

ing evils and increase the benefits of married life. As Catholics have a deeper and holier interest in what for them is the indissoluble bond, and also a Sacrament, they should naturally be first and foremost in a movement of this kind. We have all seen the success of such societies as the Propagation of the Faith for missionary work; we have admired the methods of Church Extension in building up home missions; the League of the Sacred Heart, the Holy Name Society, the Knights of Columbus, the various aid societies, have proved the interest which the people take in their spiritual and temporal welfare; the Encyclical of Leo XIII. on Labor and that of Pius X. on Frequent Communion illustrate what powerful pontiffs can achieve in social and religious matters: now here is a matter of deeper importance than all these mentioned, and why should not similar agencies be set working in its behalf? In fact it may be asked, honestly and pointedly, so far as this country is concerned, why have they not been in action long ago? The evil conditions have been apparent for over two decades. Can anyone recall a single measure employed extensively and effectively to remove or relieve them? As we live in a country and a time when organization has become a mania, chiefly because of its successes, and when the Catholic body has won some glory in that field, is it not more than curious that marriage has received no attention from the experts or the enthusiasts? It seems advisable under the circumstances that our leaders should consider the situation and make a beginning of systematic and persistent effort. The simplest for a beginning would be marriage conferences in connexion with the ordinary parish work, at which the points touched upon here could be examined at leisure. Steady discussion and observation and report will convince the most indifferent and skeptical that no fancy picture has been drawn in