

Think of the bride, twice wedded, walking the earth smilingly, knowing that still alive upon its surface are two men who have partaken with her of the sacred feast that only one should feed his soul upon. Perhaps this divorce-mill, second-time bride may attend a party somewhere and there behold both her husbands hale and hearty, and she will look upon these once inviolate companions of her connubial hours, and perhaps she will give a hand to each linked in the festive dance. What a spectacle in a civilized world! And we members of parliament are asked to say that that is beautiful!

What shall be said of the children of divorce? God pity them! They will be forced to grow up in the world deprived of the maternal love. I ask hon. gentlemen before they assent to such a bill as this to think of the scenes of childhood, to think of home, never-forgotten, to think of the shrine of the dearest days, the tenderest of recollections, the treasury of our choicest memories, the place that was illumined by mother's smile. As one great poet says, speaking of the youth in the home:

Ask

The little child what is home. You will find
That to him it is the world. He
Knows no other. Father's love, mother's smile,
Sister's embrace, brother's welcome, those
Throw about his home an heavenly
Halo, and make it to him all-attractive;
As their home is to the angels. Home!
It is the blessed spot wherein the prattling child
Pours out its plaints to mama; and it is the grave
Of all his sorrows. The placid place
Where griefs are banished quite and sobs are soothed
By the sweet lullaby of fond mother's voice.

Such is the home of happy childhood, such is the recollection of the scenes of innocent and happy childhood, and intervening years cannot shut out the deep vibration of those harmonies that tell of faith unsullied and abiding hope.

Sir, what is the remedy for divorce? My own opinion is that you do not have to go to Calgary to get it. It is not far to seek. We must return to the old faith, to the teachings under which this land has grown, favoured beyond all other lands; we must get back to the simple beliefs and to the steadfast faith, to the recognition of the religious undercurrent of life which bears all of worth it has. If a married couple find that they have made a mistake, that couple must suffer for the good of society. It is but another instance of our sentimental morbidity, a product of an individualistic age that we listen to those who claim that an unhappily married couple must be released for remarriage, even if to help them individually the sanctity of

the common home and family must be destroyed. The lack of religious recognition in marriages of to-day is a thing of great concern, for when the inevitable trials come, when the matrimonial barque is beset by storms and tempests, one very present help in time of trouble is utterly denied the bewildered matrimonial mariners.

Marriages are made too easily. There is too much deceit and humbug in marriages to-day. If marriage is entered into as a civil contract, it is the lowering of the rite in the minds of all those who acquiesce in such a mechanical and materialistic procedure. If marriage be a civil contract only, it loses half its binding power. We see daily the failure and inadequacy of the civil machinery of life. Laws are imperfect—witness that we have to amend at every session; governments are often a farce and a reproach. We do not regard our obligations to our country as profoundly as we should—witness the reluctance and evasion of the income-tax payers. And if civil obligations are thus of light authority to us, what is to hinder the regarding of marriage, if it is merely a civil act, as being as unjust an imposition as our money payments to the state? Let but the first real disagreement come after the radiance of the honeymoon has sobered down to the garish light of day, and husband and wife are apt to ask the question: "Why should I be bound? What is the marital faithfulness but a load, imposed like taxpaying and jury duty, which every man gets out of if he can, and no one really censures him? The minister who united us did the act dryly and mechanically, and pocketed the fee. What incentive did he give us for not emulating his attitude? The state gave us a license to be man and wife, but what soul has the state?"

Sir, the law, whatever else happens, should stand for the home, teaching its sanctity, insisting on its preservation. Laws cannot do much towards the remedying of the divorce evil; its only reformation must come through home influence, schools, churches and individual conscience. Reform cannot be implanted into the human breast by legislative enactment, but only by an overpowering sentiment and conviction. The home is the first of human institutions. Firm and reliable principles are the result of the home—the Christian home—not only so, but greatness in any form is there enhanced. The excellent in every calling, statesmen, ministers, poets, warriors, ascribe their success to the impulse that was given them in the home. Moral excellence is invariably associated in the superior