

AUGUST 17, 1901.

THE SLAVE GIRL'S STORY.

BY HENRY MARTIN.

My first recollections are of a small village only a little distance from a great river... CHAPTER I.

Years passed by; since my brother's death nothing had greatly varied in our lonely village... CHAPTER II.

Of the horrors and degradation of our long journey I will say nothing... CHAPTER III.

There were about one hundred men, women and children to be put up for sale... CHAPTER IV.

Others were, on the other hand, quite apathetic as to what became of them... CHAPTER V.

As for me, I was alone, and as I had no such terrible trouble now upon me... CHAPTER VI.

I am now his wife. I look out of that window. You see that graceful yacht on the blue waters yonder?

away, for when I recovered my senses I was alone and uninjured.

CHAPTER II.

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CHAPTER VIII.

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RAPIDLY SPREADING.

The Catholic Religion Will Gain Much on Account of the War.

We quote the following interesting account of Transvaal from the Religious Weekly of Bayonne:

Thanks to the constant efforts of the Oblate Fathers, the Catholic religion is finding its way among the Boers.

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AUGUST 17, 1901.

ascend, attached to a bracelet on his wrist. As he referred to his conviction on this point, he reverently kissed the medal.

It is a noble example that M. Santos-Dumont proclaims his faith in this age of humanism, and in Paris where the want of any faith in God or the supernatural is now at a premium.

THE TERRIBLE EVILS OF DIVORCE.

History Repeatedly Shows that When Contract is Tampered with Every Avenue to Wickedness is Open, and the Foundations of Society Shaken.

Divorce may be considered from three aspects: Firstly, a vinculo, or a complete dissolution of the marriage contract, whereby the parties become as if they had never entered into such contract; secondly, ab initio, or a complete separation because the parties had never, in fact or law, entered into the marriage relations owing to disabilities rendering the contract impossible; thirdly, a mensa et thoro, or a separation as far as common life engaged by the contract is concerned, but the contract, as before, indissoluble.

HISTORY OF THE SUBJECT.

Divorce is the never falling attendant on the demoralization that always accompanies and precedes the ruin of nations and peoples. Sensuality seems unable to compass the destruction of men until it makes its roads upon the unity and sanctity of the marriage contract.

THE DECLINE OF THE ROMANS.

Among the Romans themselves, when they were laying the foundations of their subsequent greatness, there is no mention of divorce. From the time of Romulus to that of Spurius Carvilius Ruga marriage was considered indissoluble.

THE CHRISTIAN ERA.

When our Divine Lord began His mission the marriage contract had not lost all its sanctity, but was seriously impaired by the lax notion of unity.

takes a wife and she find not favor in his eyes, for some uncleanness, he shall write a bill of divorce and shall give it in her hand, and send her out of his house.

Christ admitted no cause for which matrimony could be dissolved, and declared, "Every one that putteth away his wife and he that marryeth her that is put away from her husband committeth adultery."

THE DISCIPLES CONTINUE THE GOOD WORK.

Such being the mind of the Master regarding marriage, we expect to see the same, earnest reverence in every one of His disciples. In the Epistle to the Romans, the apostle writes: "For the woman that hath a husband while her husband liveth is bound to the law; but if her husband be dead she is loosed from the law of her husband."

THE EARLY CHURCH.

Mr. Gladstone, in a speech (1857) on the "Divorce and Matrimonial Causes Bill," said: "In respect of history, I make this proposition boldly, that for the first three hundred years after Christ you have not a shred or a vestige of divorce with re-marriage for any cause whatever."

MIDDLE AGES.

It is always a rule with most English writers to quote the Middle Ages as times of fearful criminality. Scarcely an information gives such pictures for imaginative genius, will and desire depending more on the general trend of innate will and desire.

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time, and thought he had an awful revenge, Christ's doctrine triumphed. The prince or the poor man can never expect leniency from the chair of Peter when they endeavor to break the indissoluble contract of a true matrimony.

THE REFORMATION AND TRENT.

The idea of the reformers about the indissolubility of matrimony was congenial to the kings and princes, whose patronage they desired. Luther allowed divorce for adultery of either party, for desertion, to avoid sin, if common life became troublesome on account of frequent quarrels, if there was a long absence on the part of either; in fact, a way was opened to any one desiring a new partner.

OUR OWN TIMES.

Before the year 1857 a divorce vinculo could only be obtained in England by Act of Parliament, but in that year it was enacted that a "Court for Divorce and Matrimonial Causes" should be established and empowered to grant such divorces.

HISTORICAL DIFFICULTIES.

From our distinctions made at the outset of our article, it can be observed that divorce properly so-called is a vinculo, and that such for marriage consummated among Christians, or for that matter any people, cannot be dissolved by any power of man, and the Church has no such power.

mony. This is the teaching of Christ and His Church.—The Southern Cross.

DRIFT TOWARD CATHOLICITY.

Interesting Study of "The Religious Outlook" by Rev. Morgan M. Sheedy.

The lectures delivered during one week at the Catholic Summer School, Cliff Haven, N. Y., included two discourses on "The Religious Outlook" by Rev. Morgan M. Sheedy, of Altoona, Pa.

The keynote of the first address was that the Catholic Church alone was in a position to save society from the ravages of immorality, vice, politics, dishonesty, business methods, divorce, socialism, infidelity.

"Much as the world has advanced materially in the advantages of steam, electricity and the mechanical appliances; sociologically, in the great improvement in the conditions of education, and the diffusion of literature, and art now brought within the reach of everybody, there is no advance that can compare with that which measures the moral and religious growth of the race."

ATTITUDE OF NON-CATHOLICS.

"Nor less marked and significant of what is to come is the changed attitude of non-Catholics, especially in this country and in England, toward the Church. The old prejudices are fast disappearing. An increased knowledge of Catholicism is helping deep and far-seeing thinkers to look to the Catholic Church for the only satisfactory solution of such problems as the maintenance of the marriage tie and the preservation of the family; the proper relations between labor and capital; the equitable distribution of wealth; the repression of socialism; the proper guidance of the rising tide of democracy.

A HOPEFUL CLASS.

"But," went on Father Sheedy, "there is another class of observers; those who hold to the philosophy of hope and to what is called 'the religion of progress'; they are quite sanguine and trustful in the future. Their faith is that of the poet's: 'that some good will be the final goal of ill.'"

They are ready with facts and figures to support their contention that Christianity is at present in a sounder condition than ever before in its history.

THE FUTURE.

Furthermore, they say that a census of families in Philadelphia showed that only about 8 per cent of the whole are non-religious. They insist that the same proportion would likely hold for all our large cities.

present time. Nor is it less evident that profound changes are taking place in the religious world. As a result of these changes there is a truer understanding of what religion means.

OUTLOOK FOR CATHOLICITY.

In his second lecture Father Sheedy discussed the question, "What is the Outlook for Catholicity?" We judge the future by the past. The most significant event of the last century was the marvelous growth and reconquest of the Catholic Church.

"The enormous gains of the Catholic Church are due chiefly to these events: Catholic emancipation, the Oxford movement and the conversion of John Henry Newman and the dispersion of the Irish race. O'Connell, who alone secured the emancipation of the Catholic in the last century, figures one of the greatest figures of the world over."

THE INFLUENCE OF THE DISPERSED IRISH.

"The influence of the dispersed Irish has been felt as a powerful element of strength to Catholicity in the United States, Canada, Australia, India and South America. The strong faith and virtue of this people have left an impress on the Church in all these lands."

THE INFLUENCE OF THE DISPERSED IRISH.

"In England, when Victoria ascended the throne in 1837, the Catholic body was feeble indeed. There were few churches, a small number of priests, and of schools and colleges a great want. In the meantime there has been a great development. In the United States the Church has increased wonderfully—from 50,000 at the beginning of the century to probably 15,000,000 at the end. Figures show the extraordinary recuperative power of Catholicity during the past century, realizing what Macaulay said, that what has been regained to Christianity since the end of the sixteenth century has been regained by Catholicity."

IRELAND'S NEW ORATOR.

According to A. P. O'Connor a new orator has come to the fore in Ireland. In the last issue of 'Mainly About People,' Mr. O'Connor says that while the House of Commons recently was considering the New Factories Bill, which contains a clause dealing with laundries in God Shepherd convents, much discussion was rife.

GREAT SUCCESS OF MISSIONS TO NON-CATHOLICS.

The work of giving missions to non-Catholics has had a marvellous growth since it was initiated less than six years ago. At first the missions were given mainly by the Paulists, but afterward many individual priests joined in, until now there are more than thirty missionaries who devote their entire time to making converts.

their entire time to making converts. The Passionist and Redemptorist Fathers have also entered the field. It is rather difficult to get exact statistics of the vast work done by these priests, but one of them said recently, that over 100,000 converts were received into Church last year. He also said that 250,000 was a conservative estimate of the number taken in since the non-Catholic missions were started.

RISKS SMALLPOX TO COMFORT THE DYING.

Yonkers, N. Y., July 31.—Dying from small pox, Miss Anna Wagner, of this city, received today in the contagious hospital the last sacraments of the Roman Catholic Church.

Miss Wagner was received a week ago into the institution, which is isolated in the extreme northern limits of Yonkers. At first the patient was believed to be suffering from only a light attack of the dread disease, but on Tuesday her condition became such that the physicians acknowledged grave doubts as to her recovery.

Knelling close to the dying girl the dean then heard her confession and administered the sacrament of extreme unction, while the attendants, heavily clothed in rubber, watched the scene wonderingly.

SECRET SOCIETIES.

Sworn Enemies of Christianity and the Catholic Faith. A Chicago Catholic contemporary prints the following: The Rev. Henry Abel, S. J., a noted pulpit orator, is the son of a Free Mason. At the close of a sermon delivered before a pilgrimage of men at Maria Zill Rev. Father Abel made an impassioned appeal to his hearers to contend valiantly against the enemies of the faith, naming as the chief enemy the secret societies.

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OUR BOYS AND GIRLS.

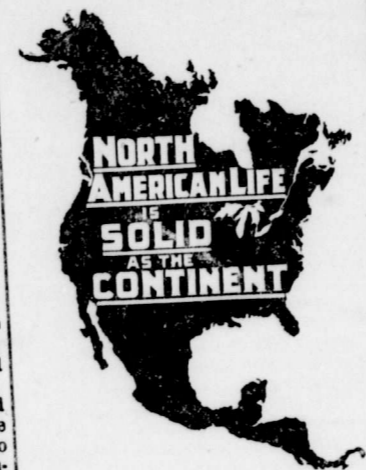
DICK'S "LESSON"
"Tick, put on your shoes."
"Yes, mother, in a minute."
"No; do it at once."

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THE CATHOLIC RECORD

THE TRUTH ABOUT THE CATHOLIC CHURCH.

Sacred Heart Review. BY A PROTESTANT THEOLOGIAN. If it is lawful to hold a Protestant creed, it is of course lawful to propagate it. Catholics will not acknowledge the objective lawfulness of either, but they will acknowledge that, subjectively, both may be right.

Unless it has been fundamentally altered, it was not amidst that the new Methodist Church at Rome should have been dedicated by that prince of shams, the late Bishop John P. Newman. A Southern mission paper (not Methodist) said, some time back, that there was a report that the friends of Senhor Serpa Pinto, a Portuguese merchant who took his own life, had petitioned the Pope to forgive his sins, so that he might have Christian burial. See here, says the angry sheet, what this blasphemous Pope pretends to do! And yet are we to be restrained from missionary work in his dominions?

left them in the hope that they may die before help comes. There is but one way to avoid this free from sin; by preserving ever a high standard of right and sticking to it. Don't get started on the downward track, for it is too easy to go on it, and the end is disastrous if you are not stopped. By the aid of prayer, with the help of the Sacraments, and all the other assistances which the Church provides and suggests, climb to the top of the mountain of perfection and reach heaven as your everlasting reward. Never turn your back on heaven to go down hill, lest when accounts are squared up at the last day your lot may fall with the unsuccessful ones.

OUR DUTY TO PROTESTANTS. Our Protestant brethren may think that we are too rigorous and uncompromising in our discussion of doctrinal subjects. Let them once and for all be convinced that our severity springs from our desire to spread what we know to be eternal truth and from our profound concern for their salvation. As God sees and will judge us, this is our supreme motive. Are we irritated at a friend whose counsel, though severe, save us from ruin and death?

Our Protestant readers believe in God, their Father and Maker, Who as the infinite wisdom and power created man a reasonable being for an end which must be God Himself; for man is superior to matter, and nature herself teaches that the higher is not made for the lower, but the lower for the higher.

IMITATION OF CHRIST. Whosoever findeth Jesus, findeth a good treasure, yes, good above all goods. And he who loseth Jesus loseth exceedingly much, and more than if he lost the whole world.

FIVE-MINUTES' SERMON. Twelfth Sunday After Pentecost. THE SUCCESSFUL CHRISTIAN. "A certain man went down from Jerusalem to Jericho, and fell among robbers." This man described in today's Gospel, my brethren, is a type of mankind. Suppose any one who had declined to climb a mountain, and had made all his preparations, were to find, after he had gone for a few hundred feet, "Oh! this is too hard work! I will go back." Do you not think his neighbors would laugh at him? Yes, "Surely," they would say, "here is one who has no energy; he never will amount to much!"

There seems to have been a growing and fairly stable church in Milan. Otherwise I do not know what we are to call the American Methodist mission in Italy but an up and down sham.

OUR BOYS AND GIRLS.

DICK'S "LESSON."

"Dick, put on your shoes." "Yes, mother, in a minute." "No; do it at once." "But, mother, can't you see I'm busy?" And Dick looked up from a monkey he was drawing on a slate.

CHATS WITH YOUNG MEN.

Let us tell on the work we leave behind us. Though incomplete, God's hand will yet embalm. And use in some way—and the news will find it. In Heaven above and sweeter endless calm.

the question of young men getting married upon a small salary. I got married young, and upon a very small salary, and I never regretted it.

dom, a Messiah who should be a great conqueror, who should expel the foreign rulers, and who, establishing himself upon an earthly throne, should surpass in glory David and Solomon.

deflected by any measure of martyrdom. NO JOY IN LIFE. So say the Sufferers From Chronic Dyspepsia.

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