ascent, attached to a bracelet on his wrist. As he referred to his conviction on this point, he reverently kissed the

medal. It is a noble example that M. Santos-Dumont proclaims his faith in this age of humanism, and in Paris where the want of any faith in God or the supernatural is now at a premium.

## THE TERRIBLE EVILS OF DIVORCE.

History Repeatedly Shows that When-ever the Unity of the Marriage Con-tract is Tampered with Every Ave-nue to Wickedness is Open, and the Foundations of Society Shaken.

Divorce may be considered from three aspects: Firstly, a vinculo, or a complete dissolution of the marriage contract, whereby the parties become as if they had never entered into such contract; secondly, ab initio, or a complete separation because the parties had never, in fact or law, entered into the marriage relations owing to disa bilities rendering a contract impos sible; thirdly, a mensa et thoro, or a separation as far as common life en joined by the contract is concerned, but the contract, as before, indissoluble. The distinction between these classes must be observed to gain an under-standing as to the doctrine of the Church; and to some seeming difficult ies from time to time advanced from history against the constancy of that doctrine this distinction will be a solu In the latter case it is evident that divorce may be legal and laud-able; in the second a separation can take place because in reality there is no contract, hence no marriage, only an external ceremony. In the first the dictum of the Church is: "What God has joined let no man put deny the State any such power to dissolve the marriage contract, but she herself asserts she has no power to do 80.

HISTORY OF THE SUBJECT. Divorce is the never failing attendant on the demoralization that always accompanies and precedes the ruin of nations and peoples. Sensuality seems unable to compass the destruction of men until it makes inroads upon the unity and sanctity of the marriage contract. Man, in his rudest state, has an innate sympathy with these qualities of marriage, and it is only when luxury has crept in and extravagant attention shown to the animal nature in man that a disregard is shown them. The mytho logical history of some Pagan people give us an idea of the sanctity hich the marriage contract was held, and the direful penalties attending the desecration of it in any way. At the very time when the vast empire of was being undermined by the lust and luxury of the nobles and people the fidelity to husband and wife among the rude tribes conquered by ars was the surest guarantee that the conquered should soon be the Tacitus informs us in his conquerors. Tacitus informs us in his ried life was strictly observed by the Germans, and one who had broken fidelity was driven from the home, and, the hair having been shaved from the head, was beaten through the village. There was no question at all of remarriage. Such was the rule of life among the hardy warlike tribes whose children saw the empire of the Casars fade into nothingness. The historians of Rome gave evidence of a similar

spirit among the Gauls. THE DECLINE OF THE ROMANS. Among the Romans themselves, wh they were laying the foundations of their subsequent greatness, there is no mention of divorce. From the time of Romolus to that of Spurus Carvilius Ruga marriage was considered indissoluble. When the East sent to Rome not only the riches, but crime, when the hardy warrior returned from the Oriental campaigns enervated by sensuality through enriched with plun der, then it was that the steady and dignified Roman matron degenerated into a frantic courtesan and the hardy warrior a worthless sensualist. The unity of the marriage contract, once tampered with, every avenue to wick-edness was open, the foundations of social society were shaken, and every sphere was contaminated, and even the virginity of the Vestal virgin became the byword for half-concealed crime. The literature of the age reflects the attitude of the people to morality, and those who read wonder how man could fall so far. Marriage had lost all sanctity and was a civil cortract, but nothing more, dissoluble by mutual consent or by whim of either party. It was quite fashionable to have divorced six or eight wives, and St. Jerome mentions one lady who had been resigned to others by twenty two husbands, and who was the twenty first wife of her twenty third husband. Emperors and legislators were enjoying a morality they did not practice they knocked down barriers they could never set up again, and the people and nation hurried to certain ruin. Philosophy, in the person of Seneca, uttered its principles and proncunced its anathemas while the polished debauches admired the rounded periods of the language used, but continued to

THE CHRISTIAN ERA.

When our Divine Lord began His Impaired by the lax notion of unity.

According to the law of Moses, which, as Christ said, was a condecension to the hardness of the heart of the Jew had sought what others had and to avoid worse evils, "If a man were denied before his according to the law of Moses, which, as Christ said, was a condecension to the hardness of the heart of the Jew had sought what others had sought and were denied before his a legitimate and consummated matri-

f his house." passage be taken, the indissolubility is affected. Grave disorders must have arisen from such permission. Henceforth, the civil contract sacred ceremony, and Christ, in making it a sacrament, not only reinstated it in all its authority, but took it from the pernicious influence of the State, so that, henceforth, one of the great sacraments of His Church was to be matri mony. Christ admitted no cause for which matrimony could be dissolved, and declared, "Every one that putand declared, teth away his wife and he that other committeth adultery, and he that marrieth her that is put away from her husband committeth adultery." The Pharisees who questioned Him by the coasts of Judea beyond the Jordan were told that the Mosaic dispensation was a new permission given by Moses, but from the beginning it was not so and the reason of indissolubility is given-" Therefore now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder. THE DISCIPLES CONTINUE THE GOOD

WORK.

Such being the mind of the Master regarding marriage, we expect to see the same, earnest reverence in every one of His disciples. In the Epistle to the Romans, the apostle writes : " For the woman that hath a husband while her husband liveth is bound to the law; but if her husband be dead she is loosed from the law of her husband. Therefore, while her husband liveth he shall be called an adultress if she be with another man." St. Paul several times contemplates the case where, owing to extraordinary difficulties, the man and woman are forced to give up common life together, which is the divorce a mensa et thoro, and he utters the warning, "Not I, but the Lord commandeth that the wife depart not from her husband; and if she depart that she remain unmarried, or be reconciled to her husband." The bond of matrimony once made firm, admits of no break save that inflicted by death.

THE EARLY CHURCH.

Mr. Gladstone, in a speech (1857) on

the "Divorce and Matrimonial Causes Bill," said: "In respect of history, I make this proposition boldly, that for the first three hundred years after Christ you have not a shred or a vestige of divorce with re-marriage for any cause whatever." Among the awful corruption on every side, the sacredof matrimony was respected by ness of matrimony was respected by the Christian, and the gentle spirit of Christ did what no law of man could do. Every crime against the married state has its punishment here, as well as hereafter, and every respect to its sacredness has a reward here, as well as hereafter. The Christians multiplied and became powerful, while those around decreased in numbers and influence. Among the early Christians there seemed to be no question of re-marriage of divorced parties, but even re marriage when one party died was condemned by many and found no condemned by many and found no favor with the vast majority. St Augustine expressed clearly the Christian mind when he wrote : as marriage is the institution of God, so divorce is the institution of the The fathers had less difficulty in protecting marriage from the lustful than in explaining its necessity to peo ple who governed their passions as did the early Christians. Almost the first act of Constantine, the Roman Emperor, act of Constantine, the Roman Emperor, act of Constantine, the Administrative, was after his conversion to Christianity, was dren, but they are all conscious that to repeal a law that, among other the clean of heart shall yet possess the to repeal a law that, among other things, sanctioned divorce. The fathers and the councils had a strugle with the civil law which re-mained in force until the twelfth century. The Justinian code recognized many causes on account of which divorce was lawful, but any Christian divorce was lawful, but any Christian taking advantage of the civil law was punished severely by the penitential code of the Church. The Canon of the Synod of Mileve and the declarations of Innocent and Leo were directed against the interpretation of the pass age in St. Matthew by the Eastern Church, which interpretation is still preserved in the Eastern Church,

but is just as rigorously con demned by the Western Church, and this alike for both innocent and guilty parties. MIDDLE AGES. It is always a rule with most English writers to quote the Middle Ages as times of fearful criminality. Scarcity of information gives a wide latitude for imaginative genius, such pictures depending more on the will and desire of the artist than upon the general trend of innate will and desire. But those who have made a study of the period do not give such range to the imagination. Balmez, writing of the vigilance of the Church in these ages to prevent the ties of marriage from being broken, says: "If the Church had not opposed herself as a wall of brass to the torrent of sensuality, the palaces of the kings and the castles of he signeurs would have speedily be come their seraglio and harems. care and attention given by the Bishops and the Popes to all matrimonial causes evidence the solicitude of the Church for the indissolubility of the marriage contract. Again and again the kings and princes endeavored to divorce and re marry, but firmly stood the Pope. Persecution was tried to shake his firmness, threats were indulged in, promises and bribes offered, but with

In whatever sense the Peter when they endeavor to break the indissoluble contract of a true

matrimony. THE REFORMATION AND TRENT. The idea of the reformers about the ndissolubility of matrimony was congenial to the kings and princes, whose patronage they desired. Luther al-lowed divorce for adultery of either party, for desertion, to avoid sin, if common life became troublous on account of frequent quarrels, if there was a long absence on the part of either; in fact, a way was opened to any one desiring a new partner. Except in the case of kings, princes, lords, and such like, the reverence inculcated for so many centuries by the Church did not die out, even after the marriage ceremony became only a mere civil contract. It was against the new destructive zealots that the Council of Trent defined in its XXIV. session: "If any one says that the bond of matrimony can be dissolved on account of heresy, or annoyance to common life, or prolonged absence, let him be anathema; and in the same way treats any one who would say that adultery of either party is sufficient to matrimony, or that re marriage is allowable to the innocent party. At the same time, the Church protects her right to judicate as to a separation in the common life while the bond of matrimony remains as before. In the tenets of the so called reformers was the seed of destruction, and the free and easy divorce so fashionable in our times is a logical development of their devastating doctrines.

OUR OWN TIMES

Before the year 1857 a divorce a vin

cula could only be obtained in England by Act Parliament, but in that year it was enacted that a "Court for Divorce and Matrimonial Causes" should be established and empowered to grant such divorces. Since the establishing of this court a thriving business has been done, but never so briskly has it been carried on as now. The differ ent States of the United States of America have practically the making of their own divorce laws, and the ease and rapidity with which marriages are dissolved are amusing, though painful, to observe. We are practically on a par with the period before Christianity was preached. The old Roman who said in defense of his divorces: "My shoes are new and seem to fit well, but no one knows better than I where they pinch," has a myriad of imitators. The same frivolous causes advanced to cover the shameful dic tates of lust as in pre-Christian times. The same frightful de noralization is creeping in, perhaps better say has crept in, but not quite so evident yet. Disrespect for the sanctity of marriage is exacting, and will exact to the full the penalty of time. Great nations are crying out for new generations, but the votaries of pleasure notice not the cry. Bonuses are given to unhealthy morality-but all too late. Marriage as a civil contract is a fail ure and history but repeats itself. The Catholic Church gazes in silence and in sorrow on the ruins outside her pale; she has given again and again admonitions, but she would not be heard ; within her own pale there is health and strength for generations to come ; to day, as she has done for hundreds of years, she proclaims the indissolubility of the marriage contract,

land. From our distinctions made at the outset of our article, it can be observed that divorce properly so called is divorce a vinculo, and that such for marriage consummated among Christians, or for that matter any people cannot be dissolved by any power or man, and the Church has no such power. It may occur that when the marriage contract was being formed by parties, some obstacle was present, rhaps unknown to either contract ing party; for instance, the natural law may prohibit a certain union, it so the marriage contract cannot stand The supernatural law may have placed certain conditions which must be fulilled ere the contracting parties are sacramental union takes place. Prohibition and commands of these kinds cannot be removed by a contract for which there is no foundation from the beginning. For determining such cases the Church erected tribunais at which the pros and cons were discussed, and judgment given accordingly. The importance to social life and the justice to parties made it expedient and necessary to remove such momentous decis-ions from the individual or state, so that the Church has declared emphatically that it is her duty, and her duty alone, to look to matrimonial causes. Such is the decree of Trent. The divorces granted by the Church are always of the nature of the second and third classes and are consequently not divorces as generally understood. The separation from common life is not allowed at the whim of the individual, but there must be solid reasons, approved of by ecclesiastical authority, otherwise such separations may be very sinful. It is a crime for a Catholic to

Interesting Study of "The Religious Outlook" by Rev. Morgan M. Sheedy.

The lectures delivered during one week at the Catholic Summer School, Cliff Haven, N. Y., included two discourses on "The Religious Out-look" by Rev. Morgan M. Sheedy, of

The keynote of the first address was Altoona, Pa. that the Catholic Church alone was in a position to save society from the ravages of immoralitys vicious politics, dishonest business methods, divorce, socialism and infidelity. The lecturer praised the Episcopal Church of America, saying that it was the only branch of the Protestant Church that was doing effective work for the masses specially in the cities. Father heedy said : 'Much as the world has advanced

materially in the advantages of steam, electricity and the mechanical appliances; sociologically, in the great improvement in the conditions of life intellectually, in the diffusion of edu-cation, and the delights of literature and art now brought within the reach of everybody, there is no advance that an compare with that which measures the moral and religious growth of the 'Faith makes the man.' The death of art and progress follows when the world's hard heart casts out relig ion. Is it true that men and women of our day have lost faith in God? that tis the human brain that men worship now, and heaven to them means gain Has our material progress outstripped the moral and spiritual of the age?

In his answer he reviewed the conditions and tendencies outside the Catholic Church the U. S. country and England. He quoted many eminent authorities in support of his views Among non-Catholics, he said, there are those who declare that Christianity is disintegrating into lifeless elements hat its creeds are being cast aside that science has shattered the founda tions of faith ; that modern scholarship has shown the Bible "to be full of myths and errors;" that as consequence men and women no longer believe the old teachings; that many ministers are preaching the principles of skepticism and open infidelity. This, say the pessimists, clearly indicates the decline of vital religion. To this decay of religious faith is

ascribed the unhealthy condition of modern society; the gross and sensual materialism ; the spirit of commercial ism; the prevalence of vice; the notable lack of civic virtue; the alarming increase of crime, especially among juveniles; the many scandals and frequency of divorce in what is called "fashionable life;" in short, the revival of the spirit and doings of paganism. In support of this view he declaration of Governor Rollins, of New Hampshire, with regard to the marked decline of religion in that State was cited ; also the charge made by the Methodist Bishop Bowman against "our fashionable scelety" and the "staggering load of sin it has to bear ;" the Chinese Minister Wu's recent criticism of Christianity as seen in the everyday lives of its adherents was also instanced by those who take a gloomy view of present religious con

A MOPEFUL CLASS.

ditions "But," went on Father Sheedy, there is another class of observers those who hold to the philosophy o pope and to what is called "the relig ion of progress;' they are quite san-guine and trustful in the future; their faith is that of the poet's-' that some how good will be the final They are ready with facts and figures to support their contention that Chris tianity is at present in a sounder condition than ever before in its history. Confining themselves to the U. S. they claim 95 per cent. of the popula-lation is Christian; that our laws and institutions are permeated by the spir it of Christianity; that almost all the public officials, from President McKinley down down to the village postmaster, are professing Christians; that the vast body of judges, lawyers, doctors and teachers in the schools and colleges are firm believers in the teachings of Christ; that the strong expression of Christian feeling on the filled ere the contracting parties are eligible to form a contract. The Church, being the dispenser of the Sacraments of Christ, may have placed certain laws to be observed before a certain laws to be observed before a census of families in Philpart of American women kept a Mora census of families in Phi adelphia showed that only about per cent. of the whole are non-religi-ous. They insist that the same proportion would likely hold for all our large cities. According to this view the showing of skeptics and atheists, when put to the test, is small in deed. Then they call attention to the extension of philanthropy; the vast sums expended in relieving the poor; the college settlements, the refuges, asylums and orphanages maintained by Caristian generosity; the observance of Sunday and the great Christian festivals of Christmas, Good Friday, and Easter: the growing spirit brotherhood and kindly feeling among Christians unknown even generation ago. To the optimist the religious outlook is radiant with the promise of assured triumph of Christianity. Have no fear, he cries out, the Divine Founder 'will comfort Zlon and all the ruins thereof; He will make her desert as a place of pleasure and her wilderness as a garden. Joy and gladness will be found therein;

licity.

OUTLOOK FOR CATHOLICITY.

In his second lecture Father Sheedy discussed the question, "What is the Present Oatlook for Catholicity?" We judge the future by the past. most significant event of the last cen tury was the marvelous growth and reconquests of the Catholic Church. "The enermous gains of the Catholic Church are due chiefly to these events; Catholic emancipation, the Oxford movement and the conversion of John Henry Newman and the dispersion of the Irish race. O'Connell, who alone secured the emancipation of Irish and English Catholics, Was one of the greatest figures of the last century. Catholics the one of world over owe this man a debt of gratitude. If the other day an Irishman and a Catholic, Lord Russeli died filling the highest judical office in England it was because his distinguished countryman had in 1829 removed the disabilities under which

Catholics suffered.
"The Oxford movement and the conversion of Newman exercised, and still exercise, a profound influence in favor of Catholicity; they marked the are permitted to enter. The dean, be followed by a rich harvest of illustrious converts—men like Manning, Ward, Faber, Wilberforce and a host of others. They also raised up in the Anglican Church what is known as the Catholic party," which except in the matter of Papal sovereignty is almost in entire accord with the teaching and practices of the Catholic Church.

"The influence of the dispersed Irish has been felt as a powerful element of strength to Catholicity in the United States Canada, Australia, India and South America. The strong faith and virtue of this people have left an impress on the Church in all these

"In England, when Victoria ascended the throne in 1837, the Catholic body was feeble indeed. There were few churches, a small number of priests, and of schools and colleges a great want. In the meantime there has been a great development. In the United States the Church has increased wonderfully-from 30,000 at the beginning of the century to probably 15,000,000 at the end. Figures show the extraordinary recuperative power of Catholicity during the past century realizing what Macaulay said, that what has been regained to Christianity since the end of the sixteenth cen tury has been regained by Catholicity

ATTITUDE OF NON CATHOLICS. "Nor less marked and significant of what is to come is the changed attitude of non Catholics, especially in this country and in England, toward the The old prejudices are fast disappearing. An increased know-ledge of Catholicism is helping deep Church and far-seeing thinkers to look to the Catholic Church for the only satisfac tory solution of such problems as the preper relations between laber and capital; the equitable distribution of wealth; the repression of socialism; the proper guidance of the rising tide of democracy. Leo XIII. tells the world at the opening of the twentieth to be found in the restoration of Chris former times; in other words, in a re turn to Catholic faith.

and the faith of the fathers. Some say that men can stand on morality alone In a sense that is correct, but it is not the morality of Christian Science, nor of Buddhism, nor Confucius that can save men; nay, rather it is the morality taught by Carist, the Son of the living God, the morality preached by

His Church.
"We are safe in saying that the new century will witness a far wider recognition of the conservative power of the Catholic Church and her priceless ser-vice to humanity; that her hold on the respect and confidence of even non-Catholios will grow and deepen with the coming years; that with her alone can be found an enduring and satisfactory solution of the great problem

that confront the age.
"Three things we are likely to see during the century: a Caristian Democracy, the independence of the Holy See and Christian unity. teachings of the Catholic Church and her tender sympathy with the masses will effect the first. The lesson of history and the justice of the cause will bring about the second. As for Christian unity, a strong drift has set in in that direction ; science has united the material world; why not religion, better understood, unite the moral world? Our prayer is that of L30 XIII:

The minds of kings and peoples mould;
Thy word may all obey with awe,
Be there one shepherd and one told,
One faith, one law.

Father Sheedy concluded with a strong plea for Christian unity.

Freat Success of Missions to Non-Catholies.

The work of giving missions to non-Catholics has had a marvellous growth since it was initiated less than six years ago. At first the missions were

takes a wife and she find not favor in his eyes, for some uncleanliness, he shall write a bill of divorce and shall give it in her hand, and send her out of his and his characteristics. 100 000 converts were received into Church last year. He also said that 250 000 was a conservative estimate of the number taken in since the non-Catholic missions were started.

> RISKS SMALLPOX TO COMFORT THE DYING.

Yonkers, N. Y., July 31-Dying from small pox, Miss Anna Magner, of this city, received to day in the con tagious hospital the last sacraments of the Raman Catholic Church.

Miss Magner was received a week ago into the institution, which is isolated in the extreme northern limits of Yonkers. At first the patient was be-lieved to be suffering from only a light attack of the dread disease, but on Tuesday her condition became such that the physicians acknowledged grave doubts as to her recovery. They informed Miss Magner, and she at once requested that a priest be sent for.

Very Rev. Dean Albert A. Lings, rector of St. Joseph's Church of this city, was summoned and without hesitation hastened to the hospital, where no one save the doctors and attendants coming of a second spring that was to however, proceeded direct through the wards of the hospital, passing many suffering inmates, and was eagerly greeted by the patient.

se to the dying girl the Kneeling clo dean then heard her confession and administered the sacrament of extreme unction, while the attendants, heavily clothed in rubber, watched the scene wonderingly. The priest in his sacred vestments without any cloth protection to prevent his contracting the disease, spent nearly hair an hour at the bedside and carefully administered the holy oils, anointing the sufferer with his naked fingers.

Dean Lings, accompanied by the doctors, then proceeded to the lawn in front of the hospital Placing all the articles used in the last rites, together with his stole, vestments and breviary, in a small pile, he ignited them with a match, and soon reduced them to

Few, if any, ministers in the vicinity can be persuaded to make a visit to the small pox hospital. During his thirty-three years' connection with the Yonkers Church Dean Lings, who has been chaplain at the hospital, has made regular pilgrimages to the afflicted patients. He is not immune from the disease, and physicians wonder how he escapes it.

SECRET SOCIETIES.

Sworn Enemies of Christianity and the Catholic Faith.

A Chicago Catholic contemporary

prints the following:
The Rev. Henry Abel, S. J., a noted rulpit orator, is the son of a Free Mason. At the close of a sermon delivered before a pilgrimage of men at Maria Zail Rev. Father Abel made an impassioned appeal to his hearers to maintenance of the marriage tie and contend valiantly against the enemies the preservation of the family; the of the faith, naming as the chief enemy the secret societies. The appeal was powerfully emphasized by the preacher's statement that he himself was the grandson and son of Free Masons. He

said : " My own grandfather was employed century that the salvation of society is by Free Masonry as professor in a unitian disposition and of the virtue of former times; in other words, in a re turn to Catholic faith.

"Writing years ago Carlyle said the trouble with the world was that it had 'got away from God." The remedy is a return to God, His holy teachings and obtained from them a promise that had likewise made oath that he would they would never join any secret society. But, alas! my own father failed to keep the promise he had made. Until his forty third year he was a member of secret societies, being prob-ably initiated into the deeper secrets of the orders. Then a change come over him. This change was the beginning nim. This change was the beginning of trouble which never ceased. When seventy years old he said to me on July 31, 1870: 'Henry, you will not again see me alive. Listen to my last will. You know, as I have told you before, that as a Free Mason I injured the Care hand the faith. now I dethe Caurch and the faith ; now I demand that you shall devote your life to the fight against secret societies, in whose service your grandfather and I "Christians, exclaimed the preacher, "behold your sworn enemies—the secret societies." have stood so long.

## IRELAND'S NEW ORATOR.

IRELAND'S NEW ORATOR.

According to T. P. O'Connor a new orator base come to the fore in Ireland. In the last issue of Mainly About People, Mr. O'Connor says that while the House of Commons recently was considering the New Factories' Bill, which contains a clause dealing with laundries in Good Shepherd convents, much discussion was rife.

"Suddenly there come from a corner a little speech, which, preserving all the relictenses, yet brought into the discussion such a large and frank and moving breath of human feeling, gave such a vivid glimpse into the tragic depths and suffering, into the pathos and the horror, of the fallen woman's life and soul, and into the wondrous Christian glories of the Sisters who watch over the Magdalen Asylums, as these refuges are called, that everybody suddenly grew silent and for fully a quarter of an hour the Scotchman, the Englishman and the Irishman were all spellbound, and did not venture on a whisper, much less an interruption, as the volcanic tide of emotion, picturesque description and pahetic suggestion was rolling forth. Mr. Balfour had his back turned to me, but I was able to catch a glimpse of his side face, and I could see that he was among the most profoundly moved, and indeed, he afterward said to me that he had been touched very deeply."

The speaker whose eloquence is thus described is Edmund Leamy, and it is to his credit that his dirst recognition should come as a result of his defense of a Catholic Sister-hood.

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