

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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CHRISTIAN MARRIAGE.

The Rev. Father Campbell (S. J.) lecture on "Christian Marriage," before the Baptist Divinity school of Colgate University, which appears in another column, has received much favorable notice from the secular press. Such a lecture is timely, and, coming from a distinguished Jesuit, will make some optimistic individuals doubt as to whether we are going on by leaps and bounds into more perfect civilization. Divorce is eating out the vitals of society. It is granted for the most trivial reasons. Our separated brethren meet in solemn conclave now and then and deplore the fact and even denounce it, but they are powerless to prevent it. They have not that which can exercise a sway over conscience. The Church only founded by Him who restored marriage to its primitive state and cast over it the halo of a sacrament can be a barrier to the encroaching tide of legalized lust. She has stood a faithful sentinel, guarding the family, protecting defenceless woman and proclaiming always that what God has joined together let no man put asunder.

A PLEASING SCENE.

We had the happiness of witnessing a scene that will long be pictured on our memory. It carried away with it all the weariness and worry of a day of toil, and brought back for the moment the freshness of the days of long ago, when "life was like a story that held neither sob nor sigh." On our way homewards we stepped into a church to assist at the devotion of the month of June. The altar was ablaze with light and the congregation absorbed in prayer.

Then came a voice ringing out the praises of the Master. It was a beautiful voice—clear, resonant, but the solemnity of the occasion gave it, perchance, an exaggerated value in our eyes. But it found the way to the heart, and as the waves of melody wafted to our ears the words "My child, give me thy heart," our eyes were blinded by the happiest tears we have known for many a day. After the hymn there was a sermon on Devotion to the Sacred Heart. There was nothing academic about it, but plain, earnest and soul-searching. There was a manliness about it eminently befitting an utterance from a pulpit. He outlined the theology of the Church on the matter, and then exhorted his auditors to give testimony by their love and devotion. They were admonished to be brave and strong—brave, despite the attacks of the minimizers and lukewarm, and strong against the blandishments of the world and flesh. Religion is not an affair of moods, or even association with religious societies, but of service. It is an affair of loyalty to the Redeemer in stress and storm as well as in peace and sunshine. It is the dominion of the spiritual over the material.

In conclusion, he besought the congregation to take the pledge during the month to abstain from all intoxicating liquors. It is a practical manner of honoring the Sacred Heart, and we but wish that every Catholic would take it to heart. It means self-denial, and that is one of God's angels—who points out to us the higher and nobler paths of life.

T. P. O'CONNOR ON GLADSTONE.

In Reminiscences of Public Life, Mr. T. P. O'Connor has some notes on Mr. Gladstone which may prove of interest at the present time. The great Englishman often said that he would take an interest in Irish affairs while there was breath in his body.

He says that of all the things about Mr. Gladstone the most potent and magnetic was his voice: "Its deep and musical note suggested always to me something leonine. So strong was this impression upon one that when I sat at the same table with him in one of the division lobbies, and heard him carry on even a conversation in an ordinary tone with somebody else, the utterance produced a certain nervous thrill."

Referring to his conversational powers, he says: "Everybody knows how delightful a conversationalist Mr. Gladstone is. It is not the omniscience;

it is the charm of his talk. I have known omniscient talkers who were among the very greatest bores I ever met and whom I would walk many miles to avoid. But the omniscience of Mr. Gladstone is free from anything like pretence: it is so candid, varied and interesting that it is a delight which nobody who has been under the spell of his talk would be able to forget. Of some of his struggles in his old days and with old opponents he talked indeed with the greatest good humor and enjoyment—as though the things were trifles. After the desertion of Chamberlain he never once referred to him. It must be said also to the credit of the Birmingham politician that he took advantage of every opportunity to pay his respects to his former leader."

Much has been said of the "great dead," but one cannot appreciate now in due measure his life's work. He did many things and earnestly. Whether he was solving financial problems or rummaging in old libraries or lecturing before universities or protesting against wrong and oppression he was always the man of irresistible energy.

His career may give one more proof of the fact that brain work has never injured anybody. Giesinger, the great German, says that "Purely intellectual over-pressure seldom leads to insanity, but among the most frequent causes is over strain of the emotions."

We lay our meed of respect and gratitude before his tomb. He lies hard by his peers—the giants of intellect, who from their thrones in Westminster Abbey still rule the world. And he, too, will exercise his power, for none there are nobler than he who lately laid aside forever the care and worry and battle of life. His tenacity of purpose and indomitable determination have ennobled our manhood: his intellect has shed a new lustre on English literature: his courtesy in debate has raised for all time the standard of the House of Commons: his matchless eloquence has added new wealth to the world's treasury of noble thoughts, and his ideal family life has taught this generation that within the precincts of the home lies the source of purest happiness.

AN OVERSIGHT.

Reading some time ago an address by one of our leading men, on the factors that have contributed to the founding of our civilization, we were struck by the cool manner in which he passed over the early missionaries. Perhaps it was an oversight—and perhaps it was bigotry. We charitably suppose that they must have escaped his notice; but any such address must pay some attention to the heroic priests of the first days of Canada. His address was in some respects a very able one. He chanted with skillful tongue the thanksgiving hymn of Canada. He also returned thanks for the numberless blessings which have been bestowed upon Canada by the Giver of every good and perfect gift. He returned thanks for her fertility of soil, her salubrity of climate, her exhaustless resources, her majestic possibilities, and for the energy of those who, receiving at her hands the gifts of liberty and peace, are proud to call her mother.

All this sends a thrill of gladness through our hearts and strengthens our spirit of gratitude. But when we lay our tribute of recognition for services rendered before the men who have been instrumental in shaping and directing the destinies of our country, let us not forget those who were the first to place our feet on the path of progress and prosperity. We refer to our early explorers and missionaries. The records that tell of their labors have inspired many a glowing page, but they still wait to grow under a reverential hand into a grand historical picture. Parkman has done much, but the secret of their toils and enthusiasm is known only to those who are children of the Catholic Church. We are too busy keeping up with the wild rush for place and wealth to devote much time to the study of the careers of those who builded better than they knew. To all, however, who love the history of their native land we recommend the perusal of the life of the early missionaries, who bore across the ocean the blessings of Christian civilization leaving behind them the narrowness and hatred, the political and social wrongs with which it had become associated, and who, derided by

the unthinking, will ever be revered by all who can be thrilled by unselfish thought and deed. It is stimulating in an age of softness and low aims to look back and see them accompanying the savages in their wanderings, now narrating the story that has transformed the world again exposed to brutal rage and cruelty, but possessing ever their souls in unalterable peace. Heroes there are, but none worthier of a place in the roll of fame than the missionary of Canada. To plant the flag in the blazing battery of the enemy, to lay the hand of charity on the disease-stricken, is surely heroic; but to live away from the amenities of life and to die as becometh men and ministers of Christ, as men unflinching and unwavering and as ministers of Christ with a blessing for the torturer, is on a higher plane of heroism.

The name of Jacques Lallemand, Breboeuf, should be kept before the minds of our youth. They are inseparably connected with our history. Their faith and matchless courage are our heritage, and their lives may be perused again and again and always with profit. Let us not forget this. These fearless soldiers of Loyola were "sowers of infinite seed, woodmen that hewed towards the light."

A JESUIT TALKS, BAPTISTS LISTEN.

Remarkable Spectacle in the Divinity School of Colgate University.

Philadelphia Catholic Standard and Times, May 28.

Worthy of special notice as an occurrence probably unique and as a source of gratification not only to Catholics, but to Christians of all shades of belief who rejoice in every evidence of increasing fellowship and good will was the spectacle presented some days ago in the Baptist Divinity School of Colgate University, an important seat of learning near Utica, N. Y. In the presence of a great audience composed of venerable ministers, university professors and students, Very Rev. Thomas J. Campbell, S. J., president of St. John's College, Fordham, N. Y., and formerly provincial of the Society of Jesus, delivered an address on "Christian Marriage." The speaker and the audience, so wide apart in many of their views, would make the occasion remarkable, but the address itself was no less so. In commenting editorially upon the discourse the Utica Observer said:

"The treatment the subject received was illustrative of the broad culture and the strong and pure character of the orator. He held his audience closely to the end, and at the conclusion the venerable doctors of divinity present were the first to press forward and express to Dr. Campbell their gratified assent to his able and scholarly utterances."

Owing to the great length of Father Campbell's discourse, we are only able to give a few of the striking passages. "There is in my mind," said the speaker, "no doubt that the acceptance or the rejection of the doctrine of Christ's divinity is fraught with consequences similar to those which confronted the Hebrew people, but which they were too blind to see nineteen hundred years ago. Its rejection means national ruin. For we must not forget that our civilization is a Christian civilization, or, as the infidel Bradton put it, 'theology' (which for him meant Christianity) is at the bottom of our laws. If you destroy one, you destroy the other. Take away the foundation and the edifice that rests upon it necessarily falls."

"This is particularly true with regard to that part of the divine legislation which concerns the marriage contract. Christ's enactment upon that point is formulated in a brief passage of Matthew and Mark. Therein He not only condemns the legislation of the then existing nations, but also rebukes the abuse which Moses had allowed to creep into the practice of the people of God, and He clearly marks out the course which future generations are to follow if they are to avoid the dangers of the past."

"In a few rapid words He there declares, first, that marriage is a divine institution which no human authority has a right to invade. Secondly, that it is a holy thing, with a holiness which, as the Apostles subsequently described it, is like Christ's own mystical union with His Church. Thirdly, that it is indissoluble, for the bill of divorce, he declared, was an abuse which had been permitted only because of the corruption of men's hearts. Lastly, it was for two in one flesh, and consequently polygamy was not to be endured."

"Here, then, is the thesis of this paper. This single law which Christ as ruler of the world promulgated is of such a nature that if not obeyed the family, and as a consequence the nation itself, must inevitably perish."

THE LESSONS OF HISTORY.

"I base this assertion not on any

doctrinal reasons, but on a simple historical presentation of facts.

"I shall appeal first to the history of some of the great races which rose and fell before the advent of Christianity and which had lost the tradition of marriage as God first instituted it in the Garden of Eden; secondly, to those which once were Christian, but which subsequently abandoned the faith of Christ. When that is done we shall look at marriage as it was established by the Creator and restored by Christ, and it will not be hard to conclude that upon Christ's legislation on this matter of marriage depends, as I have said, the very existence of our present civilization."

"A primary condition of the stability of this compact is the recognition and admission of the truth that the party most interested, viz., woman, is not man's slave, but his equal, that she is the guardian of purity as a virgin, a wife and a mother, and the depository and exponent of the gentle and refining qualities which make for the elevation and the preservation of the nations. Only Christian marriage, I maintain, keeps for her those glorious prerogatives, and in consequence prevents the ruin of the Commonwealths of the world."

"Let us begin with the ancient Greeks, that wonderful people which was without exception the most intellectual and cultured the world has known, yet which in spite of its unchallenged pre-eminence had almost completely eliminated from its mind and heart the proper appreciation of woman's dignity and woman's glory. A glance at their religious ideals will convince us of that. To take but a few of their female deities, what was Aphrodite or Venus but the most degraded human lust elevated into an object of cult? The chaste Diana, as she is called, whose vesture accords but little with our ideas of what Chastity clothes herself with, had human sacrifices as part of her worship—the ancients' idea possibly of what woman's influence was on the human race. Pallas Athene added to the slaughter-loving brutality of the masculine Mars the low element of cunning, and appears unwoman-like in full armor and glittering spear, with serpents hissing in her hair and on her breast, and with the Gorgon on her shield which stiffens all the earth to stone. Of Juno and her relations to her spouse and others we need say nothing. They are too foul to be thought of. When despairing humanity looked to heaven it saw only what was abominable even for the earth."

"So also for the heroines of literature. Even the sweet Adromache of Homer is made to utter a most unwelcome sentiment by Euripides, in her parting words to Hector, and she becomes a degraded slave after the death of her warrior husband. Penelope's much-praised and therefore unusual fidelity is not above suspicion. Iphigenia, who figures in many a pathetic story, is a priestess of the bloody rites of Diana, and was accustomed to offer human sacrifices, especially of strangers, on the altars of the goddess. Clytemnestra rises before us brandishing her bloody dagger over her sleeping husband. Medea scatters the mangled remains of her children as she flees away to an adulterous connection after murdering her rival. Hecuba murdered the sons of Polyemestor after putting out their father's eyes. Polyemestor was the instrument employed to seduce Achilles to betray the Greeks, and subsequently to cause his assassination. Antigone was a suicide, and these cover the whole field of their ideal as to woman's work and woman's influence on society. The greatest poem of antiquity turns upon the most outrageous breach of hospitality in the abduction of Helen, which was condoned and defended by a whole race, while the lives of the avengers demonstrate that it was not the vindication of female honor but other motives that evoked the strife."

THE IDEAL AND THE REAL.

"So much for the Greek ideal. The real corresponded to it. In that period of Grecian history which is known as the age of Pericles, in which culture reached the highest point it ever before or since attained, when its painting, sculpture, poetry, philosophy, oratory and even war represented human power at its zenith, the condition of womankind, and consequently the condition of morality, was most appalling. The Greek wife was kept in absolute seclusion, was married when still a child, and remained in subjection all her life, first to her husband and afterwards to her own children. She was permitted to weave, embroider, spin and care for her slaves and children, but that was all. She never attended public spectacles, received no male visitor except in the presence of her husband, and had no seat at table when male guests were there. Phidias illustrated the popular conception of her condition by painting her as a heavenly Aphrodite standing on a tortoise, to imply that the duty of a good wife was like the tortoise, to remain shut up at home and in silence. 'Her hair is long,' the adage runs, 'but her wits are short.' There was no honor given to her as a partner and companion of her husband. His life was not hers, and was spent mainly away from home. His in-

terests were in the assembly and in the theatre, and his house was only a shelter for the evening or the night, and his wife useful to him for keeping house and bearing him legitimate children. In such a condition of family life divorce was necessarily common, and was frequently a matter of mutual consent. Nay, arbitrary powers were given to the husband to put away his wife as if she were a slave, or bestow her in marriage upon another or even dictate whom she should marry after his death. * * * Slavery made all licentiousness easy, and every home infected, in the country as well as in the town. The gladiatorial shows introduced by Rome later added a new horror, and as a modern historian has expressed it, the whole country became a dismal swamp of blood and filth."

"Is it any wonder, then, that this people, which was so marvelously gifted, the people which at that very time had its Demosthenes, its Aristotle, its Plato, its Euclid and its Sophocles, nay, who even produced an Alexander who was such a marvelous conqueror in war, should fall without a struggle and become the degraded slaves and panderers of its conquerors? And though they filled the world with their glory, their eclipse was unremarked. As some one said of the lower Empire later on, they had sunk so low by their immorality that they made no noise when they fell. It is an irrefragable proof—if proof be needed—of the absolute powerlessness of mere intellectual culture to build up a nation's greatness, to maintain its strength or avert its ruin."

ROME'S SIMILAR FATE.

"Let us look at this same truth in the history of that other people which had assimilated all the culture of the Greeks and added to it, besides, a material greatness and a military domination which summed up and surpassed all that preceding earthly powers had ever attained; I mean the Roman Empire—the fourth beast of Daniel, 'terrible and wonderful and exceedingly strong, treading down the rest with its feet,' that empire which in the minds of its people was a deity that never could be destroyed. Consider how its decline and fall ally with the disruption of the marriage relation and the profligacy that inevitably followed."

"The various methods of entering that sacred compact which obtained among them we dismiss—all except one. They are mostly too shameful to speak of in an assembly like this. The most solemn one, that of confarreatio, as it is called, the marriage that was contracted only after consulting the auspices, in the presence of all the gods with most august ceremonies, brought to the woman merely subjection to man. She was, in the words of the ceremony, delivered to him. She became about the equal of his daughter, and was entitled to a share in the family possessions as a child. She was merely for pleasure, for respectability perhaps, and the procreation of a family. When she displeased her lord and master by becoming old or losing her beauty, a servant opened the door of her home and she went. 'Col. lio sarcinulas dicit libertas, et exi,' writes Juvenal. 'Gather your traps, the freedman will say, and go.'

"Clearly such a union could not be lasting, and though respect for ancient traditions kept them in check for a little while, the divorce introduced by Roman laws was practiced under every form and for every motive. There were divorces of the rich, divorces of the wealthy, divorces that came like a May day moving because that year was up; there were divorces for gain, as when Cicero dismissed his beloved Terentia, over whom he weeps so copiously in his letters because his creditors were pressing him, and Terentia's funds were low, and there were divorces of generosity, as when that amazing censor of morals, Cato, transferred his wife to Hortensius because she pleased Hortensius' fancy, and so on, rich and poor, Emperor and subject, wives were like old shoes, as one writer contemptuously said, to be flung aside when no longer serviceable."

"What was the consequence? Woman began to count their ages not by their years, but by their divorces, says Seneca. They divorced to marry and married to divorce, and the quality which men refused them in the practice of domestic virtue they acquired by the practice of public vice. The noblest women of the State took part in the most abominable drunken and impure nightly orgies; they had a place of honor in the horrors of the amphitheatre and gave the signal to butcher the unhappy gladiator who knelt at their feet, expecting mercy at least from them; and when a madness for obscene and bloody contests in the arena took possession of the whole Roman nobility, the women descended there, and scenes were enacted over which we must draw the veil. 'Woman,' says Seneca, 'is an animal without shame,' and in speaking of the women of his day it was true. * * * Every one knows what followed: the successive murders of the divine emperors immediately after Augustus, the wild uprising and butcheries of the slaves, of whom the empire was full, and then the devastating sweep of the naked savages from the North, who

trampled with contempt on the ashes of the world-wide Empire of Rome that was thought to be immortal."

"What is true of these splendid civilizations is also true of savage tribes. * * * We have it from Caesar himself that among the Germans wives could be sold or killed at pleasure, and that on the death of their husband, it was not an uncommon thing for all the wives (for they were polygamists and that says everything) to be buried alive or slain amidst the most atrocious torments."

"It only goes to prove that the highest and the lowest, the civilized and the savage have no notion of the rights of woman, the equality of the sexes and the sacredness of the family unless the divine institution which was imparted to the human race at the beginning and elevated and consecrated by the Redeemer be known and observed."

A MODERN EXAMPLE.

Coming down to modern times the speaker drew a startling picture of France, "where marriage has been degraded to a civil contract, rescindable like any other, and where successive governments, with what looks like a diabolical premeditation, have systematically and successfully aimed at the destruction of family life."

"In seven years after divorce was permitted in France, a thing undreamt of since the beginning of its Christianity, there were 10,000 divorces—10,000 households disrupted and dishonored. When we add to this that almost half of the marriageable men are single, and that a large number of marriages are without issue, we can appreciate the warning of Jules Simon, one of its ablest statesmen, that if France has soldiers to defend it now, in a few years it will have none. * * * France is without children. And the glorious nation of soldiers and saints finds itself in the presence of national disaster, because of its national crime, and with an unnameable stigma upon its once fair fame."

"What has been its history ever since it began this war upon family life? We would willingly draw a veil over it, for the love we have for its past. But here it is in a few words. Characteristically beginning by enthroning a courtesan upon the very altar of Notre Dame, and inaugurating an orgy of blood that is unparalleled in the history of modern civilization, it has ever since persecuted the name of Jesus Christ. It periodically breaks out into its saturnalia of crime. It has murdered the three last archbishops of its greatest city as a culmination of its atrocious slaughter of multitudes of priests and nuns and devout Christian laymen; it has driven the Sister of Charity from the bedside of the dying, closed up churches where God was worshiped and torn the crucifix from the schools, to take even from childhood anything that reminds it of Christ. It is a worse persecutor in some respects than the old pagans, for it has the bitterness and knowledge of an apostate, and its bitterness becomes greater as the nation becomes more decrepit. And decrepit it is. Its history during the century has been a succession of tottering governments, while the world looks on and jeers. It counts for less every day in the councils of Europe. In the possible cataclysm that may come upon the nations, its only ally is a relentless persecutor of the old faith of France, and there can be little doubt that as pagan Rome fell before the German invader, this once glorious nation, unless the prayers of its former saints and the supplication of some of its still faithful children avert the disaster, will pass from among the nations. There are no families. Why should she or how can she remain a nation?"

IN AMERICA.

"In the light of all this, is there not a genuine reason for apprehension in our own country? We are proud of our strength as a nation, but let us put the question frankly: 'Is not the same cause in the past at work among us?' The official census declares that between 1896 and 1885 (and things have grown much worse since there were not less than 500,000 applications for divorce. Can you estimate what that means? 500,000 families broken up in twenty years; and what is most alarming, without the reproach that rested upon it only a few years ago, Society no longer shuts its doors on divorced parties as it used to do. The divorce laws of the various States have made marriage a farce, and the most absurd pretexis, sometimes none at all, are alleged for separation. Mere children of sixteen or seventeen, it is said, have been divorced two, or even three times, and even ministers of the gospel, in face of Christ's injunction to the contrary, come into court with their applications, and, strange to say, continue the work of the ministry after they have flung aside this most solemn mandate of Him they call their Master."

Connected with this is another omen of evil—the absence of families. As far back as 1870 (and since then the evil has multiplied a hundredfold) the births from foreign-born parents in one section of the country—and we take that as a sample—were 800 in excess of the deaths, while among the native born the deaths exceeded the births

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