

XXXV.

peal was made on all hands.

In England I have not met matrimonial causes are still handled in the ecclesiastical courts, although with a final appeal to the House of Lords. In general, however, Protestantism, in its bound from the authority of the Pope, surrendered the control of marriage, and indeed of worship and belief, to the civil power.

It is objected to the Roman Catholic claim for the Church of authority to decide matrimonial causes, that marriage is a civil contract also, and ought to have a voice concerning it. This claim the Church of Rome does not in the least dispute. She reserves to herself the right of deciding whether a civilly accredited marriage between two baptized persons has also religious validity, and sacramental indissolubility. Into the civil consequences of the contract she does not enter, and fully acknowledges its medieval indeterminateness in outward matters burdened her with responsibilities foreign to her province. Even then this doctrine was admitted, although it was difficult then not to carry it out. For instance, in Catholic Spain continued unlawful children often inherit father's estate and nobility, and times even the crown. The Church neither commanded nor conformed to this custom. She viewed it as contrary to her jurisdiction. She, except dispensation, excluded such children from the episcopate or cardinalate because these dignities appertained to her. In civil questions of suc-

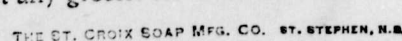
her good works and admire in the glass; whereas Charity is whose eyes rest, lovingly on at her breast, who has on herself, but forgets her beauty and love." This perfectly explains newspaper notoriety is not Catholic charities, and why it is philanthropic undertaking as the faithful mother, who remains attending to her household, does not appear in the columns of the press, but the new world flaunts her screeching propensities in the public eyes, is sensationalized, so, does charity do the same, while philanthropy does the same. You can see this difference stated for instance, in the Sisters of St. Shepherd, who do the work of saving social outcasts, and in the same issue, who go slumming with a two column account in the morning's newspapers.—*Cherres.*

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### BAPTISMAL PROMISES.

This, dear Christians, is the highly venerated vow we make every day of our regeneration before His angels and the priest, our faith, our promise or eternal life. Oh, how happy were eastern ourselves had we remained so faithfully to this sacred moment! How the happy people good conscience would refrain from our life's trials and tribulations. One day make our departure to world so sweet and easy! by our innumerable sins, often become faithful to our Heavenly Father, and loving them all of love and fidelity, let us, in bitter sorrow of sins and be reconciled to God sincere penance. Let us,

FROM THE HIGHEST AUTHORITY  
I will quote for you the  
man, but but I will quote the  
word of God—of God Him-  
self, who has declared the  
ought to know best : of God  
who made man and gave him  
intelligence and his freedom.  
Himself, who has declared the  
dom of the human intellect  
possession of the truth, the  
of the truth, the exclusion  
very fact of all error.  
Our Lord said : " You shall  
truth, and the truth at  
you free." You shall know  
and in the knowledge



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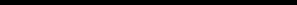
truth shall make you free."

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See how the freedom of his wi

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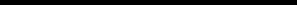
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