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THOS, COFFEY, LL.D., Editor and Publisher

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Coffey:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbund with a strong Catholic spiris. It strenugarly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following habest interests of the country. Following habest lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success,
Yours very sincerely in Christ. Mr. Thomas Coffey

Donatus, Archbishop of Ephesus,
Apostolic Delegate.

University of Ottawa. Ottawa, Canada, March 7th, 1900. Mr. Thomas Coffey : Mr. Thomas Coffey:

Dear Sir: For some time past I have read
your estimable paper. THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published. Its matter and form
are both good; and a truly Catholic spirit
pervades the whole. Therefore, with pleastre, I can recommend it to the fathrill. Bleesing you and wishing you success, believe
me to remain.

Ain,
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa,
Acost. Deleg.

LONDON, SATURDAY, APRIL 4, 1908.

A SOCIALIST CONVERT. The Rev. Mr. Campbell, of New Theology reputation, has added to his notoriety by coming out boldly as a socialist. This step attracts all the more attention by the fact that only a lew years ago he was a strong opponent of trades unions. In fact it was his public debates with representatives of the unions which turned his thought humanity are committed and the most and cured his prejudice. He has gone farther, esponsing socialism and asserting that "the Church will be recreant to its duty if it does not support this the gospel of service, " which in truth he regards as the only hope of humanity. When a ship hoists anchor without knowing definitely the course to be pursued there is the increased danger of being far out at sea without compass, without provisions, and with approaching storms which were never expected. Socialism is this ship. It proposes to throw capital overboard. The owners will not take kindly to that proceeding-nor can they be expected to look quietly on while an illdirected union of diverse democratic (so-called) organizations arrange the capitalist's affairs, not to please him, the people against these murderous but to please themselves. Evils threatening society are terrible to contemplate. Capital has much to answer for. Equality in suffrage has should be investigated with the severgenerated the desire of equality in est scrutiny and their guilty particisocial advantages. Wealth engaged in pants all punished with the most rigorindustrial production and distribution has been counted no better than wealth hoarded in coffers or wasted in luxury will be merely deterrent. The moral and selfishness. Collectivism in commerce has given it such an impetus as such crimes shall be promptly and to leave individual efforts helpless in thoroughly investigated, and the guilty competition. What is the remedy for parties treated as they deserve. This these and countless other evils affect does not restore life or cloak with charing society by the further centraliza- ity the fault which medical men strive tion of wealth and the aggravated im- to bide by the more beinous crime of poverishment of the poor? Some say murder-and unfortunately sometimes Socialism. Here trouble begins, for double murder at that. The Ontario the apostles of socialism are divided as Medical Council may have much to to its meaning. According to the answer for in the matter. Society moderate English school it is the prin- itself is not free from reproach. ciple "That the country and all the Laxity in parental authority - co-edumachinery of production in the country cation, want of watchfulness, unre shall belong to the whole people (the strained relationship between young nation), and shall be used by the people, the whole trend of social interpeople and for the people." Even the writers who thus limit socialism to the bare question of economics admit that it is futile to do so. These theorists feel obliged to consider the relations between Socialism and Christianity. On the one hand several socialists maintain that our Lord was socialistic in His teaching, and that for seven hundred ated in guilt. We do not defend the years the Fathers considered Communism as the most perfect form of social organization. It was only, they say, in the thirteenth century that the Church long as society is developing along the openly defended property. This is a lines of unrestraint and irreligion the misunderstanding of right and property, evils of which these crimes are the rewhich is clearly one of the foundations sult will increase in number and heinof apostolic times. Throughout all ages the Church has regarded property as a sacred right, whose use and fruits, and prudence as the angelic virtue. however, could not be employed altogether for seifish purposes. If property part of religious teachers in Church is not based upon right, if it is theft of and school, all that parents can do who its nature, it is just as wrong for a are eager for the perfection of their whole people or a nation to have "the children is encouraged. But this country and all the means of production," as for an individual. The collective number does not create the right. prayer not practised for the obtaining In order to have a foothold socialism of heavenly wisdom. Supposing that will have to admit this first principle the Medical Council acts in the cases, of all society, whether democratic, and vindicates the honor of the profesplutocratic or theocratic. As a matter sion there still remains the root evil of fact whilst socialism is decrying degrading and corrupting thousands property as robbery it is turning upon who may escape the external punish-

all productive power in a country and labeling it the people's. In practical life that plan has never succeeded ex cept in small communities or in religious orders. The purpose of the latter precludes any extended imitation of their poverty and economic discipline The increasing tendency towards larger and larger industrial concerns may pave the way for national ownership. Tais, however, is far away-high up in the clouds. And when realized it is not socialism even in its moderate definition. The nation here is the capital ist, all the citizens laborers. Is this Utopia? If socialists wish to go back to poverty and the higher counsel of our Lord they will find freedom from many difficulties, but it must be a voluntary act-and they also will have to earn to employ well their spare ime. One of the worst features ocialism is that their advocates do not practice what they preach. Instead of ondemning their wealthier neighbors let them put their principles into practice, form small communities modelled after the very highest type which any civilization has given us, and soon if there be all they claim in it, it will The Church is not a mutual admiration win more and more. Wherever such attempts have been made they have failed. We are convinced of one thing, that capital and labor cannot stand much longer on the wage system which ever since good old Catholic times has been the only bond between them-an unstable, coarse, material bond-degrad ing the workman to the pit of unendurable life and exalting the capitalist to the paradise of unrestrained selfishness.

ONTARIO PHYSICIANS. The Toronto Globe, of March 18th. contains a severe charge against the Ontario Medical profession as a whole 'It remains," says our daily contemp orary, "shamefully true that under the guise of professional dignity and pro tected by that honor of the profession the most despicable crimes against persistent among the criminals go unwhipt of justice." It does not hesitate to say that there are at least half a dozen Toronto physicians notorious in professional circles for such practices and whose names are common gossip on the street. They are known to the police; they are known to the medical profession; and "every famlly physician of experience has come upon traces of their diabolical work." there is something terribly rotten in Denmark and its capital. The Globe is too well justified to be silent and undoubtedly too well armed to risk unsupported statements. It calls upon the Medical Council as the guarantee between the pu'lic and the profession to vindicate its own honor and protect wolves. Whilst the immediate demand of The Globe should be listened to, and whilst offences "which swell to heaven" ous justice, we feel that this retributive action, however well deserved. interests of a community require that course, not to mention vicious reading veiled by polished diction, and lastly the irreligious carelessness of the age -these are some of the causes which loneliness, the darkness and the weak sooner or later break the heart, desness of their position. The next legical troy the home, and not unfrequently step is prayer for light and courage. do to the death some simple victim And after that it is not doubtful what whose life began in purity and termincourse a conscientious seeker for truth Medical Council or any Department Catholicism - and the world knows whose care concerns justice and moralwhere it may be found. ity. All that we maintain is that as ousness. There is no virtue which the Catholic Church fosters with such zeal For the young all watchfulness on the would not avail much if reserve and modesty were not cultivated, and

ment of the law, but whose ruin is all 1880 by his sovereign to form a ministhe more deplorable because it is a try he yielded the honor to his chief, noral death. No vice so defiles the living temples of the Most High; no virtue adorns youth or age as the opposite virtue. No virtue is so dellcate, so needful of support and precaution; yet of no virtue is modern society so reckless as the priceless jewel of purity and modesty.

PROFESTANTISM WANING.

The element of dissolution inherent Protestantism manifests its disintegrating power more and more. This i evident from the futile attempts at Church Union, and also from the admission of the candid spirits amongst them. One of the latest of these is the Rev. Mr. Burgess of the Christ Episco pal Church, at New Haven, Conn. Pro testantism, he tells us, is spent and is passing. "We want," he says "some sort of Catholicism. If there is to be any visible church unity at all it must be on the basis of apostolic succession. Protestantism lacks the guarantee of continuity based upon that most despised and much maligned succession. society of mature saints. Puritanism is responsible for this theory, and it is responsible for much of the difficulty people have about the Church to-day.' That is not the only thing for which Puritanism is accountable. By its shallow sentimentalism it has hypnot ized the multitude whom rationalism could not reach and whom the very church of Mr. Burgess had generations before alienated from Catholicism. It is all very well to blame Paritanism, in any of its forms, for errors which are more properly due to Anglicanism. Had England not abandoned the suprem acy of the Pope and had not Elizabeth changed the form of religion Cromwell would not have presumed to thrust Paritanism upon the nation, nor would Wesley have restarted it under the name of Methodism. It is not our wish apologize for Paritanism. Ite history and its principles are detestable to us. Still we find it difficult to decide whether Anglicanism under Henry VIII. and Elizabeth was much better in history or principle than Paritanism under Cromwell. us, however, turn to what Mr. Burgess regards as the real need of his Church-" some sort of Catholicism." There is surely a mistake in the report: it is not "some sort" which is wanted, but the real sort. If Mr. Burgess or any other Episcopalian wants Catholicism he must want the genuine article. Catholicism of time and place is the crying need of shifting Protestantism which, as the grains of sand upon the shore, is blown about by theorizing doctrines and the rushing tide of sceptical rationalism. Their fathers built their house upon the sand-and now the storm is sweeping it away. Protestantism can no more stand scientific rationalism or worldly materialism than a boy's hand can stop the torrent of Niagara. It has no principles, eternal and supernatural, to com-

bat rationalism : nor has it discipline to moderate materialism. More is the pity that it has not, for Protestantism socially is powerful; and it leaves Catholicism alone, single-headed to fight the battle. But the pioneers of the socalled reformation would not stay in the Church. They went out. Throw | cipally anti-clerical. Rome itself is an ing aside the divinely appointed author ity they could not give the sceptre to says weekly Rome, "has now the right t any one else : they kept it themselves. suppress the teaching of the catechism They ceased to be collective, in fact to in the Eternal City, in spite of the fact be a Church. They recognized neither that over a hundred thousand of the Church nor State in the matter of sal adult citizens have declared that they vation. They became each his own master with private judgment as the supply teachers, use the school-rooms standard of Christian truth and morals. after hours for this purpose. The Now when they seem weary with their gloom of the picture is not the vote or increasing divisions, weary, too, with its practical results. It is what is in their disgusting manufactured stories | the background. A Genoa paper says of Rome's errors, and weary most of all with the awful doubt that perhaps they to be dreaded of the danger that are not in the right way, they feel the

THE DUKE OF DEVONSHIRE.

The unexpected death at Cannes, in France, of the Duke of Devonshire, resceptical and impions." moves a great figure of England's nobil. ity, and separates the Whig party from the younger Liberals by the loosening of another strong bond. Better known by his title of Marquis of Hartington, which belonged to him before his succession to his ancestral dukedom, the late Peer served in the House of Commons from 1857 till 1891 when he entered by right the House of Lords. A man of common sense and courage he brought to his country's political service personal talent and aristocratic prestige. His lack of ambition more than anything else made him prefer the second place rather than the higher position of premier. When asked in ment.

the Hon. W. E. Gladstone, with who he was so long and so closely asso ciated-although it had been through the Marquis of Hartington that the Disraeli government of 1874 was at length broken. For six years he led her Majesty's Opposition, but was content on the formation of the Gladstone government in 1880 with the secre taryship of India. Two years after the dread sorrow of his life fell upon him when his brother Lord Frederick Cavendish was murdered in Phoenix Park. Dublin. No more cruel blow could be dealt a man or a cause than that foul murder. Accordingly when in 1886 Mr. Gladstone brought in his Home Rule bill the Marquis of Hartington severed his connection with the Grand Old Man, and was mainly instrumental in the defeat of th measure. He never resumed ever social relations with his former chief. The career-always honorable, never unfriendly to Ireland until the assas sin's blow fell upon his house, was thenceforth closing surely but slowly. He joined the Salisbury administration. but seceded from Balfour on the ques tion of free trade. Antagonizing thereboth the conservatives and the Chamberlain supporters amongst the Liberal unionists he was left comparatively in the solitude of no party and in the coldness of the Upper House. His old Liberal friend and chief from whom he had parted with heart hardened was now no more. Age was preventing his own zeal in politics and also his former love of sport. He had always been a Liberal except during a few of his later years. It was like the stillness of the evening after the summer storm that the Duke left the Conservative headquarters and threw his influence into the Liberal camp once more. He had returned home, night was coming on, his career was fluished. Whatever storms are rising they are from a different quarter than those in which the Duke of Devonshire figured. He was a strong character. We wish that in his career he had stood to Gladstone through the stress of '86. He would have shown himself a hero, he would have gained a great cause, advanced a nation's hope by a generation, and secured the gratitude of the Irish all over the world.

RELIGIOUS EDUCATION ITALY.

It is not without interest that Catho lics all over the world watch events in Italy. With the religious conditions in the peninsula not merely are Italians concerned but all Catholics. Italy is the recruiting ground for the official and general administration of the Church. For this reason, as well as because recent events show the struggle for education throughout Christendom, we note the action in the Italian parliament. It was proposed to abolish religious education in the Public schools. Only sixty members voted for it, so that it was overwhelmingly defeated. Then a motion proposed by the government leaving the decision upon the subject to the communes was carried by a vote of 279 for the motion and 129 against it. The seriousness of this arises from the fact that some of the most important cities in Italy are muniexample. "The anti clerical block," wish it maintained." They may, if they that there is a factor vaster and more threatens the Church in Italy : the progressive perversion of the people. The Italian people, so claims this journal, are marching on the way of indifferent ism, scepticism, immorality-flogged on by the press, the theatre, by the high will take. He will ask for the real school and the university, but above all by the iniquitous propaganda of socialism, "which has ceased to occupy itself with the economic betterment of the working classes in order to de-christianize the proletariat and so render it ripe for revolution after having made it

> Such a sufferer is gentle, patient and tender towards suffering; he is skilful in the art of gently turning the sick souls to helpful thoughts of God. the revereuce which is done to a child of God; he knows that the son imprisoned in a feeble and suffering body is like a captive queen who must

be treated with all the

natural protectors. Christian soul ! you never hope suffl ciently. God loves all men better than any mother can possibly love. — Abbe any mother can Henri Perreyve.

We ought to run after crosses as the miser after money. Nothing else will give us confidence on the Day of JudgSPONSALIA AND MATRIMONY.

THIRD SERMON BY HIS LORDSHIP THE BISHOP OF LONDON.

to the loss of Faith: that disser

"Thou shalt not give thy daughter to his son, nor take his daughter for thy son: for she will take away thy son from following Me." (Deut., vii. chap.,

My Dear Brethren,-On last Sunday

have been lost to the Church on account of mixed marriages. It is a long time since St. Ambrose asked the ques-tion: "How can there be a sincere union of the affections when persons are divided on religion?" And the question has not yet been answered in a satisfactory manner in favor of mixed The Church, like a tender mother, loves her children and loves all mankind. She grieves when any mem ber of the flock leaves the fold and she rejoices when those outside the fold return to the one fold and one Shep herd, and hence it is that when a real and solid reason exists she reluctantly grants a dispensation permitting a mixed marriage. Certain precautions are always taken to make the remote as possible and certain promises must be made before the dispensation is given. The non-Catholic solemn promise in writing, giving his or her word of honor that the Catholic shall be permitted the free exercise of religion. The Catholic must promise to try by word and good example to convert the non-Catholic and both must promise that all children of either sex shall be baptized and educated according to the teaching of the Catholic Church. However, even then the Church. However, even then the Church is careful not to show any approval of a mixed marriage and certain instructions are given to the priest to make a distinction between the approved marriage of two Catholics and a mixed marriage. Matrimony being a sacrament of the living, should ceived in the state of grace and in the Church and during Holy Mass. There is a special Mass for the young couple and marriage is so important that the Capon of the Mass is inter rupted and a special blessing asked for the bride that she may be as loving as Rachel; as wise as Rebecca; as faithful as Sara and that the God of Abraham and I age and Jacob may bless then and their children's children and grant them eternal life. The Catholic marriage ceremony is a beautiful one, and all Catholics getting married should have the ceremony according to the rule of the Church. Now, on the other hand, a mixed marriage does not take place in the Church, nor even in the sacristy. In this diocese such a marriage takes place in the public office of pastor's residence. The priest gives no blessing, wears no sacred vestments -not even a surplice or stole - and there is no ceremony, even the ring is not blessed. In a word, the priest is not allowed to do anything that could be taken as an approval of mixed marriages. In the past if a mixed marriage tool place before a minister or civil magis-trate the Catholic was guilty of grave sin, but the marriage was valid. Now the recent legislation declares that Easter Sunday a marriage between a Catholic and non Catholic or between two Catholics will not be valid unless such a marriage takes place before a competent priest or Bishop and two witnesses. This is the general law and the exceptions made do not interfere with us, and hence all Catholics here are bound to obey this law of the Church. Jatholics contracting between themselves are nowhere bound to ob-serve the Catholic form of marriage. The simple way, therefore, to avoid trouble is to settle the great religious question before marriage and let Catholies marry Catholies and non Catholies marry those who believe as they do. This would be getting married according to reason and religion; according to the Church and in obedience to God. ne people say what about sentiment? What about love? Now, mere sentiment is very fickle, and very uncertain and very selfish, and in so important a matter as matrimony is a very poor guide. The marriages of sentim young people soon come to grief. Sentiment should be according to knowledge and reason and religion and duty and no man has a right to allow any sentiment or feeling or passion or love to interfere with his duty to God. To say that a man cannot help giving preference to sentiment instead of to duty is merely stating that the man must be insane and should be locked up in the asylum. A Christian is bound to love God above all things, and therefore, he is bound to cast aside every person and every thing that takes him away from God. In fact his first duty is to learn the Will of God and to do the Will of God and if sentiment is in the way it must be put aside. We have many examples Holy Scripture of God ing consulted regarding marriage. In the book of Genesis we read in the book of Genesis we read how careful the Patriarch Abraham of mankind. was that his son Isaac should not marry any of the daughters of the Chanaanites among whom he lived, but sent to his own country and kindred to secure a suitable wife. Isaac also prayed Almighty God to help him in from the fact that she had lost her the proper choice and the Lord sent him Rebecca, "an exceedingly comely maid and a most beautiful virgin."
Isaac also charged his son Jacob say ing, " Take not a wife of the stock of Chansan, but take thee a wife of the

daughter of Laban and God Almighty

blessed the young Tobias and sent are angel with him that he may select a suitable wife and Tobias married the faithful Sara and said to her, " For we are the children of the Saints; and we must not be joined together like heathens that know not God." In the Book of Proverbs we read that "House Book of Proveros we read that House and riches are given by parents, but a prudent wife is property from the Lord," and therefore the Lord should be consulted in the matter of marriage. be consulted in the matter of marriage. The catechism tells us that the young couple should "earnestly beseech God to direct them in the choice they are to make." You will observe in the examples from Holy Writ that the with some of these marriages arranged by

My Dear Brethren,—On last Sunday evening we considered the wisdom of the Catholic Church in making laws to protect the marriage bond, to guard the rights and the liberty of the married couple and to promote the best interests of society. We saw the dangers of what are called mixed marriages, that is, the marriage of a Catholic to a baptized non-Catholic; that this danger exists for the Catholic in being exposed to the loss of Faith; that dissensions young people not only writ that the but also were advised by their parents on their intended marriages on their intended marriages and the blessing of God was with them. In some of the old countries, for instance, are almost sure to arise over the most important factor in life, namely, relig Ireland, the parents have still a good deal to say regarding the marriage of ion; that the children of such marriages find it difficult to learn the truth and their children and judging from re-sult, judging from fidelity to the marrifrequently grow up without any clear knowledge of their duties to God and to their fellow man: and the result is age tie, we must admit God blesses such marriages abundant graces and blessin There may not be much sentiment that whole families in this Province parents, but there is duty, obedier patience and fidelity, and the real love of God and of each other, there is real hap-piness. There is no doubt whatever but that good Christian parents should be consulted, and further, as a rule, they should be obeyed and experience proves that marriages made against the will of the parents are generally fortunate and unhappy. Even the smart young people of this century cannot improve on God's plan and God speaks to the parents and not speaks to the parents and not to the children. "Thou shalt not give thy daughter to his son, nor take his daughter for thy son," are the words of God Himself. Children have no right to enter a marriage that brings disgrace on the father and mother. Remember we are speaking of good conest parents. Some parents are un-reasonable. They will sacrifice their children for money, position, style and fancy. Such parents have lost their right to obedience and children are not honest parents. Some parents are unbound to obey them; but parents who advise according to reason and according to religion should be consulted and ebeyed. In this country parents are sometimes ignored. The young people make all the arrange-ments for the marriage and the parents the marriage and the parents are given to understand that they can have the great privilege of paying the expenses and making some costly pr ents. Even if it happens to be a mixed marriage and the parents suggest that there may be future trouble understand that it is none of given to heir business; that the marriage going to be by a priest and what more do they want. Even the unfortunate priest is at times given short notice He is told the time, place and programme, and woe unto him if he is not prepared to oney. Then some Cath-olics want to get a dispensation from one, two or three calls. They prefer to have the public press give the wonderful news to the world. It is more modern and sensational. clamation of banns is an old way of doing things and people in the best society do not like to be called. God help them! Others want to get married at high noon, or in the according to the train they intend to take for the wedding trip, and when the trip is over they must face the hard, stern duties and obligations of the married life, and the real trouble begins. Holy confession, holy Com-munion, holy Mass, holy prayer and meditation, holy Church all ignored, even God Himself put aside and everything done to please the fickle crowd and it is no wonder such marriages are unhappy. They cannot be otherwise. They have not God's b ssing on them. To obtain the grace of the sacrament of matrimony everything should be the proper preparation for receiving the grace which the husband and wife to live happy together and to bring up their children in the fear and love of God. And thank God many Catholics do prepare themselves in the proper way. made after prayer and taking advice. Hitherto no conditions were laid down regulating this promise of marriage and wicked men did not hesitate to make the promise and then attempt to rain unexperienced girls on account of this promise. Others would deny they made any promise, and many dis-putes and difficulties arose trying to discover when a promise was a rea one. Even yet there is no law com-manding that all promises of marriage must be made in writing, but the writ ten promise is the only one the Church will consider as valid. The should be made in writing and signed by both parties and by either pastor or Bishop of the place, or at least by two witnesses. In Spain and the Republics of Central and America this has been the rule for some time, and now by extending the law the Holy See wishes to discourage private promises of marriage by making them null and void.

Private promises made before next Easter will be binding as in the past, but after Easter they must be in writing as prescribed, to be valid in the ing as prescribed, to be valid, see eyes of the Church. If people wishing to contract matrimony will take the trouble to put the promise in writing it will be a great help in making them realize how important marriage is holy it is, and he w honorable, and how pleasing to God for the great number

Now the duty of all Catholics in reference to marriage is very clear.
They are children of Holy Mother
Church and should be loyal and grateful and obedient children and should do nothing to bring dishonor and disgrace on their spiritual mother. They should remember the words of St. Paul who makes the union of Christ and His Church as the model union for husbands and wives. "The husband is the head of the wife as Christ is the head of the ake thee a wife of the san and God Almighty cob married Rachel who ared and of a beautiful We read how God loved the Church."

or the wife as Carise is the nead of all the nead of the subject to Christ so let wives be subject to their husbands in all things." "Husbands love your wives as Christ also loved the Church."

thee." Jacob married Rachel who well-favoured and of a beautiful