

sanction to divorce is legalizing in the eye of the civil power a sacrilegious intrusion into the sacramental sanctuary of marriage? Not at all. Or again, is there any guarantee in M. Naquet's opposition to the greater elasticity of the divorce law, that he would always and under all circumstances be so opposed to it? By no means. Here are his reasons for not wishing, at that particular time, to allow the state to sanction a too wide use of that immoral license.

He says: "My convictions are so established that if I did not fear the reaction to which popular ignorance might give birth, I would not hesitate, if in my power to do so, to remove every obstacle in the way of divorce." Just imagine the moral degradation to which infidelity has lowered a country, in which a leading statesman could pronounce such a sentence as that. "If he did not fear the reaction to which popular ignorance might give rise," what reaction does he mean? Is it that he would fear, the moment all obstacles to divorce were removed, that the lower passions of the masses having full swing, the country would become a Sodom, on fire with the consuming flames of lust, and doomed to premature annihilation? Or is it the fear of a reaction in favor of the Catholic Church, a return to her fold, as the asylum of refuge from the scoriac floods of immorality and desolation? In either case the infidel spirit of the temporary opponent of extreme license, in matters moral and sacred, is made manifest. Were it not for the wild vortex of debauchery and licentiousness, into which the country would plunge, he would favor universal divorce laws; but he is in power, he has a place of emolument, he would not wish to see all his fine prospects political, social, and personal swept away by the rising tide of anarchy and corruption. Therefore this very moral man—moral because he cannot help it—is not yet ready to advocate further legislation on the question. But were it at all possible that the mass of the people could be saved from either unbridled crime, or from a general flight into the ark of safety, the Church, M. Naquet would be pleased to see no further restraint upon the passions, and to behold a generation arising that would be the offspring of concubinage and the children of immorality. It is easily seen that M. Naquet, at least, has not the Catholic idea, nor are his principles any different from those of our Protestant friends who evidently revel in the freedom that a divorce law affords them. At neither are we surprised. The Lutheran sucks in a desire for sexual license in the first principles and practices of the founder of his sect; and every branch of English Protestantism comes from the same impure source—the divorces, adultery, and brutality of the royal parent of Anglicanism.

M. Naquet is so illogical that he goes far enough to argue that loose divorce laws have always diminished the number of divorces. This matter we will leave for another issue. As yet we have not said a word about Mr. Brun's theory, nor his reply to M. Naquet upon the question of loose divorce laws. As Rudyard Kipling would say: "but that is another story." We desire, however, to accentuate the fact, that Catholics, and only Catholics are uncompromisingly opposed to any tampering with the sanctity of marriage; because they alone recognize the Divinely established sacrament as a source of grace.

It is generally supposed that the Index is solely an attribute of the ecclesiastical courts. In Italy the secular government, and even the governments of other lands, are possessed of methods of in-

dexing undesirable works, and they have little compunction in executing their sentences. The Roman correspondent of the *Liverpool Catholic Times*, writing on the subject, gives a striking example in point and an interesting explanation of the Index. He tells that:

"The director of the *Osservatore Romano*, for instance, has just been fined and condemned to prison for having published opinions judged reprehensible by the partisans of the United Italy. But the Church confines herself to the inscription in a catalogue, known as 'The Index Expurgatorius' of those writings which she considers as being dangerous to faith and morals, and merely forbids their reading by the faithful. Thus, for example, among the seventeen works recently placed on the condemned list, we find the following paragraph under the heading Sacred Congregation of the Index Decretum Feria VI, die 14 Julii, 1893: Mivart St. George—'Happiness in Hell' (*Nineteenth Century*), London, December, 1892; 'The Happiness in Hell,' ibidem, February, 1893; and 'Last Words on the Happiness in Hell,' ibidem, April, 1893. Decreto S. Officio, Feria IV, die 19 Julii, 1892. For some time past the Congregation of the Index has been inactive, although it was more than ever necessary to protect the faith and morals of Christians. Now, however, it is said that under the direction of His Eminence Cardinal Mazzella it has begun a new life, and will, it is hoped, be the means of saving many a good Catholic from reading pernicious publications."

### OTTAWA'S SAGE.

In our issue of the week before last we gave our readers a short sketch of the interesting history of the "League of the Rose"—by any other name 'twould smell as sweet—and that would not be difficult considering the unsavory odor of its recent exhalations. We also gave our readers an idea that there existed in Ottawa, in the law department of the House of Commons, a person named Richard J. Wicksteed, alias Dick. He is the son of Dr. Wicksteed, Q.C., a very venerable and very clever gentleman. But it does not necessarily follow that the father's mantle of erudition has fallen upon his son's shoulders. We also, for the amusement of our friends, reproduced the eccentric resolutions passed by the "League of the Rose." The Ottawa Evening Journal, after considerable pressure, was induced to publish the resolutions, but commented quite critically upon them. The Globe of Toronto, thought then eccentric; the Empire calls them ridiculous. Now, all these appreciations drew forth a letter to the Ottawa Free Press from the said R. J. Wicksteed. This little incident has been a God-send to R. J. W. For years he has been itching for public recognition, and it came not. The father of the Koran called in vain to the mountain and when it would not stir, he said: "If the mountain will not come to Mahomet, then Mahomet will go to the mountain." So is it with the father of the "League of the Rose;" if the hills of fame will not come to him, he is bound to get to them in some way.

The Italian Consular Agent wrote Mr. Wicksteed a short note of thanks for having done (in his own eccentric way) what no other person in the Dominion would have attempted; the said R. J. W. has gone off at a tangent and is now let loose in the realm of newspaper glory. In that most characteristic letter we read the following:

"I told the editor of the Journal that I disapproved of the animus visible in his comment; that I could find no such speech of the admiral recorded in Montreal newspapers; and furthermore at the dinner given by the Italian consul, in that city, to the admiral and his officers, Mr. St. Louis, of the Canada-Review, concluded a speech by saying that he hoped ere long to see Canada as free as Italy,—meaning of course as free from

the tyrannical influence of the priesthood. Now if such sentiments were pleasing to the dinner party—and Mr. St. Louis knew that they would be—I can hardly think that the Pope would consider men holding such views to be good Catholics. The R. C. Bishop of Montreal does not."

The aforesaid R. J. W. must have been lost in the mazes of ideas that hover so irregularly through his vivid mind, or else he must have forgotten all about the outer world, while buried in the contemplation of some embryotic literary gem that, like so many others, of his, was destined to perish unknown, for were it otherwise surely so sage and clever a man would not give evidence of his ignorance upon the events that have been so public of late. The idea of quoting on a Catholic subject from any one connected with the Canada Review is too rich. But we suppose R. J. W. was asleep during the last few months. We wonder did he ever read the Canada Review; not likely; he has heard of it as an anti-Catholic publication and it may be possible he got some one to tell him of its contents.

Now for the peroration to that extraordinary letter. It is a gem; it is the "quintessence concentrated of sublimated," Christian charity, doubly distilled, and filtered through the lively brain of the personification of religious tolerance and break-neck patriotism, Mr. R. J. Wicksteed, son of Dr. Wicksteed, Q. C.

"A copy of the resolution has been sent to King Humbert of Italy. If it has the effect of putting an extra padlock on the Vatican or driving the prisoner therein to Baltimore, U.S.A.; then the cup of happiness will be almost full, the Christian world will rejoice, and the heavenly choirs will prepare a special anthem for the occasion."

This would-be turnkey to the Vatican, or exiler of the Pontiff, wants the cup of his happiness filled. When the cup of R. J. W.'s happiness will be full, there is no doubt the "Christian world will rejoice," for it will be then relived of his eccentric resolutions and all danger of being further pestered with such samples of presumption. But we dispute the remainder of the sentence, for certainly "the heavenly choirs will not prepare a special anthem for the occasion." If R. J. W.'s happiness were really full it would cause certain consternation in the realms above; the discord, that the mere thought of his presence in the upper regions would cause, is something unimaginable. In fact R. J. W. would scarcely be an hour in the state of unalloyed happiness than he would want to become leader of the celestial choirs and to compose sonnets for the angels to sing.

But seriously speaking; is it not a piece of unmitigated audacity for any man, claiming to be a respectable citizen, to wish to persecute still further the Vicar of Christ? In fine, no other man, except R. J. W. would be guilty of such an exhibition of shameful bigotry—and glory in his shame, except, like the said R. J. W. it were his only chance of gaining notoriety and that notoriety were his predominating passion. When our friend of the "League of the Rose" can succeed in getting the Italian government to appoint him special constable to watch the back door of the Vatican and report to the Quirinal the gossip of the papal kitchens, he may resign his present lucrative office under the Canadian government and leave a vacancy for some less eccentric and more thoroughly patriotic person. In fact we are in favor of the change, as it would be Canada's gain, and Italy could not lose anything by one addition to her army of civil and military servants who live upon the persecution of the Pope and are paid for their anti-religious patriotism out of the patrimony

of the poor. We suggest the idea to R. J. W.—it is for him to make application. Italy owes him a debt of gratitude and Canada is under no special obligation to him.

If the recent troubles between France and Italy had only taken place a week before the arrival of the man-of-war "Etna," what a different song our French press would have to sing. La Patrie, La Presse, et cetera, would vie with each other in applauding Mayor Desjardins, and Mr. Beaugrand would probably have offered to intervene and secure a decoration of the Legion of Honor for the patriotic chief magistrate; in fact Mr. Beaugrand would do so even at the risk of missing his own chance, so long coveted. The difference is simply this: Mayor Desjardins acted on principle, the others are actuated by prejudice. Had they an idea that the Aigues-Mortes massacres were to take place, they would not have been so lavish of attention upon the Italians—unless their masonic rules were more binding than their national code of honor.

### OTTAWA'S RECEPTION

To Sir John Thompson, Premier of Canada.

Sir John Thompson and Lady Thompson arrived in Ottawa on Saturday last, by the Canada Atlantic, and were met at the station by the City Council and a large concourse of citizens, when the following civic address was presented:—

To Sir John Thompson, K. C. M. G., Etc.:

We, the members of the Municipal Council of the Corporation of the City of Ottawa, on behalf of the citizens, beg to assure you that it was a source of gratification to us to know that you had been selected as one of the arbitrators in a matter of so great importance from an Imperial and international standpoint as the Behring Sea dispute. We realized that in your appointment, occupying as you do the position of head of the Administration of the Dominion, and with your eminent abilities as a jurist, the interest of Canada, so far as involved, would receive full and careful consideration.

Although we have no desire to express any opinion as to the ultimate result of the award of the court of arbitration of which you were so distinguished a member, it was with us, in common with Her Majesty's subjects throughout the Dominion, a subject of sincere and heartfelt congratulation, that once more an international dispute, so pregnant with issues of importance to ourselves, should be referred for settlement by the peaceful method of arbitration, in order that the matters in question (of sufficient importance to disturb the comity of nations) might be dealt with in such a manner as to protect the interests of Canada and lead to a peaceful solution.

Knowing as we do the deep interest you take in all that pertains to the welfare of our city, we would point with satisfaction to the substantial progress which has been made, even within the brief period which has elapsed since you became one of our citizens. As one of ourselves, we again tender you a cordial greeting on your return to your hearth and home from your arduous and important labors, and beg to express the hope that in resuming the duties of citizenship and the active responsibilities of your important office, you may be long spared in health and strength to apply your ability and energy in advancing the prosperity of our common country.

O. DORCHESTER, Mayor.

Sir John Thompson replied briefly but appropriately, without any reference to politics, and the reception passed off very successfully.

### Personal.

We had a visit from Rev. John F. Kelly, rector of St. Teresa's Church, in Hutchinson, Kansas. Father Kelly has been in Ottawa, visiting his many friends and his old Alma Mater, the University of Ottawa. Last Sunday he preached in St. Joseph's Church of that city. On his way through Montreal he called in to see us and renew old school-day acquaintance. We regret deeply that his mission east was of a painful nature, having come home to Massachusetts to attend the funeral of his good father; but we were rejoiced to see the kind-hearted Father John looking so well. We also learn with pleasure of his successful mission in the west. The Church has in Father Kelly a true priest, and his early companions will be glad to learn of his progress in the world—though not for the world.

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