

FEBRUARY 27, 1892.

MIXED MARRIAGES.

sh in this issue the pastoral hierarchy of the Province having reference to the in it will be found sentiments are universal in their and most salutary admonitions, if followed, will bring the God on our country.

land. But where these persons have not been taken, or faithfully carried out, grievous injury has been done to religion in the falling away from the faith of innumerable souls. And therefore the Church, in her care for the souls of children, has made her laws very explicit.

The teaching of the Catholic Church on mixed marriages is this: That they are generally illicit, as not approved by the natural and by the divine law; and by the ecclesiastical law they are altogether forbidden. Where there is a just cause, a legitimate exception

the Church. That they approved the divine law ; now they are in exception to that freedom of conscience and the free practice of religion be secured to the Catholic party, and that the children of both sexes be educated in the Catholic faith. Otherwise the priest will not be themselves allowed to assist at the marriage. Let priests remem-

With unity of faith there is a sacred obligation of fidelity, union and devotedness. In mixed marriages that holy obligation is not held with a

testant young men are willing to take a Catholic wife; there must be some good ones. And how that Protestant young ladies are eager to secure Catholic husbands? If these rarely come and much sought for Catholics could be brought together, and let the other take care of themselves, what a brightening about of happiness would there be in the Church of God. Why should the grandest man and noblest woman upon earth are Catholics? Outside of the Church you would search for their parallel in the world in vain. If this doctrine of mixed marriage is wrong, then Leo XIII. is wrong, Pius IX. is wrong, the New York Provincial Council is wrong, and Plenary Council of Baltimore and Council of Nice and Chalcedon are wrong, and Gregory XVI., Benedict XIV., and Boniface VIII.

Every word that has been spoken to you, my brethren, is from the love of truth and Catholic teaching. If it seem hard to any who have not so looked upon the truth and the teaching of the Church let them remember this is the teaching of Christ. If they are wise men, let them with a calm and attentive mind weigh the words which St. Ambrose wrote to the Emperor Theodosius: "It is not royal to deny the liberty of speaking, nor priestly not to say what you believe. There is a difference between good and bad princes: the good love liberty, the bad slavery. The good priest there is nothing so full of danger before God as to abuse men, as not freely to say what he believes. And this I have above all, through love for you, my brethren, for your sake, through zeal for the eternal salvation of your souls." And this, my brethren, is Christ's sanction of social life, that spouses in the Church of Christ should be one in faith, as Christ and His spouse the Church, are one.