### Catholic Record

London, Sat., Dec. 7th, 1889.

MARRIAGE AND DIVORCE.

An article from the pen of Col. Robt. Ingersoll appeared recently in the North American Review under the title "Is divorce wrong." It was not to be expected that the Infidel leader should find anything wrong in Free Love, for the standard which he has always set up for right or wrong, however disguised, is nothing more nor less than individual inclination. It is true he has a pet theory that anything is wrong which is injurious to the human race generally, but as yet he has not proved nor attempted to prove that in the absence of a God, who has full control over the universe, the work of His hands, the individual can be under any obli. gation towards his fellow creatures. Colonel Ingersoll asserts constantly that there are such obligations; but how can these obligations exist if each individual is an independent creature of chance or law? If this be the case, we can have no duty to fulfil towards our fellow-creatures. The only standard of right or wrong must be our selfish considerations of what suits ourselves.

Yet, strange to say, Colonel Ingersoll imagines that we have duties to fulfil, and in the article in question he thus inconsistently states |the principle of human duty: "By this time we should know that nothing is moral that does not tend to the well-being of sentient beings ; that nothing is virtuous the result of which is

This is an attempt to set up a standard of morality, after denying the existence of Him whose will alone can be the Ingersoll's pet theory be true. We have our acts, in that case, unless it be to our. selves, or to merely material forces. A moral responsibility to material forces which have no sense to impose a moral law upon us, or to judge us if we transgress, is an absurdity. We must, therefore, be left altogether to our own will, a species of responsibility which is evidently destructive of the whole social fabric.

The right or wrong of divorce must be decided according to the law of God, and every attempt to set up any other standard of right and wrong must be a failure. which escapes being ridiculous only because it is so disastrous to the well-being of mankind. Conformity with the will of God is the only satisfactory test of the morality of an act; and by this test divorce is wrong; for by the law of God marriage cannot be dissolved except by the death of the husband or wife.

Col. Ingersoll's theory regarding marriage is that it is a contract merely between the husband and wife, and that when affection between them ceases, or when one of the parties violates the implied conditions of the contract, the marriage is dissolved and husband and wife are free to separate; in fact, ought to separate. This is really the theory of He had confidence that the movement human beings to the level of beasts. What difference is there between polygamy and the marriage he describes and advocates in his recent article? Cannot the free lover dissolve his supposed marriage as often as he likes, and dwell with new wives from day to day, returnto his first whenever he is so disposed? And is there any difference between such a marriage, and Mormon polygamy in its worst phases? By the Colonel's reasoning unhappy marriages ought to be dissolved. But it is in human nature that a married couple will make their marriage unhappy from time to time, the more so when they know that by so doing they will be able to bring about the dissolution of their contract. The Colonel's theory altogether ignores the duty of the married couple towards their children and towards society: but of course this is the natural result of denying responsibility to a Supreme Being. The duty of parents requires that both should occupy themselves in caring for and educating their children ; but if a marriage be dissolved, one of the parents is necessarily excluded from the fulfilment of this duty ; and even the parent who undertakes to rear the children is unable to do so in the event of his or her second marriage. In such case the children are committed to the care of a step-parent, instead of their natural guardian, who by the laws of God and by natural law is bound to provide for them. Such examples of the breach of natural law are destructive of the very basis on which society is founded. It is well known that a step-parent cannot and will not fulfil a parent's duty.

All such reasonings as those of the Colonel are based on a want of appreciation of the sacred character of the actual duties of parents towards their family. They are, busides, based on the supposition that marriages are frequently un- ant. happy. They would be so if they were! The Sun states that a prominent gentle-

riages are happy. A really unhappy marriage is a very exceptional case. Moreover, experience has shown that the condition of man and woman is far batter under the indissoluble marriage system than under any other form of marriage, either the dissoluble contracts of heathen countries or Free Love communities, or the polygamous ones of Mohometanism and Mormonism. These systems have all been tried, outside of Christianity, and they are deplorable failures.

THE MANITOBA SCHOOL QUESTION.

It has been stated recently by several anti-Catholic journals that the Englishspeaking Catholics of Manitoba are in favor of Mr. Greenway's policy of abolish ing separate schools, and that only the French population are opposed to it. We are happy to find that the statement is not correct. The Catholics of Manitoba are of one accord in their support of Catholic education, and on the return of His Grace Archbishop Tache to W.nnipeg he was the recipient of addresses from the French and English speaking Catholics of the city, and both protested vigorously sgainet the proposed tyrannical legislation. The English address, after expressing the most profound respect and veneration for His Grace, continued : "We, in common with all your spiritual children, regret to see the declining years of your life embittered by the attempt of unscrupulous politicians to deprive us of our Catholic schools, and of those rights which have been guaranteed to the Catholic minority. We recognize standard of right and wrong. We have and bear witness to the fact that Your no responsibility to our Creator, if Col. Grace has unceasingly labored during the best years of your life in the general nothing to whom we are responsible for interests of the Province; that you cheerfully and ably assisted in every movement that had for its object the improvemen of our beloved country, long before these unprincipled sgitators made their home amongst us." The address then proceeds to deny the false statements of those who had misrepresented the centiments of the English-speaking Catholics of the Province. It concludes thus : "We are of one mind with you on all questions of faith and morals, and on every subject affecting our rights and privileges as Catholic citizens, and we may add that we are fully resolved to maintain these rights by every constitutional and lawful means.

His Grace in replying spoke also of the effort which had been made to separate the French and English speaking Catholies into two hostile camps, but he declared that they are a unit on the great question of religious education. There were schools in the Province, he said, before the agitators of to-day even thought of going thither, and these schools are in accord with the sentiments and feelings of the people. He expressed his conviction that the majority of the people of the Province, of all creeds and national. ities, would not approve of the effort to deprive the minority of their just rights. Free Love. Elsewhere, as in his book on | was supported only by a very few people the pretended "Mistakes of Moses," the whose real object is not the advancement Colonel denounces polygamy as destruc of education : however, he counseled his tive of the family tie, and reducing people to use only constitutional means in defence of their rights.

We have no doubt that His Grace is in position to form a correct estimate of the general feeling throughout the Province, and when he says that he has confidence that only a small proportion of the population is in favor of inflicting upon the Catholic minority the threatened injustice, we have no doubt that he expresses correctly the state of public opinion.

The opponents of Catholic education have already, through the Winnipeg Sun. declared their belief that Sir John Mac donald has signified to His Grace that any legislation against Catholic schools and the official use of the French language in the Province will be disallowed by the Dominion Government, and that in such case the Provincial Government will simply proceed as if its legislation were going to do about it."

It is scarcely necessary to say that such a defiance of the Constitution of the Dominion could not be tolerated, and will scarcely be attempted. If the Western Province is to be permitted to defy the law, or if the Federal Government cannot maintain its authority, it is full time that the Confederation were broken up. The protection of the minorities in Oatario, Quebec, and Manitoba is an essential feature of the Act of Con. federation, and the Act would never have

been so quietly accepted without it. We are pleased to find that the Catho lics of the Province are disposed to maintain their rights without distinction of race, and we entertain the confidence that with the assistance of fair minded Protestants, who will not join in the work of oppression, they will be able to maintain them. They will have the cordial assistance of all fair-minded people of the Dominion, whether Catholic or Protest-

and thus leave the province without a constitution.

THE LIBEL CASE OF THE JESUITS vs. THE MAIL.

In the libel suit of the Jesuits versus the Mail judgment was given on the 27th inst. on the Mail's appeal sgainst Judge Loranger's decision that certain allegations which were in the defendant's plea should be struck out as being too vegue. Sir A. A. Dorlon, the Chief Justice, gave the judgment of the mejority of the Court, confirming Judge Lorenger's decision. He said the pleadings must be founded on facts, and not on implied facts or on inferences from facts not given. He quoted the case of the Queen vs. Newman, in which the pleas filed by the defendant and producing exhibits, he would refer to the recent case of the Queen v. Bradlaugh. Bradlaugh had been convicted of writing immoral books, and the conviction was set aside because it was not sufficiently stated

what part was immoral. In reference to the Jesuit vows he said f there were vows and rules contrary to the laws of the land they should be specified. He intimated that the defendant could move to amend the plea by making it more explicit. Judges Baby, Bosse and Tessier concurred with the Chief Justice. Judges Cross and Church dissented, as they were of opinion that the matters struck out by Judge Loranger should be fully ventilated. Judge Church, however, was of opinion that some of the ailegations were properly disallowed.

The allegations which have been struck out state that the Jesuit vows, especially the vows of obedience to the Superior of their order and to the Pope, render the society incapable of exercising any civil rights in the Province; that the objects of the society are inconsistent with the constitution of the Province and the Dominion, and that their doctrines and principles are subversive of the rights and prerogatives of Her Majesty the Queen, and of all moral principles which form the foundation of civil society and laws.

EDITORIAL NOTES.

MR. Colby having accepted a seat in the Cabinet as president of the Council, the Montreal Witness says that this is his reward for supporting the Government on the question of disallowance of the Jesuit Estates Act. It urges that the Equal Rights Association should vigorous ly oppose him when presenting himself to his constituency for re-election. He has represented Stanstead since 1867, and has been several times elected by accla-

that the West Lambton election will be a dying man."

The Sister complied with his request,
The Sister complied with his request, THE Winnipeg Free Press is of opinion fatal blow to the Third and Equal Rights parties, and that Dr. Sutherland will go

"The Equal Righters, too, will find in the result of the West Lambton election food for profitable reflection. A small percentage of the six thousand electors of that constituency would appear to have the least apprehension that the civil and religious liberties of the country are in danger. The result is a reproof to the agitators and a veritable stumbling-block to the agitation. The people of Canada refuse to become alarmed over nothing, or to join in a wicked effort to stir up strife. They will not lend themselves to the schemes of wicked men who hoped to trade on the worst passions of the people

THE Spanish Government has remon strated with the Bishops because a number of Spanish priests keep telling their flocks that it is a great shame that the Pope should be kept a State prisoner at the Vatican, and that they will not leave off stirring as long as the temporal power of the Holy See has not been restored. in full force, and it asks "what are you | The Bishops of Barcelona and Orinchala have requested the most outspoken of their priests not to embarrass the Gov. ernment by their utterances, but they have not further prohibited speaking on the subject. Other Bishops, including the Bishop of Placentia, have replied that they cannot muzzle their clergy.

THE Prince Regent of Bavaria has issued a decree ordering that henceforth religion shall be one of the subjects on which those leaving schools or colleges shall be subjected to examination when matriculating at the Universities. The religious examination shall be on the first day. The decree has been issued in order partly to meet the representa tions of the Bishops that sufficient attention has not been bestowed upon

religion in the schools. Bavaria being a Catholic country, the improvement will be hailed with satisfaction. In other respects also it is expected that the anti-Catholic legislation of past years will be repealed. The Catholic members have now a majority in the

merely temporary contracts, as Col. man who was present at the reception Parliament, and they demand that the Ingersoll would have them; but it is given to His Grace believes that Sir John right of vetoing the publication of decrees a fact that under the practice of Macdonald gave the Archbishop assur- of the Holy See shall not be claimed in indissoluble marriages almost all marof the Holy See shall not be claimed in should pass the Manitoba legislature he also that the Old Catholics shall not would recommend the Imperial Gov. be regarded as members of the Catholic ernment to suspend the Manitobs Act, Church, and that the anti-Jesuit legislation of 4th July, 1-72, be repealed.

TORONTO ROWDYISM.

From the Dally Globs, Nov. 29.

We are quite sure that every respectable person in Toronto feels heartily ashamed of the upmaonered blackguardism disof the unmonered blackguardism dis-played by some coarse, ill bred lads on the occasion of Archbishop's Walsh's entrance in o this city on his assuming the position of Catholic Archbishop of the diocese. In his short letter in another column the Rev. Dr. Potts filly rebukes such scanda-lous and contemptible conduct. Such dis-plays of bad manners, bad morals and bad religion dispurse, any city, and ought eligion diegrace any city, and ought o be put down and punished with the greatest severity. Those who are guilty of such conduct the w that they have not yet learned the first principles of true religion or of genuine liberty. It does not matter what such apostics of force and violence call themselves, or what motives they may which the pleas filed by the defendant were twice rejected as being insufficiently libelled. In France, too, pleas must be founded on facts. On allegation 13, referring to the doctrines of the Jesuits and producing exhibits, he would refer to from such occurrences and guard sgainst the very possibility of such outbreaks, whether in Toronto, or in Montreal, or elsewhere. But is does not matter who are the offenders. The thing is only evil, at d that continually, wherever and by whom soever committed. In a free, mixed comsoever committed. In a free, mixed community a great amount of mutual forbearance and large-hearted self restraint must be cultivated. What is sanctioned by law and by the public authorities must not be put down by individual lawlessness and violence. In the case under discusson there was something specially infamous in both the words uttered and in the violence offered. Can a number of quiet citizens not welcome among them their chief pastor without being subjected to insult and stone-throwing? It is in every way too bad. But it is the natural out come of some of the teaching and sproutway too bad. But it is the natural our come of some of the teaching and sprout-ing which have lately been current in these quarters. If a Jesuit can justifiably ba 'shot down' like a mad dog, surely an ba "shot down" like a mad dog, adres, and Archbishop may be stoned! Let those whom it concerns lay this and that to gether, and let them henceforth set a watch upon their tongues and pens. Lessons of violence are only too easily

CONVERSION OF A PREACHER.

The following beautiful incident is one of the contributions to the columns of the Washington, D. C., Church News by "Antiquarian:"

An incident that bappened whilst Father de Neckere was living in Wash-ington illustrates his great faith in the prayers of children, which was as notable a characteristic as his admirable energy. He was called by a Catholic relative he was called by a Catholic relative of a sick gentleman named Vinton, who was a brother of Rev Dr. Vinton, of Trinity Church, New York City, and a Secretary to one of the members of the Cabinet. Though kindly received, Father de Neckere was unable at this visit and at succeeding ones to expire isit and at succeeding ones to excite the sick man's interest in the teachings of the Caurch. One night as the good Father was returning from his fruitless task he tethought him of the orphan children, with whom he was a great favorite. He almost ran to St. Vincent's hat the little ones were all in bed.

"Please call them up," said Father De Nockere, "and tell them to say a "Hail Mary," for the conversion of a poor dying me."

and Father De Neckere went nome with a hopeful heart. Before going out of the business and take to some new colonization scheme. It says:

with a hopeful nears. Denote some new to his own room he stopped to tell Father Ward how unsuccessful his work had been and how he had set the orphans praying for its success. While they were conversing the College door bell rang, and then a Brother came to tell Father De Neckere that he was wanted right away at Mr. Vinton's house wanted right away at hit. Vinton's nouse.
Suffice it to say that the orphans'
prayers had "pierced the clouds." Mr.
Vinton died that night a Catholic, only
a few hours atter he had received the
rites of the Church. Father De Neckere preached the funeral discourse at St. Patrick's Courch before the President the Cabinet, prominent citizens and distinguished Government efficials.

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A Night Alarm.

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John Elliot, Eglinton, Ont.

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