

entire fabric of society. Those, on the other hand, who aim at the full realisation of the ideal Christian family, will look on marriage with the eyes of Christ and His Church, and they will run no risks of not securing their own united and enduring peace, and the true welfare of the offspring that God may send them. Instead of rushing blindly into a life-union through the instinct of a thoughtless passion, they will well consider the choice that may help them to make a union of minds and hearts, to lead a united life in this life as a preparation for an eternal union in Heaven.

The Catholic who wishes to establish a home such as we contemplate, will make it a chief point in his choice that his life-partner share his faith. Forbidden to him will be those unions, unfortunately frequent among us in Australia, where the interests of Faith are set aside for sordid interests or worldly advantage; in which those whom God's ordinance has joined together cannot worship at the same altar, nor unite with their children in praying to their Father in Heaven. His aim should be to create in his home a sanctuary of domestic peace and Christian virtue, not a school of indifferentism and worldliness. His idea of the inauguration of married life agrees with Tertullian's who said, seventeen hundred years ago: 'Who can express the happiness of that marriage which the Church approves, which the Sacrifice (the Mass) confirms, and which blessing seals; angels announce it, and the Father ratifies? ('ad uxorem lib. 2 cap. ult'). We would impress on the minds of both clergy and laity the necessity of leaving nothing undone to, enhance

The Sanctity of Marriage.

The places where it cannot be, as it should be, celebrated with the Nuptial Mass, are now very few in Australia. We beg of the clergy to be instant in missions and parochial instructions, in setting before the people the high ideals of the Church on marriage, and the beauty of them. Once the people become familiar with them, the blot on our Catholicity of mixed marriages will soon be removed, and these undesirable unions will be thought of by such only as are Catholics merely in name.

Parents who realise the responsibility that God has placed upon them will carefully attend to everything that affects their children's welfare. Having procured without delay their child's rebirth in the saving waters of Baptism, they will so arrange that everything around their child shall tend to develop the growth of faith and piety in its heart and mind, and that every noxious influence shall be removed. Every mother should be able to say what Queen Blanche used to say to her infant son, afterwards Louis the Ninth, King of France, and canonised saint: 'I love you, my dear son, with all the tenderness a mother is capable of, but I would infinitely rather see you fall down dead at my feet than that you should ever commit a mortal sin.' A mother who can say this to her child will train its earliest thoughts and words to God in prayer, and she will herself begin those simple lessons of Christian truth on which a sinless life is based.

Some parents seem disposed to neglect altogether the duty of teaching, especially when their children are old enough to go to school. In doing so they neglect a thing of much value, both to their children and themselves. Children will certainly think more of what they know their parents appreciate, and parents themselves will sometimes profit by rehearsing the Christian Doctrine, while the proper relations between both of respect and submission must be enhanced by the practice. It almost goes without saying that Catholic parents worthy of the name will send their children to

A Catholic School,

will indeed regard it as one of the blessings of a good Providence that they have the opportunity of doing so; and if, for any reason they are obliged to commit them to the care of a non-Catholic school, they will redouble their zeal in providing for the children's instruction in religious knowledge, and in caring for their regularity in the observance of religious duties. The few who stand apart from the Church and from the vast majority of Catholics in this matter surely come under the censure of St Paul, when he said, 'But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel' (1 Tim 5, 8).

In the estimation of a Catholic parent the days of his child's First Communion and Confirmation should be joyous days of no ordinary kind, as everything should be done, not only to increase the sacred

solemnity of those events, but what is of more consequence, to secure the proper dispositions in the child itself, for drawing from them the graces they can so plentifully bestow.

If parents have often to complain of the waywardness of children, and of their want of respect and obedience, it is to be feared that very often the cause is in the parents themselves. The Holy Spirit says in Ecclesiasticus (30, 8), 'A horse not broken becometh stubborn; and a child left to himself becometh headstrong.' To train dumb animals (people realise the necessity of discipline and of the exercise of authority; but many parents seem to think that children will grow up as they ought without the one or the other. Than this parents can make no greater mistake; and it is a mistake leading to the most serious results. It is one that must be brought home to all concerned, if we are to lessen the reproach to our holy religion, cast by the considerable number of those who in the early days of manhood and womanhood go aside from the path that

Religion Clearly Marks Out for Them.

Parents do not, as a rule, need admonition in the matter of arranging for their children's life-calling; and Australian Catholic parents have generally shown, both by their demand for a superior class of secular instruction, and by the frequent sacrifices they make to give their children the best preparation they can for life, that they are not wanting in the laudable ambition of seeing their children taking the highest places in the life of the nation. Sometimes, indeed, this generally praiseworthy desire of promoting their children's worldly status is the occasion of the children's failure; and instances are not wanting where those who have been prepared for a professional career, but have not shown the necessary aptitude or industry, become failures, while they would probably have succeeded as tradesmen or mechanics. All parents who may not prepare their children for the higher walks of life should, if possible, provide them with some useful trade. The old prejudice against trades is now disappearing.

Catholic parents who love their Faith will entertain the hope of seeing some of their children called to the special service of God in the ecclesiastical or religious state; and when the signs of a divine vocation begin to appear, such parents will do everything they can to forward their child's design and provide for the execution of it. As the world has lately witnessed, the clerical state in the Catholic Church, even in its highest grades, is closed to no walk of life, but it is to be feared that many a young soul which has felt the call to higher things has, through the worldliness of its home surroundings, been thwarted in its high aspirations. Is not this reflection a sufficient reason in itself for making Catholic homes, be they high or low in the world's view, places where God's blessing may dwell, and where the call to follow Him may be heard and dutifully obeyed?

Not less care should be exercised by parents in regard to those of their children whose call is to be settled in life in the married state. Instead of leaving their growing-up sons and daughters to form their ideas of life and die way to settle in it from the frequent unfortunate instances occurring in the world around them, wise parents will, with prudence and tactfulness, let their children know what is the right thing to do; and they will encourage them to take the occasion that may offer of a useful and honorable settlement.

Influence of Parental Example

We have dwelt on some of the points that parents should attend to in order to carry out the high ideal of the Catholic home; there are other points no less necessary, referring to the things which, in this connection, should most carefully be avoided.

If children's minds and hearts are readily moulded to duty and virtue, they are unfortunately also most susceptible to the opposite impressions. They receive in Baptism the divine virtue of Faith, which, like a fruitful seed, will cause to germinate in their innocent souls the beautiful flowers of every Christian virtue, but they also bear within them as a sad inheritance the effects of original sin, which make them prone to ignorance and vice. In the formation of their habits, the example of those around them has an influence quite singular and more powerful than anything else; and hence the importance of giving them good example. The obligation lying on parents of not giving bad example to their young children is of the strictest nature; and those who fail in this matter should reflect on the awful warning of Our Lord, Who said of all who cause children to sin: