

DIVORCE AT AUCTION

This deplorable mental attitude of Protestant sects follows inevitably their rejection of the doctrine of the sacraments. The solemn nuptial, declared — and thus an implied menace in the declaration "Whom God has joined together," man put asunder." Not only did the sacrament of marriage bind all human contracts, but He elevated it to the dignity of a sacrament for the sanctification of those who are so united. It is for that reason that the Church has always regarded the marriage of her children with such unusual solemnity and splendor. Not only will she admit them into the sanctuary at the time when she would care to have them, but she will actually invoke the rites of the sacrament to invoke the special blessings on the marriage.

These blessings on the time when deviation in her ritual would offend the conservatives are made at the altar she seals the marriage with the blood of Jesus Christ. He elevates the human love of the pair into the domain of the sacrament, and thus transforms an idea into a mystical union of Christ with the Church. After that she will deprecate the power of the sacrament, the greatest power on earth to break bonds.

The growing habit of pretending that worldly Catholics in dispensing themselves with this most solemn and rare ceremony of marriage when they are divorced, is an idea identical with the Sacrifice of the Son of God on the altar, and instead of making of this most tremendous mystery in a woman's life an afternoon or evening of divorce, wealth, and perhaps an offensive personal exhibition to be deplored with tears. But they, too, like the Protestant fathers, whom they emulate may be soon bid at auction for divorce certificates.

sented. The triar had begged it to be a member of the bar, but it was nothing to be proud of. He pleaded that the divorce proceedings free of charge, in cases of this kind usually came high would be handy for a relative man to procure it at a trifle in view of the fact that the defendant's attorney was unusually successful in disposing of this precious bit of paper.

Is this a fiction? We wish to know. But the special correspondent of New York World of January, 13, writes that the First Presbytery of Atlantic City, assumes his name.

"The Fraters, an association of members of the First Presbytery Church, will have an auction this for the benefit of the Church, and mitees will be taken from the congregation for contributions."

"One committee called at the Hall and the Bureau of Vital Statistics promptly presented them with a genuine marriage license. When he heard this he offered to perform the ceremony for a contribution of \$100, an enterprising committeeman as lawyer for a contribution."

"I give my services in securing divorce," he declared, and filled out order to that effect."

Possibly, after all is said and done, the Fraters, and someone else, may have misinformed the reporter. There may have been no real license, no real relinquishment of the fee, no promise to enter suit for divorce, and no real money taken. The Fraters thought-out device of the First Presbytery Church of Atlantic City to funds. They had argued the issue into the belief that the end justified the means. They had taken the law when any serious man must regard a most reprehensible triding with religion: a performance which might be greeted with laughter at a vaudeville show, in which the Fraters, among other kindred Presbyterians, especially when done with the approval

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THE JEWELLERS AND SILVERSMITHS, 10, NEW STREET, LONDON, E.C. 4.

BY DIVINE PROVIDENCE POPE

PIUS X POPE
Venerable Brethren, Health and Apostolic Benediction.

"We notice that an Anglican Bishop

We notice that an Anglican Bishop has raised an objection to the use of the word 'Catholic' (instead of Roman Catholic) by the Lady Mayors in a letter announcing the recent receipt of the Freedom of the City from a higher authority that it is the duty of the Mayor to oppose and by parity of reasoning we suppose it is likewise the duty of a Protestant to protest. But the circumstances of the case, this particular word, may well seem a little unreasonable.

"For as there was nothing new or unusual in this use of the word, the protesting pretense might easily have been avoided. But the Mayor has taken this well-worn theme of theological controversy. And in this case he could hardly hope that his words would have weight enough to change a mode of speech which at any must surely know to be true for many centuries."

"It was, at any rate, well known to the King James' translators, who in the preface to the authorized version took occasion to notice some objections which had been made to the translation of the word properly make these imaginary critics speak of 'Catholicks' sans phrase."

"Yea, why did the Catholiciks (mean Romanists) always go in jeoparty refusing to go to hear it. (I. e., to hear the word pronounced.)"

"Lovers of poetry will readily recollect Cowley's noble lines 'On the Death

Mr. Crasshaw," a poem which, for all
homage to a convert, who died a cas-
t at Lepanto the warm praise of a
sturdy English churchman as Sam
Johnson. The author himself ex-
speaks as an Anglican: for after say-
ing that "the flight of poetic fancy,
angels had surely brought Crasshaw
Loretto!"—

" 'Tis surer which they brought
there; and they,
And thou, their charge, went singing
the way,"

he takes care to add—

" Pardon, my Mother Church if I
sent
That angels led him, when from the
land he came."

Yet a few lines later on we find
saying—

" And I, myself, a Catholic, will be
So far at least, great saint! to pray
there."

And here the name is obviously
to denote the religion which Cras-
shaw had embraced.

This usage, it may be added, goes far beyond the limits of the literature of the Middle Ages, and is characteristic of Europe, German and French, as well as of England. Hegel or Heine, for example, talk simply of Catholics, and in Feller's case the reference is to the numerous divisions. For Coleridge, on the other hand, the word 'Catholic' is a vulgar entry, kithless, and the only Catholic is the Roman Catholic.

'It may be remarked that even as Catholics there has been some division of opinion, and that the last century has for the use of 'Roman Catholic' a legal designation, a loyal delight in the name of Rome, or the want of means of distinguishing between the various sects called Catholic while professing allegiance to the Holy See. I have occasionally led some of us to the more unburdened compound, and have been told that such a distinction is necessary, this is justly open to grave objection. The locus classicus on this point is surely the note in which the Lingard is quoted, and the comment on the Churches of Worship of the Catholics, 'Churches of Worship of the Catholics', explains why we do not



It would be hard to say how much has been done by holy men from the closing years of the ninth century, when the nations of the east began to be snatched from the unity of the Catholic Church, in order that Our separated brethren might be restored to her bosom. We will call to mind all that the Supreme Pontiff Our Predecessors, in fulfilment of the duty of protecting the faith and ecclesiastical unity, left nothing undone, be it fatherly exhortations, public embassies or solemn councils, to remove this most fatal dissidence which brought bitter grief to the West, but to the East grave loss. The witnesses are many, and among them Gregory IX, Innocent IV, Clement I, Gregory X, Eugenius IV, Gregory XII and Benedict XIV.

But no one is unaware of the great deal with which more recently our Lord, the successor of happy martyr, Leo, has restored to the world the right to associate themselves again with the Roman Church. "As for Ourselves," he said, "to say the truth We must confess that the very recent and glorious triumph of the glorious incomparable merits of which the Atonement has been the cause, the Atonement can boast are to Us inexpriably aware. There, in fact, were the heralds of human redemption and the first fruits of Christianity. The first fruits of the stream of royal river, were there diffused over the West the riches of the inestimable blessings derived to Us from the Gospel of Jesus Christ." "What a glorious thing," he said, "Ourselves, Brethren, in Our mind, We desire to do for nothing so much as to effect the restoration to all the East of the virtues and grandeur of the past. And the first step in the sign which is the development of human events, appears there from time to time give reason to hope that the Orientals, moved by divine grace, may return to reconcile themselves to the sign which is the development of human events, for those whom they have been for so many years separated."

Nor, indeed, are We, as you are aware, Venerable Brethren, less desirous that the day so long anticipated by the Holy See may quickly dawn on which the wall which has so long divided two peoples may be destroyed to its foundations, and that these beloved children of one embrace of faith and charity, the peace so long besought in the length of centuries, may at last be ours and Our Shepherd's.

Whilst these are Our thoughts, we came to Us a cause for grief from a certain article published in the new review *Roma e l'Oriente* entitled "Thoughts on the question of the Union of the Churches," in which the said article is full of so many errors, not only theological but historical, that a great collection could scarcely be pressed into so small a number of pages.

THE ERRORS IN THE ARTICLE

And, certainly no less rashly than falsely, approach is made in the article to the position that the dogma of the procession of the Holy Ghost from the Son in no way flows from the words of the Gospel or is provided by the beliefs of the ancient Fathers. With equal impudence doubt is expressed whether the sacred dogma is contained in the Immaculate Reception of the Blessed Virgin Mary were held by the Fathers of the first centuries. Again when the article comes to deal with the Constitution of the Church, we find first, a renewal of the error long condemned by our Predecessor Innocent X. by which St. Paul is regarded as altogether equal as a brother

tinued to ascribe to unity, and that the same people were induced by false arguments to receive the dogma of the Procession of the Holy Ghost from the Son as well as from the Father. The article even goes so far as in defiance

the facts of history, to question whether the General Councils which were held after the secession of the Greeks, from the Eighth to that of the Vatican, are to be regarded as really œcumenical, whence a rule of a sort of hybrid unity is propounded that only what is henceforth to be acknowledged by either Church as legitimate which was their common heritage before the disruption, complete silence being observed on all else as superfluous and

EXHORTATION TO EFFORTS FOR UNITY

We have thought that these things should be pointed out to you, Venerable Brethren, not only that you may know that the propositions and theories are rejected by Us as false, rash and foreign, but also that you may know, as we are in your power, you may endeavor to drive away so dire a pestilence from the people entrusted to your watchful care, by exhorting all to stand fast in the accepted teaching and never to depart from it, so that all may be able to hear from heaven should preach it. At the same time, too, We earnestly pray you to impress upon them that We have no more ardent desire than that all may be of good-will may unweariedly exert all their strength that the unity longed for by all may be maintained, so that those sheep whose division holds apart may be united in one protection of Cath-

And this will more easily be brought about if fervent prayers are multiplied and if the prayer of the Holy Father is "not the God of dissension but of peace." So will it befall that the prayer of Christ which He offered with His blood under the altar of the altar, be borne before the throne of the Father, and that "that they who are in Me and I in Them; that they also may be one in Us."

And let me be sure that work with the object will be in vain unless first, and above all, they hold the true and whole Catholic faith as it has been handed down and consecrated in Holy Scripture, in the Tradition of the Apostles, in the consent of the Church, General Councils, and the decrees of the Supreme Pontiffs. Let, then, all those who strive to defend the cause of unity and peace, be first and foremost, men holding to the anchor of hope, and inflamed with the fire of charity, to work unceasingly in this most heavenly enterprise; and God, the author and consummator of all graces, will bestow the times and the moments, will hasten the day when the nations of the East shall

return rejoicing to Catholic unity, and united to the Apostolic See, after casting away their errors, shall enter the port of everlasting salvation.


PRINCE MAX'S SUBMISSION

This letter, Venerable Brethren, you will cause to be published after being diligently translated into the vernacular of the country to which it is addressed.

And whilst We rejoice to inform you that the beloved author of this article, which was written by him inconsiderately indeed but with good faith, has issued Our presence sincerely and from his heart given his adhesion to the doctrine of the Holy Apostolic See, we commend his readiness to teach, reject and condemn to the end of his life all that is taught, rejected and condemned by the Holy Apostolic See, We most lovingly

Let us gossip of one another's virtues then will the vices take care of themselves.

Believe always that every other life has been more tempted, more tried than your own; believe that the lives higher and better than your own are so more through more ease, but more effort; that the lives lower than yours are so through less opportunity, more trial.



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"The Fraters, an association of members of the First Presbyterian church, will have an auction this week for the benefit of the Church, and committees have been busy throughout the city hustling for contributions.

One committee called at the City Hall and the Bureau of Vital Statistics promptly presented them with a genuine marriage license. When the pastor said this he offered to perform the ceremony free of charge as his gift. Then the pastor and the woman asked the lawyer for a contribution.

"I give my services in securing a divorce," he declared, and flitted out an order to that effect."

Possibly, after all is said and done, it was only a huge farce, and someone may have misinformed the reporter. There may have been no real license, no minister, no ceremony of the feet, no legal promise to enter suit for divorce, or at the worst it was only a clumsily contrived device of the First Presbyterian Church of Atlantic City to raise funds. But they had argued themselves into the bed of the law and just as they were about to get out they were given a divorce.

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Rev. J. A. Meehan, Chaplain of Michael's T. A. S. in Belleville, is the credit of having successfully led a debating league composed of

On the occasion of a friendly visit and debate, by representatives of the Belleville Society of St. Peter's T. A. S. in Ennismore, the subject was broached, with the result that at the time of the next debate in Belleville, a meeting would be held, at which were present representatives of Ennismore, Trenton, Belleville and the two societies in Peterborough. At this meeting, the league

[illegible]


of holding an interesting debate, on a live subject, at each meeting. The result is tri-fold, in that it has increased the membership and also the attendance at the meetings, until the latter is often taken to hold the members of the society to that it educates the members of the society, which many of them would otherwise never think of and furthermore it is teaching the young men of the society how to take their places as public speakers, if the occasion should arise.

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