

The Cypress Tree.

BY R. F. ORANT. (From the Spanish of Calaneo: for Redpath's Weekly.) If thou shouldst ever walk Beside my silent tomb, And lovingly evoke My spirit from the gloom; Then thou shalt see a bird Upon a cypress tree; Speak! thou shalt be heard— My spirit it will be.

THE STORY OF THE SCOTTISH REFORMATION.

BY A. WILMOT, F. R. G. S.

CHAPTER IV.

It was with the help of the nobility and under their authority that Knox acted. The Lords of the Congregation thought it desirable to accompany their preachers, and it was with this object that the principal Barons of Angus and Mearns journeyed to Perth. Here Knox, knowing himself to be powerfully supported, and perfectly safe, commenced the work of destruction. He began by preaching a very violent sermon against what he called idolatry. This was evidently the concerted signal for the work of destruction and spoliation, although with the absurd spirit of falsehood and humbug which masked the movement we are told that the mere sight of a priest coming out to celebrate Mass induced a youth to exclaim, "That this was intolerable. He appealed to those who stood by and conjured them not to permit that idolatry which God had condemned to be used in their despite and before their face."

The Regent was extremely indignant when news arrived of the robberies and sacrileges which had been committed, and hastily gathering together all available forces, advanced towards Perth on 18th May, 1559. Letters of justification were now drawn up by the Protestants in which they declared their willingness to be loyal if they could live in peace and enjoy the free exercise of religion. In an epistle specially addressed to the nobility it was alleged that a large portion of this order was on their side and that all that they had done was in obedience to God. "Our earnest and long request hath been, and yet is, that in open assembly it may be dispensed, in presence of indifferent auditors, whether that these abominations named by the pestilent Papists religion, which they by fire and sword defend, be the true religion of Jesus Christ or not."

The Lords of the Congregation called a great meeting of their party to be held at St. Andrews on the 4th of June, and there Knox was duly in attendance,

After sermons by this Apostle at Grail and Anstruther, the rascal multitude under Knox's guidance destroyed the altars and ecclesiastical furniture in these towns. At St. Andrews the Archbishop being being destroyed, and entered the town with a hundred spearmen for the purpose of defending it. But Knox knew well that his own side was stronger, and when he was thoroughly aware of that fact, nothing could exceed his boldness and audacity. Accordingly he preached another inflammatory harangue, and then again became the tool of the Lords of the Congregation by destroying the noble buildings belonging to the Dominican and Franciscan orders. This work was of course a necessary preparation to their estates being seized upon by the reforming nobility in the name of the Gospel. The Queen Regent was assembled another army, but it was soon evident that Knox had calculated rightly. The nobility had triumphed against the well-intentioned but weak woman who held the reins of authority.

Two armies encamped on Cupar Moor, one that of the Government, and the other that of the Lords of the Congregation, but the latter was so much more numerous that the Queen Regent was fearful of attacking it. The usual truce was then arranged. Perth was taken by the Congregation, on the 28th of June, and it was about this time that Knox wrote to the Court of Elizabeth for assistance from England. The next great and venerable buildings to fall were the Palace Abbey of Soane, near Perth, which the mob principally consisted of the clergy, the nobility, and the laity, and the other churches, and the Lord James (afterwards the Regent Moray), subsequently advanced to Linlithgow, and after a good deal of destruction had been performed there they entered Edinburgh in triumph on the 29th of June, 1559.

Although extremely sad to notice such a detestable hypocrisy it is somewhat amusing to read the language used by leaders of the Reformation. Kirkcaldy of Grange, one of the murderers of Cardinal Beaton, eventually hanged at Edinburgh for treason to his own party, tells us that "presently they will take order throughout all the parts where they dwell that all the fruits of the abbey and other churches shall be kept out and bestowed upon the faithful Ministers." Knox writing to one of the representatives of the hereditary enemy of his country's liberties (England) says "Persuade yourself and assure others that we mean neither sedition, neither yet rebellion against any just and lawful authority, but only the advancement of Christ's religion." Cecil, the astute Minister of Elizabeth, was in no way deceived. He perfectly understood the object of the Lords of the Congregation, and sends them distinct and clear advice not to neglect the opportunity now afforded them of striking the Romish Church of its pomps and wealth. No doubt his Government considered that this might answer in lieu of his bribes in money, which was necessary in the reign of Henry VIII. Knox was all this time extremely busy plotting against the Government. He was the most useful tool the nobility had ever used, and his unpayable after eventual success proves that in this case there was not even honour among thieves. Money was obtained eventually from England, which was the more wanted as Kirkcaldy of Grange, and several other Reformers, were then in pecuniary distress. The poor Queen Regent did her best with some success to obtain reinforcements from France. Amiens was sent as Legat a latere with two doctors of the Sorbonne to purge the Church and the people from heretical polemics.

TO BE CONTINUED.

BETTER THAN VICTORIES.

A MERIT OF A CONQUEROR THAT IS MORE GLORIOUS THAN THE "SUN OF AUSTRE-LITZ."

The Ave Maria says:—"Some thirty years ago the Archbishop of Bordeaux being at Aix-les-Bains, was called to visit a dying woman, daughter of a general that had become celebrated in the wars of the First Empire. The venerable prelate was moved even to tears listening to the dying woman speak of religion; for she spoke as few could do. And having asked her who had instructed her so perfectly, he received the following answer: 'Monsieur, under God I owe my religious instruction to the Emperor Napoleon. I was one of the island of St. Helena with all the family when I was only ten years of age. One day the Emperor called me to him, and taking my hand, he said to me: 'My child, you are a pretty girl now, and you will be still more beautiful in a few years; nevertheless, these advantages of youth will expose you to great dangers in the world. And how can you overcome those dangers unless you have a large fund of religion? Unfortunately, your mamma cares but little about religion, and your papa still less; therefore I will fulfil the obligation that rests on them; come to-morrow and I will give you your first lesson.' For two consecutive years, and several times each week, I was taught my catechism by the Emperor. Each time he made me read a lesson out loud, and then he explained it to me. When I was beginning my thirteenth year, his Majesty said to me: 'I think that you are now well enough instructed. You should now receive your first Communion, you will have a priest come from France who will prepare you for that great action, and will prepare me for death.' And he kept his promise."

Time is Money.

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CANONSA.

BISMARCK MAKES HIS PEACE WITH THE POPE.

The recall of the Falk laws by the Prussian Government, an act that has been forehanded by more than one recent event, and notably by the late visit of the German crown prince to the Vatican, is an event of such importance to the Catholic world, making, as it does, another instance of how powerless against the Rock of Peter the powers of evil are, that a brief recapitulation of this famous legislation seems called for. Scarcely had the victorious Prussian legions returned from Paris than Bismarck, puffed with pride at the ease with which he had de-throned Napoleon, and eager to befriender France with his designs on France, began the crusade against the papacy which has now reached such a disastrous ending. The opposition of the old Catholics, so called, headed by Dollinger, against the dogma of Papal infallibility, furnished the Prussian chancellor with the pretext he needed to begin hostilities against the papacy. The old Catholic schism owed its maintenance to the fact that the short-lived existence it obtained in Bavaria and other Rhenish places, and though the schism has long since been a thing of the past, the altered attitude that Berlin now occupies to Rome will extinguish speedily its smouldering embers. In 1871 Prussia abolished the Catholic department of public worship and education, and shortly afterwards forbade ecclesiastics to teach in public institutions. Pius IX. was not slow to notice these attacks upon the Holy See, and his reply to them was a refusal to recognize the Prussian ambassador to Rome, Cardinal Hohenlohe, whose absence from that city the papal agents were to make Bismarck all the more ugly. He issued in quick succession his orders expelling the Jesuits from Prussia, and the Falk laws, which were promulgated in May, 1873, denying to the church the autonomy it had previously enjoyed in the empire; 1874 saw additions, more odious than the original laws, made to them, and the final stroke against the church was made the year following, when an imperial law made civil marriage compulsory, ordered the civil registration by civil functionaries of births, marriages and deaths, and decreed it lawful for priests to marry, while supplementary legislation forbade the payment by the parishes of any salary to any clergyman who should marry himself in any way disposed to combat these infamous state ordinances, the evident object being to force Catholicity to submission by beggaring and starving its ministers. The machinery of war having been thus prepared by the chancellor, he boasted of the success he was sure to attain, and on one occasion vaingloriously declared in the Reichstag, referring to his temporal dominions, had done a prisoner in his own palace. He is that, to day, but, prisoner though he was, he showed no signs of yielding to the Prussian chancellor, and his demands for the restoration of the freedom he formerly enjoyed to the German church never weakened. Bismarck affected to disdain these demands, but, while he was engaged in such a victory, he was suddenly felt the ground he stood upon trembling under his feet. His opponents in the Reichstag daily grew stronger and more audacious. Led by skillful champions, foremost among whom was Herr Windthorst, the clerical leader, the Catholic members defeated more than once the Prussian proposals, and, in such a manner, that the Chancellor was compelled to turn from Rome to save himself. What made matters worse for him was the fact that Radicalism and Socialism, in their worst forms, both natural outgrowths of his iron tyranny, commenced a warfare against him, and, like pestilential weeds, grew in strength with wonderful rapidity, threatening the very foundation of society and the empire itself. The track and havoc that Nihilism was creating in Russia, and the knowledge that German socialism, which had frequently attempted the emperor's life, was a twin evil with that, made the German chancellor solicitous of finding a means to eradicate it from Prussia. He had the wit to recognize that the evil power would prove powerless in such a task, and he knew that the only thing on earth that could remedy the evil was the influence of that church with which he was at war. Little by little, in consequence, he relaxed his persecutions of the Catholic Germans. He became less careful in seeing that the May laws and the whole infamous Falk code were put in force, and, when he saw Russia turning to Rome, he asked the Pope to aid in the suppression of Nihilism, his own course was determined upon and he began by slow steps to go to Canossa, as one Henry of Germany went before him, to make his peace with the Sovereign Pontiff. He may readily be excused from not having wished to perform that journey in person, but he felt that the necessity of the pilgrimage was so earnest that no less a personage than the crown prince and future emperor of Prussia was chosen to make it. It is but a few days since that the whole world looked on in wonder while "Unser Fritz" paid his visit to the Vatican. Despite all efforts that were made to that the visit had any religious significance, the statement called here from Berlin, under date of the 5th, saying that the Prussian Government will shortly submit to the Diet a bill cancelling the May laws, and the announcement of the official gazette, which restores the clergy of the Kulin, Ermeland and Hildes dioceses to the state pay list, from which they were cut off by the May laws, show that it really was to Canossa, and not to Rome, that the German crown prince went last month, and that, in consequence of his visit, the Kulturkampf is to be abandoned.

It must not be overlooked that although much of this great Catholic triumph belongs to the Pope, whose blended firmness and moderation have brought it about, no small part of the credit of it should be given to the steadfast and persevering

German Catholics, who, by presenting a united opposition to Bismarck and the enemies of the church, have shown the chancellor that a house divided against itself can never stand. To Herr Windthorst and his devoted followers in the Reichstag, who have exhibited through-out Berlin, and in the contest between Rome to their faith and to the Holy See, no praises are too great to be given. What the Irish party in Westminster is to-day doing for Ireland, the Clerical party in the Reichstag has done for German Catholicity and the papacy. The German Catholics have now won the victory they so nobly fought for, and it is to be hoped that the triumph will be a forerunner of the Nationalists will soon gain for unhappy Ireland.

EDUCATED INTO THE GRAVE.

Boston Pilot.

The cultured city of Boston is agitated in a small way over the case of Grace Walton, a little girl of fourteen, who died, as the physician's certificate said, "of the Boston school system of cramming—too much study and brain-work." The Boston Globe publishes a specimen of the battle required of her: an essay on the battle of Flodden Field, which, however, is not so profound a piece of composition as your clever girl of her age might not easily write. But the Globe makes a stronger case against the system by printing a list of the studies to which children of the first class in the grammar school are sentenced, which is a truly appalling one.

It is not a matter of surprise, when we consider the extent and character of the lessons supposed to be taught and learned, that pupils graduate from Boston schools not only densely ignorant of the astronomical, botanical, mathematical, musical and other branches with which they have ambitiously wrestled, but also worse than ignorant of elementary studies which they might have acquired at a smaller outlay of time and labor. Not only that, but a large proportion of these leave school with an abiding distaste for all kinds of study and utterly untrained in what is the great principle of all education, the love of books and the science of using them. The crammed victim of a vicious system feels that his education is literally washed away when he leaves school, and he is glad of it.

We need not say that this is a great mistake. Education begins when the student has learned in school to handle the tools of information. It ends only with the life of the true scholar. Hot-house products are not healthy. The forcing process of instructing a child in branches the comprehension of whose simplest elements requires a mature mind, is not satisfactory. Very rarely there is a phenomenal intellect like that of Sir William Rowan Hamilton, who was master of half a dozen languages before his twelfth year, and survived; the average healthy brain cannot stand the acquisition of more than one or two subjects, and for the great mass of children safety and for the great mass of children a problem until the ninth year is safely passed. Certainly the cramming system is a dangerous one with ambitious children like Grace Walton, and a positive cruelty to those of smaller intellectual calibre. And yet we know of a mother of seven, in a remote town of the north of Ireland, who has had her child Grace Walton's age, had not death intervened. Her death was not ascribed to the school system, but there can be little doubt that that system sapped her constitution and weakened her for the struggle with natural causes. But Nature's shoulders are broad and can carry a good deal of unmerited blame.

MR. HEALY, M. P.

THE MOST INDUSTRIOUS MAN IN PARLIAMENT.

Timothy Michael Healy, though one of the youngest members of the Irish Parliamentary party, being scarcely twenty-nine years of age, is yet among the best informed members of the House of Commons. He began life as a journalist. His letters on Parliamentary proceedings, in the Dublin Nation, 1878-79, attracted general attention. Mr. Healy was with Mr. Parnell as secretary during the latter's American tour in the interests of the Irish Land Question. A subsequent visit, in 1872, with Father Sheehy, has made him personally known throughout this country. For his spirited action in the case of Mick McGrath, of resisted eviction fame, Mr. Healy was arrested and tried under one of the infamous Whiteboy Acts. Under the one chosen he was liable to penal servitude for life, and to be hanged, twice, or thrice publicly whipped. Despite Justice Fitzgerald's anxiety to have the law take its course, he was acquitted. Having been, about the time of his arrest, elected member for Wexford, as soon as he was at liberty he took his seat in the House. He is the originator of the famous Healy Clause of the Land Bill. It was saying that only three men knew the Land Bill—Mr. Gladstone, Mr. Law, and Mr. Healy. His second arrest for alleged violent and seditious language, and his subsequent incarceration in Richmond Prison with Mr. Davitt and Mr. Quinn, as also his election for Monaghan, are fresh in the minds of all who have followed the course of recent Irish history. Mr. Healy is reputed the most industrious man in the House, except Mr. Gladstone, and is an authority consulted alike by his own party and the opposition on intricacies of Parliamentary law.

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THE AGNOSTIC EMPIRE.

The attention of the world is fixed once more upon the vast but not great country whose peculiarities enlisted so much interest and sympathy in the eighteenth century, but which excites so much less attention in our own. The quarrel with France, singularly enough, is a quarrel between China and that country of Europe whose scholarship has done the most to interpret Chinese thought to Western mankind. The French have outrun both the English and Germans as Sinologists. They have produced the most eminent scholars in this department. They have accumulated a literature of the subject whose extent is only credible after some research into it. This is due largely to the fact that French Jesuits took so active a part in the Roman Catholic missions to China, and began the work of making the country known and conceivable to the rest of Europe. The clumsy quarts of Du Halde and his associates are the forerunners of the more readable octaves of Pauthier and Julien, and they constitute a mine of information about the country which has not been exhausted by later students. The Marquis Tseng was quite right when he reproached the English with their neglect of Chinese history and literature. With the English and ourselves these studies have not emerged from the stage of a dependence upon missionaries and commercial agents; while both classes have done good work, it is not to our credit that they have done nearly all of it that has been done.

China, in truth, we find more interesting on the surface than to a more searching study. The oddities of manners, dress and the like are so greatly contrasted with our usage that they catch the eye and enlist some attention. But the Chinese mind and its limitations are another matter. We find it impossible to put ourselves in their place and see life with their eyes,—to understand their utter insensibility on some points and their equally keen sensitiveness on others. We feel that a great gulf lies between us and them,—the result of ages of growth in which they have had no share, and of experiences to which they have not risen and do not seem that it seems useless to try to explain it. G. B. Pico, the great Italian who laid the foundations of the philosophy of history, says that a people's conception of God is at once the originative and the conservative force in its history. That is its deepest thing, the tap-root of its thought, if I have any. To discover the Chinese conception of God we must not go to Buddhism; for that is an exotic and has had to adapt itself to the Chinese atmosphere. It is in the older national religion, expressed at large in the writings of Confucius and more distinctly in the sacred edict than anywhere else, that we find it. Neither Confucius nor the emperor who drew up the edict in 1713 to Buddhism; for that is an exotic and has had to adapt itself to the Chinese atmosphere. It is in the older national religion, expressed at large in the writings of Confucius and more distinctly in the sacred edict than anywhere else, that we find it. Neither Confucius nor the emperor who drew up the edict in 1713 to Buddhism; for that is an exotic and has had to adapt itself to the Chinese atmosphere.

This old "faith" more closely resembles modern agnosticism than anything else in Western civilization. In the very ancient commentary on the edict, the emperor is said to have been struck by Buddhism and Christianity in much the terms which a Chinese disciple of Mr. Herbert Spencer might use. For "the Unknown" we have "Heaven,"—an undefinable impersonal somewhat behind life which never either discloses its nature or character to our intelligence, or seeks any communion with us. Our attitude towards it is to be that of a vague reverence, as to a lofty mystery whose veil never has been nor can be lifted. The Chinese teacher has no anxiety to speak with more distinctness of it. He scorns Buddha and Christ because these seem to profess a knowledge which he is sure is impossible.

Out of this agnostic comes by necessity the Chinese mind with its limitations. Life has no high possibilities for the Chinese because he has found its bounds and limits, and has to be satisfied with them. His day is transacted with no background of the infinite to give an infinite significance to its moral victories and failures. There are no inspirations in it to large hope and fearless action. The spontaneous element has been crushed under the weight of the proper and the traditional, until the whole Empire, from the Emperor to the coolie, finds itself held fast in the grasp of an iron-bound etiquette. Elsewhere, as Hegel well says, the people may be enslaved, but the despot at least is free. He represents possibilities of humanity and personality which the despot is the most enslaved of all, and there is no outlook or escape from the utterly commonplace, except in the path opened up by narcotics into a land of dreams.

Hence the essential barrenness of that Chinese art which has been pushed so much on the attention of the West by its shallow critics. The central principle of art, the ideal, has no place in it, any more than in M. Zola's novels. Realism is its watchword; and the unadulterated realism of an ideal people is essentially the commonplace. The whole gamut of this art is from the commonplace to the grotesque, and back again. This is equally true of literary art. China, with all its productivity in point of quantity, is a barren country in a literary sense. A few simple emotions exhaust the range of its poetry, and now at last even within this range movement has as good as ceased. The China of to-day produces little or nothing. Her friendly critics trace this to the tyranny of the foreign dynasty; but this conquest itself is but another effect of the common cause. A people who have reached the Chinese level of thought have prepared themselves for conquest. A vigorous, self-reliant national life is impossible to them. The sense of a liberating God, willing their independence and their liberty, has been the source of the struggles for liberty in other countries. In China for God you have etiquette, which is the best preparation for slavery. The regeneration of China must begin by being religious. We are of the number of those who still think the Tao-Ping rebellion offered the best hope for the future of the Empire. We are aware of the ferocities and the extravagances

which stained the movement, as they stain every Oriental and not a few Occidental revolutions. But after all these might have dropped off and left the essential kernel, the religious enthusiasm, to purify itself into something like a Chinese type of Christianity. It is possible that the Tao-Ping movement may prove not altogether barren of permanent results, and that the grain of wheat may be the more fruitful for having fallen into the ground to die.—American.

EDUCATION.

From time unremembered the education of the young has been rightly looked upon as a sacred and most important duty, which all parents and guardians are bound to discharge with the utmost fidelity to the interests of their children. He would surely be considered a heartless and unnatural parent who would attempt to deprive his offspring of the priceless advantages which result from a superior education. He would be reviled by his friends, shunned by his neighbors, and even punished by the law for adopting such a wicked and unjust course. Now, we are grieved to say, that many who will perfectly coincide with our views of such conduct, are actually, though perhaps unconsciously, falling into the error, and practicing the injustice which they so readily condemn in another.

What is education? Here is a question deep and many-sided, that furnishes matter for much and serious reflection, to those who are called upon to interest themselves in the subject. Education may be defined as the result of the influences that have been brought to bear upon us from our infancy, and which still continue to exercise a kind of dominion over us, modifying or enlarging our views, extending or diminishing our capacities for good and evil, regulating or inflaming our passions, and guiding or leading astray our aspirations after a better life. We are all educated in one way or another, be it well or badly, from the child of the king to the child of the pauper. Education, in some one of its multitudinous forms, is an essential condition of our existence. Some, alas! have only been trained in sin, others again in sorrow, or in suffering, in luxury, or in avarice, in cunning, or in lying and stealing. But of all these deplorable conditions in which to receive a life's education there is not one more repulsive in its aspect, more insidious in its evil-doing, or more disastrous in its consequences, than the one which is openly proclaimed in many of our schools of to-day, and which is not only tolerated but encouraged and supported by those whose we would expect to shrink from it in horror and disgust. We speak of the godlessness of modern education, the diabolical system which banishes from the school-room all that is most high and holy and elevating, the system, which, while it fills the mind with stores of scientific knowledge, and prepares it for the material business of life, permits the heart and soul to die in an arid waste of irreligion and godlessness.

The fruits of such a system are already before our eyes, and we shudder to think of the probable consequences of its prolonged duration. We have only to look about us at the young men of our day, those who are yet to become our citizens—our representatives before the people—What a miserable low percentage of them professes, or, much less, practices any form of religion. They pride themselves on making a wholesale mockery of God and His church, and her ordinances. There is a rivalry among them as to who will go the farthest in violating every precept of virtue and morality. But like the whitened sepulchre we read of, they hide these abominations from a fair exterior; they are polished in manners, elegant in dress, fine society gentlemen, in fact; and they gain an *entree* into the drawing rooms of beauty and fashion, coming in almost daily social contact with our pure young daughters, our sisters, and our wives. It is they who make of innocent amusements occasions of sin and danger, who dare to dishonor in their unholily thoughts those whose presence is a blessing to the world. The baneful effects of a godless education are recognizable here. The atheistical tendencies of modern philosophy enter insidiously into the student's mind when there is no religious teachings to counterbalance and nullify their pernicious influence. Then when the idea of God has been totally banished from the heart, what is to prevent virtue also from taking its flight? What incentive is there to avoid evil once the existence of God has been denied? There is none. The good opinion of society can be had too cheaply to exact the sacrifice of unlawful pleasures and pastimes. Society is eminently discreet towards her votaries. She goes to sleep at night when they are in the midst of their debaucheries, and in the morning when they appear before her, fresh and bright after a cold bath, she is innocently glad to take them to her arms and praise them for being so diligently good.

All well! We cannot hope to deal a death-blow just yet to the system that is bringing moral ruin on our young people, but we can fight against it, even if we do seem to be the weaker side, and as God is with us, we must be victorious in the end. Each one who is at all willing may help in the work of saving young souls from utter destruction. Parents and guardians, see to your children in time lest the evil should have already penetrated into their hearts. Teach them their religion with a little more zeal, give less time to the study of God's creatures and more time to the study of God himself. Make a holy word attractive to your little ones and let not the exercises of your religion be to them irksome tasks, but acts of love and adoration. Teach them to be proud of their title of Christian and Catholic, that their courage may not fail them before the jeers and scoffs of unbelievers. And that your work may not be undone, but rather taken up and continued with energy and perseverance, give your children in charge to those who are possessed of the same spirit as yourselves, and not to the would-be promoters of knowledge, who, far from improving the minds of the young, only set them on the road that leads to infidelity and immorality.