

THE SANCTIFICATION OF MARRIAGE

At St. Mary's Catholic Church on Saturday evening, October 18 (says the *Christchurch Press*), the Very Rev. Father O'Connell, S.M., delivered a very impressive sermon on the sanctification of marriage. His text was: 'This is a great Sacrament, but I speak in Christ and in the Church' (St. Paul's Epistle to the Ephesians, v., 32). In the course of his address, the preacher said that God had ordained that all men should follow a certain mode of life. Some were called to the priesthood, some to the cloister, a certain number led a life of single blessedness, but the great majority of mankind entered the marriage state. Marriage entailed great responsibilities, and its ends should be carried out according to God's decrees.

In olden days parents chose husbands for their daughters, and this practice had the warrant of Scriptural authority, and was in keeping with the dictates of Providence. Sentiment was all right if allied with discretion, but nowadays there was too much sentiment indulged in when choosing a partner for life. It was a serious thing to approach the Sacrament of Matrimony, and as it bound the contracting parties for life was instituted only for those men and women who, with Christian sentiments, were willing to give up their personal freedom and pledge their fealty and fidelity to each other. It was right that young people should be given an opportunity of meeting each other and testing their suitability, but the danger of too much company-keeping could not be too strongly pointed out. They lived in an age when many young men without belief in God, without fear of His judgments, without a shred of honor or a knowledge of the dignity of womanhood, desired the company of young women, not for their virtues, or with a view to any honorable marriage. Young men should remember their Christian heritage and the chivalry that should lead the strong to protect the weak. Parents should remember that danger sometimes lurked in their own homes, and long intimate parlor conversations were not to be encouraged. Long engagements were not salutary, and parents should see that no temptations were placed in the paths of their daughters. A child was nurtured and shielded from danger in her tender years, but as soon as her school days were over parental care very often seemed to be slackened. These young girls readily acquired the spirit of the world; their minds were filled with dress and hat creations, and they spent their evenings out, without any inquiry as to their location, or the company they kept. The young woman should remember that marriage was a sacrament, and they should look for a partner who realised a like responsibility. They should see that he was practical, industrious, just, and sober. They should beware of young fops—animated fashion plates—who appeared all very well in the streets, but whose private lives would not bear inspection. Friendships should not be formed between members of the opposite sexes until the characters were well known. The drunkard should be shunned for a husband. The lazy man and the crooked man were to be avoided, as was the spendthrift.

To the non-Catholics present he would say, 'Never marry a Catholic' unless you were going to join the Church, for mixed marriages were an abomination. Why? Because Jesus Christ had likened the union of husband and wife to that which existed between Himself and the Church. 'For the husband is the head of the wife as Christ is the Head of the Church. Husbands, love your wives as Christ also loved the Church and delivered Himself for it.' Where there was a difference in religion there must be a certain reserve, and in most cases the faith of one or other was either weakened or altogether destroyed. People should marry in their own Church, and have purity, peace, and harmony in their homes. A young man should not marry a girl for her frills and feathers, for that sort of girl had generally more on her than in her. They should choose a helpmate for her virtues, a girl remarkable for her simplicity and modesty, one who would gladden the heart, keep a bright home, and make the husband

a better man. There was a cry in the world to-day of 'Away with family ties.' They would disregard the responsibilities which they were created to undertake. Marriage called for mutual love and affection, and there was no reason why a Christian marriage should not be one long honeymoon.

Race suicide and infanticide were rampant in these days, and were causing alarm to all right-thinking men, and were receiving the attention of modern statesmen and Governments. The terrible selfishness of the married brought an awful curse, and every person, professional or otherwise, who for any reason whatever encouraged or condoned the offence should be avoided as the plague. The Catholic Church ever admired patriarchal families; the early settlers here had worthily upheld that tradition, and the preached prayed that their descendants would worthily uphold the traditions of the past.

Intercolonial

His Grace the Archbishop of Melbourne has made the following clerical changes:—Rev. Father William Berntsen, from Oakleigh to Footscray; Rev. Father J. McCarter, from Footscray to Oakleigh.

On Sunday afternoon, the 5th inst., the Right Rev. Dr. Carroll, Bishop of Lismore, dedicated the new wing, which has recently been erected at St. Mary's Convent, Grafton, at a cost of £7000.

Four thousand children from the Catholic schools of Sydney visited the battleship Australia on Tuesday afternoon, October 14, being taken aboard from Fort Macquarie in a special steamer placed at their disposal by the State Government. Each school was represented proportionately, and the children who acted as the representatives of their fellows were elected by the votes of the whole of the pupils.

The latest news from Archbishop Clune is to the effect that his Grace expected to attend the Consistory in Rome, which will probably take place in the month of December, when he will receive the Pallium from the Pope (says the *W.A. Record*). In the event of the Consistory being held at that time, the Archbishop cannot reach Perth before the end of January or the beginning of February. Should the Consistory be postponed, however, his Grace will return before Christmas, and the ceremony of conferring the Pallium will take place at the Perth Cathedral later on.

At a meeting of the Australian Catholic Truth Society, the Archbishop of Melbourne in the chair, the following resolution was carried—'That this meeting of the Australian Catholic Truth Society desires to record upon its minutes its warm appreciation of the manner in which Mr. T. C. Brennan stated the Catholic case in the recent debate between himself and Rev. Joseph Nicholson. The society feels that while time did not admit of anything like an exhaustive presentation of the case, all the salient features were dealt with in an able and forcible manner.' The Catholic Federation carried a similar resolution.

An impressive ceremony was held on Rosary Sunday, October 5, in the grounds of the Deaf and Dumb Institute, Waratah, New South Wales, to mark the silver jubilee of the institution. The celebration consisted of a solemn procession of the Blessed Sacrament, at which his Lordship Dr. Dwyer officiated, assisted by many priests from the neighboring parishes. The building occupied by the Sisters of St. Dominic at Waratah (says the *Catholic Press*) was opened and blessed by Archbishop Carr in 1888. Prior to that the work had been carried on in connection with the Newcastle convent, where 16 children were enrolled; but it being found necessary to establish a separate institution, the Waratah building was erected at a cost of £11,492. Of that amount £4513 was paid off at the inaugural celebrations. Additions and alterations have been made from time to time, and the money realised since the opening leaves the debt still standing at between £3000 and £4000.

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