

The Catholic Record

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Author of "Sketches of Modern Infidels."

THOMAS COFFEY,
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insure insertion.

LETTERS OF RECOMMENDATION.
Apostolic Delegation,
Ottawa, June 12th, 1906.

To the Editor of the CATHOLIC RECORD,
London, Ont.

My Dear Sir,—Since coming to Canada I have
been a reader of your paper. I have noted
with satisfaction that it is directed with intelli-
gence and ability, and above all that it is im-
bued with a strong Catholic spirit. It strenu-
ously defends Catholic principles and rights,
and stands firmly by the teachings and author-
ity of the Church, at the same time promoting
the best interests of the country.

Following these lines it has done a great deal
of good for the welfare of religion and coun-
try, and it will do more and more, as its
influence reaches more and more Catholic
families.

I therefore, earnestly recommend it to Cath-
olic families.
With my blessing on your work, and best
wishes for its continued success,
Yours very sincerely in Christ,
DOMENICO, Archbishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1906.

To the Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir,—For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.

The matter and form are both good; and a
very Catholic spirit pervades the whole.

I therefore, with pleasure, I recommend it
to all Catholics.

Believe me to remain,
Yours faithfully in Jesus Christ,
D. FALCONER, Arch. of Larino,
Arch. Deles.

LONDON, SATURDAY, DEC. 29, 1906.

WE WISH OUR READERS, ONE AND ALL, A
VERY HAPPY NEW YEAR.

THE FRENCH CRISIS.

The application of the law of con-
fession of the 33 000 churches of France
by the Atholite Government has
already excited the detestation of non-
Catholics the world over.

M. Clemenceau drove round Paris on
Tuesday visiting the churches on the
outside; in an automobile, all the fore-
noon, to see for himself how the instruc-
tions of the Government have been
carried out, and to his great satisfac-
tion he discovered no noisy opposition
to the police, who were dressed in
their holiday attire, in accordance with
the orders they had received from their
superiors, and which no doubt emanated
in reality from the government itself.
But it has been discovered that in Paris
itself the impression made upon non-
Catholics is that the Premier's rough
conduct in the whole matter has been
unnecessarily brutal, and his self-satis-
fied ride about the city to enjoy the
sight of his work, as carried out by his
subordinates, has impressed the popula-
tion of the city of all religious beliefs
with the opinion that he is a less toler-
ant autocrat even than the Czar of
Russia.

A number of respectable residents of
the city, including literary men and
artists, many of whom are free thinkers
and Jews, held a meeting at which it
was decided to protest in the name of
art and history against the rough treat-
ment to which the ancient Church of
Christendom has been subjected.

So far there has been no evidence of
any intention that the Catholic party
will resist the law to the extent of
active opposition to the police, so that
it might be necessary to call in the
military to enforce M. Clemenceau's
orders; but, on the other hand, Finis-
terre, La Vendee and Brittany had not
been reached, as a day's grace must be
given for every 500 miles distance from
Paris, before new laws can be enforced,
so that we cannot tell at this moment
whether or not there will be any dis-
turbance at these Catholic centres.
But the bomb is loaded heavily, and if
the spark should cause an explosion in
these localities, no one can foresee what
mischiefs the fragments may do.

Some months have now elapsed since
leading men in Brittany announced in
a letter to the Government that if an
attempt be made to deprive them of
their churches, they will fight the
robbers. Is this mere bragadoocio? The
men of Brittany during the Reign
of Terror were not given to brag-
gadoocio, but did what they said, and
we have that opinion of them that they
will stand to what they have said, so
that we may hear at any moment that
there has been a collision; and if this
be the case, where will it end? We
know not, but we do know that the
Bretons are the brawn and muscle of
both the army and the navy.

If once open war begins on the present
issue, we cannot foresee on what
side the army and navy will enrol them-
selves, but we feel assured that M.
Clemenceau would not be able to stand
the shock.

FRENCH EVANGELIZATION.

The following letter, from a distin-
guished Presbyterian gentleman in
Ottawa, on French Evangelization will
be read with interest. Three letters
on this subject were sent by Mr.
McKinnon to the Presbyterian Witness,
of Halifax, but two only were given
insertion. Appended will be found the
third one. The sentiment of the letter
does Mr. McKinnon credit. Would we
had a greater number of such fair-
minded men. Why the missions to
French Canadians is continued in a
matter that puzzles the citizen who is
endowed with what our American friends
call "horse sense." Pride on the one
hand and dishonest representations of
the real state of the case by the col-
porteurs, on the other, may partly
account for the carrying on of a work
which deserves a harsh name.

Ottawa, April, 1904.

To the Editor of the Presbyterian Wit-
ness, Halifax, N. S.:

My dear Sir,—My first letter was a
mere citing of this question. My
second letter developed and stated it
more fully, as I propose now to leave it
without qualification. To day I beg to
pay my respects to Mr. Ross, who flew
at me hammer and tongs rather too
soon, and advanced charges and accusa-
tions without stint and without con-
sidering himself as to ground for such
good or bad. But I assure you, Mr.
Editor, and Mr. Ross too, that I shall
be very careful not to follow him in
choice of expression or tone, in the ob-
servations I desire to make.

On first reading his letter I thought
my second letter, which was then in
your hands, had anticipated and dis-
posed of all that was worth noting in
his letter, and that it would not be
necessary for me to write again, and I
was not alone of this opinion. But
later, one called my attention to an
item in the Witness itself calling
attention to Mr. Ross's letter, and say-
ing that "Mr. Ross knows the matter
of which he speaks." Another good
hearted friend wrote me and said:

"Mr. Ross is an able man, and you
need to be very careful what you say,
and perhaps you better drop the sub-
ject." I was very glad to hear these
remarks, so complimentary to my
assailant, that he was a better man than
one would suppose from a reading of
his letter. However, I did not write
for either glory or victory, but I wrote
under conviction of a great wrong pur-
sued by our Church, and I am not built
to make back water without good
reason, and that Mr. Ross has failed to
produce, as I will presently show.

I pass over all the personalities and
insinuations which are unworthy, I
hope, of Mr. Ross himself, as well as
the cause in hand, and leave all such
matter to be viewed in the light of any
one or all of my letters. So I shall con-
fine my remarks to day to an examina-
tion of Mr. Ross's two main points
which he especially emphasized, and
which I have not accorded our Pro-
testant people in Quebec. He ridi-
culed the idea of such a thing. His
own words: "I never heard before
that the Roman Catholic Church
granted toleration," and, "I know that
stone throwing has been stopped, and
mob violence, but toleration granted."
He appears to play upon the word tol-
eration and so convey a wrong impres-
sion to the unwary reader. But I fail
to apprehend what reason he is for
play on the word. However, looked up
in several of the best authorities,
and find that, with little variation, it
is explained by all to mean:—"to bear,
to endure, to suffer, that which is not
wholly approved of." I used the word
in that sense, indeed its only sense, and
I see no reason for offering excuse for
the use I made of it. And I now again
repeat, that our Protestantism in that
land in Quebec; and more than that,
our people are protected in the enjoy-
ment of all their rights and privileges
by the civil arm, the civil law of the
Roman Catholic Province of Quebec.
Perhaps Mr. Ross will not accept this
statement as "ex cathedra," but, all
the same, I propose it as an incontro-
vertible public fact. On what other
ground could they live and work in
Quebec? They maintain neither
police nor other force there to defend
themselves, and they require none. I
did not say that our work is welcome
there; that is another thing, but I said,
and say it again, that we are tolerated
there. Our people are tolerated there
as they are in Ontario, and that is not
questioned. On this point I challenge
denial.

The other point Mr. Ross emphasized
strongly was, that Roman Catholics
have not the Gospel. His own words:

"The clergy cannot give what they do
not possess"—founding on this sufficient
excuse, as he appears to think, for
our Protestant propaganda in Quebec.
Surely Mr. Ross is not serious in mak-
ing this wild statement. It implies a
very low estimate of the intelligence of
his consistency if he expects them to
accept such statements as true. It is
an estimate I decline absolutely to
accept for myself, and I know the mar-
time people perhaps as well as
Mr. Ross does. Or does Mr. Ross
mean merely that Roman Cath-
olics, priest and people, are not
Protestant? If they are not the
Gospel they are not even Christians.
The Presbyterian Witness must defend
itself here, for invariably, in all of our
controversies and discussions with
them, you have regarded and acknowl-
edged them as Christians. How, at
this time of day, can Mr. Ross advance
such a charge? Is it by turning and
playing on the common cry, whether
true or false, is not the point, that
they do not circulate the Bible among
their people as we do? But that will
not do; many a man, Protestant and
Roman Catholic, who can neither read
nor write, nor perhaps hear nor see,
have the Gospel and love it and live it
too. Mr. Ross asserts it over again,
that even the priests have not the
Gospel. I know of no argument that
can give a shade of ground for such a
statement, although their ritual and

system of teaching are different in some
respects from the common Protestant
systems. But I leave this and such
points to their own skilled debaters to
explain to and settle with Mr. Ross.
In parting with Mr. Ross, I hope yet,
as a friend, I would just ask him a
simple question, which I hope he will
answer candidly and categorically.
Did he ever meet the priest, or any
Roman Catholic of ordinary intelli-
gence, who did not know the Gospel
story? I might also say who did not
believe it? And if so, it would be
little harm to give the names of such
innocent persons. I can say of my
own experience, of more than an aver-
age life time, and I fear not that my
Protestantism will suffer any harm, by
being honest enough and candid
enough to acknowledge, that I have
yet to meet the Roman Catholic who
does not know the Gospel story, at
least its essential features: The Incar-
nation and ascension of our Lord, and the
atoning purpose of all. And I should
also add that I have met many Roman
Catholics whom it was a privilege and a
profit to meet. I must not follow more
in this strain, or my friend will be
smelling more heresy and flattering
himself that his surmises were well
founded that I was leading him away
myself and trying to lead others with
me. But smelling heresy, when better
argument fails, will not do, and "an
able man" should not resort to such
expedients.

We often hear of the stifling and
crushing of Roman Catholics who raise
their voice in questioning anything in
their creed or teaching which they can
not approve. But how is it with our
selves, when one presumes to raise his
voice against even the grossest imperfec-
tion? Where is toleration then? Where
good reason? Where does com-
mon civility either in language or tone?
When a man of this kind is stirred up,
as such its promoters to crush the in-
truder who dares think or speak for
himself. But my friend made a mis-
take when he thought to browbeat and
silence me by a flourish of much thread-
bare and hollow argument. I feel no
concern as to Mr. Ross's insinuations
about my creed or faith; nor feel called
upon for any protestations on that head
other than what I am always glad to
own, that they are wide enough, and I
hope Christian and Scriptural enough, to
acknowledge and approve what is right
and true in other people's creed and
faith, as well as in my own.

Yours faithfully,
MURDOCH MCKINNON.

NURSES IN FRANCE.

The Paris correspondent of the Pall
Mall Gazette states that the patients
in the French hospitals are very badly
off for the reason that the ordinary
lay nurses are generally "unqualified
and incompetent creatures who can
give but little assistance to the doctors
in the way of caring for the sick." It
has, therefore, been determined by the
Assistance Publique, which has charge
of the hospital service of Paris, to make
the experiment which has already
proved successful in England, the
United States and Canada, to have
trained nurses, and for this purpose,
on vacant land near the Salpêtrière, the
famous hospital for women suffering
from hysteria and nervous complaints,
a school for nurses is to be erected,
where young women of good character
and education will be trained on the
English plan. The training will last
three years, and close by the new hos-
pital of "La Pitié" will be built, so
that the student-nurses will have a
field of labor close by their school.

Seventy-five nurse students are
to be admitted annually into the new
institution to keep up the supply, and
the institution will, as is hoped, in due
time, become a permanency.

It is no wonder that the supply of
nurses has fallen short, as the best, and
in fact the only trained nurses who
have been hitherto in attendance at the
hospitals, were members of the
female religious orders, who were so
unreemphatically and roughly sent out
of the country during the last few
years. Thus it happened in Marseille,
and other large towns and cities, that
after banding out from the country the
Sisters of Charity and Mercy, the civil
authorities were very glad to come
o.p.-in-hand to the Bishops, to ask them
to recall the Sisters to take charge of
their hospitals after they had been
rudely dispersed by the police and
military, and Sisters did this because
they were doing works of mercy, not
for gain, but for God's sake, and
through the desire of relieving the
suffering.

It will be many years before the
Sisters can be replaced by the new
nurses, the more especially as the
young women who were inclined to
works of mercy, for the most part
joined some religious order, and by
driving out the religious ladies the
very persons who were disposed to
become nurses were driven out to for-
eign lands, from which they cannot be
recalled until the government is at
peace with the Catholic Church. If
the sick are suffering for the want of
good nurses to attend them, the blame
must be laid on the shoulders of the gov-
ernment, which in its new zeal has been
the cause of the nurse famine. In the
course of time, perhaps, this famine
may be moderated, but it will take
many years, even if seventy-five
nurses are trained yearly to do their
business properly. Seventy-five new
nurses per annum will supply the want

very slowly in a country like France,
and in case of war or epidemic the lack
of nurses will be sorely felt. The gov-
ernment may have to depend for some
years at least on foreign countries to
supply the want. When this time
comes, it is highly probable that reli-
gion also will be restored.

WHENCE ARISE SUICIDES?

The Ohio State Journal gave recently
the result of investigations made re-
cently by Dr. Hans Rost, who has made
the commission of suicide a subject of
special study for some years. The
doctor states that there has been for a
long period an increase every year in
the number of suicides, the same being
due to "a decrease in religious senti-
ment and faith."

The doctor declares that few suicides
come from mere privation or physical
suffering, but they do arise from mental
disturbance and anguish, which would
be removed by the old-time religious
belief.

He says that Catholics debate less
about their creed than Protestants, and
have less mental disturbance concern-
ing their religion, and for this reason
there are fewer suicides among them.

It is not now for the first time that it
is known that a settled religious be-
lief is an antidote against suicide,
operating so that Catholics are seldom
guilty of this crime against God
and nature; and it is well known that
the advocacy of suicide, as a lawful
mode of escape from the miseries of
life, results in an increase in the num-
ber of suicides, if the person who thus
advocates them is one to whom the
public look up, to some extent, as a
leader of thought. When Colonel
Ingersoll took it upon himself to ad-
vocate suicide in a public essay, which
was published in the papers, his
o-casade was followed within a few days
by a large number of suicides, and a
considerable number of the persons
who were guilty of this horrible crime
had his essay in their pockets, proving,
beyond a doubt, that they had been in-
fluenced to commit their rash act read-
ing the utterance of this infidel.

If we had no other proof of the
necessity of religion, this one fact
would be sufficient for its demonstra-
tion.

THE EDDYITE BIBLE.

A new light has been thrown upon
the whole Eddyite, or misnamed Chris-
tian Science system, by a recent revela-
tion given to the world in regard to the
Book "Science and Health," which
contains the principal part of the
teaching of Mrs. Mary Baker G. Eddy,
the real being found in the publica-
tions issued from the Christian Science
Publishing Society of Boston. This
revelation is a manuscript which so far
has not been published, but was writ-
ten by Livingston Wright, of Boston, in
1901, and in it is given the information
which Mr. Wright received personally
from the late Rev. J. Henry Wiggin,
with instructions to make it public at
the proper time.

Mr. Wiggin's statement was pub-
lished in the New York Times of Nov.
5th, 1906, and strongly points to the
belief that Mrs. Eddy was not capable
of writing the book "Science and
Health," as it now stands, and though
the original book was written by Mrs.
Eddy, it was put into Mr. Wiggin's
hands for correction and revision on a
large scale, as he was employed by her
as her literary critic. In fact Mr.
Alfred Farlow, as an authorized writer
and teacher of Christian Science, said
of Rev. Mr. Wiggin, in a communica-
tion to the New York American, that
"The Rev. J. Henry Wiggin was for
some years a literary critic for the
Rev. Mary Baker G. Eddy, as is well
known to all Christian Scientists, and
that he was employed for the purpose
of improving her diction, and Mrs.
Eddy gratefully acknowledged the fact
that he had not disappointed her, but
faithfully performed the duties for
which he was employed."

But Mr. Farlow does not, on this ac-
count, admit that Mrs. Wiggin's im-
provements on Mrs. Eddy's work
changed its character at all, more than
improving its wording somewhat. He
adds:

"It should be borne in mind, how-
ever, that something besides paragraph-
ing and punctuation, something more
than mere grammatical and rhetorical
constructions are needed to constitute
such a book as 'Science and Health'
with Key to the Scriptures." She
alone decided whether or not Mr.
Wiggin's suggestions were to be ad-
opted, and she always took care not to
let his interjections or changes affect
her meanings. I have heard Mrs.
Eddy speak very highly of Mr. Wiggin
and of his work for her.

He seemed quick to grasp her ideas,
and ably in the art of making what-
ever reconstructions were necessary to
place them in a condition acceptable to
Mrs. Eddy.

"The fact cannot be emphasized too
much that Mr. Wiggin was not em-
ployed to change or reconstruct Mrs.
Eddy's ideas, nor was he permitted to
do this. He was simply her proof
reader."

This is just such an excuse for Mrs.
Eddy's literary faults as we would ex-

pect from an official propagandist of
Mrs. Eddy's revelations from God, but
they are not sufficient to account for
the gross errors which Rev. J. H.
Wiggin has disclosed as existing in the
original revelation which is asserted
to be the work of God and Mrs. Eddy.

But from what was told by Mr.
Wiggin to Mr. Wright, the part the
minister had in the preparation of the
book was much more substantial and
extensive than the Eddyite propaga-
ndist would have us believe. The Liter-
ary Digest of Dec. 1, treating of this
subject, tells us that according to the
information received by Mr. Wright,
the Rev. Mr. Wiggin "revised and re-
wrote" the book, for the reason that
"he was surprised by the misspelling,
the lack of punctuation, and the chaotic
arrangement of the subjects." Mr.
Wiggin also said: "There were pas-
sages that fifty contradicted others
that had preceded them, while in-
correct references to historical and
philosophical matters were scattered
all through the Eddy manuscript," and
Mr. Wiggin not only "revised the
work," but added thereto a chapter
entitled "Way-side Hints."

All this intelligence was communi-
cated by Mr. Wright to Mark Twain,
(Samuel B. Clemens, the well known
humorist) in 1903, and Mark Twain
made in his reply to Mr. Wright the
following characteristic comment:

"But it is convincingly strong—strong
enough, in my belief, to prove to every
intelligent non-Scientist, that Mrs.
Eddy and God did not write 'Science
and Health.' All the world, and God
added, could not convince a Scientist
(intelligent or otherwise) that Mrs.
Eddy's claim to the authorship is a lie
and a swindle."

The claim to divine authorship of the
work is evidently shown by these facts
to be of no more solidity than the re-
velations said to have been made to Joe
Smith under the name of "the Book of
Mormon," which is an absurdity and
fraud from beginning to end.

It is understood that Mark Twain
himself has a book ready for publication,
and even now in the hands of his pub-
lishers, in which the charge is made, on
internal evidence, that Mrs. Eddy is not
the author of the book "Science and
Health," but as yet it has not been
given to the public. For what reason
it is withheld we cannot say, but it may
be through kindly considerations for
the repentant authoress. So long as it
is thus kept back, we cannot know po-
sitively on what course of reasoning the
great humorist bases his conclusion, and
we will not attempt to solve the riddle
by guess work.

It will be noticed that Mr. Farlow
gives Mrs. Eddy the title "Rev." We
wonder on what authority this is
done? Mr. Farlow is the authorized
exponent of Christian Science teaching,
and, therefore, we must infer that she is
held by the Church of which
she is the head as its legiti-
mate chief pastor, exercising the
supreme pastorate of the Church,
and claiming to be as did St. Paul "the
ambassador of Christ," exercising the
"ministry of reconciliation" which
cometh from God according to 2 Cor. v.
18, 20. Where did this lady get the
authority for this bold assumption?

St. Paul speaking of the Christian
ministry declares: "Neither doth any
man take the honor to himself, but he
that is called by God as Aaron was." The
Apostle even tells us that even
"Christ did not glorify Himself to be
made a High Priest, but He (that is,
God the Father) Who said to Him:
Thou art My Son, this day have I be-
gotten Thee. As He saith also in an-
other place: Thou art a priest forever
according to the order of Melchisedech
(Heb. v. 4.)

The priesthood of Aaron was God-
appointed, and the method of its contin-
uance was also of God's ordinance.
(Exod. xxviii. 1-43; xxix. 19)

But nowhere do we read that the
priesthood of either the old or the new
law could be taken up on one's own
authority. On the contrary, in Num.
xvi., we find that they who presumed
to usurp this authority were called
strictly to account for their sin of
usurpation, and "the earth broke
under their feet, and opening
her mouth devoured them with their
tents and all their substance. And they
went down alive into hell, the ground
closing upon them, and they perished
from among the people." And when
all the multitude of Israel murmured
against Moses and Aaron because of
this severe punishment, so that these
two were obliged to fly for their lives,
God threatened to destroy the whole
multitude for their rebellion, and his
anger was appeased only when Moses
and Aaron interposed with prayer and
sacrifice to save them from the punish-
ment they deserved. But even so, the
plague which God sent, added to the
first adherents of the rebellious pseudo-
priests, numbered fourteen thousand
nine hundred and fifty men slain for
their sin.

The Christian priesthood consists
only of those who have been regularly
ordained, as priests were ordained by
the Apostles, who "ordained for them
priests in every Church." (Acts xiv.
22, etc.) Mrs. Eddy certainly never
obtained this ordination which is essen-
tial to the Christian priesthood, the
more especially as St. Paul prohibited
women to teach or use authority over
the man, but "let the women learn in
silence with all subjection." (1 Tim.
ii. 12.) And again: "Let women
keep silence in the churches; for it is
not permitted to them to speak, but to
be subject, as also the law saith. . . .
For it is a shame for a woman to speak
in the Church." (1 Cor. xiv. 34, 35.)

Of course we presume that Mrs.
Eddy's preaching is done on her own
authority; perhaps, however, Miss
Susan B. Anthony conferred this au-
thority on her, as Miss Anthony assumed
all the authority which man can exer-
cise, and even made a Bible to teach
her doctrines only. But this is not
Christianity.

We know that Methodists and some
other sects have overridden the Bible
on this matter by ordaining rev. women,
but this fact alone shows the necessity
of having a real Church authority
which can restrain the self-conceited
from following their own devices in
matters of religion. That authority is
to be found only in the Catholic Church
in union with the See of St. Peter.

We must here add that we do not
doubt that Mrs. Eddy alone decided
which of Rev. J. H. Wiggin's sugges-
tions should be adopted, as she was the
mistress of the situation. But it will
be evident to our readers that Mr.
Wiggin's share in the work was very
great—amounting, probably, to the
major part thereof. Mr. Farlow proves
nothing contrary to this view of the
case.

REALIZING THE DANGER OF
DIVORCE MADE EASY.

The National Congress on Uniform
Divorce Laws held a meeting a few
days ago, in Philadelphia, at which the
Committee appointed to draft a bill on
uniform divorce laws, which is to be
presented to the Legislatures of all the
States for adoption, that the rapidly
increasing number of divorces granted
under existing laws, and constituting a
real danger to the social fabric may be
checked, presented its report.

In the proposed bill six causes are
named for which divorces may be
granted, namely: "Infidelity, felony,
bigamy, desertion, habitual drunken-
ness, and intolerable cruelty."

The Committee recommends, also,
that the various legislatures be asked
to agree on a period of residence before
application may be made for a divorce
in any State.

We have no doubt that the passage
of this legislation would have a slightly
beneficial effect, by diminishing the
number of divorces, but we do not be-
lieve that it would very greatly lessen
the evil aimed at, which is in reality of
enormous magnitude.

There is not one among the causes
assigned which cannot be produced as
required by any party desirous of pre-
curing a divorce, and it will be all the
easier to make up for the occasion a
lawful cause of divorce when there is
collusion between the parties con-
cerned.

God is wiser than man, and the law
of God must prevail if serious steps are
to be taken to stamp out the evil.
The law of God on the matter is to be found
in the practice of the Catholic Church,
which staunchly and consistently op-
poses real divorces, as dissolving any
marriage which has been contracted
and completed by compliance with the
purpose of marriage.

OTTOMAN DEVOTIONS.

The beard and cloak of Mohammed
are said to be preserved at Stamboul,
a suburb of Constantinople, in the Top
Kapou Seral Mosque, which may be
reached either by land or water from
the Palace of the Sultan. These relics
of the Mohammedan religion are venerated
by all Mohammedans, and the
Sultan is obliged to go with great
solemnity every year to venerate them.
It is never given out to a certainty
by what route, whether by land or
water, the Sultan will travel, until the
last moment, and elaborate preparations
are made for both routes. This year
the water route was selected, and the
Bosphorus and Golden Horn were
patrolled by hundreds of boats for the
protection of the Sultan on the way to
and from the holy place. The road
was also lined with troops from the
dock to the mosque.

So devotedly and for so long a
time do the visitors to the mosque
remain in prayer before these sup-
posed relics of their prophet, that
it would seem as if the believed that
the relics are able to afford them help
to attain heaven, but they declare that
such is not their belief. At the recent
visit of the Sultan about eight hours
were spent in prayer before the relics.
The whites of Persia who are the anti-
traditional sect of Mohammedans put
no confidence in authenticity of these
curious relics, and do not countenance
the annual visit to Stamboul for their
veneration.