SHORT INSTRUCTIONS FOR LOW

[Delivered by the Rev. James Dono-hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XLIV.

MATRIMONY. DEAR PEOPLE: I am going to say a few words to you to day on the publication of the banns. The form of publication is something like this: N. N. (of such a place) and N. N. (of such a place), intend to be united in boly Matrimony. If any of you know of the existence of any impadiment between these parties you are pediment between these parties you are hereby admonished that you are bound to make the same known to us as soon as possible. This is the first (second or third) time of publication. According to the Council of Trent the publication of the banns must be made on three successive Sundays or holydays of obligation. If the particular in different successive Sundays or holydays of obligation. If the parties live in different parishes the banns should be published in both parishes. The Bishop has power to dispense from the publication of banns, but Benedict XIV. prohibits him from dispensing from the three publications without a very grave reason. There are some cases in which a Bishop ought to dispense from banns; for instance, if there is reason to fear that somebody may maliciously prevent the marriage, may maliciously prevent the marriage, or if a serious loss, or scandal, or disgrace would occur by delay. There are other cases in which a Bishop may dispense; for instance, if the parties are very old, or if a notable difference in the age or condition of the parties would attract unusual attention or comment.

In extremely rare cases there might

In extremely rare cases there might be such a concurrence of conditions that the rector might be excused from put

publishing the banns it is said : If any one know of the existence of an impediment there is an obligation to make it known as soon as possible. This obligation extends to all the faithful, whether they belong to the parish or diocese or not, whether they are relations or friends of the parties or not. The law is enacted by the Church, to which all the faithfu are subject, and is founded on a natura precept of religion and charity which concerns all. As stated in the form of publication, the impediments must be made known as soon as possible because a dispensation from the remaining pub-lications might be obtained, and the marrisge might thus be celebrated before the denunciation took place in case it should be delayed. This law of making known the existence of an impediment has certain limitations, too numerous and complicated to go over in the course of a popular instruction. We would advise those who know of such impediments through the exercise of their profession or those who would incur serious dam age by making known a impediment, in fact all who doubt concerning their obli gation of denunication, to consult their

on'essor or spiritual adviser. There are certain modern customs in regard to seeking dispensations which ought to be changed without delay. It not unfrequently happens that parties about to be married go to the Bishop or chancery office, obtain a dispensation, and then call at the rectory or the church to be married without giving the rector any previous notice.

If you reflect a moment you will see

how wrong this custom is. The priest in charge of a parish is responsible for all marriages at which he assists. There is no branch of any ecience more difficult or more complicated than the portion of moral theology that treats of Matrimony. A letter, merely granting a dispensation from banns, is handed to the rector. The parties are in a hurry; perhaps they expect to leave the city by the next train. The rector is bound to inquire whether or not there is any impediment to the intended marriage. How can be make that inquiry in these circum-stances? In nine cases out of ten, preple who come in this way have not prepared themselves by going to confession. How can they be disposed to make a good confession in so short a time company with him I had the pleasure of and while under the excitement incidental statement of the same evening.

Whilst the guest of the Rev. K. C. Campbell, the Pastor of Orillia, and in company with him I had the pleasure of and while under the excitement incidental statement of the company with him I had the pleasure of the company with him I tal to the occasion? The rector is bound to instruct them in the duties and obligations of the married state. Are they likely to profit much by the few words he says to them while they are in dread of losing the train? The priests of the church may at that particular time be engaged in some other work. They may be attending the sick, or hearing confessions, or performing some function in the church. tal to the occasion? The rector is bound to

As there has been no previous arrange ment, the marriage ceremony should not take precedence over any other work appointed for that time. The church may be locked and secured for the night, and the sacristan may have retired. A few candles are lighted on the altar. The church is shrouded in gloom, and the beautiful, joyous ceremony is made to resemble some hideous mystery. No custom, no matter of how long a stand ing, can justify so unseemly, so indecent a reception of the holy sacrament of Matri-mony. Some men give as a reason for com ing so late at night, that they did not want to lose a day's wages. What an exalted idea those men must have of the sanctity of Christian marriage. Those men have reached a lower plain in social ethics than the inhabitants of China or Siam. Children born of such marriages will pullulate in vice, ignorance and irreligion. Christian marriage, intended to people earth with good citizens, and heaven with saints, fills hell. Why does the Church tolerate such marriages? The Church tolerates many things she The Church is a tender deplores. mother. By the encyclicals of our Holy Father, by the teaching of her national, provincial, and diocesan synods, by the preaching of her ministers, the sanctity of Christian marriage is inculcated. In

made. If there are not sufficient remade. If there are not sufficient reasons, have the banns published. This law was enacted by the Church for wise reasons. It was enacted in the interest of society and for the protection of individuals. Young ladies should insist on the law of the Church being carried out. By so doing they show that they are good Catholics, and that they are ready to conform to the Church's discipline. By so doing they set a good example of so doing they set a good example of piety and obedience to others. The young lady who insists on the publica-tion of the banns shows the world that she has that fearlessness which belongs only to innocence. It is eminently proper that a young lady, whose reputation is unsullied, should have her own name and the name of her intended husband published in her own church. Experience shows that it is also a very wise thing to do. An enumeration of the reasons sufficient to warrant the grant-

reasons sumcient to warrant the granting of a dispensation shows that when the banns are not published there is room for gossips to say that something must be wrong, or a dispensation would not be asked or granted.

There are few things in this world so sad as an unbappy marriage. From in numerable unforced causes a marriage numerable unfortunate. It ever there may prove unfortunate. It ever there is a moment in the life of a young lady in which she stands in need of God's in which she stands in need of God's grace, it is when she enters into that state, which is surrounded with so many dangers. She will bring down upon herself and upon herself and upon her marriage God's blessing by complying in a spirit of piety with all the wise laws which the Church has established respecting this holy secrement. specting this holy sacrament.

AMERICAN CATHOLIC HISTORI-

The Scenes of the Huron Missions, and the Martyrdom of Fathers Brebeuf and Lallemant.

CAL RESEARCHES.

Closely connected with illustrious per Closely connected with illustrious persons and great deeds, are the places ballowed and honored by their presence. Indeed the knowledge of the persons, and of their actions and sufferings is incomplete without a knowledge of the places. Under what skies, in what kind of a country? Was it under the tropical sun, or with a tempered heat and cold, or under the freezing blasts of a pitiless north wind that they lived and wrought? Or was the land a flat, uninteresting Or was the land a flat, uninteresting plain or were there precipitous heights to climb, from whose lofty summits the to climb, from whose lofty summits the whole country could be scanned, or were there numerous rivers and lakes to be crossed, or did the stagnant morass with its depths of mud, or its pestiferous breath intercept their way or haunt their abode, or did the deep dark forest afford them shade, protect them from the skulking foe, or betray and bestray them by its treacherous silence and gloomy depths? All these add to, or take from their labors and their sufferings. All these enter into and become part and parcel of their lives, and so must be seen, must be known, in order that their mental and physical labors and sufferings may be fully understood. The men and their deeds may pass away, but the places will remain.

their deeds may pass away, but the places will remain.

With some such thoughts as these, and with the accompanying thought of drawing as nearly as possible on this earth to those giants in the cause of God's love, I had resolved after reading at various times of the great deeds done in the Huron Missions, to visit this Holy Land, sanctified by the labors, tears, prayers and blood of the martyr band of Jogues, Anthony Daniel, Charles Garnier, John de Bretœuf, Gabriel Lullamant, Anne de Noue, Natalis Chabanel, and many others, little dreaming at the time that it was so near me.

that it was so near me.

Leaving my home in Northwestern
Pennsylvania, on the morning of July
27th, 1886, I was in Buffalo at noon, and passing through and changing cars at Toronto, I was in Orillia at nine o'clock

company with him I had the pleasure of visiting a few of the most notable rites of this Huron Mission, which I will endeavor to describe in your pages.

The Huron Country, I may state for the benefit of your readers who might be desirous of knowing its precise location, is situated in the province of Ontario, between Lake Simcoe and the Georgian Bay, an inlet of Lake Huron. Lake Simcoe would form its Eastern boundary, the Georgian Bay its western; the Severn River, which is the outlet of Lake Simcoe through Lake Couchiching into the Georgian Bay and part of the Georgian Bay called Matchedsah Bay, its northern boundaries, and a line drawn from Barrie, the county seat of Simcoe of which county the Huron Country may be called the northern half, across to Collingwood on the Georgian Bay its southern boundary. About 7000 square miles would include the whole of the territory inhabited by the Hurons and the territory inhabited by the Hurons and evangelized by the Jesuit Fathers from evangenzed by the Jesuit Fathers from the year 1626 to June 10th, 1650, with a slight interval during the time the Eng-lish had taken possession of Quebec, and the whole of Canada until they restored it again under Charles I, in 1632.

it sgain under Charles I, in 1632.

The head quarters of the Missionaries was Quebec. Hence the Missionary Fathers accompanied the Hurons, who had come in their cances by a long and circuitous route to barter their furs for the trinkets and other commodities which the French offered in exchange.

The route taken by the Father in

The route taken by the Fathers in their long and paintul journey to the scene of their labors was by canoe up the St. Lawrence as far as where Montreal now stands. Here they took the Ottawa River, carrying their canoes upon their back wherever the river was im provincial, and diocesan synods, by the preaching of her ministers, the sanctity of Christian marriage is inculcated. In her charity she wait patiently for the light of her teaching to penetrate a substratum of society which is difficult to reach.

When making arrangements to be married, the first thing to do is to call on the rector of the congregation to which you belong and follow his instructions. If there are sufficient reasons to justify a request for a dispensation from banns, a petition to have the law set aside in that particular case will be

Ontario Reformatory is built, the place of landing. No more sheltered nor beautiful landing for the frail canoe of the Indian could be found or desired.

It is a sandy shore sloping gradually up from the water, where not a stone can be found, as the writer and a companion be found, as the writer and a companion learned to their cost, when they sought for a stone to anchor their boat whilst fishing in this seeluded inlet. A road, apparently long unused, leads up into the woods and is lost in them; and may t not be the very same road taken by the Fathers to reach Ihonatirio, or St. oseph, as it was afterwards called by the Jesuits, the first of the Indian towns to which they came. When this town was destroyed by fire, the Jesuit Fathers, as was their custom, transerred the name of St. Joseph to another mission in the southeastern part of the territory near Lake Simcoe, in the Indian town of Ceanaustaye, The total distance traveled by the

Tathers to reach the Huron country from Fathers to reach the Huron country from Quebec was 900 miles. The time usually required was thirty days, during which no less than thirty five portages, according to Parkman in his history of the Jesuits in North America, but according to Father Ragusnau sixty, (and surely he is the best authority,) had to be made around cataracts or rapids; and each portage required at least four trips to transport the goods which were in each cance. From this, when we reflect on the constrained and immoveable positions which the missionaries were comions which the missionaries were compelled to maintain seated in the bottom pelled to maintain seated in the bottoms of the light canoes in order not to tip them over, and when we think of the slippery and sharp rocks in the bottom of the rapid streams when they were compelled to wade through them barefoot, and on the unbroken roads or rather paths filled with rocks or briars, or fallen trees, we can learn something of the hardships they had to undergo at the very outset in order to reach the scene of their labors. Most frequently during the whole of this long journey not a word would be spoken by their stolid com-panions, nor could the Fathers have the leasure of one another's company, as pleasure of one abother's company, as they were divided up among the canoes. O'ten it was most by compulsion that the Indians took them along with them, given; so that frequently they were obliged to leave many valuable and necessary articles behind in the woods lest they might be left themselves. The Hurons too were notorious thieves and required constant watching.

On the 28th of July, 1886, in company with Rev. Father Campbell the Pastor of Orillia, I took a train on the Midland R. R. which runs in a northwesterly direction principally along the southern shore of the Georgian Bay from Orillia to Midland which is within a couple of miles of Penetanguishene, to visit the remains of St. Mary's, once the centre of all the Jesuit mission in this section

This famous site is about forty four miles in a direct line towards the northwest from the city of Orillia; but by the railroad, which winds along the many identations of the Georgian Bay to accommodate the many saw mills which abound in this region, it must be about

on the map of the county the place is called Quinville; but by the railroad it is called Brunoville. It is a mere flag station, and consists of only a saw mill and one dwelling. There is no depot, only a rude platform for loading lumber. The train stopped on the western bank of the River Wye, and re-crossing it on foot by the R. R. track, and descending to the right or southern side of the railroad, after climbing over a fence, we came to the ruins of what is here called the Old Fort. Nothing remains but the stone foundation, which is not much more, as well as I can remember at the present writing, than a couple of feet above the level. It is in the form of a parallelogram with the remains of the four bastions, one at each corner, well defined. It runs north and south within

measure 150 by 60 feet. measure 150 by 60 feet. Within this rather small enclosure or fortress, were, a church for the public devotions of the pilgrims, the house of the fathers and a hospital. Without its walls was the cemetery. Within the ruins of the walls is still visible what must have been a well. There is a tradition that about thirty years ago a priest came here and digging among the ruins unearthed a box, and had it carried off to Quebec. Quite close to, the southern end of the Quite close to, the southern end of the fort is still to been seen the small ditch, which ran in from the river and which served as a wharfage for the cances of the Indians. Looking off to the south is a flat expanse of sandy soil thickly covered at the time of my visit with peas, which had been sowed as food for nogs or cattle. This expanse must, according to the description and intent according to the description and intent of the settlement, as given by Rev. Father Raguenau in the III. Chapter of his Relation 1847 48, have been always clear of timber, so that the Iroquois, the dreaded foe of the Hurons could not approach unseen. The lake from which the Wye flowed is now nearly dried up. It is only a marsh. It is called Mud Lake. To the left at some distance from the fort rises a hillside thickly moded.

the fort rises a hillside thickly wooded.

Turning to the north the first object which meets the eye is the railroad, coming out of a cut in the hill on the right. Immediately beyond it and extending off over the hillside to the right is a farm still called the Jesuit farm. The Jesuits, according to report, still hold it, and it must be the oldest piece of cultivated property in all this region. Following the River Wye in its course northward to Matchedatch Bay, an inlet orthward to Matchedatch Bay, an inlet of the Georgian Bay, we see it as it must have been 240 years ago, shut in by precipitous banks on the right and left covered with the tall evergreen hemlock and curving off to the left so as to shut off entirely the view to and from the open waters of the bay beyond. Thus whilst this retreat of St. Mary's was shut in from the view of wandering In. shut in from the view of wandering In-dians on the lake, and was not exposed to a surprise from the Iroquois from the south, is had by means of the river a secure way for a quiet retreat in the times of great danger. It was in every way a point well chosen. It was founded

toward the close of the year 1629; it was abandoned and totally destroyed by the Jesuit Fathers themselves on the 10th of June, 1649, when making a large raft they loaded on it as much of their goods as it would bear, and set out for the last refuge of the Caristian and pagan Huron in this part of the world, Caristian Island, called by the Fathers St. Joseph's Island, on which they founded a new St. Mary's. This island is separated from the Huron promontory by a channel about three miles in width

The following letter of Father Raguenau in the Relations 1647-48, Caapter III., will give some idea of the life passed at St. Mary's and which should serve to

at St. Mary's and which should serve to make it a remarkable and most hallowed spot in the history of the Church in America and a place that should by all means be in the possession of the Church, or in the hands of the Jesuit Fathers.

or in the hands of the Jesuit Fathers.

"The house of St, Mary's being now in
the heart of the country is less exposed
to the incursions of enemies. This,
however, has not prevented some adventurers coming from time to time and
striking a blow even in sight of our
dwelling: but never daring to approach
but in well numbers and steelthing for but in small numbers, and steathily, for fear of being perceived by the frontier towns and attacked. So we live here in safety, and, thanks to God, not one of our number has been surprised by the am-

bushes of our enem bushes of our enemies.

We are forty-two Frenchmen in the midst of all these infidel nations; eightteen belong to our society and the rest are chosen persons, the greater part of whom have taken the resolution to live and die with us, aiding us by their work and industry with such courage, fidelity and holipess that has in truth pathing and holiness that has in truth nothing of earth in it. From God alone do they look for reward, deeming themselves too happy in giving their toil and if need be their blood to contribute their share towards the conversion of these bar-barions. I may call it the house of God and the gate of heaven; and this is the thought of all who are here, and who find

thought of all who are here, and who find it a paradise on earth, where abide the peace and joy of the Holy Ghost, with charity and zeal for souls.

This house is a resort for the whole country, where our Christians find a hospital in sickness, a strong refuge in time of alarm, and a guest-house when they come to visit us. In one year we have counted more than 3,090 persons to whom we have given lodging, and some. whom we have given lodging, and some-times within the space of fitteen days we have entertained six and seven hundred Christians with ordinarily three meals for each, without counting the great numbers that are constantly passing every day on whom we bestow charity; so that in this strange land we feed thos who ought to furnish us with the means of living. It is true we have not the delicacies and abundance of France Indian corn ground in a mortar and boiled in water seasoned with some smoked fish which does for salt, made into a batter, is both eating and drinking for us teaching us that nature needs but little, and giving us, thanks be to God, a soundness of body less subject to sick ness, than if we were surrounded by the richness and variety of the viands of

Europe,
Ordinarily only two or three of our
Fathers reside here, the rest being scattered throughout our missions which are now ten in number; some are fixed in the principal towns in the country others are more wandering, one single Father obliged to take charge of ten or twelve hamlets, and some going farther still, travelling twenty five and a hunstill, travelling twenty five and a hun-dred leagues in order that all these Nations may be enlightened at the sam

ime with the light of the Gospel. We always endeavor to gather all the Fathers together two or three times a year to enter into ourselves, and to be entirely devoted to God in prayer and then confer on the means and lights which experience and the Holy Ghost may give us from day to day to facilitate
the conversion of these people; after
which it is necessary to return to work
as soon as possible, and leave the sweetness of solitude to seek God in the salva-

Altogether there were eleven missions attended from St. Mary's eight among Within this the Hurons, and three among the Algon-prtress, were, quins, who lived towards the north and east of the Huron country.

TO BE CONTINUED.

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cure for such complaints.

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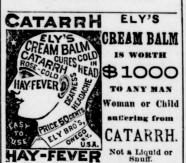
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