MARKIAGES From the Pastoral Letter of the Fathers of the Austr Masian council

Among the most serious impediments to common family, as well as common Sunday worship, are mixed marriages. In fact, the former cannot have place with the latter: and we may add, the lat. ter caunot happen where the former have been healthily practised.

The young man or maiden, who has lived in an atmosphere of Catholic common prayer will not easily picture happiness for himself or herself, in a faith divided household. On the other hand, mixed marriages render difficult often almost impossible, all the duties of a Catholic home. Religion, which ought to bless a home with peace. and help husband and wife, where necessary, to mutual forbearance, is often the chief cause of dissension and of long life quarrels. The fancy, so common before mixed marriages, that 'we are all wor, shipping the one God' however plausible in theory, does not, in after life, when worship takes on itself the forms of actual practice, realize a single one of its delusive promises.

The 'morning offering' of the children; the prayers they are to be taught; the schools they are to attend the catechism they have to learn at home in the evenings, the sacraments, for which in succession they are to be prepared; and which they are to receive the beautiful ceremonies of their First Communion and Confirmation, all in a thoroughly Catholic household, are so many graces decending directly from heaven, and largely blessing the parents as well as the little ones. On the other hand, in homes of mixed religion, how many times do those should be sources ot happiness become occasions of strife among the parents, and scandal to the children. Sometimes a Catholic young woman is satisfied that her promised husband 'will not interfere,' that he will allow her to have her own way with her children.' Does she calculate on the danger of his changing his mind, or on the possibilities of relatives, by and by, challenging him over his 'weakness in giving in, on such a point; to a woman?' And in the best of circumstances, does she set before herself the having to do without his aid aud support, in all that regards the re. ligious framing of the children's minds and habits. The inertness of her husband in the matter of religion—and in. ertness is the best thing she hopes forwill produce itself in her boys, as they grow nigh to manhood. Indeed. unless where a father has made himself a de-graded or repulsive therefore, the seds, almost invariably, form themselves on his model. They continue to love and respect their mother, and her relation to them; but hey shuffle on her wo-man's piets. Again, what weight can her words have with her sons and daughters when; in after life, she tries to dissuade them from taking to themselves spouses might see them, and report it to him or from outside the church? Many young to his friends. The approaching birth girls attempt to defend their contemp. of her first born, which ought to be and lated union with non, catholics by saying is in a home of undivided faith, My father was not, a Catholic, yet he such an epoch of joy, is to them a time and mother got on very well.' If such of extra anxiety. Their consciences are was the case, it is ware exception, amidst a hight of published and mother and they feel the idst a host of unhappy marriages. Be. sides, we would say to such reasoning Your present easiness of conscience, as to the religion of your future partner is probably the result of your mother's By-and-by there is the mother stealing mistake, and of your own odildhood to the priest, in the absense of her unspent in an atmosphere of religious in. difference. What will the next generat. ion be? How sad is all this, compared

of pity or contempt for their Catholicity show itself on his lips. How often in the very presence of her little ones, has the propression of the p the poor mother to listen to him cover, it may be with the father, ing, with his blasphany, the triples also strives to make screet to their young old, he lays the blame on her religion; and drunkenness and anger, where such a residue of him in the limentation of their food and are indulged in, find, in the limentation of their secondary and shundart material. creeds, ready and abundant material for abuse. A life spent in this misery often ends in sideath of still seeater wretchedness. Many women circum stanced as we have been saying, find themselves, after a short ten or fifteen years of motherhood, with an early death summoning them out of the world The bitterest thought of that moment a bitterness which faith itself,, in a sense, make only more biting—is the au-ticipation of the fate that awaits her children. They, she knows, will no more be Catholics. they will be handed over here and there, to his people,' or some strange woman, most likely a non Cath. olic brought in over them. Were her husband of her belief, she might hope that in some Catholic institution, one or other of the saintly sisterhoods of her Church would still shelter the faith of her nestlings. But she feels now, and feels with remorse and dismay, that at her own death all Catholicity dies for them. The beautiful Sunday's Mass of her own childhood and of theirs, the 'Hail Mary' and 'Holy Mary' of evening prayer, the example and protection of life, and there is none to break it to the Mother of God, the check, and at them. It is like the 'peace' which the the same time, the consolation of Confession, the bliss of the Eucharistic Communion, the timely monition of priest and nun—all these are hence forward for ther wonten schildren but not for her's. The struggle is over, and she is beaten, but beaten because from the first she placed herself in a false position There is no exaggeration in these remarks We are constantly meeting children of

with the picture which healthy Catholic households present!

And yet, what we have been describ.
ing is an exceptionally good phase of

of the non-Catholic father. those cases which we have been de scribing, there are mixed marriages of a still more deplorable character. Some. times the parents agree to divide the children between them; the sons are to follow the father and be brought up non Catholic; the mother is to have the girls No Catholic woman can conscientiously enter into any such arrangement; nor, having entered into it, can she abide by As well might she contract to give

half a false one. or nalf her Sunday pray ers in a non Catholic temple, and the other half in a Catholic Church, as covenant to give one portion of her children to an alien faith, and the other to the true one. If she believes, as every Catholic is bound to hold, that Christ is really present in the Sacrament of the Altar, she cannot, without treason to God and injustice to her sons, allow those latter to be taught that the Sacred Host is but a 'wafer,' and that those who worship the Almighty in it are idolators Recognizing, herself, in belief and in practice, that the Redeemer, has inatituted in His Church the power of forgiving sins, and an authority to 'bind' laws, and to 'loose' by indulgence, she cannot permit, or contract to permit it that any one of her children be trained to despise this authority or redicule that power. She professes the faith in her life giving power of the Sacraments, and in the great benefit of the inter-cession of the Virgin Mary and the Saints, yet, while so doing, she insults God, and grieviously defrauds her child-ren, by undertaking that they shall be brought up not to avail of the Sacraments nor to have recourse to the pray. ers of either Virgin or Saints. Jereboam withdrew ten of the tribes of Jacob from the one temple and one priesthood of Jerusalem; and he is known ever after, through the inspired writings, as ' he who made Israel to sin, He committed this treason to his God and his traditions, for certain earthly motives, and the World of God has branded and chronicled his schism and its object throughout all ages. What judgment awaits the mother who similariarly for an earthly motive, rends the Israel of her household? And while sending one half to the temple of the true Jerusalem, agrees to let the other half worship at the altars of the Schismatic King.

Again-for on this subject of mixed marriages we must speak fully and plain ly_there are painful instances of weak minded women marrying non.Catholics -their superiors in education, position or strength of will. From first to last these women are mere ciphers in their houses, Craven hearted, they are straid to go to Mass on Sunday; lest their husbands frown on or sneer at their doing so. They will not go to confession in the public Church, and at the ordinary hours, lest some bad minded person obligation of having the coming baptized in the true faith; but they dread speaking of it, and they hate to think of what they know will happen, By-and-by there is the mother stealing band, and in sad fear and trembling, lest any one should know of it; there is the begging that the child may be christ ened privately, and finally the acknow ledgement that she dares not promise even to her own heart, that she will try to bring up the child a Catholic, or teach mixed marriage. There are many instan, ces where the domestic life is one cease less domestic war. The husband, it may by heates the children to the stonger will or to the stonger will be seed to promise herself; is this the blessedness that her young mother of pity or contampt for the stone or to the stone or the stone or to be seed to promise herself; is the blessedness that her young mother. however it may be with the father, er's heart by the removal of her children She is allowed to look at their food and STEAN AND HOT WATER HEATING, her little girl's secular instruction, an alien minister has the formation of their religious feelings. Sne, their mother, has no voice in either. Is it any wonder that many women so circumstanced be come drunkards or insane! Is there on the isside of the grave, a more dismal lot, or a more severe punishment for one self willed step.

One more species of mixed marriage and we finish for the present, with this disheartening topic, There are parents falsely calling themselves by the glorious title of Catholics, who to use their own expression. 'For peace sake,' sink their children's faith, and probably the practice of their own, rather than risk the grumbling of a non-Catholic wife or husband; such abandonment of God and truth, such base silence, is not peace, or If you will, it is the peace of the charnel house. It is the 'peace' which Nabuchodonosor and Titus spread over the Holy City It is the 'peace' which Christ calls 'the abomination of desolation,' where the altar of the living God is over turned; the lamp of the Sanctuary extinguished; the little ones cry all day for the bread of suicide seeks—it is the stagnation of the pool, it is the 'white sepulchre' described by the saviour—'an outside calm and fair, an inside filled with rottness and deadbones. The Catholics, men or women, who fancy they can keep their own hold in the true Church, and let even one of their children be brought up outside it, are not in the way of sal, We are constantly meeting children of vation, Perhaps, indeed, they do not mixed marriages who were baptized per troub'e themselves about their own safhaps confirmed, in the Catholic Church ety; and in them are realized the terrib. but the mother died in their infancy, le words (Tobias vi., 18), they in such a Prices very reasonable manner receive matrimony as to shut Prices very reasonable

Sad are out God from themselves and from there mind. Their conduct is as inhuman and criminal as would have been Some that of Noah, if, himself being safe in the ark, he coldly are to looked therefrom at a son or daughter struggling to death in the abyss. No priest can give to such persons Commun ion while they live, or the rites of relig.

10n when they die, Your venerable pastors assembled in Provincial synod at Melbourne in 1869 half her own soul to a true worship, and did not hesitate to write that in such marriages as we have been describing 'every wordly motive is intensified, every spiritual object and responsibility is bedimmed and attenuated, Mixed marriages are formed by those whose faith is partly suffocated by the unwhol some atmosphere of indifferentism consciously, or un mixed marriages unconsciously; and mixed marriages directly pro-pogate indifferentism.' And they add the exhortation which we emphatically repeat: We call upon the clergy to place these things more frequently be, fore the minds of the people, and to do it with the gentleness, and de icacy, and firmness of the spirit of Christ their Lord;

In all that we have been saying on this subject of mixed marriages, we remind you that neither the teachings nor the enactments are ours only. They are in the very head and front of Gods direct legislation Speaking to the people of Israel (Deut, vii., 3) about the various nations surrounding them, He says; Thou shalt not make marriage with them. Thou shalt not give thy daughter for thy son, For she will turn away thy son from following me, etc. How many instances do we not see every day of this forsaking of God arising from mixed marriages? And with such exam ples staring us in the face, and with the words of holy writ ringing in our ears, how can we be silent!

DANIEL CAREY.

Burrister, Attorney, Solicitor and Notary Public.

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ARCHDIOCESE OF ST. BONIFACE.
Comprising the Province of Manitoba, and a portion of the N. W. Territories, and of the District of Keewstin.
Former Bishop. Rt. Rev. J. N. Provencher first Bishop of the country now forming the ecclesiastical Province of St. Boniface, d. June 7, 1853.
Arch. Most Rev. Alexander Tache, O. M. L. D. D., cons. Bishop of Arath, and coadjutor of Bishop Provencher, Nov. 23, 1851, translated to St. Boniface June 7, 1853; nominated Archbishop of St. Boniface. the day of the erection of the metropolitan See, Sept. 23, 1871.

St. Boniface Cuthedral, Rev. F. A. Dugas, P. P., J. Messier, curate; A. Maisonneuve, O. M. I., agent for Rt.Révs. Bps of N. W. T., George Dugast chaplain of the academy Joseph Mc Carthy O. M. I. secretary.
St. Vital, attended from St. Boniface.
St. Mary's Winnipeg; Revs. M. Ouillette, O. M., I. P. and F. Cahill, O. M. I. Curate.
Church of Immanulate Conception, Winnipeg; Rev. A. A. Cherrier.
Provincial Penitentiary, Rev. C. Cloutier Rat Portage, Kev. T. L. Baud'n, O. M. I. St. Patrick's Church, Selkirk and Peguis,
Rev J. Allard O. M. I.
St. Norbert – Rev. J. M. Ritchot.
St. Agathe— Revs. C. Samolestte and P. Pelletier.
St. Charles, Rev Dandurand, O. M. I.
St. Anne des Chenes and St. Joachim, Rev Girard.
Lorette, Rev. J. Dufresne
St. Laurent and other missions of Lake Manitoaba, Rev's. F. Camper, O. M. I. H. Gascon, O. M. I. J. Campeau, A Dupont O. M. 1. and Bro. Mulvenill, catechist.
Lake Qu'Appelle Fort Ellice, and the missions West, Revs. L. Lebret, O. M. I. J. Decorby, O. M. I. J. Hugonard, O. M. I. J. Decorby, O. M. I. J. Learn Baptiste de la Riviere aux Prunes Rev D Fillion.

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cious grounds, accluded from the city, offers all the advantages of a country site, and are so near the cities of St. Boniface and Winnipeg as to secure all the advantages of a town residence.

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The uniform counsts of a trock cost, with trougers, meekie and felt hat all black Each student is to be sindicently provided with other articles of clothing.

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