

on the question of marriage is unmitigable. Divorce was indeed allowable under the Old Law, but our Blessed Lord declared that it was allowed because of the hardness of heart of the Jews, but it was not so from the beginning. God made our first parents, one man and one woman. There was no provision for divorce, and our Lord in ordaining that marriage should not be dissolved restored it to its primitive purpose. At the same time He made it to be a sacrament, one of the most sacred institutions of Christianity, conferring on husband and wife the graces necessary to enable them to fulfil the duties of their state.

Doubtless there was under the Old Law sufficient reason for that relaxation of the marriage tie, which was tolerated, indeed, but never commended. But under the New Law that tie can be dissolved only by death.

History records how in the cases of even kings who desired that their former marriages should be nullified that they might contract new ones whereby their power might be increased, or their passions gratified, the Popes were always firm in insisting that the divine law on the matter binds the lowliest of their subjects; and no consideration, whether the danger of schism, as in the case of Henry VIII., or of temporal evils which might be inflicted on the Holy See by powerful sovereigns, as in the case of the Emperor Napoleon I., could induce the Sovereign Pontiffs to depart from the law of God in the matter of matrimony.

Very different is the stand taken by modern man-made Churches. We all know how the Church of England owes its existence to the desire of Henry VIII. to have a Church subservient to his will. Luther and his co-workers, in establishing Protestantism in Germany, were equally accommodating when they had no other purpose than to make friends among the petty princes whose influence they were seeking, and leave to have a second wife was readily granted to Philip, Landgrave of Hesse, when he desired it. In this case Philip was allowed to retain both wives; so that it was a case of polygamy rather than of divorce. Thus we see that Protestantism at once permitted on principle the two greatest crimes which can be conceived against the sanctity of marriage, polygamy and divorce.

The morganatic marriages, which are of frequent occurrence, especially among German princely families, are another form under which the sanctity of marriage is violated. In this the first marriage is contracted with a woman of low degree with the understanding that it is not to be an obstacle to a second marriage with a princess equal in rank to the princely or royal husband. At these marriages the Lutheran clergy do not hesitate to officiate.

The Greek Schismatic Church has not generally been so lax as Protestantism in regard to marriage; but it is but a few years since Milan, who was at the time king of Servia, obtained from the Metropolitan Michael and the supreme synod of the Servian Church a decree nullifying his marriage with Queen Natalie. This was granted merely to allow Milan to gratify his evil passions.

We do not ignore the fact that there are divorce laws in Catholic France and Italy, but these laws were passed by the infidel rulers of these two countries, contrary to the loud protests of the Pope and the whole hierarchy of the Church; and the Church will never ratify the dissolution of marriage as effected under these laws, which were passed to please infidels and Protestants. Faithful Catholics do not take advantage of them. We are, therefore, justified in saying that the evil deplored by the Rev. Dr. De Costa can be remedied only by a return to the Catholic Church, or at least by making the Catholic law of marriage the law of the land.

THE DOMINICAN NUNS.

A writer visiting recently the island of Trinidad, pays a just tribute to the devotion and self-sacrificing lives of the Dominican nuns, who have charge of the Leper asylum. There are about two hundred inmates, and all the nursing and menial labor are performed by a score of nuns. The poor wretches afflicted with this terrible plague become violent at times, and maltreat their attendants, but all this ruffles not the admirable patience of these saintly women. Many of them have left all that the world holds dear; and, immured within their leper prison, they labor on in all gentleness and charity

waiting for the end. Truly their recompense will be exceeding great! Their death will not be heralded forth by fame, but the world will be the loser. Their lives are daily adding to the worth and dignity of human life. And what a rebuke they are to worldlings, seeking their pleasure, avoiding all pain and sorrow, and, in their selfish ease, unmindful of the woes they could alleviate! They have a purpose towards which all their actions converge—the bearers of the charity that "droppeth as the gentle rain from heaven," and that long years since shone forth from the actions of Him who came to soften sorrow and to console the afflicted. Debarred from all intercourse with civilization, their sole companions are the diseased wretches to whom they minister.

"A man may be a hero," says the writer; "he may perform a noble act of self-sacrifice, but as a rule it is done instantaneously. But there are few of us to whom is given the patience, who possess the faith, of these women, who thus watching death in its most lingering and loathsome form—themselves denied all earthly pleasures—can calmly wait the end which comes to all. It is a wonderful example of the peace which is born of true faith and belief in supreme good. For ever I read serenity and happiness in the face of woman, I certainly read it as I looked in the Dominican nuns of Trinidad."

"TRUE BLUE."

On Monday, Toronto's civic holiday, kindred fraternities went to Lindsay, the better class of the True Blues and they freighted two trains. As they had at several places on the road to disembark for predatory purposes, they did not arrive exactly on time; but at last they came howling into the station, and soon spread themselves over the town. It will be seen from the following extracts out of the Lindsay papers that they carried out their usual programme. With every disposition to belaud whatever pertains to Orangism or Blueism the Watchman says:

"Some of the proceedings were a disgrace to any place in the country; fight followed fight in rapid succession; the crowds rushed hither and thither; axes, swords, belts, beer bottles, clubs, fists, stones and drum sticks were used indiscriminately, and the powerlessness of our police force was clearly shown. There were more drunken females in Lindsay on Monday than were ever seen here since the town was first named. Toronto the good is fondly called by the denizens of the city. Peterborough, Brantford, Owen Sound, Hamilton and Lindsay all agree that the 'good' people never leave the city on an excursion."

Even the Lindsay *Warder*, of which Mr. Sam Hughes is editor, has the following to say in regard to the conduct of the True Blues:

"Would it not be well to enquire what is the cause of such repeated bad conduct, which is in direct opposition to the teachings of True Blueism, or any society of Protestants of which we have any knowledge? A word to the wise is sufficient. Such rowdiness as was exhibited in Lindsay on Monday will have to be put down with a strong arm and high hand."

As Mr. Hughes has been for years identified with this element—indeed, one of its most prominent leaders—he surely ought to take thought and conclude that much harm and no good whatever will result from the banding together of the rough and uneducated class. Hatred of the religion of Catholics is a trump card amongst them, and Mr. Hughes, and many others, work on that line for the attainment of political distinction and power.

While very much blame attaches to him and to the other leaders of Orangism and True Blueism, infinitely more execrable is the conduct of preachers like the Rev. W. P. D. Wilson and the Rev. Mr. Hall, who, while wearing the livery of heaven, go about the country doing the devil's work, sowing the seeds of dissension between man and man. They have sown the seed, and the crop was seen in Lindsay on the occasion noted above.

We also append an extract from the Lindsay *Post*, touching the conduct of Toronto's True Blues:

"It is no credit to Toronto that periodically it dumps into the quiet and law-abiding towns of the province such a class of toughs as excreted to Lindsay on Monday last. During the recent street car contest, the moral and law-abiding citizens of Toronto never tired of telling the public of 'Toronto the good,' but now Peterborough, Orillia and Lindsay can tell a tale of the so-called Queen City that makes it, to those who know, the very essence of hypocrisy for Toronto to repudiate the claim to owning the very worst class of toughs. The men who came called themselves Orangemen—we cannot deny them their title. There are Orangemen and Orangemen, we suppose, but the leaders of the order cannot dissociate themselves from rowdiness so long as they remain in the order, and such blackguardism runs rampant as the men were guilty of on Monday last. They came here evidently in the night and with design to 'paint the town red,' and practically bore out their action and effected their design. Some time ago the same Toronto toughs disgraced themselves, their homes and their so-called Protestant professions by like conduct and behavior in Peterborough and Orillia."

It is worthy of note that these savages hail from a city which is so holy that street cars will not be permitted to run on Sundays. If the

preachers of Toronto would pay more attention to the slums of that city and do less ranting in the interests of a lifeless, puritanical Sabbath their labors would be more pleasing to God.

A WARNING TO PARENTS.

The Parisians even are becoming convinced that literature can, and does, produce effect on the minds of the people. Emile Zola is not as popular as he was a few years ago. The works of the realistic school have palled upon the appetites of a great man who but a short time since championed them as the best and truest exponents of human life. M. Ernest Larisse ascribes the recent rebellion of the students of Paris, who revolted against a decree forbidding certain indecencies at a masked ball, as some evidence of the moral disintegration that has seized the youth and intelligence of France. He bids the nation to examine the nature of the literature that has in recent years secured the greatest popularity in France, and he says:

"Beyond all question this literature makes its victims. It works havoc among the young, who are wearied with the monotony of school life and who rush out the moment they are free, in pursuit of those perilous enjoyments which thrust themselves forward at every street corner, in every wine room, under the eye of an indifferent police. It does worse: it destroys all freshness of feeling; it corrupts love at its very awakening and makes a curse of it. It makes woman a vile thing. It is criminally ignoble."

This is a fair statement, and true. Now, in presence of this fact, how can Catholic booksellers keep them for sale? The law does not permit the indiscriminate sale of poison, because the safety of the public would thereby be endangered. Why does it not compel these men without conscience to remove from the public gaze these iniquitous works. Surely this is poison that corrodes and deadens every faculty that can render a life noble and useful.

If they do not sap the very foundations of morality they lead the reader to form cynical or indifferent views of life. They despoil actions of their terrible responsibility and regard them as the outcome of opportunity. They appeal for public sympathy on the grounds that they expose social evils; but who ever was deemed worthy of reward for forming a cess-pool.

Critics condemn the French literature of the last part of the eighteenth century, but its sparkling epigram and double entendre were clothed in striking and expressive language. The literature of our day, however, is a barren recitation of things that St. Paul says should not be mentioned among Christians.

Denunciations may do good, but only in a negative way. The surest means of counteracting the evil is the establishment of parish libraries and the dissemination of clean literature.

EDITORIAL NOTES.

IT HAS BEEN announced that the Home Rule Bill which the House of Lords has now under consideration, will be rejected at its second reading, on the 8th inst. It is to be seen what action Mr. Gladstone will then take. It is the general belief that he will again appeal to the country, when it is hoped he will be once more sustained, whereupon the Bill will be again passed by the House of Commons, after which the Lords will no further resist the wishes of the nation.

THE PARLIAMENT of all Religions, which will open at Chicago on the 11th inst. and will last seventeen days, will be addressed by seventeen distinguished prelates, theologians and lay gentlemen who will explain the doctrines of the Catholic Church and its relations to the civil governments of the world every day during the sessions of the Parliament. Among those who will deliver addresses are Cardinal Moran of Australia, Archbishop Ireland of St. Paul, Archbishop Chapelle of Santa Fe, Bishop Keane of the Catholic University of Washington, Bishop Watterson of Columbus, Bishop Kent-Stone of Buenos Ayres, and others. Jewish Rabbis, Brahmins and Buddhists, Mahometans and Confucians will also explain their different religious systems. There will be in addition a special Catholic day of the Parliament, which will be entirely devoted to Catholicity.

IT IS VERY positively stated by those who pretend to know how the wires are manipulated that Mr. Gladstone's followers, representing as they do so many divers interests and parties, are kept together with great difficulty.

Unionist opposition and obstruction are a less serious difficulty than the intestine jealousies of the various Liberal sections. The Welsh party have been particularly urgent in demanding the disestablishment of the English Church in Wales. The Scotch Liberals and English Radicals under Mr. Labouchere are also fractious wishing their peculiar ideas to be carried out; yet amid the whole din of these boisterous parties Mr. Gladstone has kept his serenity, going on straight to his purpose. Probably the experience of a session will make these fractious sections better understand the necessity of exercising some patience.

DR. STEPHENSON, ex-president of the Wesleyan Conference, contributed to the *Sunday Magazine* a glowing description of the Jesuit father, Pere Jogues. He is honest enough to give utterance to his admiration for the heroic priest who gave his life for Christ. The Jesuit, amid the cruel and debased savages of the wilderness, living amongst them, trying to love them, eager to help and uplift them, willing to live for them or die by their hands, is a heroic figure.

IT IS AMUSING to read the accounts of eloquent sermons and lectures, etc. Why not give the public a chance to exercise its intelligence? The good sense of the people is always equal to the task of discriminating between a good and bad thing.

SOME OF OUR Protestant friends of Toronto cherish the delusion that the Jesuits hold the doctrine of "the end justifying the means." Rev. Father Halpin, S. J., referred to this at the Catholic Summer School:—"We Jesuits have been accused of holding that the end justifies the means; but the contrary is the fact. My constant ethical teaching has been what I say to you today. The end does not, and never can, justify the means. An act will be an immoral act, however good the end aimed at may be, if the means used to attain it is wrong. A lie, for example, is never justifiable under any circumstances, even though much good might seem to be accomplished by it."

WE COMMEND these remarks to the editors who are wont to print the old story. "WHAT WILL I do with my boy?" is the question asked by many fathers. If you have means and the boy ability send him to the college or university. If the boy has talent he may become a good lawyer or doctor. But the greatest folly is to put a boy at college who has no inclination for study, and who, if he does get a "pass," achieves no success or distinction in professional life. Why not give such a lad a trade. Better for him to be a good mason or carpenter or machinist than a poor lawyer or doctor. The learned professions are over-crowded, and he only who is well equipped intellectually and is gifted with a strong, resolute will may hope to win success.

A SUCCESSFUL convention of the American Cecilian Society was held in Chicago last month. The practical illustrations of music rendered were edifying to all and encouraging to those who desire a style of music different from that now in vogue. The measured devotional chant, so consonant to the liturgy of the Church and so apt to promote piety, will, in the near future, take the place of the operatical music savoring more of the theatre than of God's Church.

PRESIDENT CARNOT has presented two members of the order of Bon Secours, Boulogne—Sister Matilda an Irish lady; and Sister Eulalie, a French lady—with gold medals in recognition of their services during the cholera epidemic of last year. The good Sisters value not such decorations, but it is an act of courtesy worthy of President Carnot, and as such will be appreciated by all admirers of unselfish charity.

THE CATHOLIC Congress to be held at Chicago promises to be an epoch-making event in the history of American Catholicism. Papers on practical questions will be read by men who are famous the world over, and who, though hailing with joy whatever is true and beneficent in the aspirations of the age, do not forget that man is of the race of God.

ARCHDEACON FARRAR is on his mettle. In the *Contemporary Review* he publishes an article entitled "Undoing the Work of the Reformation," which is a veritable cry to arms. He says that the time has come when it is the plain, imperative duty

of every true member of the English Church to reassert, at all costs, the principles—the scriptural, the primitive, the historic principles—the assertion of which is the sole reason why their Church as a reformed Church has any title to exist. It is rather late in the day for the ominous words of the archdeacon. The tide is flowing towards Rome. John Henry Newman formed the cleansing pool of Bethesda from which many Englishmen have emerged purified from the stains of a creed engendered in lust and propagated by the State. When the Archdeacon says that England will never again accept the form of religion which the Spanish Armada would have forced upon it with stakes and implements of hellish torture, his discretion outruns his judgment; for surely he remembers the old adage, "One must not shout till he is out of the woods." He is candid in his admission that there are thousands in England who rarely enter a church.

CERTAIN rural journals of Minnesota evidently know what is the true value of reports which are put into circulation by the A. P. A., for one of them on receiving by mail a copy of the bogus encyclical of Pope Leo XIII., which was so industriously circulated by that association in the United States, and its sister society, the P. P. A. in Canada, thus acknowledged receipt of the document:

"Some crank who evidently mistook us for a preacher, judging from the address on the wrapper, has sent us an anti-Catholic circular. Among other absurd things, it contains an encyclical purporting to be written by the Pope, advising the Catholics in the United States to murder all Protestants next September. Scoundrels, cranks, fools and dupes are not all dead yet by a long way."

WE WERE aware that A. P. A. 'ism is at a discount in the West; but this is an evidence of the supreme contempt with which it is regarded by honest Protestants.

MUCH has been said from time to time of the extravagance of the government of New York City, and it has been frequently asserted that it is corruptly managed because the government of it is in the hands of Irish Catholics for the most part. It now appears that the affairs of the city are much more economically managed than those of most other American cities. The *New York Sun* states that the tax this year is \$1.87 per 100, while in Brooklyn it was \$2.77 last year, in Cincinnati, \$2.84; in New Orleans, \$2; in Jersey City, \$2.84; in Cleveland, \$2.17; in St. Paul, \$2; in Omaha, \$1.10; in Chicago \$1.35. Philadelphia alone leads in economy, the tax there having been \$1.55. There was much corruption under the regime of Boss Tweed, but the Boss was not a Catholic nor an Irishman; but an Irishman, John O'Connor, discovered and exposed the corruption and frauds which were then perpetrated.

PERE LACORDAIRE.

The Leading Churchman of Modern France.

Lacordaire was one of the great figures of the French Catholic Church of this century; perhaps we ought to say "the greatest figure." He saw the necessity of the Church taking her place in the front of the popular movement of the time and guiding rather than censuring it. His school and his influence may truthfully be said to have saved French Catholicity. With Montalembert, Ozanam, and others he labored to bring Christianity into helpful relations to democracy, and that is why he will be honored in the future.

John Baptist Henry Lacordaire was born in Recey-sur-Orce, Burgundy, on May 1, 1802. His father died when he was four years of age, and his mother, a strong and courageous Christian, desiring to give him a first-rate education, placed him at the age of ten in the College of Dijon. Seven years after, he left college with the faith, which his mother had so carefully cultivated, destroyed, owing to the system of education, in which religion held but a secondary place. He then entered the Law School of Dijon, and went to Paris on the completion of his studies, in 1822. His legal talents soon attracted attention; but the faith of his youth returning, in a city where so many lose their faith. An ardent desire to lead a religious life induced him to seek admission into the Seminary of St. Sulpice, and on the 22nd September, 1827, he was ordained priest.

Having refused the office of Auditor to the Rota, he accepted the humble post of chaplain to a convent of Visitation Nuns. Toward the close of 1829, the desire to lead an apostolic life led him to determine on embracing a career in the new and fertile field of America. The Revolution of 1830 caused him to delay his departure. In this hour of his country's peril, M. de Lamennais announced to him the plan of the Avenir, and induced him to share in an undertaking in-

tended to be at once Catholic and national.

The course pursued by this celebrated publication excited a feeling of distrust among the episcopacy, and Lacordaire unable to rest under the shadow of doubt, proposed to his companions to submit their theories to the Pope and abide by his decision. They visited Rome to this purpose, and, after some delay, George XVI. pronounced his final and irrevocable judgment, condemning the doctrine known by the name of "Catholic Liberalism," in the famous Encyclical, *Mirari Vos*. Lacordaire dutifully submitted to the infallible judgment of the Vicar of Christ, and separated himself from his proud leader, who soon after renounced the Catholic faith.

On his arrival in Paris from La Chesnaie, he was kindly received by the Archbishop, and appointed to the chaplaincy of the Visitation Convent which he formerly held. In 1834, he opened the conferences in Stanislas College which revealed to him his true vocation, and made known to Paris the orator whom she possessed. Soon after, he was appointed to the pulpit of Notre Dame. Two years after he suddenly left Paris, and repaired to Rome. During his residence there he resolved to join the Order of St. Dominic, and pronounced his solemn vows April 12, 1840. Thenceforth Lacordaire labored to re-establish the Order of Preachers, and struggled with the French Government for the liberty of religious orders. After thirty-four years of religious labor, during which his patriotism, his humility, and love for Christ drew many souls into the Church, he died on Nov. 21, 1861.

Why We Pray to Mary.

Dr. Talmage grinds out his weekly sermons for the press, while enjoying his summer jauntings. His language is often embellished with the choicest rhetoric, but his sentiments are at variance and are frequently veriest nonsense. He sometimes approaches Catholic doctrine, but it is with tremulous pen, and away he darts again for fear of getting too close.

In a recent sermon he thus speaks: "The name *mother* is the watch-word—the talisman of life. Indeed, it is the very object, almost of prayer, when the mother is translated. As the Catholic devoutly prays through the Virgin Mary, so you and I pray devoutly through our mother, not because we really believe she is a mediator, but because we want to have some sense of sympathy up there, and the mother has it. We get a hold on the beyond through her."

The office of sympathizer is that also of mediator, and in sympathy we find mediation of relief. There would be no meaning in appeals for sympathy without the hope and expectation of relief. And if "we get a hold on the beyond through her" it must surely be that her mediation through sympathy has been effectual.

"Hail, holy Queen, Mother of Mercy! Our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs mourning and weeping from this vale of tears. Turn then, O Most Gracious Advocate, thine eyes of mercy towards us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!"—*Catholic Columbian*.

"She Looketh Well"

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada.

But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it? For sale everywhere.

Made only by N. K. FAIRBANK & CO., Wellington and Ann Sts., MONTREAL.

Margaret L. Shepherd

A COMPLETE ACCOUNT OF HER LIFE. Single copies, 25c.; fifty or over, 10c. Address, THOS. COFFEY, Catholic Record Office, London, Ont.

LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds to loan.