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TALES OF THE TOWN.

*I must have liberty,
And as large a charter as the wind—
Blow on whom I please."*

R. Beaven was greatly fa-teagued, as the *Colonist* would facetiously mark, Thursday; "that tired feeling" commenced early in the day, and culminated towards four o'clock in the afternoon, when he collapsed, the result being that he will not be able to perform the functions appertaining to the mayoralty for another year at least. It is said that misfortune loves companionship, so that Ald. Egg, out of the great love he bore for his friend, felt that public life without Mayor Beaven was mustard without beef, and he accordingly decided to keep his name and company. Thus are two historical names removed from the public gaze. Mayor Beaven will devote his time to the study of the Municipal Act, and Ald. Egg will watch civic affairs from afar, study common English and how to lay traps. In a word, it may be said that the electors of Victoria have awakened to a sense of the stupid blunder they committed in putting such men in such prominent and important positions. The one had no much knowledge, so much that he became intolerant, over-bearing, and imbued with the idea that the existence of Victoria as a city was dependent on him alone; the other's knowledge was infinitesimally small, but still his great conceit made that little knowledge a terrible burden. Two of the greatest reproaches ever placed in the Victoria city council have been removed by the election of 1894. Ald. McKillican will also have a little leisure to study morals, compulsory Sabbath observance and general religious training. Ald. Belyea is a voluntary absentee, and one who will be greatly missed, as it is men of his intelligence and ability who are wanted in the council.

The material composing the new council is a vast improvement on the old. In the Mayor we have a man actively engaged in business; one in sympathy with the commercial and general progress of the city, instead of one who will quibble and talk over a trivial technicality when the time could be better employed in the despatch of public business. He is, besides being a practical man, one of modern ideas, and a man who will weigh with respectful consideration any suggestion made by the members of the council. Harry Munn has been returned by acclamation because the electors of James' Bay appreciate a good man when they get him, so Harry says. At all events, he has worked hard in the improvement of the park, of which he has been deservedly called the father; and his conduct in general public affairs has been

characterized by an earnest and honest interest. Ald. Harris, as has been remarked in these columns before, is one of the solid men of the city, whose only fault is that he stayed at home so long while things were being generally bungled. Mr. Keith Wilson will be an acquisition to the civic board from his financial and general business experience. The change in the Central ward will also no doubt prove beneficial, as it brings new blood into the council, a fact that is always an advantage; and the same may be said of the North ward, where the men are all citizens whose interests are identical with the welfare of the city. One element will be missing from the council of 1894 that was painfully and injuriously present in that of 1893, and that is the taint of politics. In short, the whole business promises to be an improvement, and to what is it due if not to the independent and fearless criticism of a Journal, the name of which modesty forbids my mentioning?

A correspondent complains that few men in this city appear to understand the art of dressing correctly, and further asserts that in no city in British Columbia can be seen such a variety of costumes as are found on the streets of Victoria. "Why will men with calves cut on the broom-handle design expose their miserable forms in knickerbockers and stockings?" interrogates my correspondent, and then he proceeds to remark on a few observations he made while waiting for a tram car a few days ago:

A gentleman with brick red hair, had on a bright blue necktie and yellow gloves. A tall, slim man wore a pink shirt front and cuffs, a necktie which reached from ear to ear, and a shirt stud almost as large as a silver dollar. A short, thick-set man with very little neck had a collar that reached half way up the back of his head, striking the brim of his hat. A man with a fur coat on, also wore a silk hat; he looked for "ear muffs" but presumes he had forgotten to put them on. On Sunday last (a very cold day) a man was seen over James' Bay wearing a straw hat, evidently to show his contempt for Jack Frost, or possibly he may at one time have been a "blue coat boy" and so accustomed to keeping his head cool. Everyone knows that "ladies" dress to please the men as much as to satisfy their own tastes, and I think the men of Victoria might return the compliment.

No question affecting the welfare and happiness of a man on earth can be of greater importance than the problem of carefully preserving the foundations of the social fabric. Jesus Christ, who comprehended in His divine wisdom all humanity's needs, took special care to

make plain and ample provision for preserving the sanctity of family life and the security of a dwelling place in which the tenderest human affections might center. He proposed no plan of civil government. He suggested no special design according to which men might organize civil society. He left men free to choose as they would their peculiar form of civil government. His teachings tend only to mercy, justice, kindness, and to extending the universal brotherhood of man. He is silent as to the peculiar form according to which men may enforce the necessary authority of order and law for the protection of the rights and liberties of all. But in unmistakable language He defines the essential elements of that compact by which one man is united with one woman, with one only and forever, for the preservation of the human race, and for fulfilling the designs of God. The Catholic Church, ever faithful to the sacred trust which Christ confided to her care, has steadfastly guarded the sacredness of the marriage bond. The teaching of our Divine Master is so unequivocal and clear that those who even respect His sacred character cannot but respect His divine command, "What God hath joined together, let not man put asunder."

The Catholic Church, the holy spouse of Christ, could not for an instant be so disloyal to His plain commands as to attempt to sever the marriage tie, bound by God's hand. Men often labor under a false impression as to the attitude of the Catholic Church in relation to the bond of marriage. The Church as a well organized body defines and regulates its discipline and ceremonial. These are matters affected by time, custom and the varying needs of men. But the bond of marriage is of divine institution, has not been created by the Church, does not fall under the jurisdiction of either church or human government, and hence does not fall within the scope of church authority to sever. The Church has no discretion and no authority in the matter of undoing what God has done. "Whosoever shall put away his wife and marry another committeth adultery against her."

No Church discipline, no legal enactment, no long standing customs can blot out the "scarlet letter" inscribed on the soul of every man who ignores these solemn words of divine authority. The Catholic Church has been faithful to the instruction Christ gave her and has sustained to the utmost the inviolability of the marriage contract. It has not sacrificed principle for expediency, but it has preferred to please the living God rather than mortal man. Napoleon imprisoned the Pope because His Holiness refused to sanction the divorce of Josephine to