. If the school funds were divided the Republic might fall! In fact, the plan advocated in the United States by Catholics forms a conspiracy against the Government and the whole social order! If the fund were divided, liberty might perish! People of this persuasion should make a trip to Canada. There the school fund is divided. Each class has, as it wishes, its own schools, and the foundations of the Parliament House do not jar. A special article should be devoted to this subject, and, therefore, it is now passed with a few remarks. Catholics, however, as well as Protestants need to know the condition of the educational system across the line, where Catholic, Protestant and Jew each have the benefit of funds, no one being the worse off for the arrangement, which is quite satisfactory. It should be so in the United States, and the agitation along these lines may be kept up with a fair prospect of success. With schools conducted on religious principles with religious instruction, the moral atmosphere of Canada is superior to that of the United States, and all social interests are on a better footing. Canada is now giving an effective object lesson in toleration, and the success that attends the system should commend it to our own people. This system is one that Catholics gave to the Protestants of Canada, and non-Catholics in the United States, and should see the propriety of giving this liberty to Catholics."

To say the least this is both complimentary and encouraging, and coming from such an eminent educationalist and one who has experienced life in both the Protestant and Catholic communions, it should teach our people the value of their educational institutions, and the necessity of supporting and protecting them in every possible way. A lecture from Mr. De Costa on a like subject would be highly interesting.

SATURDAY. OUR CURBSTON OBSERVER.

I AM not going upon the words of the rosary as sweet if name; but on occasion to observe terms and name prevalent amongst them. I refer to parents by children given to children my times, and it them the "good ones were known "father" and "mother" and "something noble as these titles. The eyes an immensity the word mother in ness that no other usage can translate of his father, he a whole sermon, his authority and filiality and affection and respect and other. When you ing of his mother note that the worst blest and purest his being is capable universal Father, of God is the mother hood in the world, instinctively respects pays due respect to mother.

OLD TIMES CI words of Scott ar "Old times are Old manners gon

To-day, in vastl the words of fath looked upon as to be used by the sn of the age. They rents as "the old old woman"—just had never been yo grown aged in yo for them; just as to become, themse old women. W a young lad, with and his lack of talking about the may set him dow and misguided, than brains, and heart. He may be slang of the day, self very clever wh littleness before th ly unrefined and companions; but I guilty of any nob move in life that dit on his father, pleasure and of le the heart of his n others, less vulga respectful, who po and who call the error," or "the b er such name, that an acknowledgment, thority, but which doubt upon the ad paternal superiority ing that might be wrong, in this wa one's father; but i nor is it as respect deserves. The sar the more childli of papa and mam words give evid able degree of lov even of close atta are too childlike t what we suppose ther or mother by ter who has adva In fact, I cannot term more elevati more refining than whole question ma upon the strict of grand law which father and thy mo

NICKNAMES.— this regard as far are concerned, it parents have, of into the still wor their children by

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The Golden Jub of the Franciscan saph, England, w the monastic chur A large number of