Marriage

and Divorce

By Rev. A. P. Mahoney

With a foreword by

Rt. Rev. M. F. Fallon, D. D.

Bishop of London

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### FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. FOURTH SUNDAY IN LENT

THE VIRTUE OF HUMILITY

"Jesus, therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountains, Himself alone." (John vi. 15.)

Our Lord and Saviour Jesus Christ teaches no less by actions than by words. The duty of the Christian is not only to listen to His words of wisdom, but also to view His wise acts; and to learn lessons of vast importance from both. Christ is the model upon which every Christian must build up his spirituality, and according to which he must pass every day of his earthly life. If he puts himself too far off from this great Archetype, or fails to view himself a true man, he will achieve nothing of lasting worth. United to Christ, the Christian becomes a verificable Christ, he can accomplish nothing pressworthy before his nothing praiseworthy before his Heavenly Father.

One of the principal lessons Christ inculcated and taught by word and action was that of humility. He was God, and nothing that man could do to Him or for Him would detract one whit from His dignity or essence. Though, if man gave Him the honor due to Him, it would add what generally is called "external glory;" but even this, Christ did not search for. When offered to Him, He accepted it—not so much because of His own sake, but for the sake of the Christian to whom it would become meritorious. But He ap-peared not as God bafore the world. He came as man; thereby hiding, to a great extent—nay, in a certain sense, totally—His divinity. The reason for all this is evident. He came to save man, and in order to accomplish this work, it was necessary that He should suffer. This suffering was to be voluntary on His own part. He knew it to be the will of His Father, and He fraely underwent even torture for the sake of that will, and to conquer accursed

Man is different, though he may profess himself to be a Christian. If God has endowed him with some extraordinary talent, some trans-cendent quality, some exceptional natural trait, he wishes to shine by these lights before the world. Certainly God gave them to him for a purpose, but evidently He did not intend man to use them for his own interest. It was not the Mater's intention that man should place himself on a plane far above his fellowmen, by means of his gifts; but that he make use of them to serve mankind effectually and God

The truly great man is he who is blind to his own greatness, but openly awake to the good deeds that he realizes it to be his duty to perform. He may thank God-in the silence and secrecy of his own heart -that he has been blessed by Him in an exceptional manner; but, externally, he must show no sign of it. Nor need he think—if he use his talent well-that it will not, by its own power, illuminate the rest of

There are too many who attempt to build structures on other founda-tions than that of true Christian spirituality. As a consequence, by their very actions, they become repulsive to the true Christian. Their deeds shine not before the highly the wavering love of other fellow beings like, or unlike, them selves; they desire their glory to be manifested here; and think little of whether or not a crown will await them in the world to come. Why is this so? Because they have chosen other models, and, if they have not despised Christ, at least they have neglected Him. Their own pride has been able to sway them, and it has blinded their view of the real lasting things of life and of the eternal glory beyond. They seem to bask in the faint sunshine of the pleasures of this life, content to struggle for a few more earthly things, and willing to die in the clasp of worldliness.

There was never a time more than today-and perhaps never in another country more so than in our own-when humility and its consequent virtues were so vital to the individual. This is an age of effi ciency, of education, of quick grasp. ing, with means innumerable of working out one's temporal welfare. -while it serves usefully for the body—is liable to become most detrimental to the soul. He who with eyes open and mind unprejudieed casts his gaze over the multitudes around him will not fail to discern quickly that there is a great rush for the temporal and fleeting, and much slothfulness with regard to the spiritual and eternal. Per haps it is for a time lasting; but undoubtedly there will come a day when the Almighty will strike, as with lightning, the great temple of wealth that is being built.

The work of Christ will not be in vain. His heavenly Father will have it so that, if people will not meekly stand at the foot of His cross and, with sympathetic compassion, kiss the sacred wounds of His feet and feel the influence of the dropping blood, they will experience the sharpness of the sword. For where an example so impelling will not lead, the stinging lash of an angered God must compel.

### GENERAL INTENTION FOR MARCH

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE CHURCH AND TRADES UNIONS their relations with each other as well as with their masters and with hands of the few, and the condition of the working classes was one of

into competition with the individual worker. Keen sighted but selfish men, more attached to the world's fortunes than to the welfare of their equals, saw the advantages of accum-ulated wealth as applied to industry and commerce, and little by little concentration, specialization, standardization, and the rest of it, sup planted the smaller sources of production. Vast numbers of men had to sell their labor to consolidated industry or starve. Skilled workmen and producers became simple employes. Those who in former times worked on their own account were no longer their own masters they were mere wage earners at the mercy of managers and "bosses," who were responsible to Boards of Directors, who in turn represented the real owners, namely, thousands of patty shareholders who knew nothing about the lives of their workmen and whose sole interest in industry lay in the sharing of divi-

One has only to consult industrial conditions in various countries up to the third quarter of the nineteenth century to see the plight to which workingmen were reduced. Naturally there were some of those men who rose to the top; but the rest, no matter what their personal ambi tions might have been, could never hope to be anything but wage-earners, subject to all the uncertainties of wage earning and dependent on the whims of those who employed them. What they gained by their labor helped them to carry on from week to week, but they had little chance of saving, and when old age or sickness or accident befell them, they had nothing to fall back upon to tide them over their miefortunes. Mean while the dividend sharers had no such anxieties. All the profits arising from the expansion of indus try and marketing went into the pockets of people who had never turned a wheel, magnates who lived in luxurious homes, who clothed themselves in fine linen, and enjoyed the contents of richly stocked larders.

Was it any wonder that the worm should turn at last? And it is hardly credible that when workingmen began to form societies to protect them. Their deeds shine not before the rest of the world, as lights to lead; but they cast gloom where light finds it difficult to penetrase. They look for honor; they esteem too highly the wavering love of other fellow beings like, or unlike, them. obtain recognition, and even still, in many quarters, it is looked upon askance

Human perversity went a long way in keeping workingmen from exercising their right of self protection, but once their power was recognized it were useless to resist them. Unionism forced higher wages from greedy capitalists, secured better conditions in factories, regulated against accident, sickness and old age; it reised the standard of living in the workshow and we would be well as w protected women and children great a crime to injure a corporation or society in general as it is to injure in the workshop and in the home, employers, opened up new and an individual; that men must atone greater opportunities for leisure and for sin either in this world or the for healthful physical, mental and moral improvement. Perhaps the greatest victory of Unionism was its success in insisting upon the work.

Why is it that we read ingman's dignity and rights as a human being, and the correction of the inhuman principle that labor is a commodity to be paid for as for so

much pulpwood or iron ore. Trade Unionism secured its place in the sun; but unhappily perverse not because Catholic workingmen human nature is ever ready to assert are too often like dumb posts sitting itself. No matter how nobly men may start out in vast Union move.

Socialistic and atheistic speakers, ments for their own betterment, if who make the most outrageous prothey are not continually guided by the laws of justice and equity, there and endeavor to propagate doctrines is always the danger that their that are as false in the Unionism may become as tyrannical and as unreasonable as their former Catholic Union men should be under the control of the contr masters were. Indoctrinated by talse philosophy or egged on by Socialist agistors, and others of similar brand, should read the literature which is agitators, and others of similar brand, workingmen are liable to move in the wrong direction, and if no com manding authority is at hand to set matters straight it is easy to see what the consequences will be.

sions and impulses of men and keep them within legitimate bounds in the various of their right. The state of their right to exercise their influence and bring others to exercise of their rights. Hence it their way of thinking as the strongfollows that Trades Unionism, like lunged Socialist has. And yet how every other movement in which mul-titudes of men are involved, must be paring themselves by reading and

example of Christ on earth and of all those who follow closely in His footsteps, the Christian workman should be content with reasonable peace and In former ages, when the Catholic Church exercised her greatest social power, and when religion had a strong hold on the minds and hearts strong hold on the minds and hearts agrega. Cod's way of looking at things from the construction, we should need to describe the first and his family. It is about labor troubles. As a rule, the general public is not antagonistic to Unionism, but the general public is not antagonism. of men, there existed vast aggrega God's way of looking at things from should not be alienated by the unsions of various trades known as that of the Socialist who rants workingmen's Guilds. These guilds against Christianity, who denies the by the spectacle of labor upheavals, had laws governing their members in consoling doctrines of our faith, strikes, etc., which are begun by degrades beinge, and blots out the hope of any

always their true friend, looks with approving eye on the formation of public. ployers. It is to be desired that their Christian civilization."
numbers may increase and that sound Union principles their efficacy may grow stronger."
Another great Churchman expressed

similar sentiments in these words:
"Workmen, unite! It is your right. It is your duty. No one can prevent you from uniting. He who opposes your uniting violates a natural law and commits an action which is contrary to the principles of morality

This is the attitude of the Church towards labor organizations. In countries where Catholics are in the majority there is no difficulty in forming Trades Unions where religious influences work for the welfare of both masters and workmen, as may be seen in what is now taking place in the old Province of Quebec. In our other Canadian Provinces, where men's ideals and religions are mixed, the Union problem is not so easy of solution. To many it may seem strange that in economic affairs people should divide on religious lines, but this is sometimes neces-sary. Pius X. urges Catholic workingmen to firm their own Unions whenever and wherever feasible. When this is not possible they should at least see to it that in a Christian country anti Christian principles should not get the upperhand. If Trades Unions will permit such principles to be instilled into their members, if they allow Socialistic and other pernicious doctrines to be propagated within their ranks, thereby fomenting trouble and creating discontent, they cannot expect that a social and religious power like the Catholic Church is going to look calmly on while the souls of her children are being injured. The Church boldly asserts to all-comers that souls must be saved even at the expense of bodies; that while men world, they must at the same time try to save their souls for the next. This two-fold obligation is not necessarily incompatible or antagonistic, and there can be no compromise in a

matter of such importance. The Catholic Church tries to make laying down doctrines and principles which should appeal to all men of good will, and by giving a direction to public opinion which is so great a force in the world. But she can do little single-handed, and she does not appear to a hearing force in the world. But she can do little single-handed, and she does not appear to the sale handed, and she does not appear to the sale handed at the age of the age of the sale and the great sales and majestic irread through the times of medievalism. her power felt in labor circles by expect to get a hearing from her enemies. Without the aid of those who owe her allegiance there is little hope that her zeal will affect much.

In Trades Unions Catholic workingmen should assert themselves and bravely fight against what they know to be false. They are aware that their religion has the solution of all problems of social unrest. Their very conscience tells them that justice and charity should rule their

Why is it that we read so little about these important truths in the public press which is the ordinary source of workingmen's knowledge? How is it that we hear so much about Socialism in labor circles and so little about Catholicism? Is it

Catholic Union men should prepare being abundantly supplied by Catho lic experts nowadays and keep themselves informed on social and sconomic matters. In the councils of their Unions and in the discussion of affairs in which they are interested

guided by religious principles. God intended the workingman to be a humble follower of the Carpenter of Nazareth who, being rich, became have read and pondered over Leo Nazareth who, being rich, became poor for the love of man. Wealth does not bring happiness. After the example of Christ on earth and of all Ryan's or Father Husslein's works?
If Catholic labor leaders were as

active as they ought to be in this era of reconstruction, we should hear less about labor troubles. As a rule, reasonable demands of Unionism or doctrines of our faith, strikes, etc., which are begun by men into discontented impulse and without due consideraation, which are oftentimes positive society in general. They held the belatine of justice and equity so evenly that industry and wealth could not be concentrated in the could not be concentrated in the could not the few and the could not the few and the condition.

While our workingmen are urged to be leval to their labor organizations, they must prepare the no idle millionaires living off the toil of others. True, workingmen did not have all the conveniences or inspiration in the home at Nazareth inspiration in the home at Nazar the distractions that are their lot in the present age; but what they ignored they did not seek, and they were happy in their simple lives.

Other conditions began to prevail when populations increased and when labor-seving machinery entered when labor-seving machinery entered into competition, with the individual strong reports in the content of the present Labor Pope, wrote: "It is with pleasures we witness that every the present age inspiration in the home at Nazareth regular transmitted out to both masters and workingmen. The justice and equity is at stake. "It is the great Labor Pope, wrote: "It is with pleasures we witness that every the present age transmitted out to both masters and workingmen. The justice and equity is at stake. "It is the great Labor Pope, wrote: "It is with pleasures we witness that every the present age transmitted and they do not seek, and they must always for Catholics," wrote Leo XIII., "to take the initiative in all true social progress, to show themselves the with pleasures we witness that every the present age to prove the present age." It is the present age in the present age in the present age; and they make they do not seek, and they were happy in their simple lives.

Other conditions began to prevail when the cause of justice and equity is at stake. "It is the present age; and they must also be inflexible when the cause of justice and equity is at stake. "It is the prevent age of provided and they were happy in their simple lives."

Other conditions began to prevail when the cause of justice and equity is at stake. "It is the prevent age of provided and they did not seek, and they will be justice and equity is at stake. "It is the prevent age of provided and they did not seek, and they will be justice and equity is at stake. "It is the prevent age of provided and they did not seek, and they will be prevent and they did not seek, and they will be prevent and they did not seek, and they did not seek, and they did not seek and they did not seek and they did not seek and they where are being formed societies herited, to be the champions of the consisting of workingmen and em eternal principles of justice and sound Union principles. If Catholic workingmen are loyal to them, they will always have the powerful influence of the Church to uphold E. J. DEVINE, S. J.

### THE PERILS OF TWO DISTINCT AGES

Preparations for the observance of the seventh centenary of St. Francis of Assisi are already under way according to reports from Rome. This notable event comes at an opportune time in he history of the world. The idea's of poverly and charity which the poor man of Assi i spent his life-time in exemplifying are the ideals that so lety needs so badly today. Pope Benedict in a recent encyclical very luminously remarked that greed and pleasure are the twin plagues that are attack. ing the foundations of the modern social structure. Again t these two vices in his day St. Francis wag d inc seent and unrelenting spiritual

warfare. Saven centuries have passed since St. Francis pleached to his little brothers and sisters the birds, and brought his sweet message of charity and simplicity to a society that was fast becoming a prey to selfishne and luxury. During that time the Church has bad to meet the hostility of succeed ng theories of " progress." First came he false renaissance try ing to impose the corrupt morals of pagen Greece and Rome, then the so called Reformation with its revolt against authority, its apostacy, and

its pillage. There great mejor movements of life and conduct have influenced the expense of bodies; that while men have to earn their living in this moral, social, and economic develop-ment of society down to our day In all this riot of false principles and of vagrant theories the Church was necessarily on the defensive. She could attack the falsity of recurring errors, and point in vindication to the constructive genius she had manifested in the ages of faits. She has called attention again and again

We have no illusions about restoring the Middle Ages. They are gone and gone forever. But the same principles that made them great are the principles upon which society must be reconstructed today. Each age differs from its predecessor, each has its problems, and each must have its remedy. Today the Church looks out upon an age that is cursed with gread and with inordinate love

of pleasure.

From the deposit of Divine wisdom committed to her care, and from the storehouse of history she selects the emedy that best suits the time. Never was there a time when men of all classes and creeds have been so disgusted with the chaos by sodden materialism and cynical rationalism and so disposed to listen to the seachings of the Church. The very similitude between some of the modern proposals and the teachings o' the Church on social questions is an evidence of the hunger that possesses men's minds for the truths

discarded by their forefathers. By a peculiar historical revolution what was supposed to be the straight line of modera social progress curved around until it points back egain to the period seven bundred years ago when St. Francis donned his garb of poverty and set out to bring the world back to ideals of charity and Christ like simplicity. During the years that still await us before the seventh centenary of St. Francis of Assisi can be fitly calsbrated, the world will have occasion to review his life and appraise his contributions to world progress.

Let us hope that Catholic and non-Catholic alike will become impreg nated with the great analogy that exists between the times of S cis and our own, and that all men will discover that as the constructive genius of the Church made possible the reconstruction of European society in the thirteenth century, so that same constructive genius oper

ating today against conditions funda-

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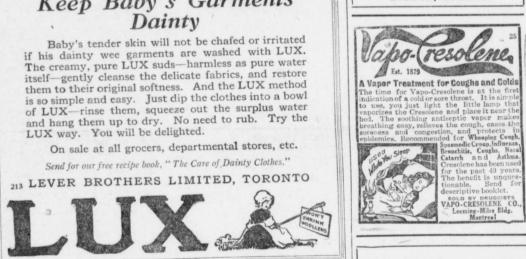
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