ed Weekly at 484 and 486 Richmond street, London, Ontario. Price of subscription—\$2,00 per annum.

EDITORS:
REV. GEORGE R. NORTHGRAVES,

REV. GEORGE R. NORTHGRAVES,
Anthor of "Mistakes of Modern Infidels."
REV. WILLIAM FLANNERY,
THOMAS COFFEY, Publisher and Proprietor.
MESSERS. DONAY CROWE. LUKE KING and
JOHN NIGH are fully anthorized to receive
ubscriptions and transact all other businoss for the CATHOLIO EKCOKD.
Agent for Alexandria, Glennevis and
Loontel,—Mr. Donaid A. McDonaid.
Rates of Adventising—Ten cents per line
sech insertion.

each insertion.

Approved by the Bishop of London, and recommended by the Archbishop of St. Boniface, the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Cathulic Clergymen throughout the Dominion.

All correspondence on business should be addressed to the Proporter. prespondence on business should be led to the Proprietor. Its must be paid in full before the an be stopped. paper can be stopped.
Persons writing for a change of address, thould invariably send us the name of their ormer post office.

Catholic Record.

London, Sat., Dec. 15th, 1888.

EPISCOPAL VISITATION.

On Saturday morning, Feast of the Immaculate Conception, His Lordship the Bishop, accompanied by Rev. Jos. Ken. nedy, proceeded to the mission of Mitchell, which is attended from Irishtown, where he administered confirmation to twenty children. His Lordship expressed his entire satisfaction at the manner in which the children answered the many questions put them concerning their holy religion. Having administered confirmation, His Lordship expressed his happiness in being amorgst the good people of Mitchell. He addressed the children upon the great necessity of being true to their holy faith. and, like good soldiers of Christ, the great effect of co: firmation, never to be ashamed of that grand old Church which has civililled the world. He then inelsted upon home training by the parents, in teaching the children their prayers, reciting the resary at night, the using of holy water, pious books, and a good Catholic journal

in the afternoon the Bishop drove to Irishtown, also for visitation and conficmation. There he found the children, under the spiritual direction of Very Rev. Dean Murphy, P. P., fully instructed in the great truths of Catholicity. On Sunday High Mass was sung by Rev. Jos. Kennedy, coram pontifice, Very Rav. Dean Murphy and Father Cooke assisting at the throne. After Mass His Lordship delivered a long and instructive sermon, which was listened to with rapt attention. Confirmation was then administered to 200 children.

A MIXED MARRIAGE. The edifying life, successful career and holy and happy death of Mrs. Sherman is given as a proof that mixed marriages are not after all so great an evil as many priests and bishops represent. Is not General Sherman a Protestant, and was not Mrs. Sherman an exemplary Catholic? Did her Protestant husband ever interfere with her freedom of conscience as a Catholie? And is it not true that one of her sons is now studying for the priesthood and a member of the holy order founded by St. Ignatius of Loyola? All this no doubt is true. But it is a very exceptional case, and the exception but proves the rule that mixed marriages are generally, if not always, unfortunate, and truitful of untold misery to both the General Sherman is a man of honcur, a true soldier who would lay down his life at any time rather than disgrace his uniform by unmanly or dishonorable conduct-a man who would undergo any sacrifice or submit to any punishment before he would break his word of honor or lie to any man, much less to the wife of his bosom, whom he vowed to honor and protect. When on his marriage day he solemnly pledged himself to the officiating priest that he would ever respect the religious convictions of his wife, and that if God blessed their union with a family be would allow her to bring up all her children as her conscience directed, he meant what he said, and he kept his word truthfully, manfully, soldierly. Can as much be said of ninety-nine out of the hundred men who make the same solemn engagement? May the Catholic lady, who, for the time being, is comforted by such promises on her wedding day, be so sure that those promises are not like pie crusts, made to be broken? Is the man in whose keeping she is placing all her hopes of future peace and earthly happiness a man of honor? Is he a man of truthful, knightly character who would sooner die than deceive or betrav or wound in the slightest the tender feelings of her who trusts her all to him? Were honorable conduct the rule, were soldierly qualities and nobility of character not the exception amongst men, there might be less difficulty in allowing mixed marriages. But what are the facts? Does not our daily experience teach us that mixed marriages are a curse to those who contract them, as they are a source of scandal to both religion and to society? We have known men, and could name them, who made the same promon their wedding day as General Sherman contracted, but who, unlike him, violated their solemn pledges

swear, and we were present at the awear-ing, that they would never interfere with their young wife's freedom of worship, or with her educating her children as she pleased, and we know such men to lock up their wives on Sunday and dare them to leave the house to assist at Popish idolatry.

And sgain, where shall we find valiant woman of Mrs. Sherman's type and character? An intimate friend of here, writing to the Boston Pilot, says: "In the death of Mrs. Sherman society has lost the example of a true Christian matron, the Church a devoted child and the poor a tender mother. She was a woman of strong individuality, unbending principles and sincere piety." Here again was an exceptional woman. Her unbending principles and sincere plety were to her a safeguard and a tower of strength.

Even did her busband forget his promises and violate his pledge, she was not the woman to submit tamely to man's tyranny. She would have resisted from the beginning, and defied the man who dared to interfere between her and her God. Unfortunately most young women who contract marriage with Protestant men are not of the valiant kind. They have not that stern determination to resist wrong and stand up boldly for the right that appertains to women of sincere piety and unbending principles. They weaken and yield for peace sake—they submit to the lash without murmuring-they hide away their prayer book and rossry and scapular. They steal away the children for baptism, but allow them when grown up to be led off captives to the Metho dist or Presbyterian Sunday School. The children come to man's or woman's estate without faith either in the mother's or father's religion. Want of respect for religion begets contempt for parental authority ; the young women do as they please, and the young men of that family swagger and blaspheme. Catholic young men married into Protestant families have betrayed a similar weakness of disposition, and allowed their children to be brought up either in total ignorance or in open contempt of their father's religion, or of any religion. A case in point may here be quoted from among hun-

Last week, not one hundred miles from St. Thomas, a man was dying who had the misfortune of being married to a Protestant woman of no particular faith or denomination. By the merest chance a Catholic friend happened to visit the invalid and found him very dangerously ill of pneumonia. He at once gave notice to the parish priest, who made no delay in seeing the patient and preparing him for death. Had the priest been at another sick call at the time, or had he arrived five minutes later, the man would have died without the eacraments. To please his exacting and tyrannical wife he kept away from church and the sacraments for years. Even when dying she insisted on standing by his bedeide while he made his last confession of the sins of his life. Nor could she be removed. Had the priest attempted to put her out by force the man would have died during the scuffle. As it was, while the priest was anointing him he breathed his last breath of life. The priest was so horrified he vowed a Catholic to a Protestent woman. For the life of us we cannot discover the causes that drive young Catholic men of position and means into such unholy and unhallowed alliances. Have they not virtuous, comely and highly-educated young ladies to choose from in their own congregation? Have Protestant young women any educational, social, or intellectual adadvantages that are not possessed by the Catholic young ladies of our day and period? There is no excuse for their in. explicable folly, and criminal exercise of freedom of choice, but blind passion and stubborn resistance to the promptings of every sacred duty, while peace of mind and hopes of solid happiness in this and the next life are bartered away forever.

LIES IN THE CAUSE OF RELIGION.

One of the most disgraceful attempts we have ever come across to excite a horror of the Catholic religion, and con tempt for Catholics, has been made by the "Baptist School Committee" of Toronto, or at least by a paper published in the name and under the auspices of this committee. The sheet is named "Our Own Paper," and the editor is "W. H. Huston, M. A., Secretary of the Sanday School Committee." It is intended chiefly for the instruction of Baptist children throughout Ontario in Christian doctrine. And what kind of Christian doctrine does this precious production teach? What kind of truth loes it inculcate into the minds of the little ones attending Sunday school ?

One-fourth of the issue for December s taken up with an account of Catholic teaching concerning souls in Purgatory which will be a surprise to our readers. Over the signature of A. J. Lebean, of Woodstock, appears a tissue of brazen lying and absurdity exceeding anything we have ever read, and the Baptist comalmost the very first week of their mar. I mittee could not but know that they

ried life. We have known men to were publishing lies for the edification of fluence for good had the effect of entirely the young. We cannot spare space for the entire document, but we shall endeavor to give some idea of its contents.

> The writer says that November 1st is with Romanism the day of the dead, and that souls in Purgatory take a twenty. four hours' vacation roaming about the earth, or in the air, or just underground. For this reason it is sinful to plough the ground, as that would disturb the dead, and leave a furrow of blood. Any one who would plough is regarded as a heretic and a pagan. Catholics imagine that they really hear the souls telling them, "Help me, help me, pray and pay, sell something and pay for a mass for my soul."

A story is told of a young man "very fond of his girl," who went to visit her, but on his way home he thought he saw ghost which turned out to be some white sheep. This is told to give the impression that the Catholic faith makes Catholics believe all nonsensical ghost stories.

Then we are told that sometimes the prieste, in order to obtain money, induce poor widows to sell their cows to get their dead husbands out of Purgatory. The writer knows of a case of this kind which occurred last summer.

Next, he says that it is customary after mass to hold an auction at the church, on the day stated, for the dead. He was at such an auction two weeks ago, and witnessed the sale of a horse, a couple of chickens, and a turkey for this purpose. Such is the balderdash which the Baptist Sunday school committee teach the

Baptist children in the name of the Lord! The innecents will of course believe all this now, and that is what the committee want. But when they grow up and know that such deceptions have been imposed upon them, what will they think of the religion of Christ, which they are accustomed to confound with Baptist teaching ? Their conviction will naturally be that Christianity itself is as much an imposture as the lessons of their Sunday School eachers.

We scarcely expect that the committee will inform the children under their charge that they have deceived them. We might suppose, in charity, that this would be done, if the falsehoods were unintentional; but no one of common sense will suppose that Mr. Huston, M. A., and whatever other gentlemen aid him in his work, thought for a moment that there is any truth in the absurdities they propegate. We must hold, therefore, that they were published deliberately. We are, however, surprised that they did not correct the grammar, at least, of the ignorant and malicious scribe. We may add, as a proof that the learned body who superintend the issue of "Our Own Paper" are grossly ignorant of the Catholic religion, of which they profess to have such thorough knowledge, that they evidently do not know the difference between the 1st. Nov., "All Saint's Day," and 2nd Nov., All Souls' Day. The latter is the day on which Catholics specially pray for the dead, but there is no prohibition against servile work on Nov. 2ad, so that the whole of Lebean's article is based upon a gross misconcep.

We have not said anything special in regard to the writer of the lucubration which appeared in "Our Cwn Paper," appears, however, that this A J. Lebean. this consummate liar, is a minister— Baptist, we presume—from the Province of Quebec.

FITTINGLY HONORED.

The demonstrations of good will and esteem towards Rev. John Brennan on his departure from Picton, shared in as it was by Catholic and Protestant alike, were of an unusually sincere and spontaneous nature. To the Catholic heart a priesttheir own parish priest especially—is very near and very dear. What wonder then that after a pastorate extending over a period of eighteen years, the good and kind hearted and self-sacrificing Father John Brennan, of Picton, should be the recipient of tender and sincere expressions of admiration and regard. He had labored long amongst them-he had been their friend and counsellor in all the vicissitudes of life-he had been the dispenser of God's holy word and the sacraments of God's Church-he had trained the young to follow the path of virtue and admonished the old when their feet strayed from the road they followed in the joyous days of their innocence, and apart from this trait of character he was a noble specimen of the true citizen, honored by all for his integrity of character and greatness of heart.

On the day of the presentation, a full account of which will be found in this issue, the church was crowded to the doors, and many could not gain admission. When the good priest had finished his reply 'ne congregation were in tears. On his separture from Picton. fully one half the people of the town. Protestants as well as Catholics, were at the railway station to bid him adieu. When Father Brennan first arrived in Picton many little bitternesses existed between Protestants and Catholics. Old prejudices were kept allye on the part of our separated brethren, but as soon as Father Brennan became known his in-

removing these prejudices. The respectable as well as responsible positions to-day occupied by Catholics in the town of Picton serves to show what a vast amount of good has been performed by this eminent priest for his faithful flock. The two local papers of the town refer to Father Brennan's departure in the following terms :

We are sure we express the sentiments of every honorable citizen in the community when we regret the departure of the Rev. John Breunan, P. P., from our midst. He has endeared himself to all midst. He has endeared himself to all classes—both Protestant and Roman Catholic—for his openhanded charities and urbanity to all who approach him. He will carry with him the best wishes of all to the scene of his future labors, where we know he will be trusted and loved as he has been here by his neighbors and parishoners."

parishioners."
"Not only do the congregation of St. Gregory's church deeply regret the re-moval of Rev. Father Brennan from among them, but that regret is univer-sally felt throughout the town and nan has won the most profound respect from people of all parties in Picton. His departure will be universally regretted."

THE NEW BISHOPS.

We have intelligence that the Diocese of Hamilton is at last to have a chief pastor to fill the place from which the late Right Rev. Dr. Carbery was so unexpectedly enatched by death. The appointment of the Right Rev. Thomas J. Dowling will be most acceptable to the devoted Catholics of the city and diocese of Hamilton.

Bishop Dowling was born in Limerick in 1841, and came to Canada in 1851. He was for six years in St. Michael's College, and his theological studies were made at the Grand Seminary of Mon-treal, after completing which he returned to Hamilton and was ordained priest on 7th August, 1864. Soon afterwards he was appointed to the parochial charge of Paris, Oat, where he paid off the debt of the church, amounting to about \$3000 In 1881 he built the new church in that town, and was appointed Vicar-General of Hamilton diocese by the late Bishop Crinnon. After Bishop Crinnon's death he was appointed administrator of the diocese, being elected to that position

by the clergy.
In 1885 he was appointed Vicar-General of Hamilton by the late Dr. Carbery, and filled the functions of his office to the great satisfaction of priests and people. He was consecrated Bishop of Peter.

porough in 1885, having been appointed by the present Holy Father Pope Leo XIII. to succeed the late Bishop Jamot, The diocese of Peterborough has flour-

ished greatly under his administration. New churches and schools have been erected, and many new parishes have been made where the wants of congregations required it. The new and handsome episcopal residence at Peterborough also his work.

He was the first student and priest of Hamilton diooese on whom the episcopal dignity was conferred, and Hamilton will gladly welcome him back to occupy the snew, but of which the country must be higher position in which he will now labor | heartily tired." that important part of the Catholic Church of Canada.

The Very Rev. Richard O'Connor, who is to succeed Bishop Dowling in Peterboro, will also be gladly received by the people of Peterboro, notwithstanding the regret with which they will part from their present bishop. He was born in Listowel, Ireland, in the County of Kerry, on the 5th of April, 1838. He was one of the first students of St. Michael's College, Toronto, entering that institution when it first saw the light in 1849. His theo logical studies were made in the Mon treal Grand Seminary, and were completed in 1861, and on the second of August of the same year he was consecrated priest in the Cathedral of Toronto by the late Archbishop Lynch. He had been a resident of Toronto since his childhood, and his ordination was a matter of great interest to the Catholic people of Toronto, who had known him for so many years as a promising and brilliant boy attending the Catholic schools of the city, and distinguishing himself there in his studies. His first appointment after his ordination was as assistant to Rev. P. Mulligan, in Toronto Gore, and in 1862 he became parish priest of the same parish. He was transferred to Niagara Falls in 1865 and to South Adjala in 1868. In 1870 he succeeded Rev. Father Northgraves in the Deanery of Barrie, in which parish he has since remained. The fine new church and the handsome residence of the Sisters of St. Joseph were built by him, and the parish of Barrie has in every way flourished under his able administration. have no doubt that the Diocese of Peterborough will also soon be able to show many evidences of his ability and zeal,

COERCION STILL.

Only a few days have elapsed since Lord Sallabury at Elinburgh announced policy which the Government have been lar announcements in the House of Commone. Mr. John E. Ellis made a formal motion to reduce the estimates for expenses for the Irish Secretary's office in order to raise a general debate on the Secretary's administration. Mr. Ellis stated that to such an extent bad Coarcion been employed that 1500 persons had been imprisoned under the Crimes Act, and that Mr. Balfour is seeking to hide from the people of England the acts of cruelty which have been perpetrated. He directly accused Mr. Balfour of adopting a system of evasion and inaccuracy of statement within and without Parliament when speaking on Irish questions. He acknowledged that these naccuracies might arise from Mr. Bal four's ignorance of his subject, as, unlike any of his predecessors, he was generally absent from his post. "Seldom of never had the Chief Secretary for Ireland left bis duties to subordinates." He concluded by saying Mr. Balfour's administration "was characterized by petty malignity and calculated brutality."

Mr. Gladstone also exposed Mr. Balfour's cruel course towards Irishmen, and in regard to the murder of Kinsella showed the negligence of the Government to protect life when a Nationalist was the victim. "The life of a Nationalist," he said, "was not of the same value as that of a Loyallet. Coming to the murders at Mitchellstown, he assured the Conservatives that nothing but repentance would silence the reproach arising from that mistake. It would be heard again and sgain until the Government would be bliged to condemn what it had heretofore praised or until the time came when the solemn verdict of the whole country was given. The wanton slaughter of innocent men remained uppunished. The murders were never even inquired into as they ought to have been; but what could be expected of an Administration using as Its instruments resident magistrates who are totally incompetent for performing their duties, or sometimes convicting men upon the loosest evidence? How could such an Administration claim the character of honorable or pure or just? How could a Government defending such proceedings call itself the champion of law and order ?"

Mr. Balfour in defending himself against these powerful attacks upon the rayonet and bludgeon policy which has been pursued towards the Irish people, could say nothing more satisfactory than that these were all old stories, and he asked whether "there could be better proof that the law was well and properly administered in Ireland than the evidence sfforded by the fact that the Opposition is compelled to rely upon three or four cases, instanced time after time, as oriev. ances. The assailants of the Government could not travel beyond the narrow limits of a few charges, which had often been refuted. They still relied upon stale meats, which were rehashed and served

The story of Mitchelstown messacre has indeed been frequently told, but a story like this must remain fresh until there be redress. It is but one of the many occasions on which the brutality of the police and soldiery has been exhibited towards the Irisi assembled for a lawful pur pose, and the Government have constantly justified it. The coroner's inquest gave the verdict of wilful murder against the policemen who fired, not upon a "mob," as Mr. Balfour describes them to be, but upon peaceful citizens assembled to discuss the political events of the day. He is guilty of false hood, as usual with him, when he declares that "the mob attacked the nolice" and that thus the fire of the police was turned upon them. It was plainly proved by the sworn evidence, as well as by all the accounts given of the occurrence, that the police first attacked the people. Some resistance was shown, as was to be expected. but the resistance was very moderate and consisted only of pushing. Is it then to be the fashion under English laws that when a crowd, goaded by such a merciless batoning as the police inflicted on them, good-humoredly try to resist passively, they are to be shot down? Such conduct anywhere else would be met with a storm of indignation from one extreme of the United Kingdom to the other. The gross misrepresentation of Mr. Balfour is merely an effort to deceive the people of England as to his doings, but there is no doubt that they are becoming thoroughly aroused on the subject, and that they will be no longer apathetic in regard to the treatment so lavishly shown towards Irishmen. The Mitchelstown tragedy cannot become old criminal outrages against almost every and stale as long as the murderers go unwhipt of justice through the guilty connivance of the Government; for do they not refuse to this day to permit the arrest their characters. As a member of the Govand trial of the murderers?

The Government evidently are conscious of their complicity in the case. They tion of the judges who must try his case, must feel that a murder trial would bring so that he is virtually judge, jury and

out the fact that the conduct of the police was the direct result of orders given to them. Mr. Gladstone, before now, told the Liberals, and especially the Nationalthe necessity of adhering to the vigorous iste, to make 'Remember Mitchelstown" their watchword, and it will be so until employing in Ireland, and since that time
Mr. Balfour has several times made simihis nephew—Arcades ambo—be "a thing his nephew-Arcades ambo-be "a thing of the past :" and a more brutal thing of the past has never been known in the annals of the Empire.

Mr. Balfour also said that Mr. Ellis ex. aggerated in stating that 3,000 eviction notices of late had been served upon tenants. We presume that Mr. Eilis has correct statistics upon the subject, and it is probable that we shall soon see by the mails the proofs of bis statement; but only a few weeks ago it was announced that within two weeks there were 1 900 such services. It cannot be a very gross exaggeration to say that 1,100 more were served in the same way in twelve months.

On the subject of Mr. Mandeville's death the Chief Secretary stated that Mr O'Brien had "accused him of using coarse and brutal language." Of course he implicitly denied this. Could anything be more coarse and brutal than for him to say, as he did at a picnic speech, that "he could see nothing but what was comic in the whole transaction ?"

Mr. O'Brien's caustic attack cannot be properly appreciated till we receive a more full report of it, but we append the short synopsis which is given in the cable des-

London, Dec. 4.—In the Commons to-day Mr. O'Brien, resuming the debate, made a lorg and vigorous attack upon Mr. Balfour for his treatment of John Mandeville. He accused Mr. Balfour of anadevine. He accused Mr. Bafour of shooting poisoned arrows at his prisoners and then indulging in peals of laughter as a requirm over their graves. The Government's defence depended mainly upon Mr. Mandeville's speech, in which he stated that he was not affected by his imprisonment. Was ever so ungenerous a use made of a brane man's cheer'the imprisonment. Was ever so ungenerous a use made of a brave man's cheerful description of his treatment? He defied Mr. Balfour to face the English people again, and try to do to death the Parnellites who refused to acknowledge themselves as miscreants. If Mr. Balfour was afraid to do this, let him not imagine that such wrongs as Mr. Mandeville's could be disposed of by sarcasms of a girl of the period stamp. The hour of his condemnation would surely come for his levity and cowardice "

It is evidently the intention of the Government to continue to use the same measures as they have hitherto employed shot guns and batons—to suppress free speech, but such measures have not hitherto broken the spirit of Ireland, and her constancy in demanding justice must result in ultimate victory. The signs of the times show that its attainment cannot be much longer delayed.

DOUBLE EMOLUMENTS OF LAW OFFICERS.

A discussion arose in the British House of Commons a few days ago on a motion to reduce the salaries of the law officers of the Crown by £2,000 each. Mr. Baxton's object in making the motion was to call attention to the fact that the Attorney-General and the Solicitor. General, while receiving the large salaries of £7000 and £6000, respectively, which are increased by other emoluments to the sum of £10,000 or £12 000 in the case of the Attorney-General, and to £8 000 or \$10,000 in that of the Solicitor General nevertheless they neglect public duties to carry on their private practice. Six Richard Webster, for example, is able to conduct the case for the Times egainst Mr. Parnell and the Home Rulers, while

drawing his salary from the country. It was contended that these officers should devote themselves entirely to the public interests, though it was acknowledged that they were only following the course that had been long established by previous custom. Mr. W. H. Smith and others pointed cut, on the other side, that these gentlemen and their predecessors in their offices had been doing a large private business before accepting their public positions, amounting sometimes to £20,000 annually. If they were precluded from private business they would not accept the public offices, and the State would not be able to obtain the services of the best legal talent.

A strong feeling was shown to exist in favor of limiting these law officers to the service of the State, and Mr. Smith promlsed that the Government would take the whole subject under their careful consideration, and would in due time lay their conclusions before the House. To motion was then withdrawn on a sugges tion to that effect by Mr. Morley.

Notwithstanding the precedents which may be invoked to justify the present practice, the gross injustice done, not merely to individuals, but to the whole Irish people, by the position of the Attorney General as counsel for the Times, cannot be over looked. He, a member of the Government, bas brought a charge of gross member of the Irish National party, and he is allowed to use all the advantages which his position gives him to blacken ernment, he not only had a voice, but he had a predominant influence in the selec-

prosecuting at Under any circ Iniquity, but w the whole In mentary repre all the greater are sustaining ceedings. It i have decided. conceived no enquiry is, to dence that he ward. When of the Commis it was justly p a fishing Com the Times, and our estimatio ought to have extort from t that the Attorn drawn from t the present cas At a meet

Liberal Cons

Shaftesbury I

inet., the qu

divorce court

an animated

majority the q

such a court

edly there wer

ity who would

the question he

DEC

of divorce, for that divorce is better to ret machinery for become too co we may readil only in the Ca are left to the consciences in We may her in St. Matther commonly int adultery, that to the separat A few days s pretation give columns of on and respected were undoub text, and thi directed again other case. minster) Conf same. After

sue out a divo

to marry ano

party were de

lowing sectio

another form,

cause "is cau

the bond of me

many causes

quarrelings, lo wife, and eve married were the relatives annoyed the judges free to Cor. vii., and I We hold the erroneous; th one flesh" is This has been the Catholic power of king ble to move

The text in

"And I say put away his cation, and mitteth adul marry her the adultery."—R The Protest and the revis above, except which do not The text mes be put away crime here con that she may Surely not. distinction bet

away one's wi put away : an to separate wh the wife's guil marry her tha adultery." T where a wife h the case of wh a lawful caus were not the s would be able divorce at will and an indu placed before esparation, S with a divorce

Thirdly : H law of Mose

St. Matthew's

as we have sta