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LONDON, SATURDAY, NOV. 15, 1924

THE SACRAMENT OF MARRIAGE

Recently we wrote an article that was occasioned by a resolution of the Baptist Ministerial Association of Ottawa finding fault with the Catholic validation of a marriage of a couple who were legally married by a Baptist minister about a year previously. On reading our article a friend wrote to say that such explanations are good, that it is well that such attacks as that made by the Baptist ministers should be repelled, inasmuch as everyone in the locality, Catholic as well as Protestant, read the Baptist resolution which was given great prominence in the local press. But he suggests that it would be eminently useful to publish an article treating of marriage in the light of the Catholic faith. Moreover, he suggests that there may even be Catholics who are bemused by that term "legal marriage."

To take the last matter first: A "legal marriage"—in the sense given to the term in the Baptist ministers' resolution and in our article—is simply one that conforms to the requirements of the civil law. These vary in different countries. In Turkey, until very recently, a man could legally have four wives at the same time. The laws and customs of many savage tribes allow a man to have as many wives as he can afford to buy and maintain. In the United States the law is somewhat less liberal than it used to be in Turkey. The law-abiding American may have four wives all living at the same time but he can be "legally married" to only one at a time. He must have each preceding "legal marriage" legally dissolved. But, in some respects, American laws relating to marriage are more liberal than those of Turkey. The American stickler for legal marriage is not limited to four or to forty. The divorce mills will set him free to marry a new wife any time he feels like it. And—he it well noted—our Ottawa Baptist friends would make it a "CRIMINAL OFFENSE" for a priest to tell a parishioner or penitent that, whether he lives in Turkey or Africa or the United States, the bond of any valid marriage is broken only by the death of husband or wife. The legal marriages and legal divorces and legal marriages again provided by the all too liberal civil law do not and cannot affect in the slightest degree the laws of the Catholic Church governing the sacrament of matrimony. This ought to be plain even to our Baptist sticklers for the sacrosanct character of "legal marriages." And there are, thank God, many Protestants who believe as unreservedly as do Catholics in this teaching of our Blessed Lord Jesus Christ: "For this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be one flesh. Therefore now they are not two, but one flesh. What therefore God has joined together let no man put asunder." For a Catholic, or for a Protestant honestly using his private judgment, to apply this plain teaching of Christ in particular cases is not yet a "criminal offense," even though such application necessarily implies or openly states that certain "legal marriages" are not Christian marriages at all.

Down through all the ages the Church has cherished the ideal of Christian marriage and upheld at all times, in all places, and in all circumstances, the teaching of Christ as to the indissolubility of marriage by any human agency. The lowering of that ideal came with the Reformation. Martin Luther taught that "marriage is an outward, material thing, like any other secular business." And again, that "marriage, with all that appertains to it, is a temporal

thing and does not concern the Church at all, except insofar as it affects the conscience." The language of the founder of Protestantism contrasts strangely and violently with that of St. Paul. In the fifth chapter of the Epistle to the Ephesians we read:

"Let women be subject to their husbands, as to the Lord; for the husband is the head of the wife; as Christ is the head of the Church. He is the saviour of his body, therefore as the Church is subject to Christ, so also let wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church and delivered Himself up for it; that he might sanctify it, cleansing it by the laver of water and the word of life; that He might present it to Himself a glorious Church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the Church, for we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife: and they shall be two in one flesh. This is a great sacrament; but I speak in Christ and in the Church."

The union of husband and wife is here represented as having a special mystical relation to the union between Christ and the Church; that is to say, the union by which Christ sanctifies the Church by the grace of the Holy Spirit. The intimate union between husband and wife is made the counterpart—as it is the symbol—of the sublime mystical union subsisting between Christ and His Spouse, the Church. And marriage is a great "sacrament" (or "mystery," as the Greek version has it) in its likeness to the union between Christ and His Church. Nothing short of revelation could have justified St. Paul in raising matrimony to so high a level of sanctity. There is indeed a sacredness about marriage even as a natural contract, and its obligations are no less sacred; but the text of St. Paul calls Christian marriage a holy thing, a mystery, a sacrament—bearing a special resemblance to the union between the Son of God and the members of His mystical body.

St. Paul exalts marriage; Luther degrades it. As the Church defines it, a sacrament is not only the outward sign or symbol of grace but it actually confers the grace it symbolizes. And this is clearly intimated in the passage quoted above from St. Paul. The union between Christ and the Church is the means by which our divine Lord sanctifies the Church by the infusion of the grace of the Holy Spirit. Now, if the union between husband and wife is likened to that between Christ and His Church, it follows that matrimony sanctifies and enriches with divine grace, and is therefore one of the sacraments of God's Church.

The Fathers of the Church always speak of matrimony in the same high terms. St. Cyril of Alexandria, speaking of the presence of our Lord at the marriage feast at Cana, says: "It was befitting that He who was to renew the very nature of man and to restore all nature to a better state should not only bestow a blessing on those who had been already called into life, but also prepare beforehand that grace for all those not yet born, and make their entrance into existence holy." In other words, it was fitting that as God had provided in Baptism a means of sanctification at the birth of the child, so in matrimony the future progeny of the married couple should be sanctified in its origin, which is the marriage contract.

In the Second Council of Lyons, in the Council of Florence, and in the Council of Trent, the bishops of the Catholic Church solemnly declared Matrimony to be one of the seven sacraments of the Church of Christ. Moreover, the same doctrine has always been held, not only by the Latin, but also by the Eastern churches; and in the Second Council of Lyons, where for the first time reconciliation was effected between the Latins and the Greeks, the latter signed the declaration that there are seven sacraments and that one of the seven is Matrimony.

No one, whether Catholic or Protestant, can fail to see the

almost infinite importance of Christian marriage to the stability of Christian civilization. And no one, believer or unbeliever, can fail to see that the Catholic Church is rendering the greatest possible service to society in upholding the Catholic conception of Matrimony.

It is well for us, Catholics, to refresh our knowledge of the Church's teaching with regard to this great sacrament. The civil law rightly regulates the conditions of marriage as a legal contract having legal consequences; but, for the Catholic at least, the civil law stops there. No civil power can legislate on the conditions required for the reception of a sacrament; that comes clearly and entirely within the jurisdiction of God's Church. It would be a very ignorant or a very indifferent Catholic, indeed, who could be satisfied with a merely "legal marriage" regardless of the laws of the Church governing the reception of the sacrament of Matrimony.

OUR EXTRAVAGANCE

By THE OBSERVER

In Canada we have taken our ideas of spending from the people of the United States. That great country differs from the countries of the old world in the fact that it has within itself all that a people can want for independent existence. Moreover, it is not even yet in anything like so crowded a condition as the countries of Europe. When the American colonies achieved their independence, they took over an immense country on much of which the foot of man had never trod, and great as the increase of population, great the use of resources and the wastage of resources, the United States is not today an overcrowded country, in the sense in which overcrowding is known in Europe or to the same extent.

It was natural enough that a people so situated should set up a standard of living a good deal higher, at least a good deal more expensive, than that which the people of the old lands had long been accustomed to. However, that standard of living, so far at least as it expresses itself in extravagance, is not so easy to maintain in that great country as it used to be. In Canada, being near to the Americans, we have naturally been affected more readily by their ideas and customs in matters like the standard of living than by the habits or ideas of the European countries.

Besides that Canada has had the advantage in the past of having tremendous natural resources and a small population. We were never so well off in respect to natural resources as the Americans; and the unquestionably got the better half of this continent of North America, so far as natural resources are concerned. But we have had, nevertheless, a vast country and a naturally rich one, and only a small population to draw on the resources of the country. That condition is changing every day that passes; and we would do well indeed to take note of the fact and to shape our personal policies accordingly.

As a people we are extravagant. We have never had to face the possibility of actual want; and there is hardly a country in Europe of which that can be said. The condition of our poorest classes is very greatly superior to that of the corresponding classes in the old countries of the world. Anxious thought for the morrow is a thing almost unknown in Canada, not speaking, of course, of individuals and absolutely, but of classes, and generally. We have never had a famine in Canada; but every race from which the Canadian people are descended have had to face that terrible affliction.

As a people, we could have saved some money these last ten or fifteen years. Again, we are not speaking of all individuals, but generally and of the majority. The majority of Canadians ought to be ahead of the game, and the majority are nothing of the kind. We have almost as many automobiles in Canada as there are in England with five times our population and a thousand times our cash capital. It is not at all unusual for a Canadian town of twenty thousand people to have a million dollars tied up in automobiles, nine tenths of it not earning a cent, and wasting, besides, at the rate of from thirty to fifty per cent. each year by depreciation. Add to that the cost of running them and spread it all over this big and thinly populated

country, and the wonder is, not that times are dull, but that they are as good as we see them. For, the automobile craze is only one phase of our orgy of extravagance.

The wastage on amusements, the wastage on clothes, the wastage on food, are other items in our big bill of over expenditure, and even these do not complete the list. Canadians have had a riot of over expenditure, and all the War money is not spent yet. How could it be when Canada borrowed and spent in four years five times as much as she had borrowed and spent in the previous fifty years. Do a little arithmetic on that, if you want to realize what it means. Some people will tell you that that is just as it should be; they would like to see the government obliged to borrow millions on millions every year as they had to do during the War; it would make times good, they say. They have a strange idea of when times are good, if they think that times can be made good by filling one pocket at the expense of another, for who ever got rich by transferring money from one pocket to another? Or by borrowing money to spend merely and not to earn more by the spending?

The price of folly must sooner or later be paid. If a man refuses to save some money when he has the opportunity, there is nothing surer than that sooner or later he will have to reproach himself for his folly. It is not by taxing each other that we can make a prosperous country; and extravagance inevitably leads to borrowing, and that, in public affairs means taxation. It is not by practicing spending but by practicing saving that a people can attain a position of financial solidity.

The course of conduct of the past few years amongst Canadians, leads to the concentration of money in a few hands. In the long run of all this spending, a few people who want to hold money, not to spend it, must be in possession of the money we have so cheerfully, and even feverishly spent. Why should we blame them? If they have had more sense than we have had, why blame them for becoming wealthy at our expense?

NOTES AND COMMENTS

THE FUSS made in regard to the proposed memorial to Lord Byron in Westminster Abbey is recalled by the answer to a classroom question as to why great men are buried there. There was a long silence, then a little girl put up her hand and said: "Because they are dead."

WE ARE also reminded of Father Tabb's famous quatrain on the rejection of Edgar Allan Poe's name for the New York Hall of Fame: Into the charnel house of fame, The dead alone should go, Then write not there the living name Of Edgar Allan Poe.

REFERRING to memorials it is pleasing to learn that the laborious missionary life of the late Father Bernard Vaughan is to be substantially commemorated in the church of the Holy Name, Manchester, where he spent eighteen years of strenuous life. The memorial is to take the form of a tower to the church, which is to be taken in hand at an early date.

HIS HOLINESS, Pius XI., has presented to the Order of Advocates, or, as we would say in Canada, the Law Society of Paris, a portrait of Guy Foucault, once a practicing lawyer of that city, later elected to the Supreme Pontificate as Pope Clement IV. The presentation, which was made by the Apostolic Nuncio, Mgr. Corretti, was formally accepted, and hung in a conspicuous place in the hall of the Order. Clement IV. occupied the Chair of Peter for three years, 1265-1268. He was a native of Saint Gilles, France.

AN AGREEABLE instance of gratitude and generosity centers about the person of Francis Barraud, the Catholic artist, who recently died in London. He was the painter of the world-famous picture, "His Master's Voice." The picture was painted twenty-three years ago, and was rejected by the Royal Academy, but having been brought to the attention of the Gramophone Company, was purchased by them, and put to the commercial use through which it has become so familiar. The price originally paid

for it has not been announced, but in recognition of its commercial value, the Gramophone Company, twenty years later, settled upon the artist an annuity of £250—an act sufficiently rare in kind to merit the widest publicity.

TO THE list of Catholic Governors and Premiers in the British Dominions recently published in these columns is now to be added Sir Hugh Clifford as Governor of Ceylon. Sir Hugh who has had a long consular experience, and whose efficient governorship of Nigeria has placed him in the front rank of British Pro-consuls, is a member of the old Catholic family, the Cliffords of Chudleigh which in Penal times endured much and sacrificed much for the Faith. Through his mother he is descended also from that other old Catholic family, the Welds of Lulworth, one member of which, in the person of Cardinal Weld, once held office in the Canadian Church, as coadjutor to Right Rev. Alexander Macdonell, first Bishop of Kingston. Sir Hugh Clifford also ranks as one of the greatest living authorities on the Malay language. Ceylon is to be congratulated on her new Governor.

MOST PEOPLE are more or less familiar with Oriental rugs, but few, perhaps, have any knowledge of how they are made. A well-informed writer in the Manchester Guardian lifts the veil a little and gives us a glimpse of this age-long industry as practised in Persia, very much as it was in the period of the Arabian Nights. A brief synopsis may be of general interest.

"IN THE Sultanabad district—the home of Persian carpet-making—the account reads, 'almost every house possesses a loom for spare-time use, though naturally it is in the factories that the finest carpets are produced. From the gorgeous coloring and intricate design of the factory products, one would imagine that they were the work of skilled and veteran artisans. But this is not so.

"THE VISITOR squeezes through the low, narrow doorway of the typical carpet factory, and emerges at once into the badly lighted and worse ventilated operative room. The eyes do not at once adjust themselves to the semi-gloom, but after a few seconds, one does make out the 'workmen.' Children they are—mere toddlers, six to ten years of age—and they work with an ease and dexterity that grown-ups cannot but envy. They sit perched in long rows on benches at various altitudes from the ground, according to the progression and size of the carpet, the web of which is spread vertically in front of them. A row of colored balls of the various colored threads employed in the design hang from the loom, within easy reach of the boys' hands."

THE PROCESS of carpet-making is further described as extremely simple, consisting merely of a series of twisted colored worsted threads, each passing round one of the main threads of the foundation web. The children work with extreme speed, and work very hard too—seldom less than twelve or fourteen hours a day—but the labor involved in this primitive weaving is so enormous that some carpets take several years to complete. This will account for the very high price which the finer examples command. The better-known designs are learnt by heart by the children, and it is quite a feat of memory, when the patterns are taken into consideration. Elsewhere we have read that some of the finest patterns, woven by experienced weavers, are not of set design, but grow under the hands of the weaver, who sits at his loom and calls out in turn for yarns of various colors from assistants who stand behind him.

BUT USUALLY in the Persian factories, so that the workers may not go wrong, a superintendent, usually an older boy, sings out the stitches in a monotonous cadence. Sometimes, when the more difficult patterns are in hand, a colored drawing is hung above the loom. In the dim light of these factories the strain upon the children's eyes in following the pattern and picking out the right threads is very great. Most of them have sore eyes as a result; and many become incapacitated while still young.

THE FIRST OTTAWA FIELD NATURALIST

In the October Number of the Canadian Field Naturalist Chief Justice Latchford has a short article on one of the earliest Missionaries to what is now Ontario, the humble lay Recollet, Sagard-Theodat. Like St. Francis himself Brother Sagard loved all living things as fellow creatures, and was observant even of those that had put on a kind of immortality in stone. That he was the first to write of our fossils and flowers should be widely known.

Three centuries ago, late in July, 1623, several parties of Hurons at intervals of a few days passed upward over the portage by the Falls of the Chaudiere, on what was then often called La Riviere des Prairies, a name still retained by a branch of the Ottawa at Montreal. Dispersed among the Indians were three followers of that great nature lover, St. Francis of Assisi—Fathers Joseph le Caron and Nicholas Viel, and Brother Gabriel Sagard—Theodat, with eleven Frenchmen furnished by Champlain to the Huron Mission begun by Le Caron in 1615.

Sagard, as he is commonly called, was the chronicler of the expedition. His "Grand Voyage au Pays des Hurons" is a fascinating story. It was published in 1632, the year in which the first white man to ascend the Ottawa, "Le Truchement" Etienne Brule, met his death among the savages, many whom he is said to have warmly but unwisely loved.

In his book Sagard relates that in passing the Falls—"the most admirable, dangerous and terrifying of all he had seen"—he noticed that the rocks were covered with what seemed to be small stone snails (*petits limas en pierre*). "I am," he says, "unable to account for this, unless it is owing to the nature of the stone itself, or that the result has been produced by mist from the falling waters." His uncertainty as to the origin of fossils, abounding now as then in the vicinity, is not surprising in view of the state of natural science at the time. Da Vinci's conjectures were doubtless unknown to him; and John Ray and Martin Lister's correct theories as to the origin of fossils were not advanced until half a century afterward. Sagard mentions also that he found "at this place"—along the portage, no doubt—"plants of a scarlet lily which had but two flowers on each stalk." It differed, he observed, from a martagon or turk's-cap lily; "not found in the Huron country," which he had seen "in Canada," a name then restricted to the settlements on the St. Lawrence.

The lily noticed by Sagard at the Chaudiere is known botanically as *Lilium philadelphicum*, and locally as the wild orange lily. It has persisted there since Sagard's time, but, like the Falls themselves, especially those of the Petite Chaudiere, has almost disappeared before the advance of industrialism. A few plants may still be found among the red cedars south of the Almyer Road, and on Lemieux Island; and it abounds on thin soil over limestone along the Canadian Pacific Railway west of Stittville. The lily seen by Sagard "in Canada" was the indigenous *L. canadense*. It grows, or did grow abundantly thirty years ago, in the vicinity of Quebec, on the mainland and on the island of Orleans. Frequently attaining a height of more than five feet, it is in the estimation of many the most beautiful of all our native flowers.

Champlain had previously (1613) noted the occurrence of the red cedar on the islands at Les Chat; but Sagard is better entitled to be considered the first Ottawa Field Naturalist.

F. R. LATCHFORD

THE Father Le Caron mentioned celebrated the first Mass in this province and Nicholas Viel was the first to give up his life for the Faith. The following note may interest readers in the Ottawa Valley.

There were two "falls" and two "kettles," the big and the little. While the former could be seen from the canoes as they came up to the "port" or landing—the "Summer Landing"—was within a hundred yards of the present bridge, and all the "ports" were on the Quebec side—it was by the little falls and Chaudiere that the portage route passed. When the waters were in flood, the "port" was at the mouth of the gorge opposite the foot of Lyon Street or even as far down as where the Eddy Sulphite Mill now stands. The water was always taken again near the east end of the present viaduct across Brewery Creek. The "Second Portage of the Chaudiere" mentioned by Alexander Henry and others, was at the next rapids, now known as the "Little Chaudiere." I have not been on this portage for many years, but in my boyhood it was a well-defined trail. From the hidden mouth of Squaw Bay at its foot, the Iroquois, according to tradition, were wont to sally forth in force upon passing Hurons and Algonquians who, seeking to escape by paddling out from the shore, were often caught in the smooth but treacherous "draw" and swept to certain death in one

or other of the cold, yet boiling, cauldrons below. The true Little Chaudiere should not be confounded with the rapids of that name. It is shown in its proper place on several of the old maps.

THE RELIGION THAT LIVES

To those who have not the gift of faith, the novel and the short story purporting to reflect the life of today, the "timely" article in the popular magazine and the signed column in the newspaper of large circulation may convey the impression that the religious spirit is in a condition of rapid decline. But even when, to the babel of the bookmen are added the fumings of Fundamentalists and the strange mutations of the Modernists, the fact remains that the reign of religion is not imperilled. On the contrary, never were there more signs of virility and growth in religion than in these present days.

The trouble with the smart and superficial critics of religion who seek its downfall is that they manufacture something which they demolish as being religion that is not religion at all. They will not accept the Christian's definition of religion, else would they come face to face with those stubborn things called facts and be forced to acknowledge that so far from being on the decline, religion is flourishing to the enrichment of individual lives and the spread of righteousness through service, in all parts of the globe.

It was St. James the Less who, in the first dawn of Christianity, defined religion in one sentence: "Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep one's self unpolluted from this world."

A simple definition, but a call to courage such as the world has never seen displayed in any other cause. Those who sneer at what they call religion did not hesitate to accord praise to Colonel Whittlesey and his remnant of the Lost Battalion, who, penned in and starving, answered demand for surrender with curt defiance; they fettered Sergeant York who single-handed had captured a battery, they read with eagerness the exploit of a Catholic soldier, Sergeant Donaldson, who made six separate trips to the crest of a hill, carrying a wounded man to safety each time.

They did well to praise these men, and the newspapers did well to devote columns to the description of deeds which thrilled. But there is a courage far beyond that which these brave men displayed, there is a heroism before which even these great spirits might well quail. The newspapers devote no columns of description to the deeds by which it is manifested.

In an out-of-the-way corner of one or two newspapers the following item appeared within the past six weeks:

London, September 17.—A thousand nuns belonging to the Franciscan Missionaries of Mary volunteered to work among the lepers of the Far East, in response to an appeal sent out by the Mother General, it is announced here by the St. Francis' Leper Guild.

A thousand women of gentle birth, of delicate upbringing, of culture and refinement competing for the opportunity to risk death in its most lingering and repulsive form. They hear no cheers of comrades, they see before them no decorations of honor. What they do shall be done not because necessity urges, not because their country pleads with them to give their lives in her defense. What they do shall be done not in a wave of emotionalism, but with quiet, glad serenity, with unrolled composure in the face of every horror that is disclosed. Not for them the quick approach of Sister Death which upheld the early martyrs thrown to the lions to make a Roman holiday. Year in, year out they must die a thousand deaths, must look the loathsome enemy in the face and smile as they serve those going down into the Valley.

All of which they will do with gladness, because they are those who have kept themselves unspotted from this world which dismisses them and their heroism with three lines of cold type.

That is religion, clean and undefiled, and its manifestations are so numerous in every country into which Christianity has been carried that the scoffer who dares to contemplate them must be silenced for very shame.

This passion to serve and to spend to the uttermost which, combined with renunciation of the prizes of this world, is religion, is evident on all sides in America and only those who are wilfully blinded by selfish fall to note its growth. A few short years ago this country itself was missionary territory. Its soil was drenched with the blood of martyrs in the early days of evangelization, but from this fruitful seed grew a spirit of service and of sacrifice which burgeoned unto full flower when the Catholics of the United States were invited to pass on to other peoples the blessings they had received.

In recent years America has gone rapidly to the front in home and foreign missionary effort. The decision of the Hierarchy, at its recent annual meeting in Washington, to establish a Board for the unification of missionary endeavors