

CATHOLIC MARRIAGE.

IT IS A CONTRACT FOR THE PRESERVATION OF THE CHURCH.

A System Superior to All Others It Comes In Contact With, Its Character is Unalterable—The Golden Rule of the Inevitable Applies to Matrimony.

Ever since Jan. 1, 1858, when the divorce courts were established in England under Lord Palmerston, we more frequently hear the question asked, "Why should the Catholic church be so stern in her law regarding divorce?" In these days, when the English and the American secular press is so full of the subject and when marriage is being secularized in so many countries, it may be well to remind ourselves of what the great sacrament of matrimony is in the Christian system.

We may rest perfectly assured that if the Catholic church is founded by the Redeemer of man there are many and good reasons for her stern laws. Not the least among them is the necessity to preserve the sacrament of matrimony itself and consequently to assist in her own preservation. At the present day we have the advantage of 1900 years of working to throw light on the science of the sacraments. That light makes clear the glad tidings of great joy how in the olden time the Maker of man came on earth to teach and help his weak and erring children.

A church which had no marriage legislation would lack what we should expect from the foresight of a wise man, but a study of the Catholic sacrament of matrimony proves that He who instituted it was divine and perfectly understood the needs of his creatures. At the right moment, in the fullness of time, our Saviour came on earth to set us the example of His life, to teach us the way to the happiness of heaven and to give us gifts of help to be born again.

But these, His entire doctrines and sacraments. He destined to be preserved through the turmoil of all times, and for that purpose intrusted them to an institution which He founded to be permanent amid all possible opposition. As the church preserves His doctrines and sacraments, so the doctrines and sacraments by their nature help to preserve the church. As the sacraments generally are the means by which the soul is prepared for and born again into a better life, so the sacrament of matrimony helps the church herself to be born again to the next generation.

By the union of a Catholic husband and wife an ark is prepared wherein the coming children of the church are sheltered from dangers to their faith, insured Catholic surroundings and secured a reasonable certainty that they will become members of the Redeemer's household.

Protestantism, in its lax guardianship of the marriage tie, has by that neglect alone proved itself not of divine origin, not imbued and penetrated with a principle of self preservation and propagation, and not zealous for the interests of Christ's creed.

Lax guardianship of the marriage tie leads to disintegration and breaking up, and that fact alone quite justifies the stern law of the Catholic church regarding marriage and divorce. What, then, is Catholic marriage? It is not merely a contract for the preservation of the home, the family and human society, but it is far more. It is a contract for the preservation of the Catholic church. Out of that contract comes the main body of the next generation of Catholics and of the next generation of bishops and priests.

The Catholic church does not of course depend absolutely on the sacrament of matrimony for her concrete existence, because she gains recruits by her commission to preach and subsequent admissions of her fold. But matrimony is one of her own internal means by which she perpetuates herself to a people yet to come, and therefore the reasons for her legislation are many and of vital importance.

If the system is destined to preserve and accompany the main body of the church throughout all time and over all lands, it must be in every way superior to all the opposing systems it will necessarily come in contact with among different nations and from drivers forms of government and religion. If it were not

superior, it would soon alter in character and rapidly disappear before the influence of the marriage customs and the strength of the marriage laws it would meet with all over the face of the earth and down the centuries of its life.

In the marriage contract there are difficulties sometimes met with, as there are difficulties and advantages in every contract for social and business purpose which can be undertaken among the family of men.

Throughout our lives there are misfortunes, troubles, accidents and sickness which will overtake us, whatever our station and whatever our occupation. The golden rule that the inevitable which cannot be cured must be endured holds good of matrimony as well as anything else human. These difficulties which sometimes crop up among the parties to the marriage contract are included in the vow to take each other for weal or for woe, but the Catholic knows that the sacrament gives grace and strength to bear in the proper spirit such trials should they arise.

In bearing them he knows that he strengthens his own heroism and is suffering not only for his family and country, but for the sake and advantage of that church whose founder and builder is God.—*Liverpool Catholic Times*.

HOGAN'S GABLE-END.

AIR: "Deep in Canadian Woods We're Met."

Of boards and councils you may talk,
Of clubs and committees;
But I know where, not far from here,
To match the best of these;
Tis where the boys of Ballybwee
Their hours of leisure spend,
And daily meet, for converse sweet,
At Hogan's gable-end.

CHORUS—

At Hogan's gable-end,
At Hogan's gable-end,
They daily meet for converse sweet,
At Hogan's gable-end.

No local press has Ballybwee,
But each and all who choose,
From day to day, with nought to pay,
Can learn its latest news,
And much beside, from far and wide,
If they their way but wend
Across the town, and saunter down
To Hogan's gable-end.

CHORUS—

To Hogan's gable-end,
To Hogan's gable end,
Across the town, and saunter down
To Hogan's gable-end.

From distant England men are sent
To rule our Irish land,
But our affairs, our wants and cares,
They fail to understand.
The Castle set around them get
Their minds to twist and bend—
They'd get the true and proper view
At Hogan's gable-end.

CHORUS—

At Hogan's gable-end,
At Hogan's gable-end,
They'd get the true and proper view
At Hogan's gable-end.

But soon we'll have on Irish ground
A parliament once more,
To meet, debate, and legislate,
As in the days of yore.
If Ireland then wants able men
She'll only have to send
For talent fit, and worth, and wit,
To Hogan's gable-end.

CHORUS—

To Hogan's gable-end,
To Hogan's gable-end,
For talent fit, and worth, and wit,
To Hogan's gable-end.

It seems to me, since Ballybwee
To such repute has grown,
It well may claim, by right of fame,
A member of its own;
Then proud the man may be who can
Unto his name append
"M.P.," "T.C.," or "P.L.G.,"
For Hogan's gable-end.

For Hogan's gable-end,
For Hogan's gable-end,
"M.P.," "T.C.," or "P.L.G.,"
For Hogan's gable-end.

D. T. S.

—*Irish Catholic*.

The most graceful girl cannot try on a shoe without putting her foot in it.

"The Trade Review."

Last week we made special mention of the splendid number of the Trade Review that appeared in commemoration of the opening of the new Board of Trade building. It is with pleasure we learn that the able articles which so enhance the value of that issue are from the pen of one of our most gifted literateurs, Mr. Arthur Weir. His is really a versatile pen, for it sketches in bold and exact strokes the history and details of the commercial world, while it traces in lines of exquisite beauty the splendors that are found only in realms of poetry.

The Superior General of the Passionists

At the general chapter of the congregation of the Passionists at their Mother House in Rome, which commenced on May 3rd, the Most Rev. Bernard M. Silvestrelli was elected Superior General. He is in the 62nd year of his age; was born in Rome of an old and wealthy family. Early in life he began his studies for the Priesthood, and immediately after his ordination he entered the Novitiate of the Passionists at Macerata, where he made his profession in April of 1857. After having filled various offices in the Order he was elected General in the chapter of 1878; re-elected in 1884. His health breaking down, he resigned in 1890. Having regained his strength he was elected for the third time Superior General of the whole Order. The term of office lasts for six years.

Very Rev. J. Thomas Stephanini, who is well known in this country, was elected Vice-General or First Consultor, as it is called. He was born in Allumiere, Italy, on September 11, 1835; was professed in the Order September 25, 1852, and was ordained April 3, 1858. Since his ordination he has labored in the United States, giving Missions and Retreats in various localities. Three different times he was elected Provincial of the Passionists in the United States.—*Catholic Mirror*.

Little Mabel: Aren't you afraid of my big dog? Very Thin Uncle: No my little girl, he would not make much of a meal of me. Little Mabel: Oh, but he likes bones best.

Literary Lady: I am very fond of Bacon, aren't you?

Unliterary Gentleman: 'Can't say I am, but I like ham and eggs.'



Mr. Geo. W. Turner

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Worst Case of Scrofula the Doctors Ever Saw

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Work all the Time.

Before, I could do no work. I know not what to say strong enough to express my gratitude to Hood's Sarsaparilla for my perfect cure." GEORGE W. TURNER, Farmer, Galway, Saratoga county, N. Y.

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All colors, 45 inches wide. Prices, 60c and 75c per yard, less 20 per cent. discount.

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SMILES

A man may be brave enough to walk right up to the cannon's mouth and yet not have the courage to hand his wife a letter he has carried in his pocket for a week.

A doctor's wife once attempted to move her husband by tears.

"Ann," said he, "tears are useless. I have analysed them. They contain a little phosphate of lime, some chlorate of sodium, and that's all."

"I think I will take a holiday the next three weeks," remarked the secretary and treasurer of a private company to the chairman thereof. "But you returned from one only two weeks ago." "True; that was my holiday as secretary; I wish to go now as treasurer."

Glumley: "Why, Blanche broke off with me last week. I pawned the engagement ring, and now she writes for me to come back."