

THE DOMAIN OF WOMAN

The hand that rocks the cradle rules the world. TALES BY "TERESA"

The young ladies who read the summary of Rev. Father Fallon's lecture on Matrimony in last week's paper, ought to give us their views on the subject. Why don't they marry? Are they growing so unattractive that no young man cares to ask them to share his fortunes? Or are they looking out for the usual duke or marquis of the sensational novel, who shall become captive to their beauty and style, and after presenting them with diamonds and family heirlooms of inestimable value, bear them away to his ancestral halls to reign in splendour? I am afraid the girls of the present day are too exacting. They expect too much. The four-roomed cottage and piece of garden whereon our fathers and mothers were content to subsist during the first few years of matrimony are not enough for their sons and daughters. The latter must have a nicely-furnished house, in a good neighbourhood, and plenty of money, before they will consent to tempt Fate in the matrimonial arena. There is no doubt that higher education is much to blame for this state of affairs. Girls of the middle class are taught languages, mathematics, Latin, Greek, fancy work, and piano tuning, and by the time their education is finished they are, in nine cases out of ten, utterly incapable of decent housekeeping and moreover, they have a most unwholesome horror of "workmen," as they are pleased to term the backbone of the nation.

They must have a "professional man," one who has never soiled his hands with "dirty work," forsooth! as though the colour of a man's hands were the colour of his heart and soul also. They want a "gentleman," taking the term in its least significant sense, as a man who does not have to work for his living. There are few such in a young country like this, and those few are in most cases exceedingly undesirable from a matrimonial point of view, being the least useful and most selfish members of the community.

I don't blame the girls for this, I blame the system of education, and, in many cases, the parents. Fathers and mothers want their girls to make "good matches," from a pecuniary point of view. They are not satisfied to see them begin where they themselves began, they do not like the idea of their children entering upon the struggle of life without plenty of padding to minimize the bumps they must receive. The young couple who have faced the difficulties of life together, who have shared anxieties and possibly privations in the effort to build up their home and fortunes are bound together by ties that cannot be broken. They bid adieu to selfishness and idleness, and all those littlenesses of mind and character which are most surely developed by too great regard for ourselves and our own comfort and convenience. But it may be asked would I have the young people marry on a meagre income, and court a possible struggle with poverty? Certainly not; what I would like to see is a sensible method of educating girls, so that they will be competent to take up household duties and responsibilities of marriage with a position to give his wife a handsomely-furnished house, fine clothes, and a servant, but there are scores of them who could commence in a modest way, and who would be only too glad to do so could they find a girl willing to help them by practicing the economy and management that are so necessary in the first few years of married life. But what does a girl know of economy every cent of her money on dress and amusement? She may have a father who indulges her every whim, and a mother who shuts herself up in the house, and wears her life out in drudgery, in order that "the girls" may be enabled to go out and make a good appearance. What kind of wife is a girl likely to be who has been brought up like that? What does she know of the duties and responsibilities of marriage? She may be all very well to sing with, and take out to entertainments, etc., but no young man with any sense would think of making such a girl his wife, unless he had unlimited money at his command.

But there is something to be said on the other side also. Young men are not altogether blameless in the matter. Many of them who are estranged from good incomes, spend nearly all their cash on dress and entertainments, and kindred extravagances. They get such a taste for going to parties and balls and similar dissipations that the idea of marriage with its necessary self-denial becomes distasteful. They like the freedom of single life, and so long as they can find well-dressed girls to flirt with, and take around, they often very difficult to please; if a girl does not satisfy them in every particular, they don't stop to consider that they are not perfect themselves; they do not study her mind and character enough. If anything in her appearance or manner displeases them, they immediately step all attentions, and betake themselves elsewhere to follow the same method again, viz., judging by appearances. This is one reason why men of 30 and upwards are more likely to marry and to marry wisely, than young fellows

in the twenties. Their experience has taught them to go deeper than mere accidents and externals. They allow themselves more time to come to a decision; they are better readers of character, and less liable to be led away by a pretty face or a stylish exterior. Then, too, the women they choose are more mature; they have done with the follies of girlhood and, speaking metaphorically, they have sown their wild oats, and settled down to the sober realities of life.

It is a singular thing that young men are always attracted to women older than themselves. This is one of Nature's mysterious laws for the restoration of balance. The immature rature and judgment seeks the out that is mature, because it finds therein that which is lacking to itself. I do not think it is advisable for a man to marry under 25, and then if he marries a woman a year or two older so much the better. I don't think marriage is as desirable so much as that people are marrying later in life, and I rather incline to the belief that such a movement is beneficial in view of our present systems of education. Of course if a young couple fall in love of the good, old-fashioned kind, there is no more to be said. Cupid will have his way. He seems to be getting very little of it nowadays, poor little chap, his arrows nearly all go wide of the mark except when they are tipped with gold.

TERESA. REVILING MR. COSTIGAN.

(Kingston Whig, Feb. 18.) The Toronto Telegram has it that the Conservative party "infatuated" Mr. Costigan with the prestige and profits of political greatness, and there is an element of poetic justice in his alleged ingratitude. "If," it adds, "he decides to part with the comrade of his opposition, he will be no great loss to the Opposition, and no great gain to the Government."

That sounds like bravado. It is criticism, however, that is not well timed, to say the least of it. Sir John Macdonald was credited with unusual wisdom in the selection of his colleagues. He wanted a Roman Catholic representative in his Cabinet when he called Mr. Costigan. The Telegram has it that this was one of Sir John's bad bargains, but Sir John did not perceive it, and no one can perceive it now except the political partisan who mistakes Mr. Costigan's position in the New Brunswick election. What is his doing in the Conservative Cabinet, and why does he owe the gratitude arising from support when he wanted it from them.

Mr. Costigan is referred to as lacking in power of debate when measured up with men of the Peter Ryan stamp. But all men are not orators, and Sir John Macdonald knew this as well as anybody. Mr. Costigan suited him, was industrious, an administrator, generally safe as an adviser, and enjoyed the confidence of his co-religionists. Peter Ryan, as a Grit, was of no use to Sir John Macdonald, and therefore there is not much sense in comparing him with Mr. Costigan. Sir John Macdonald, by reason of his long association with Mr. Costigan, was made to be satisfied with his work. So were successive Premiers, and any one of them was free to choose any Roman Catholic colleague had he been so disposed. The fact that Mr. Costigan retained a place in the Government so long is an evidence that he was acceptable to his party and did his service well.

What is his offence? His independence to the extent of standing by his Conservative friends. He differs with the Foster faction only. But he is not doing any more than other members of the Conservative party have done without having thrust upon them the imputation that they are no good. Mr. Wallace, Mr. McLean, and others, have kicked over the traces, and they remain as the guides and guardians of the younger Conservatives. Mr. Foster and his co-habourers conspired to rid the premiership of Sir Mackenzie Bowell, and they precipitated a crisis in the party, and they are the dictators still and the followers of a man who can never lead them into the political Canaan.

The Whig has not a commission to defend any Conservative leader who has been unjustly and unreasonably abused by the newspaper critics. It owes Mr. Costigan nothing but candid criticism, and still it does nothing in its present attitude which merits the insults and imputations that have been cast upon him. It has been even said that he is usually inclined, and simply because he is backing the local candidate. The inference is that they are of doubtful material, but, as Mr. Costigan asks, if they are not Conservatives, where are they to be found?

THE POPE AND THE CZAR'S SCHEMME.

The Rome correspondent of the New York Freeman's Journal quotes an interesting incident in the life of the great German philosopher, mathematician, statesman, and writer Leibnitz. In his time a French philosopher named Saint-Pierre, was nourishing a pet scheme for "Perpetual Peace," which bore a family resemblance with that of Czar Nicholas above which all the world is talking to-day. Leibnitz laughed at it as Utopian, and wrote the following pregnant words—as true to-day as they were then:—

"The city of Luzerne has been proposed as the seat of a court of arbitration. As for me, my opinion is that such a court should be established in Rome itself for the settlement of disputes of princes and that the Pope should be appointed its president, because in other things he excoriated the office of Judge between Christian princes. If the Abbe Saint Pierre (the author of a project of perpetual peace) could make Roman Catholics of all princes, no other empire than that of the Vicar of Jesus Christ would be necessary."

A great pacifying influence has been exerted by our own glorious Pontiff, Leo XIII. The pontifical arbitration of the dispute regarding the Caroline Islands invoked in 1886 by Germany and gladly accepted by Spain, forms one of the brightest pages in the present reign, and was at the time recognized as such by the press of the whole world. In March, 1890, Portugal sought the mediation of the Supreme Pontiff to settle its differences with England in East Africa. Toward the close of the same year a dispute arising between Portugal and the Congo, a preliminary arrangement of the matter was based on the mediation of the Holy Father. In 1891 the dispute between France and Portugal about the Gulf of Guinea was to have been settled by Papal arbitration had other means failed.

In 1895 the Presidents of the Republics of Haiti and St. Domingo begged Leo XIII. to accept the work of arbitrating the controversy regarding the boundaries, and last year the same Republics again invited a similar arbitration to the Holy See. In June, 1896, Leo XIII. received a telegram from Rio Janeiro expressing the thanks and congratulations of the Senate to His Holiness for his peaceable solution of the trouble between the Argentine Republic and Chile.

A GENERAL JUBILEE FOR THE SOLENN HOMAGE.

Though the decree has not yet been issued, it is certain that the Sovereign Pontiff has given orders for a general jubilee, to be held in connection with the coronation of the Solemn Homage to the Divine Redeemer. The Organizing Committee has been busied in collecting the adhesions of the Bishops of the Catholic World. One of the latest of these to be published, and the only one published in an English text, is that of the Archbishop of Philadelphia, which deserves to be made widely known if only on account of the fact that it is the only letter of an English-speaking Bishop which has been published for the benefit of the English-speaking public. The letter is as follows:—

My Dear Lord Cardinal!—As your Eminence understands English, I presume to write you in that language concerning the letter I received from your Eminence concerning some general act of devotion and thanksgiving to our Divine Lord as Redeemer at the close of this century and the opening of the new one. In addition to the excellent reasons mentioned in your Eminence's letter, I may be permitted to add that devotion to our Divine Lord is the most powerful means of attaining that unity of Christianity which the Sovereign Pontiff desires and so frequently speaks of. After over forty years of intercourse with Protestants of various denominations, I feel confident in saying that personal love for our Lord is found amongst them to an extent that Catholics do not generally credit. It is the one point on which they agree with us, and the more we keep it in view the nearer is Christian unity on other points.

I presume to send to your Eminence a copy of a lecture I delivered in this city with the portion marked to which I refer you (page 40). The audience

TRUTH WILL OUT.

The Merits of Dodd's Kidney Pills Can't be Hidden.

Mr. G. S. Griggs, of Hamilton, tells of his experience in suffering with Bright's Disease for Eight Years—Dodd's Kidney Pills Cured Him.

HAMILTON, Feb. 20.—"Mr. Griggs, it is true that you were cured of Bright's Disease by Dodd's Kidney Pills, after eight years' suffering, and when no other medicine could do you any good." This question was asked, a few days ago, by a gentleman who wished to investigate for himself the statement made in last week's papers to the above effect.

"It is true," answered Mr. Griggs, emphatically, "I was cured by Dodd's Kidney Pills when every other medicine I had tried had utterly failed to do me any good." "When I was advised to try Dodd's Kidney Pills, I did not think they would help me any more than other medicines had. I was so sick that I was willing to try any means, if it gave a hope, a chance of recovery." "Well, soon after I started using the Pills, I began to feel different. I found, in a week or so, that I was actually getting better. I kept on taking the medicine until I had used three boxes. After that I didn't take any more. I was cured, completely and permanently. You may know what I think of Dodd's Kidney Pills, when I tell you that I never left my house but without them." "Dodd's Kidney Pills are the only known positive cure for Bright's Disease, Diabetes, Rheumatism, Lumbago, Gout, Sciatica, Gravel, Stone in the Bladder, Diseases of Women, and other Kidney Diseases." "Dodd's Kidney Pills sold by all druggists at fifty cents a box, six boxes \$2.50, or sent, on receipt of price, by The Dodd's Medicine Co., Limited, Toronto.

R. J. MCGANEY, D.D.S., I.D.S. (Honour Graduate of Toronto University) DENTIST

775 LONG STREET, OPPOSITE WILSON AVENUE. was more than half Protestant, and the passage marked was received with the most enthusiastic applause, showing that I had touched a chord in their hearts. I have, since then, thought that a letter from the Holy Father on love for our Divine Redeemer as the first preparation for Christian unity would do incredible good.

Of course, I am ready to do what may be in my power to forward the objects of the International Committee. If I presume to make a suggestion, it is that the plan be decided on in Rome itself, and then the Christian world be requested by His Holiness to give their assent to the committee. I have no room for any suggestion that unity of action will be difficult. Your faithful servant in Dio.

- P. J. RYAN, Archbishop of Philadelphia. His Eminence Don Meo Cardinal Jambor, etc.

LEO XIII. AND ST. BEDE'S

The Holy Father continues to take the deepest interest in the new English College of St. Bede, which will shortly be opened. No content with having repeatedly manifested his fatherly solicitude for the success of the establishment, which is destined to re-educate converts desirous of entering the priesthood, His Holiness has himself written the constitution and rules by which the new Institute is to be governed, and, moreover, has bestowed upon the College of St. Bede the magnificent sum of 300,000 francs (£12,000). Every English Catholic should feel deeply grateful to Leo XIII. for this great act of generosity and benevolence.

Asthma Cured. The wheezing and strangling of those who are victims of Asthma are promptly relieved by a few doses of Dr. Chas. S. Syrup of Linseed and Turpentine.

A MARRIAGE DECLARED NULL.

Mr. Justice Mathieu in the Superior Court, Montreal, has heard the case of Murel Murray vs. Brocard. The plaintiff brought the action to have her marriage with the defendant set aside. She alleged that at St. Etienne de Malbois, on the 18th of May, 1896, she married the defendant, that both were Roman Catholics; that they were connected in the fourth degree of consanguinity in the collateral line, and that no dispensation had been obtained for such marriage; that on the 18th January, 1899, on petition of the plaintiff, the Archbishop of Montreal, declared the marriage null. The Court finding the allegations proved, judgment was rendered declaring the marriage null and void.

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