

mind to be the subject of so gross consideration at the hands of her friends, and to find that the supposed sacred relation which she has determined upon is treated as a nasty joke. Is it any wonder that divorce in such minds should be deemed only a matter of course?

A man desirous of being loosed from the matrimonial bond, but without the causes for which divorce may be granted in Canada, can desert his wife and family and migrate to Dakota, where, after a residence of ninety days, he can obtain a decree of divorce on the ground of his wife's desertion. It is not so in all the States, for there is not a uniformity of law upon the subject of marriage or divorce. There is not uniformity in this country either. But into whatever country you may go, whether Christian, Pagan or Infidel, within the pale of the Roman Catholic Church, there is one law for all. Are you going to lend your influence to ask the State to use the machinery of Government to break down this bulwark which ought to meet with commendation, the principles of which ought to be the law for all people? Protestants practically ask that legislation which conforms to Catholic doctrine be repealed and that their arguments be made law.

Assuming such a position, how can they consistently claim there is any "interference with the ordinary law?" How can it be said to have a law making marriage sacred and indissoluble and placing around it the most impregnable safeguards against fraud, violence and intolerable lust, there can be any "grave menace to the social life of our people."

Now, it has been the custom to refer to the Catholic Church as interfering with the marriage relation that her priests attempt to sow dissension amongst persons who have not been married according to the rites of their Church. I can assert, as well as if I were of the Church, that this is not the case, that it is the obligation imposed upon the priest to do all he can to prevent dissension and to bring about harmonious relation where any discord arises. It is not only his duty, but he would be going against his positive instructions to the contrary were he to do otherwise than to attempt to bring about a reconciliation. It may not be popular to state these things, but it is on the side of truth and we should prefer the truth rather than the popular; let us stand out and apart from the rabble, let us be great because we are right. I know the difficulty that stands in the way of most clergymen is the fear that they should seem to countenance something contrary to the generally accepted opinion if they do not say something along the lines that are customary. Lord John Russell said, "Some there are who shut their eyes to one truth lest it should impair another they deem more sacred, but one truth can no more quench another truth than one sunbeam can quench another sunbeam. Truth is one as God is one. Go forth to meet her in whatever garb; welcome her from whatever quarter she comes; till at last beyond the grave you shall hail her a blaze of glory, which mortal eye can only strain in vain to contemplate. Truth is the gem for which the wise man digs the earth, the pearl for which he dives into the ocean, the stars for which he climbs the heavens, the herald and guardian of moral and political progress. Let it not be the reproach of any one of us, that born in a land where thought and speech are free we ever lent the helping hand through