

DIVORCE

AROUND THE LUNCH CONFINERS, HIS DE-
 TURE BEHIND DIVORCE—SACREDNESS
 THE MARRIAGE. 1907
 Last Sunday evening Archbishop Lynch de-
 livered the second part of his lecture on
 divorce at St. Michael's Cathedral, Toronto.
 He have, proved from sacred Scripture, said
 the Archbishop, that Christ forbade divorce,
 and recalled matrimony in its original
 state, and that man and wife were
 joined for life. Now, we wish to prove that
 this indissolubility of matrimony is accord-
 ing to the dictates of right reason; and that
 permission of divorce was only given on ac-
 count of the hardness of the hearts of the
 people. The latter part of the lecture was
 followed by Christ in the new dispensa-
 tion. In the first place marriage was in-
 stituted in Paradise before the fall by Almighty
 God himself who gave away the bride to
 Adam, and he pronounced her the bone of his
 bone, and the flesh of his flesh, so they are
 two in one and that for life. If marriage
 were only for a while then a most grievous
 injustice would be done to the woman, the
 weaker part, for she loses her dignity for
 every other man, and is

HEIGHTENED IN DIGNITY

In the eyes of her husband in all society. She belongs to her husband alone, as he belongs to her alone. Now, by divorce she is cast down and trampled upon, and no very honorable man will take her for his wife. The mother should be looked up to by her children as the greatest woman on earth, but when divorced from her husband and father, she loses this dignity; the eyes of her children, who should love and respect her. They may cling to her if she has ample means to support them, but they will go with the father if he is rich. Children will even despise both. When the marriage tie can be broken it leaves both man and woman open to very severe temptation, to form acquaintances and become entangled in the midst of crime: with other men and women, whereas if they know that

THEY ARE MARRIED FOR LIFE,

and that both the laws of God and the country respect each other's feeling more, and if they have quarrelled they will become reconciled, as St. Paul advises them. The end of matrimony is to forward the mutual love and assistance of the parties one to the other. "It is not good," says our Lord, "for man to be alone; let us make him a help like unto himself" (Genesis ii., 18). Man becomes alone when he is divorced. All ideas of ever separating should be precluded. In the second place, marriage was instituted to show the man as well as the woman and the rearing of children was a barren naked and helpless, and who need both the father's and mother's care for years requires that the parents' union be fixed and stable. But what becomes of children of divorced parents. Some may go with the father, some with the mother; brotherly and sisterly affections are broken, but honor,

love, and respect for parents are likewise crushed, and misery,

GREAT MISERY, IS THE RESULT.

The objection now which is made is that, as people have no real experience of each other until they get married, it may turn out that their tempers and dispositions are at great variance, and there will be much hardship for them to be obliged to live with one whom they don't like, and if they separate, they are not able to get married. We would answer this, that in the first place people should agree notwithstanding their dispositions, and they can do so by the grace of God, by prayer, and the sacraments; and again it is a hardship for a man or woman to be divorced, and not to be able to get married again, but this inconvenience must be borne with for the public good. Inconvenience would arise if the marriage tie were not perpetual. The law of divorce has been enforced in Protestant countries for a long time, and the facilities of obtaining divorce are becoming greater every day, and the number of divorces in proportion, and the suggestion is a good one, that let us for some time in our neighbouring public

that a column of divorce should be printed after the marriages. The Catholics, however, thank God, do not take advantage of the law which is

CONTRARY TO THE DIVINE LAW,

and this is a magnificent proof of how the Catholics cling to the teaching of the bible though they are accused of neither reading nor respecting it. What father or mother would give their daughter to a man with the proviso of divorce, that he could send her home when he got displeased with her. In the old English services the promise was that they took each other for man and wife "until death us do part." But now it may be said until divorce us part. Corrupt society even ladies will tolerate many heinous crimes in a man. The shadow of one of these would blast a woman's reputation for life. Woman's rights, therefore, must be respected. Matrimonial contracts between Christians is a sacrament.

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