SIX

#### TVE MINUTE SERMON

RET. 1 J. BURES. PLORIA. ILL THIRD SUNDAY AFTER EPIPHANY

MIXED MARRIAGES vise in your own conceits." (Rom. XI

Many young people have a very high opinion of themselves. They imagine they know more than their elders. They are wise in their own conceits. Especially is this true when they are about to choose a com-panion for life. They will not lister to the advice of parents or pastor but thoughtlessly look outside the Church for the one to whom they wish to entrust their life's happiness.

Having called your attention on another occasion to the evil of di vorce, I wish to speak briefly to you to day on another evil which causes woe and misery second only to that caused outside the Church by divorce. I refer to the evil of mixed marriages. he Church, to show her disappro bat on of mixed marriages, will not permit them to be solemnized in the house of God, nor with any religious and hereafter.

But why does the Church object ? Why cannot a Catholic marry a non-Catholic without a dispensation? Is not the Church unreasonable in placing obstacles in the way? No, she is not unreasonable. Her objec-tion is in perfect agreement with reason. She objects, because mixed marriages are opposed to the very ends for which God instituted marriage. God instituted marriage that the man and wife might mutually assist each other in knowing, loving and serving Him, that they might be companions on the road to heaven that they might teach their children the way to heaven. In mixed marriages both these ends are frustrated. I speak of mixed marriages as a rule. There are some exceptions.

The parties constituting a mixed marriage cannot be companions on the road to heaven, since they are trying to go there by separate roads. They cannot assist each other in the knowledge and service of God, since what one says God teaches, the other says is a mockery or idolatry. They can have no family prayer with its elevating influence. In fact, everything pertaining to religion, even the name of God, must be prohibited, "for peace sake." In the household, everything has its time and place except the one thing necessary every topic, whether of gain or en-joyment, has its interest and is talked over with pleasure and profit, but if mention is made of religion an animated discussion arises or a cold-ness ensues that has no elevating effect. Even when both are of the same religion, difference natural disposition may and often does cause much unhappiness and misery. How much more so when of different religions. They disagree upon that which above all they should agree upon. If man and wife

are one, they should be one in re-ligion, one in everything. A dis-united family makes a desolate home. Unity and harmony should charac-terize the life of the family. This is impossible when they differ in religion, when one is a Catholic. Bemarriage all is sunshine; not a cloud appears to darken the sky ; no fear is felt for the future. Promises are easily made and may be as easily broken. In nine cases out of ten they are broken. You know that the Church grants a dispensation for a Catholic to marry a Pro testant, both parties must promise: 1st, that the Catholic will have full liberty to practise the teachings of at what is one of their chief enterthe children shall be baptized by the Catholic priest and trained in the Catholic faith; 3rd, that the Catholic will endeavor to convert the non Catholic. How long are these prom ises kept ? How often are they kept for even one year? Seldom. Very, very seldom. Many think when they hear priests preaching on the evils of mixed marriages that much of what is said is exaggerated. But I can ure you that during the time I have been a priest I have seen such sacred promises broken, such woe, such misery, such heart achings and breakings resulting from mixed marriages that I am firmly convinced that half of their evils have not been told and that it would be infinitely for better for any and every Catholic young woman never to marry than to marry a man who is not a Cath-olic. It is difficult for non-Catholics to understand this. But it will not so difficult to understand they remember that to the Catholic who has been well trained in his religion their is nothing dearer to his heart; that it is his aid in need, his consolation in affliction, his strength in temptations and persecutions and that he will work for it, he'll talk for it, he'll fight, and if need be, he'll die for it. If his religion is so dear to him, if he will do so much for it, he will not expose himself to the danger of losing it. "He who loves mother or father more than Me," says Our Saviour, "is not worthy of Me." The good Catholic who really loves his re-ligion as he ought, loves it better an any man or woman, than anything upon earth, and he will not run the risk of losing it for anybody or anything upon earth as the person does who enters a mixed marriage. He or she is not the only one exposed. The second end for which God instituted marriage is to bring up chil-dren to know and love God. Thousands of children are lost to the faith in the United States as the result of mixed marriages. Of the eighty millions of our population, only twelve or fourteen millions are prac-

tical Catholics; whereas at least for orders it ought to be good for thirty or forty millions ought to be himself. He set the example by taking the pledge to abstain entirely from intoxicating beverages of all kinds and could thus say to those whom he hoped to influence, 'I have Catholics. This loss is caused largely by mixed marriages. Perhaps you doubt this. Every priest can tell you that the results of mixed marriages are disastrous. But you flatter yourselves that it given you an example that as I have done, so you do also.' "He began his crusade 'in th

will not be the same in your case. So did every one of the countless thousands who, notwithstanding the warnings of friendly voices, struck the rock that shipwrecked the selves and numbers of others. name of God,' and the marvelous success that a tended his efforts justifies the conclusion that God was with him. In no other way can we account for the transformation which he wrought in the mode of Young men and young women, if you are associating with non-Caththought and habits of the Irish people.

Dublin Leader

mainly Protestant ; the beautiful

hands : the luxurious country villas

naturally the great majority of the

Now in a normal Christian country

by the spirit of charity. The works

form of worship. And let the crisis

and gardens surrounding Dublin are mostly in Protestant

houses

olics withdraw before it is too late, before you are sorry. Fathers and mothers, for God's sake, for your own sake, for the sake of your DUBLIN PROTESTANTS children, for the sake of your own AND THE POOR immortal souls and the souls of hun dreds of others do not, do not, I re-peat, allow your children to mingle with non Catholics. Stop the evil in its source, before it goes too far. Better—far better for your happiness in this word as well as in the next There never was a time around which a gloomier prospect has settled for our poor people of Dublin than the present. It is no use enin this world as well as in the next never to marry than to marry a non-Catholic and have unhappiness here

## TEMPERANCE

THE SOCIAL GLASS The greatest obstacle in the path of the temperance reformers in Ireland, says the Dublin leader (and the statement is true of this country as well) is the idea that we can not be happy — that we can not get the acme of enjoyment out of lifeunless we indulge rather freely in

and idolatry; such poor regard these rich with distrust, as they alcoholic beverages. The constructive temperance polgenerally receive nothing from them in charity except at the price of what their consciences hold most dear. I believe that this peculiar icy of the Gaelic League, which stands for an Ireland light-hearted and happy, has done much to conreligious antipathy between the classes has augmented the bitterness vince our young people that the gaiety of the Irish Temperament will not be impaired by excluding alcoholic drinks from social functions. of the conflict that has been raging for months. It is true that Mr drinks from social functions. The members of purely temperance Murphy, a Catholic, has been assailed with more bitterness than associations are beginning to recog anyone else, but he is an exception nize that to achieve any permanent good in making our people temper-The great bulk of the members of the Employer's Federation are not ate it will not suffice to dogmatize only Protestants but Freemasons. on the benefits to health and pros-Religious differences are sure to be perity that are gained by avoiding excessive drinking—an antidote in a factor in every conflict of the kind, for the religion of the Protestant min the shape of healthy amusements must be supplied if the wiles of Mr. ority is largely a form of politics

Bung are to be counteracted. There are some, of course, like the Pioneers-the elect of the temper great display of wealth, of equipages, ance movement-who will be sober under any circumstances; but there are a very large majority of young motors, jewellery and dress, at pub-lic functions and in the theatres, is persons who can not be classed as teetotallers, who take a little drink occasionaly and are yet sober and self respecting and fit to take their place under the banners of temperand the choice places in the resi-dential town of Monkstown, Kings-

town, Dalkey, and Foxrock are large-Although we have a splendid army ly theirs. That this wealth is due of pioneers who are pledged to total abstinence, still it is rather too much to expect that the bulk of our people to the unjust working of a Protest ant Ascendancy in past years, by which they got all the positions of emolument, and to the cunning selfishness of the Freemason body, come teetotallers; and it is the duty therefore of the Temper ance Associations to lessen as much by which they have been able to as possible the temptation to overkeep a superiority in commercial indulgence to which the moderate life, is a commonplace to the man in the street, and is not unknown drinkers are exposed. The example of the Pioneers is

even to the Catholic poor who are in this numerically Catholic city very heartening to the less stolid individuals who have not renounced altogether the use of intoxicating drink, but this does not obviate the dwellers of the slums. necessity for taking preventive necessity for taking preventive measures—for adopting a fighting temperance policy—to combat the evils of excessive drinking. At this season of the year there is this enormous inequality between rich and poor would be bridged over

of mercy would be performed by the well to do for their less fortunate an evil which affects very much the fellow-beings. But Dublin Protestyoung people of the community, viz., the use to excess of alcoholic drink The Dublin Protestant argues that religion; 2nd, that all tainments-dancing. Speaking at a he is exempt from the duty of works rance lecture recently in Waterford, the Rev. T. F. Furlong, in the Catholic religion, which to his referring to evils of excessive drinkmind is idolatry. The command of the v Christ to feed the hungry and give crisis. ing at dances, said that at present there are inmates of inebriate homes drink to the thirsty is interpreted by him in a way that is very saving to in London and elsewhere, members of wealthy and aristocratic English his purse. The parable of the Good Samaritan who helped the poor Jew families, whose present unfortunate position had commenced with a glass of champagne after an exhausting who had fallen among robbers makes no appeal to him. As a condition of and fatiguing waltz. Many a lady alp given the Samaritan did not had become a victim of such circum exact from the Jew a renunciation of stances and owed her position in an the Jewish faith or make him join inebriate home to day to the first with him in prayers according to the glass of wine she was induced to Samaritan form of worship. But the Dublin Protestant has a different drink by her partner in the dance And what was true of the wealthy code of ethics to those taught by classes in this matter was also true of the humbler classes, for with regret it should be Christ, who commended the Samaritan for his charity. He does not be lieve in giving the poor Catholic food said that many a girl at a dance is not only tempted but often forced to or clothing or shelter or medical assistance, unless the latter either begin a career of intemperance by a renounces his faith or disobeys its first glass of beer or porter offered precept by joining with him in his

### THE CATHOLIC RECORD

ONLY **MEDICINE**"

> Says Mrs. Corbett, Are "Fruit-a-tives" "They Keep Me In Perfect Health"

MRS. ANNIE A. CORBETT

Avon, ONT., May 14th. 1913 "I have used "Fruit-a-tives" for Indi gestion and Constipation with most excellent results, and they continue to be my only medicine. I am highly pleased with "Fruit-a-tives" and am not ashamed to have the facts published to the world. When I first started, about six years are to use them. I took about six years ago, to use them, I took four for a dose, but I cured myself of the above troubles and gradually reduced the dose to one tablet at night. Before taking "Fruit-atives" I took salts and other pills but the treatment was too harsh. I thought I might as well suffer from the disease as from

Finally, I saw "Fruit-a-tives" adver-sed with a letter in which someone commended them very highly, so I recommended them very highly, so I tried them. The results were more than satisfactory and I have no hesitation in recommending them to any other person. They have done me a world of good. I get satisfaction from them, and that is quite a lot". ANNIE A. CORBETT. FOC a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited. Ottawa.

but never in those of Catholic or ponsectarian charities. Occasionally, to show their interest in the girls, ladies appeared in the workrooms, with nosegays of flowers as gifts, but the nosegays were accompanied with Protestant tracts, which the girls to and the mainspring of a financial and social ascendancy. Society in their credit instantly threw on the Dublin is Protestant to the core ; the floor.

Fortunately for the credit of human nature we can point to a small sec-tion of the Dublin Protestants who exert themselves in the cause of charity and philanthropy without any ulterior motive. Lord Iveagh, with his workman's hotel, his model tenements and houses, his baths and his children's play centre, is a shin ing example which they might try to emulate, but do not. Lady Aberdeen, too, has set the example of unsectar ian philanthropy, but has few fol-lowers among the crowd of wealthy Protestants who figure at the Viceregal Courts functions. There is a certain number of Protestants who promote and support non sectarian charities and contribute to Catholic ones. There names are not to be found on the lists of subscribers to Souper institutions. And to give credit where credit is due, it has been noticed within the last few weeks that some Protestant ladies have gone about among the poor giving orders for boots for them, and doing other works of charity without

any interference with their religious convictions. But contrary to what is generally said, all these together antism is woefully lacking in charity. the first essential of Christianity. the Souper institutions and to no the latter have continue

the next course the instructions they have missed. children, thought she could make an impression by calling on well to do Protestants personally and bringing the matter home to them. She went through two long streets in a fashion-able part of the city inhabited almost

exclusively by Protestants. Calling from door to door, she sometimes was able to see the mistress of the house and sometimes had to send her message in through the servant Her work was all in vain, she did not receive a penny of assistance. They all showed astonishment and They all showed asconstituent and indignation that they were even ex-pected to contribute. There was a curtness and bitcrness about the refusals which showed by what spirit they were animated. One "did spirit they were animated. One "did not go in for helping that," another "had nothing to give to anything of that sort," another "did not want to

have anything to say to this; we have our own charities to attend to," "No, I cannot afford it, the another, poor bring a lot on themselves." A loud "Bcsh" announced in one house A the futility of the message sent through the servant. In another the servant returned with word, that the master "always sent a cheque to the charities" (Souper, of course).

The usual appeals for the Souper charities, those of "Prayer and Food —No Prayer, no Food," are to be seen as usual in the papers. Amongst them was one for clothing for the children attending the Schools of the "Island and Coast Society" of the West of Ireland, all of whom are the children of comfortable farmers or coastguardsmen and are very few in number besides. An instance of the cynical and callous spirit dominating the Protestant mind was given lately at a meeting of the Guardians of the South Dublin Union. A Mr. Bennett, a Protestant Guardian, made the remark that he would be glad if Catho-lic people and clergy would support the Catholic families, which, is the same as saying that all the burden of charity should fall on them, as the Protestant poor are a negligible

quantity. He also gave out that he had a Catholic family on his hands, and would be glad to shift the burthen on the Catholics "as his money was going." Very little money such men spend except on themselves and their own pleasures. The ordinary Catholic shopkeepers who live in the city have to have their hands continually in their pockets in the cause of charity and in addition are handicapped by the heavy city rates. The Protestants who are living in increasing numbers in the county and have been deserting the city, escape the city rates, give nothing in char ity, and even the amounts they give to the Souper charities are a very slight burthen to them. Most of the visiting work is done by their paid Biblewomen. They themselve make a brave show at the annual meetings, coming to them in carriages and motors. A Bible preacher gave out some time ago that what he wanted to do in Ireland was to make Christians. If the form of Christianity he preached was that practised by his Dublin coreligionists, the less any country has of it the better. It means a negation of our common humanity. VIGILANS.

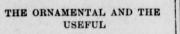
A CATHOLIC FISHER FOR SOULS

The pastor of St. Patrick's Church Eau Claire, Wis., in which a class of 100 adult converts were confirmed by the bishop one day quite recently, is dubbed by The Catholic Citizen "the premier convert-maker of the West." approval. Just send you brings the Remedy prepaid, after trying it, if you are During the past five years, says The

**MOTTO FOR 1914** "These classes are open to Catho Don't Worry lics, as well as to non Catholics, and in prospective marriage cases he urges the attendance of the Catholic party, which conduces greatly to the Worry impairs efficiency and thus tends to bring encouragement of the non-Catholic as well as to their mutual benefit. about the very evils that we dread. It will greatly

"The following results of four years of prenuptial instruction will demonstrate its efficiency: "During that time the priest has

had 102 non-Catholic applicants for marriage. Of these, 96 took the instructions, 86 of whom were received into the Church before marriage 9 postponing their entrance until later on account of the bitter antag-onism of relatives, and only 1 declaring that he was not sufficiently convinced of the truth of the Church."



" Pilgrimages are good and pro cessions are good," says the Catholic Transcript. They are an open and formal profession of faith. They ap-peal to those within and without the

Church. We can not undertake to measure their usefulness in the way of stimulating the sluggish and con-firming the weak. To take part in them is to do a good work, but to go to Mass and so fulfill the first precept of the Church, is to do a better work It is also a better work to go to con-fession and fulfill the Paschal Eucharistic obligation. It is better also to enter into the life of the parish and to try to share in the graces, ordinary and extraordinary, which are dispensed to those who strive to live up to their obligations, not for one day in three hundred and sixtyfive, but for every hour of the three hundred and sixty five days of the year."

Do you think that God, who made everything in the heavens, and who made all the earth, does not know where to place you and what is best

for you? How beautiful is the soul which has learned to be serene amid all the superficial disturbances of this life. Such a soul is to be found in all walks of life. It may be the soul of the little girl working behind a coun ter as well as the soul of the Carmel ite behind the walls of the convent Wherever you find it, it is beautiful. God seems to have set His sign plainly upon it.

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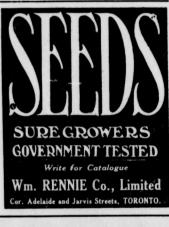
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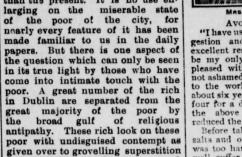
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Send your Raw

John Hallam





her by her partner. GOD WAS WITH HIM

of poverty be ever so acute and the misery ever so general, he closes his heart against all appeals. In the "When he unfurled the standard of total abstinence, in the city of Cork," says the Catholic Bulletin, writing of midst of ease and luxury and wanton Father Mathew, "he knew full well that he was undertaking a project which might be fated to end in disdisplay of wealth he keeps up a cyni cal disregard for the wants of the poor and afflicted. This inhuman callousness may be due to his religion, aster, for he was running counter to or rather want of it, or it may be due the long-cherished traditions and customs, not only of the people of Ireland, but of the world at large.

simply to heredity. The descendants of a landed aristocracy, who evicted the poor peasants in thousands to die by It was, to say the least, a rash undertaking-this attempt, heretofore undreamed of, to reform the drinkthe roadside at the time of the Great Famine, are not likely to improv ing customs of a people who had long cherished, although they had much in one generation, and the clergy of a Church which, as long as not practised, moderation as the highest ideal towards which they they were able, exacted tithes from the poorest cottiers, to whom their dare aspire. Father Mathew was not ministry was a fraud, cannot be proper exponents of the Law of daunted by the seeming impossibility of the task he had undertaken. Charity as taught by Christ. He had prayed for light and guidance The Protestant employers gave and when he saw the new avenue of escape from the slavery of intemper ance opening up before him, he did

little to the Catholic charities, to which their underpaid, if not sweated, employees must have recourse in affliction. I know of one firm in particular in which girls are paid 2s. 6d. a week; the names of members ct this firm, which has grown rich on Catholic and even conventual custom, appear in Souper subscription lists what every pioneer in a righteous cause must do if he would succeedhe began to practise what he felt bound to preach. He had wisdom enough to know that if the proposed appear in Souper subscription lists, remedy for intemperance were good

Citizen, this priest, Father A. B. C. of mercy because the poor profess | to hold callously to their pernicious anti Christian principles even during the worst period of the present

The Dublin Protestants gave prac tially nothing to what was known as 336." the Lady Mayoress' Fund. As, how-ever English Socialists contributed the bulk of that fund for the purpose of keeping up the strike, blame could hardly rest on them for refusing to support what was to their minds the and aids to oonversion: arming of an enemy against them-selves. But as the strike dragged laity in congregational prayers, noon, and the first fund for feeding the venas, communions, and general women and children non-combatants terest in the spiritual welfare of non was exhausted, it became imperative to continue providing for the chil-Catholic relatives and through securing for them the grace

dren attending school. So the Arch-bishop started the "Dublin Chil-dren's Distress Fund." Through the agency of this fund ten thousand of conversion. "(2) Cordial and frequent personal invitations extended to non-Catholics to attend Catholic services, particularly the Lenten course of lectures, which are adapted to mixed children have been daily supplied with a meal, or meals, and some thousands of articles of clothing have been handed out to them. Day audiences, and at the conclusion of which the non Catholic shares with after day I have perused the lists of subscriptions and I have failed to his Catholic brethren the graces that flow from the Benediction of the find the names of Protestants on Blessed Sacrament. "(3) Generous dis them. Such callousness in the face

of extreme misery will hardly be beolic literature. Within the past ten lieved by those who do not know the years more than 1,800 copies of 'The Faith of Our Fathers' have been depths to which Dublin bigotry can descend.

A. MCTAGGART, M.D., C.M.,

sultation or correspondence avited

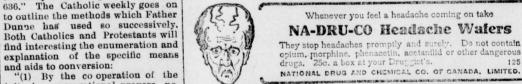
given to inquiries. Each Protestant minister, shortly after his arrival in A lady who had spent many years the city, receives a copy, with the compliments of Father Dunne. in Australia, and was engaged for weeks in helping to feed the poor

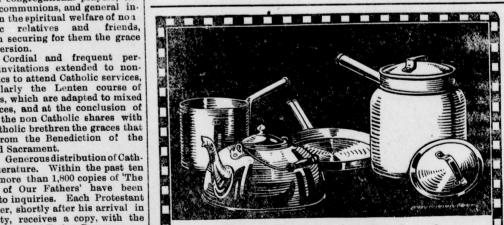
"(4) Judicious use of the space generously profered by the local press, to propound Catholic doctrine. LIQUOB AND TOBACCO HABITS "(5) The easy and continuous op-portunity of taking instructions. Father Dunne conducts 4 courses of 155 King St. E., Toronto, Canad instruction annually, each extending References as to Dr. McTaggart's professional tanding and personal integrity permitted by: Sir W. R. Meredith, Chief Justice. ten weeks, of three hours per over week. The opening of each course is announced from the pulpit three Sundays in advance, the faithful being exhorted to notify any non Cath olic acquaintances who may be dis-posed to attend. On each Sunday during the course the hours of in struction are announced, and candidates are permitted to enter the class

at any time, being able to take up on

Dunne, has received into his Church 268 non Catholics, "an average of a little more than one a week," and Vleck Co., Dept. Px4, Jackson, money. Write today 'the total number of converts received by him during his pastorate is The Catholic weekly goes on to outline the methods which Father Dunne has used so successively. Both Catholics and Protestants will

friends





## Pots, Pans and Dishes!

Panshine really has no equal in the kitchen. You should

not trust to hot water and soap to remove grease and all traces of the last meal's cookery. It isn't safe. Use Panshine-it makes pots clean and sweet, tin like silver, paint like new.

