

ARE CATHOLICS CARELESS?

In numbers, says an American Catholic contemporary, we Catholics far exceed all other religious bodies together...

The most obvious inference from all this is that Catholics are to a large extent indifferent as to what befalls them...

It is all very well to ascribe this activity and public spirit of non-Catholics to pure worldliness. It is greatly to be regretted that Catholics have not a large share of worldliness...

We are reluctant to engage in the work of the Sunday-school; reluctant to join the sodalities and other associations for pious and charitable purposes...

MIXED MARRIAGES

Of all the laws the Church has made concerning matrimony, the one for which a dispensation is most frequently requested is that generally known as "Mixed Marriages."

For all practical purposes a mixed marriage may be described as, one between a Catholic and non-Catholic. When the non-Catholic is baptized we call it a case of mixed religion.

out a previous dispensation, that is, without the permission of the Church, is null and void. A marriage contracted between a Catholic and a baptized non-Catholic, entered into without the permission of the Church, though valid, is sinful.

For weighty reasons, the Church grants dispensations for mixed marriages. The conditions are: The Catholic party must be granted the free exercise of religion; all children granted by God to the alliance must be reared as Catholics...

Why the Church dislikes mixed marriages. The Church clearly states in her sixth precept that Catholics are not to enter into such marriages. This is not new legislation. It has existed in the Mother Church since the beginning of her history...

It takes but little experience to prove that the faith of the Catholic party to a mixed marriage in many cases is weakened. It is not uncommon to meet with persons who before marriage were very faithful to their duties, but after some few years become very dilatory.

ALL CATHOLICS MUST MARRY IN THE PRESENCE OF PRIEST. Before leaving the discussion of matrimonial impediments, it is well to recall that the Church requires Catholics to be married in the presence of the priest.

FILIAL LOVE IN PRAYER

It will be a pity and a real spiritual loss if the Catholic people ever grow careless in the long sanctioned and beautifully devotional recital of the Angelus. Morning, noon and night, for long centuries, the salutation of her children has been wafted from earth to heaven by our Blessed Mother.

Like so many of the pious practices of our religion, this moment of personal greeting to our Blessed Mother cannot but redound to the security and spiritual well-being of the soul faithful even in this little thing.



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mother, doubly justified from a child of earth to the heavenly Mother.—Catholic Standard and Times.

THE STATE AND THE FAMILY

The family is far from being completely subject to the State. Indeed, its right to exist and to function is superior to that of the State, at least, in degree. As Pope Leo XIII. expresses it:

Inasmuch as the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community, the family must necessarily have rights and duties which are prior to those of the community, and founded more immediately in nature.

The contention, then, that the civil government should at its option intrude into and exercise intimate control over the family and the household, is a great and pernicious error.

The State comes into contact with the family in three principal relations: As regards the marriage contract, the rearing and education of children, and the general attitude toward the family in contradistinction to the individual.

It exceeds its power when, for example, it prohibits as invalid a marriage between two persons of different race, or between persons below the age of legal majority, yet above the age of puberty.

The only authority which the State possesses over the marriages of baptized persons relates to what the canonists call the civil effects; for example, the registration of the marriage and the legal legitimacy of the children.

invalid marriages of people afflicted with certain disease and other so-called "unfit" persons, the presumption is that human welfare is on the whole, better promoted through such marriages than through their prohibition.

The State has, indeed, the right to establish even nullifying impediments to the marriages of persons who are unbaptized.

The second important relation of the State to the family concerns the rearing and education of the children. Both ecclesiastical and natural law declare that the child belongs not to the State but to the parents.

The parent has both the right and the duty to educate his children; and he has both, not by any concession from an earthly power, but in virtue of a Divine ordinance.

In the interest of both the child himself and of the common welfare, the State may, indeed, require the parents to give their offspring a certain reasonable minimum of education.

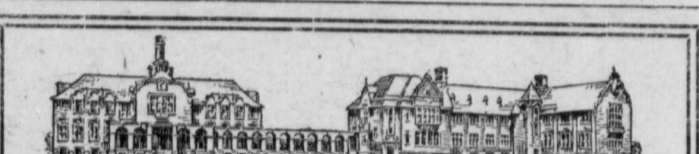
On the same general principle of individual and social welfare, the State may provide, so far as necessary, for the support of the children or other members of a family who cannot be sufficiently cared for by their natural protectors and providers.

According to Catholic teaching, the family, not the individual, is the social unit and the basis of civil society. This is more than an empty logical distinction.

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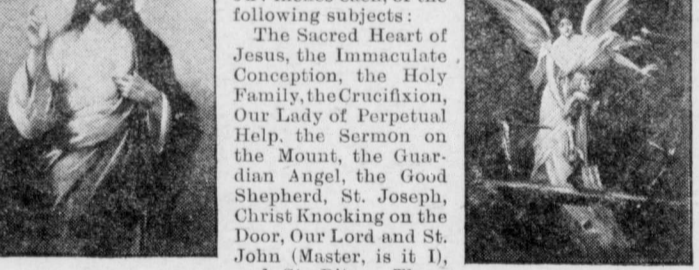
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