A FEW WORDS ON MIXED MAR. BIAGES

An article in last week's paper arous a tempest, whose fury has astonished none more than ourselves. A Catholic young man, belonging to one of our first families, was published in our daily papers as having been united in marriage with a Protestant young lady before a Presbyterian minister. A full account of the wed-live account of the wed-live accounts without religion, seldom profess Christian minister. ding appeared in both our great dailies and a paid notice was inserted in one of occurrence was a matter of general notoriety, and we commented upon it, suppressing out of delicacy the names of the contracting parties. As proof of the general acceptance of the facts as stated, all the dailies at once took up the ques-

against the charge made against us by those who are not acquainted with the Church's teaching; but we do feel called upon to correct the misconceptions of Catholics on the subject of mixed mar-

It would seem that the couple had been previously married before a priest. If this was so, why was the fact so studiously concealed from the public? Dr. Nichols concealed from the public? Dr. Michols said he did not marry the couple, as he considered the marriage contracted before the priest was valid; but he gave them "the blessing of the Church." Why then were the public so industriously misin-formed as to the facts? But this is of no consequence, as we are not now considering the crime of supplying the public with false reports of current events. We have to deal with the moral aspect of the proceedings before the Presbyterian minis-

What astonishes us beyond measure was the opinion that prevails in certain Catholic quarters that had we known of the previous marriage before the priest we would not have been so severe, and would not have been justified in passing censure at all. Had we known of the previous marriage we should have administered just two additional lashes. The marriage before the priest was a deception, and under the circumstances should never have taken place. No priest in Christen-dom could marry a Catholic who proclaimed the intention of supplementing the Catholic service with a Protestant ceremony. A Catholic that takes part in any heretical rite is guilty of a mortal sin, and no sacrament of the living can be administered to a man in notorious mortal sin. To receive the sacrament of matrimony in mortal sin is a sacrilege, and no priest can consent to be a party to a sac-rilege. As well give the Holy Eucharist

Then, the dispensation was obtained through fraud. No bishop in the Catholic world would give a Catholic a dispensation to marry a Protestant, who demanded a supplemental ceremony before a Protes-tant minister. In all cases of mixed marriage, the non-Catholic party must not only promise that the Catholic party shall not be interfered with in the practise of the Catholic religion, but an assurance must be given that the children shall be brought up Catholics. These two propriest may exact under Where the Protestant party is not favorably disposed to the Catholic Church, no bishop can grant a dispensation. If Dec bishop can grant a dispensation. If Pro-testants do not like these conditions, let them seek elsewhere for partners. If Catholics do not like these conditions let them not seek to filch the Church's recognition by a profanation of one of the sac-Catholic who consents to Protestant marriage, has either gone too far or not far enough. He has gone too far if he wants to save his soul; and not far enough if he wants to be consistent. To be honest he should join the Protestant party's church. He cannot expect to be afterwards regarded as a Catholic, any more than if he had received the Lord's Supper in the heretical communion. He excommunicated from the society of the faithful

The trouble would seem to be that Catholics imagine they have a right to marry Protestants. This misconception results from our lax system of dispensa-Mixed marriages are forbidden; tions. Mixed marriages are forbidden; and only in extreme cases can dispensations be legally granted. A young Catholic courts a Protestant young lady and finally wins her heart and hand. The wedding day is appointed; dresses are ordered; bridesmaids and groomsmen are regreted, the heart and hand to the famine of '47 and the association and the association hand, while the other grasped her flag of dajacent districts of Limerick and Kerry. And Noves, 149 Power's Block, adjacent districts of Limerick and Kerry. Bridge and using. Sent was then extended to the county and the dajacent districts of Limerick and Kerry. The marvellous success which attended this local effort, led to the suggestion that cestry. Had he been spared to Ireland but a few years, and had not the famine of '47 and the association was then extended to the county and the dajacent districts of Limerick and Kerry. The marvellous success which attended this local effort, led to the suggestion that the lead in this locality as especially in the South. There he grad a blood purifier our sales of it being equal.

Catholic young ladies, to their everlasting credit be it said, seldom allow their hears of oreign policy of a strong monarchical and raised to positions of honorable use-foreign policy of a strong monarchical habits of the lower and middle classes of Catholic young ladies, to their everlasting credit be it said, seldom allow their hear's to run away with their religion; and when they do, confound the darlings, they generally demand a coronet as the price of their apostasy. But Rome has some precious calves mixed up among the sheep of her fold. They fall in love the processity, head over heles blindly. A processity head over the labels of the lower and middle classes of this countrymen was in an extraordinarily short time achieved. He painted the evils of drink earnestly, eloquently; he urged that the use of alcoholic drinks is at the root of all the misfortunes of the poorest and most numerous class; that it is the head of a complete revolution in the foreign policy of a strong monarchical the habits of the lower and middle classes of his countrymen was in an extraordinarily short time achieved. He painted the evils of drink earnestly, eloquently; he urged that the use of alcoholic drinks is at the root of all the misfortunes of the poorest and most numerous class; that it is the hopelessly, head-over-heels, blindly. A man should love a woman before he marries her; he should love her more after

soul and the souls of his unborn children

for her sake."

The children of a compromise marriage are either brought up Protestants, or without any religion whatever. Protest-ants do not understand the magnitude of olics who renounce the faith will never see God. Children who are brought up without religion, seldom profess Christian ity in after years. Why do Protestants become Catholics? Is it not because they them, all informing the public that the marriage had taken place and that the Presbyterian divine had solemnized it. Church to teach that salvation is possible outside her own pale, there would not be a conversion in a century.

We thank Dr. Nicholls for his refusal

to re-marry that young couple. We never knew of a case before where a preacher all the dailies at once took up the question and published the names of the wedded pair.

The Protestant public were shocked at the severity of our strictures, characterizing them as bigoted and intolerant; and the friends of the Catholic delinquent felt incensed at what seemed to them the unjustifiableness of the attack.

We do not care to defend ourselves against the charge made, against the charge made, against the charge made, against the charge made against th conscience of the Protestant party and she uses no religious ceremony that would

> the Catholic Church are performed with out any religious rite.
>
> The priest is not allowed to wear either stole or surplice, and her language makes no mention of either God or the church. In this she shows her profound respect for the conscientious scruples of non-Cath-olics. Would that preachers had a little of her conscience!—Western Watchman,

compromise the honest convictions of her misguided child. All mixed marriages in

PROTESTANT IMAGE WORSHIP.

Cardinal Newman

A Protestant blames Catholics for showing honor to images; yet he does it him-self. And first, he sees no difficulty in a mode of treating them quite as repugnant to his own ideas of what is rational as the practice he abominates, and that is offering insult and mockery to them. Where is the good sense of showing dishonor if it be stupid and brutish to show honor? Approbation and criticism, praise and blame, go together. I do not mean, of course, that you dishonor what you honor, but that the two ideas of you honor, but that the two ideas of honor and dishonor so go together that where you can apply (rightly or wrongly, but still) where it is possible to apply the one, it is possible to apply the other. Tell me, then, what is meant by burning bishops, or cardinals, or popes in effigy? Has it no meaning? Is it not plainly intended for an insult? Would anyone who was buying in effigy feel it no insult? who was burned in effigy feel it no insult?
Well, then, how is it not absurd to feel
pain at being dishonored in effigy, yet
absurd to feel pleasure at being honored
in effigy? How is it childish to honor an image, if it is not childish to dishonor it? This only can a Protestant say in defence of the act which he allows and practises, that he is used to it, whereas to the other he is not used. Honor is a new idea; it

comes strange to him, and wonderful to say he does not see that he has admitted it in principle already in admitting dishonor, and after preaching against the Catholic who crowns an image of the Madonna, he complacently goes his way and sets light to an effigy of Guy Fawkes. But this is not all; Protestants actually set up images to represent their heroes, and they show them honor ground. You might have thought the poor senseless block had life, to see the way people took on about it, and how they spoke of his face, and his arms, and his legs; yet those same Protestants, I say, would at the same time be horrified had I

law for the poor, and another for the rich; and what merits censure in one cannot be condoned in the other.

It is a little singular that in almost every case where the Church sees the faith of her children sacrificed on the altar of Hymen, the renegade is a man. Our Catholics young ladies to their everysting.

"BUCHUPAIBA." Quick, complete cures

FATHER MATHEW.

Sketch of the Life and Labors of the Apostle of Temperance.

IRELAND'S GREAT TOTAL ABSTINENCE SO-CIETY-ITS CONCEPTION AND GROWTH.

Rev. Theobald Mathew, commonly known as Father Mathew, the apostle of House, near Cashel, in the county Tipperary, Ireland, Oct. 10, 1790. On the death of his father, while Theobald was still very young, the kindness of the Llandaff family, enabled the boy to enter the Catholic college of Kilkenny, whence he was transferred, as a candidate for the Roman Catholic priesthood, to the college of Maynooth, in 1837. He left that college, however, in the next year, owing to some slight infraction of college discipline, and relinquished the secular priesthood for that of the religious order of Capuchins, in which he took priest's orders in 1814. and after spending a few years in Kil-kenny was sent to the church of his order in the City of Cork. His singularly charit-able and benevolent disposition, his gentle-ness and affability, his simple and effect-ive eloquence and the zeal and assiduity with which he discharged all the duties of his ministry, won for him the universal love and respect alike of rich and poor. To him was due the introduction of the religious brotherhood of St. Vincent of Paul. He founded schools for children of both sexes, and contributed, in a very marked degree, to the correction of many abuses and indecencies connected with the burial of the dead, by establishing a new cemetery on the model of that of Pere la Chaise, although, of course, of a far less pretentious character. But the great work of Father Mathew's life is the reformation which he effected in the habits of his fellow countrymen, and which has we for of Father Mathew's life is the reformation which he effected in the habits of his fellow-countrymen, and which has won for him the title of apostle of temperance. A widely-prevalent, but erroneous, opinion is that Father Mathew originated the temperance movement. Though to Father Mathew belongs the honor of not only keeping alive but developing that movement into power and influence, yet to a ment into power and influence, yet to a little band of Cork-Quakers must be given charities, and the enormous expense connected with his various missions, and the credit of having founded the move-ment itself. When the Quakers com-menced to preach their new and strange

ment and amusement were evoked in Cork. It was a time when the use of alcoholic drinks was regarded as almost essential to life, and so the Quakers, though much respected in Cork, came to be regarded as a set of fanatics. Their leader, the worthy William Martin, saw with dismay that, although viewed kindly by the people, they were nevertheless un-able to create any useful impression or make any appreciable headway. One day, while things were in this discouraging condition, Mr. Martin met Father Mathew in one of the hospitals which they were accustomed to visit every morning. After discoursing together some time on the ravages that drunkenness was causing in their midst, Mr. Martin stopped suddenly and exclaimed: "O Theobald Mathew, Theobald Mathew, what thou couldst do if thou wouldst take up this work of banishing the fiend that desolates the houses of thy people so!" They parted soon afterwards, but the words of the honest Quaker still kept ringing in the young Capuchin's ears. Father Mathewsaw the great and almost insurmountable difficulties their heroes, and they show them nonor without any misgiving. The very flower and cream of Protestantism used to glory in the statue of King William, on College Green, Dublin; and, very well do I recollect what a shrick they raised some years when the figure was unhorsed. Some ago, when the figure was unhorsed. Some years ago, when the figure was unhorsed. Some profane person one night applied gunpowder, and blew the king right out of his saddle, and he was found by those who took interest in him, like Dagon, on the ground. You might have thought the matter over for some days and came to the conclusion to join Mr. Martin's band. The good Quaker was overjoyed at the friar's accession to the total abstington and all other diseases, resulting the populace. On the other hand he saw what a vast amount of misery drink was causing among his people. He thought the matter over for some days and came to the conclusion to join Mr. Martin's band. The good Quaker was overjoyed at the friar's accession to the total abstingtion and all other was reputable. at the friar's accession to the total abstin-ence cause, and a perfect sensation was created in the city. In 1838 Father Mathew established an association on the principle of total abstinence, at first con-fined to the city of Cork, and the temperwould at the same time be normed had I used "he" and "him" of a crucifix, and would call me one of the monsters described in the Apocalypse, did I but honor my living Lord as they their dead king.

fined to the city of Cork, and the temperance meetings from being very small affairs were immediately swelled into large gatherings, and the eloquent advocacy of Father Mathew caused the people to constitution in a serious manner. sider the question in a serious manner. The Right Path.

O'Connell knew Ireland too well to disjoin her cause from that of her secular creed. He held aloft the Cross in one city of Cork alone, and the association

binally wins her heart and hand. The wedding day is appointed; dresses are ordered; bridesmaids and groomsmen are named; a house is bought and furnished; and last of all, on the very eve of the wedding, they come for a dispensation. This would make the law of the Church a farce and the dispensation a burlesque on the Church's solicitude. In a case identical with the above the Bishop of Columbus recently refused a dispensation and the parties were married by a preacher.

We were severe upon this late breach of church discipline, because it is the fifth time, within a comparatively short period, that such scandalous proceedings have been witnessed in this city, and we had in our mind's eye the likelihood of some other such occurrences in the near future. We do regret the pain the publication has caused some good people. But their social prominence or their otherwise virtuous lives should not screen them from censure. The Church has not one law for the poor, and another for the rich; and what merits censure in one cannot be condoned in the other.

and most numerous class; that it is the chief cause of crime, of pauperism; a frequent occasion of immorality; that it lowers the health and shortens the life of lowers the health and shortens and laborers; marries her; he should love her more after he marries her. But to repeat what we said last week, "accursed be the man who solves a woman that he would give his solves a woman that he would give his a love in the great mass of artisans and laborers; the great mass of artisans and lab

temptations of chronic destitution. He advocated total abstinence as a measure of personal precaution, because no one who drinks at all is safe against falling into drunkenness. He exhorted men to become abstainers as a patriotic duty incumbent upon those who desire the improvement of the poorer classes; as a duty of example which every man owes to his sold by Harkness & Co. Pruggists, Danger and the substitution of example which every man owes to his sold by Harkness & Co. Pruggists, Danger and the substitution. provement of the poorer classes; as a duty of example which every man owes to his neighbor, and which, involving self-denial, must have a favorable reflex influence upon character. The form of engagement partook of the religious, and was accom-panied by the presentation of a medal, to which the utmost reverence was attached by the recipient; and an opinion prevailed by the recipient; and an opinion prevalled among the poor that the mission of the "apostle of temperance" was marked by many miraculous manifestations of the assistance of Heaven, and in less than two years from the time that Father Mathew commenced his extraordinary career, 1,800,000 men and women were enrolled in Ireland's Great National Total Abstinence Society, comprising a very large pro-portion of the adult population, without distinction of rank or creed; and so comthe Irish people that very many distilleries and breweries ceased from working. Among the sufferers from this great moral revolution, the members of FATHER MATHEW'S OWN FAMILY,

who were largely engaged in the dis

work was of great assistance to O'Connell in keeping the people quiet and orderly during the excitement of the great repeal agitation. In 1846, at the advent of the famine, he allowed the temperance movement to lapse for the time and gave himself up to the task of saving the people from starvation-a task to which he devoted himself body and soul. It is painful to have to add that the latter years of this the credit of having founded the movement itself. When the Quakers commenced to preach their new and strange GOSPEL OF ABSTINENCE from alcoholic beverages much astonishment and amusement were evoked in ledgement of his eminent public services, and a private subscription was also entered into for the purpose of releasing him from the emberrassment. He died in 1856, but the fruit of his labors is still visible in Ireland. Very many, it is true, of those who were enrolled in his associa-tion ceased after some years to observe the pledge of total abstinence; but very many also continued faithful, and while but few of those who abandoned the society relapsed into the extreme of drunkenness, the general tone of the public mind in Ireland, as regards the use of intoxicating drinks, may be truly said to have undergone a complete revolution

which endures to the pre It has Entered the Capitol Buildings. It has finally gained its point and no less a personage than the Sergeant-at-Arms of the House of Commons, Mr. D. W. McDonnell, Ottawa, thus indores the Great German Remedy: "St. Jacobs Oil is a splendid remedy. I used it on my left hand and wrist for rheumatism, and found it all that it is claimed to be. Mrs McDonnell used it for a most severely sprained ankle; by steady use of the article for a few days a complete cure was effected. St. Jacobs Oil does its work very satisfactorily and also rapidly; such

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merits were made known. Undoubtedly the best medicine to keep on hand for Colds, Coughs, Asthma, Bron-chitis and Pulmonary trouble generally, is Hagyard's Pectoral Balsam. It will not

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and complete relief. Mr. John Magwood, Victoria Road, writes: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is a splen-did medicine. My customers say they never used anything so effectual. Good results immediately follow its use. I know its value from personal experience, having been troubled for 9 or 10 years years with Dyspepsia, and since using it digestion goes on without that depressed feeling so well known to dyspeptics. I have no hesitation in recommending it in any case of Indigestion, Constipation, Heartburn, or troubles arising from a disordered stomach." Sold by Harkness & Co., Druggiet, Dundas St. Druggists, Dundas St.

A. M. Hamilton, Warkworth, writes For weeks I was troubled with a swelled ankle, which caused me much pain and annoyance. Mr. Maybee, of this place, recommended Dr. Thomas' Eclectric Oil for it. I tried it, and before one bottle was used I was cured. It is an article of great value.

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