

have finally been brought to make the false confession required of me, be persuaded that violence alone could have wrung it from me, a wretched queen, who have been more-shamefully treated than the most menial slave could have been."

But, forsaken and condemned by all orders, this poor woman appealed not in vain to the Vicar of Christ. When Lothaire hesitated not to bribe the corrupt assembly of bishops now convened with great pomp and ostentation to finally try the cause, and had thus secured their judgment in his favour, the intrepid pontiff deposed and repudiated his own faithless legates, and threatened Lothaire with excommunication if he did not at once put away Waldrade, whom he had newly espoused. When the enraged king incited his brother, the Emperor Louis, to march an army upon Rome to avenge himself for this insult, the undaunted Pope refused to yield one iota, and declared that under no circumstances would he pronounce the marriage of Thietberga unlawful. Forced by the rude soldiery to take sanctuary, he retired to St. Peter's, and there passed two whole days and nights in prayer and fasting, but still refused to receive Lothaire, or to grant him absolution unless he restored Thietberga to her rightful place of wife and queen. Lothaire consented to this, but now resolved upon another expedient. He so ill-treated his wife that she had the weakness to apply to the Pope to pronounce judgment against her and allow her to retire to a convent. But the Pope refused, and replying to her appeal in a letter full of dignity and firmness, he admonished her to stand firm and not allow herself to be prevailed on by fear or force to utter any falsehood, but to be ready to endure even martyrdom, with the assurance that in that case she would merit a martyr's reward. On the death of Nicholas, his successor, Adrian II., maintained her cause with equal vigour and success.

It needs surely but a little reflection to convince us of the absolute necessity of the sancity and indissolubility of marriage in order to preserve society from the greatest corruption and disorders. The family is the nursery of the civil state. In the Christian home alone, invested as it is with the necessary attributes of stability, permanency, and sacramental dignity, can be found the requisite protection for the helplessness of infancy, and the wisdom and grace to train the child's developing powers, thus fitting it for honour and usefulness here and the perfect life hereafter. Human nature is, moreover, undeniably selfish, and if this principle were not held in check by any strong counter-motive, who can conceive the wretchedness and violence which must ensue? The life of the family furnishes the greatest natural corrective to this master-instinct of our nature, and when purified by the grace of the sacrament secures to the individual a means of self-discipline and culture second only to the higher life of all, the life of evangelical perfection.

John Stuart Mill somewhere observes that "public spirit, sense of duty towards the public good, is of all virtues, as women are now educated and situated, the most rarely to be found among them." We are sorry to confess that we believe this statement to be largely true in its general sense, but in the present instance certainly it need not be restricted by any limitations of sex. What is surely most needed, imperatively needed, in this our day and generation, is that young persons should be trained to take broader, more unselfish views of marriage and its responsibilities. The thoroughly worldly person never can or will do this. These ideas are essentially Christian. We do not by any means assert that persons not influenced by Christian faith are incapable of that affection which should always form its basis. But it is nevertheless wholly true that this natural affection should be strengthened by sacramental grace in order to enable it to bear successfully the strain and burden of the marriage state. If it be true that something must needs be added to perfect this earthly love, beautiful as it certainly is by nature, in order to secure the well-being of the home, what must be said of the great number of marriages contracted from inferior motives, from ambition, love of money, or, most terrible of all, to acquire a fancied freedom from the restrictions and limitations imposed upon the unmarried.

The Rev. Dr. D., in a recent Lenten lecture, has painted in terms as truthful as they are graphic the evils resulting from this class of marriages. Let us not accuse him of exaggeration. It is well-nigh impossible to exaggerate in this matter, and it cannot be doubted that his own observation and experience as a pastor of souls have furnished the facts which he portrays so

brilliantly and so forcibly. Ah! if some of those who listened to him, and some of us who read, could only tell the tales which come home to our own hearts and homes, no Lenten lecture ever delivered could rival their terror and pathos. The young girl, gifted in many ways, conscious of possessing charms of person and manner, craving above all things admiration and "conquests," restricted, it may be, by surrounding circumstances, seeks to escape by marriage from a sphere so unendurably narrow. Alas! for the home; alas! for the husband and the children. "I hate a domestic life," said such a one to me. "It is a terrible bore to have a husband who wishes to play the lover and read poetry. Let him amuse himself as he likes, and I will do the same." Said her husband in reply to a remonstrance as to the various admirers who filled his house with their gifts of music and pictures and flowers for its young mistress. "Nonsense! I should despise myself if I were capable of being jealous of my wife. People admire her, and I like to have them do so. It is all right." All right; and the divorce came, and to day the winds sigh a dirge over her untimely grave; and her husband, the handsomest, most versatile and variously gifted man we ever knew, is consigned to a living death, and the sons, God help them! alone in their young manhood with their inheritance of shame and sorrow. And this is not an isolated instance.

We confess to a hearty admiration for the marriage service of the Episcopal Church, and indeed it is but an adaptation in English of the most impressive portions of the Catholic Ritual. But it is truly admirable in its simplicity and dignity; and is well calculated to impress, not only those to whom it is specially addressed, but all who are present. How astonishing it is, that after such solemn vows of love and fidelity, "in sickness and in health, for better, for worse until death us do part," and after the clergyman has pronounced those awful words of our Divine Lord, "Whom God hath joined together let not man put asunder," any thus married should ever dream of repudiating those vows, and stranger still, perhaps, that this same church should find herself unable to protect the sacredness and indissolubility of the marriage tie! It is certainly true that she condemns all divorces except for cause of adultery, and that she forbids her clergy to officiate at marriages contracted in spite of this prohibition. But how recent is even this legislation, and, alas! how ineffective. The parties thus divorced and remarried cannot be excluded from her communion. It is only necessary to have the marriage ceremony performed by a minister of some other denomination, or even by the civil magistrate—a very slight trial, surely, when the newly married thereby subject themselves to no ecclesiastical penalties, and their marriage is regarded as perfectly legal. It is a matter for congratulation that that church is awakening to a sense of the great evils of divorce, and is endeavouring to shape her legislation accordingly. Nor are there wanting indications that all the more conservative Protestant communions are anxious in this respect to return to the first principles of Christian civilization. It all implies a growing consciousness of the necessity of a sacramental basis for the very life of the community.

In considering the evils attendant upon divorce legislation, we must not pass over the demoralization of the taste and moral sense of the community by the constant publication in the daily journals of the nauseous details of these scandals. The public mind is thus familiarised with the tales of dishonour and wretched homes, and even the very school children can take their fill of these corrupting and sensational stories.

After all we have said of the absolute incompatibility of divorce with the law of God and the welfare of society it is nevertheless true, and it would be most unjust to ignore this fact, that there will ever be some persons for whom relief must be found from a married life of intolerable suffering. For such persons, in cases of adultery, gross brutality, and desertion, there remains a partial relief, which neither God nor man would deny them, in a separation. But separation does not imply a privilege of remarriage, and its disabilities ought to be borne patiently by the innocent until the death of either party dissolves the marriage bond. Truly for such a sufferer to have peace with God and his or her own conscience is better than any earthly gain. There is, however, no doubt that a very large proportion of the unhappiness in married life, for which a remedy is daily sought in our courts, might be