## The ©athalic Aecond

## VOL 5.

PANTORAI. LETTEL
RT. REV. JOHN WALSH, D.D
 $\underset{\substack{\text { Jors Wpait } \\ \text { appoint } \\ \text { Londo }}}{ }$
appointment of the Holy See, Bishop of thed and the
London. To the Clorgy, Relig. nus Communitice and the
Laity of the Diocese, health and bene Dearly Beloved Brethren, Hence, weby these presents formally and
by our episcopal authority abrogate, and
declare abrogated the law enacted by our declare abrogated the law enacted by our
predecessor, directing that only four dollars hall be paid by each family for the support lamilies pertaining to every mission shall, according and in proportion to their means
beobliged to pay towards the support of its be obiged to pay towards the support of its
pastor such sums as in the aggregate shall
be adjudged by us to be adequate to his probe adjudged by us
per maintenance.
For thispurpose we direct each pastor t
consult with the heads of families in mission, as to the amount requisite fo honourable support, and the sum for his
each head of fanily should pay tion to his means, in order to make up the
required amount; and we furthermore dire that the aggregate sum agreed upon for the apport of the pastor, as well as the allow-
ance each head of family stipulates to pay shall be reported to us for our sanction and
approval. Without this our sanction and approval the agreement between the pas.
tor and people shali not have the force of ecclesiastical law.
We deem it an imperative duty to raise
our voice in warning and in protest against
the evil of Mixed Marriages, which are of two much frequency in this diocese. Such
marriages are most dangerous to the faith them; they imperil the salvation of the
children born of them, and as destroy the peace and happiness of the par-
ties coutracting them, and embitter their
lives with dissensions and wranglings Thi is the teaching of the word of God, as it is
also the sad lesson of experience, The vation of the Catholic is endangered by livweli a husband or wife professing a a false
religion. When Almighty God introdur them never to marry with the commanded country who were of a false religion, lest
they fhould be seduced by them and ruin marriages with them, says Almionthy Go
thou shalt not give thy daughter to his sol will turn away thy son from following in that he may serve strange gods, and the
wrath of the Lord shall be kindled, and wil quickly destroy thee."-(Deut. vii., 2.) Th
Warnings and commands of God are for alt times and for his people in every age an
clime, and the dangers of mixed marriage which He pointed out to His chosen people,
and which He condemned, are as great and which He condemned, are as gre
now and faught with as many evils as the
were then. Sush marriages are most dangerous
the salvation of the children born of then, inasmuch as they are directly calculated
beget in them a fatal indifferentim profession and practice of the true faith The unhappy children see the ta please Goo ing one religion, the mother another; the hear the father sneer at and condemn mother professes and reverences as true an things is directly calculatated to make them bad as another, to make them cold an indifferent to all forms of religion, and lea them into a practical unbelief fatal to the from their captivity, Nehemias saw some
them who had married strange women is, women professing false religions, and he
complained that their childree spoke neithe
the language of half the one and half the other, for which
reason Nehemias "Chidedthem and laid his curse upon them," showing them the great
evil they did, and the danger they ren concluded: "Shall we also be disobedien
to do all this great evil, to transgress against our God and marry strange women. How often, alas, do we find that th
hildren of parents who are of differen religions, speak neither the language of
one nor the other in religious maters one nor the other in religious matters!
For these and other weighty reasons the Holy Church of God has always abhorred times and for grave and exceptional canse a

NO. 222

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THE CATHOLIC RECORD．
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|  | MUDERN KELIGIOUS SK EPTICISM. <br> Bishop Ryan's Lloquent Discourse on <br> Some of Its Cans. <br> Western Watchman. | To make disidipes and complained to |  | $\left\|\begin{array}{l} \text { imaginary d'coveties Some time ag, it } \\ \text { was asserted that the soil of the Niossosppin } \end{array}\right\|$ |  |
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|  |  |  |  | May." "more devoted, adherent of that doctrine than you are" "I "" sail he. "how ? |  |
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|  |  | than the nineteenth century can boast of. | that the supposed opposition between itand science was not real. All truch is ofGod. So acted a really great man, a |  |  |
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|  |  |  | man of God, and a man of science, a |  |  |
|  |  |  | ing God and loved God first, and, after God, loved science. This was Nicholas |  |  |
|  |  |  |  | joke merely of the monarch at their ex- nense, and it was aloo a more useful |  |
|  |  |  |  |  | $\begin{aligned} & \text { it, asked him, "Does not the father know } \\ & \text { enough to soy Mass, to consecrate the } \\ & \text { body and blood of our savior?" "Oh, } \\ & \text { yes, certainly." "Does he not know } \end{aligned}$ |
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|  |  |  |  | une also of many of the objectionsught against Revelation by unlearned, | when we kneel in the confessional before him ${ }^{\text {g. "Yes, undoubtedly." "Then }}$ does he not know |
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|  |  |  | theory, though beautiful and believed by him to be true, was not yet proved. Aud |  |  |
|  |  |  | Was not provedet -hat the ewhing and thy | doman of theology or serpture. How mach idicule, for instance, has been lirown on the story of Jonah being |  |
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|  |  |  | ment at all. Lord Bacon would not ad mit tis proofs Ty Tho Brate, the nreat as |  |  |
|  |  |  | tronomer of Denmark, ejected it; many others rejected it ; but he waited until |  |  |
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+ JOHN WALSH, By order of His Lordshop of L
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