

THE MARRIAGE TIE.

EPISCOPALIAN EFFORT TO INSTITUTE A DIVORCE REFORM LEAGUE.

Tactful Endorsement of the Catholic Church in Making Marriage a Sacrament.

From the New York Sun.

There is a consideration which ought, perhaps, to receive some attention in the discussion which is now proceeding as to the marriage of Roman Catholic girls. Marriage by the law and faith of the Roman Catholic Church is a sacrament, indissoluble except by death. Rome allows no divorce and it recognizes none, whatever may be the law of the State. Marriage, accordingly, is a more serious matter with a Catholic than with a Protestant. For one it is a step that cannot be retraced. For the other it is a contract from which there is escape under the laws of the State governing it.

Undoubtedly some of the Protestant churches refuse to recognize in their own law any other cause for divorce save adultery; but practically all of them.

TOLERATE DIVORCE

for any cause and all causes allowed in any State. A Divorce Reform League, made up of Protestants, has been in existence in this country for many years, for the purpose of inducing the States generally to make adultery the sole cause of divorce; but meanwhile members of the churches represented in that association are obtaining divorces for other and many different causes, and are marrying again without suffering ecclesiastical punishment or the social disapproval of their fellow-members. So from creating a sentiment against freer divorce, such divorce has become more frequent and less reprobated than before the organization of this reform movement.

The circle of society in New York which is made up of people of fashion more peculiarly consists in chief part of members of the Episcopal Church, the Protestant Church which is most exacting in its

CANONICAL REQUIREMENT

that no divorce shall be treated as ecclesiastically valid which is obtained for other cause than conjugal infidelity. Under that law persons who marry again after having been divorced for any cause are adulterers; their union is sinful; they live in concubinage, and not in holy matrimony. But such marriages of divorced people not only occur but are frequent in that society. Moreover, they are sanctioned and solemnized by Protestant ministers of other Churches than the Episcopal.

This society of which we have spoken does not debar those who enter into them, but grants its continued favor to people whom its Church denounces by its law as living in adultery. Neither have we heard of any instance where the Episcopal Church itself has visited upon them any penalties. Practically, it recognizes as sufficient any marriage which will stand the test of the civil law. The society does not assume to interfere with its members in their divorces and marriages so long as they keep within the legal bounds. If a mated pair find that their temperaments are incompatible, and that they cannot live together without unhappiness and bickering, they are not reprobated because they go East or go West to get a divorce, and, having obtained it, proceed to wed other mates with whom they think that they will be more congenial. The cast off old wives and husbands are welcomed back to society as

NEW WIVES AND HUSBANDS.

Of course, when people make up their minds to be married they are not likely to be directly influenced by the possibility of their getting divorced; but when they see such toleration of divorce all around them, among those whose opinion is of the most consequence to them socially, they are not likely to be impressed by the feeling that marriage has any other sanctity than the love of the pair imparts to it. Their sentiment regarding it is romantic rather than religious. They get the sanction of the Church for it as a conventional matter, not as an essential requisite; and hence if the marriage prove a disappointment to them they pay heed to their inclinations rather than render obedience to the Church in deciding the question of a divorce.

With a Roman Catholic the marriage

ceremony is not a merely perfunctory concession to a custom of society, but an obligatory religious sacrament. The sentimentalist might not admit that this is "a higher view of the sanctity of marriage," for they might reply that love alone gives marriage its highest sanctity; but that, undoubtedly, is not the religious view, though it seems to prevail among people of religious associations.

House and Household.

USEFUL RECIPES.

THIN BISCUITS.

Take one pint of flour, one wineglassful of milk, one tablespoonful of lard and butter mixed, and one egg. Beat the egg light and pour it on the flour; then the milk, and lastly the butter and lard. Work it well; then break off small pieces the size of marbles, roll out as thin as wafers, and sprinkle with dry flour as you roll them, which will make them crisp. Stick each biscuit with a fork, and bake quickly.

TOMATO BISQUE.

This is a delicate and appetizing summer soup. Stew and strain one quart of tomatoes, add a small teaspoonful of salt and a little pepper. Boil one quart of milk. Smooth together one tablespoonful of flour with one of butter. Add this to the boiling milk, but do not put in the tomatoes until the dinner hour. Have the tureen hot. Turn in the boiling milk, add a small pinch of soda to the tomatoes. Pour them in, mix and serve at once.

TOMATO JELLY.

A pretty dish can be made of tomato jelly. Stew, strain and season to taste the tomato. Soak as much gelatine to the quart as you would for any jelly, and then add to the strained tomato. Put into the ring moulds, and when hard, put on individual plates and fill the centre in quarters, one-quarter to be filled with chopped white of hard-boiled egg, one-quarter with grated yolk of egg, one-quarter with chopped olives, and one with mayonnaise dressing.

COOKED CHEESE.

In all countries cooked cheese is now considered digestible and to give tone to the stomach.

A learned chemist asserts that while the raw cheese is in many cases indigestible to weak stomachs, the cooked cheese can be eaten with immunity. In cases where persons are troubled with bilious derangements the brown crust of cooked cheese dishes may be discarded; that is really the only part which is not readily digested.

GREEN CORN PUDDING.

Select one dozen fine, large ears of green corn and grate all the corn from the cobs into a large earthen dish. Beat the whites and yolks of six eggs separately. First add the beaten yolks to the grated corn and stir hard for two minutes, then add two tablespoonfuls of melted butter and a pinch of salt. Stir again for two minutes, then add a teaspoonful of granulated sugar, stirring for five minutes. Next add a quart of milk, stirring well while pouring it in. Last of all, add the beaten whites of the eggs. Stir two minutes, pour into a well buttered dish and bake slowly for nearly an hour.

HOUSEHOLD HINTS.

Tea trays and all japanned goods should be cleaned with a sponge wet with warm water and a little soap.

Skimmed milk makes hardwood floors, stained ones and oilcloth look shiney. A woolen cloth should be used to wipe up the floor.

If you dip your broom in clean, hot suds once a week, then shake it until it is almost dry, then hang it up or stand it with the handle down, it will last twice as long as it would without this operation.

To clean hair-brushes quickly and easily, take a dessertspoonful of hartshorn to a quart of cold water in a wash-hand basin. Dip in the hair of the brushes, and rub them together until clean. Then rinse well with cold water; rub dry with a towel and stand upright in an open window.

A beautiful sofa pillow may be worked

now in the old fashioned "filling" stitch on canvas and with worsteds. If a pretty and artistic pattern is chosen of some conventional figures, the whole will look, when closely done, to cover the entire surface like a fine old piece of tapestry.

A SUCCESSFUL LIFE.

MR. BOK'S DEFINITION.

A successful life is nothing more nor less for man or for woman than living as well as we know how and doing the very best that we can. Success cannot be measured by fame, wealth or station. The life of the humblest woman in the land, if well lived, is as successful as is that of the woman who, with greater opportunities, is enabled to make the results of her works reach farther. Some of us must live for the few, as others again must live for the many. But both lives are successful. Each of us in this world influences some other being, and it is the quality of our influence, and not the number we influence, which makes our lives successful in the eyes of God. We may believe that we go to our graves unknown and unsung, but not one of us goes out from this world without leaving an impression, either for the good or the bad. And the kind of impression we make while we live, and leave them when we die, is the difference between successful and unsuccessful living.—*Ladies' Home Journal.*

DID NOT WANT TO DECEIVE.

Little Johnny is in no sense a great wit; but he screened himself from reproach the other day behind a transparent but effectual play of words.

He had attended the birthday festivities of a friend; and allowed himself to be helped to ice-cream rather more generously than was sanctioned either by etiquette or hygiene; and he was now in consequence undergoing a course of home treatment.

The principal feature of the treatment was a frequent spoonful of a mixture not at all to Johnny's taste. To get him to take it required so much persuasion on his mother's part that at last her patience was a trifle strained, and she said, "Johnny, I don't think you're reacting very well."

"Well, mamma," he replied, "would it be right for me to act well when I'm not?"

FRIENDLY CENSORS.

There are some people from whom we can bear reproof and not feel at all hurt. They correct us in a kindly way, and we know it is for our good; we accept it in the spirit in which it is given, and though we may not acknowledge it openly, yet in our hearts we are thankful for the corrections. We never look on these people as fault-finders, for such they never are. They are not watching for every little mistake, and only correct—or, more properly, advise—us on very

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rare occasions. There are times when advice from these people is of very great value, often helping us over the rough places. Friends of this kind cannot be valued too highly. They are ever willing to help us in the hour of trial; and our confidence in them is such that they are the first people we call on when we are in trouble, feeling sure that by their assistance we shall be enabled to overcome our every trial. What a contrast these friends present to the fault finder, to whom nobody would think of going for assistance in time of trouble.

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