### THE ANGELS' WHISPER.

M haby was sleeping, its mother was Weeping, For her husband was far on the wild raging sea:

the tempest was swelling 'round the figherman's dwelling. And she cried, "Dermot, darling, oh! come back to me."

Her beads while she numbered, the baby still slumbered. And smiled in her face as she bend-

ed her knee, "h! blessed be that warning, my child, thy sleep adorning. For I know that the angels are whispering with thee.

"And while they are keeping bright watch o'er thy sleeping, on! pray to them softly, my baby, with me;

Ass say thou wouldst rather they'd watch o'er thy father, For I know that the angels are whispering with thee."

The dawn of the morning saw Dermot returning

And the wife wept with joy her baby's father to see, And closely careasing her child, with Said, "I knew that the angels were waispering with thee."

-Samuel Lover.

# Does the Catholic Church Ever Grant a Divorce?

From the Messenger of the Sacred Heart.)

elegity and laity of his diocese, delivand wife for several years can prove German who has thus acted a father's cred in convention, November 15, 1899, that there was no marriage bond part to so many waits and bitrays reand scattered broadcast in the from the beginning, either because of celved a "Monthyon" prize of virtue Thanksgiving number of the Church- lack of intention or consent, or by of 1,500 france. His heroism and abman, November 25, the following pas- reason of some impediment which negation pale before the charity and sage occurs in reference to the Cathcit Church and divorce: "There are two or three figments which take the place of argument about this matter of dworce and remarriage, which ought riage from the beginning, the parties te be done away with.

put in the statement, the Roman Ca'h- ning, but the parties can prove from paring the dead for burial. Upwards State. But Rome does make herself grave reasons can dissolve the bond. Was made to do duty for successive responsible for that which represents For, in this case, the married parties tardy bridegrooms whom Emilia was ligious community, and might be atly means the breaking of the marriage Lord speaks. Cases where the mar- able to procure fitting clothes for the the Brothers acquired possession of that eas be bought, and by annulments of marriage upon innumerable, and are of course sometimes depe dent upon influence, and oftener upon paymints of money. They are therefore probably not within the reach of the has no effect whatever on the morality i .c.c. people. but, while history recerds the story of the annulment of the marriage of Louis XII., of France, ! actor twenty-two years of married his fourth cous n, that her father was his godfather, that she was deformed, that he had married her under thireats; and while the fact stands that the marriage of Henry VIII. to Catherine, his brother's widow, was eccomplished by the Pope's dispersing of God: and while the story of Naposeon and Josephine, and of the Dake of Aosta are within the memory of Roman Church is responsible for most flagrant violations of the divine law of marriage. It is at least to be said

that our loose dealing with the questson is not by any act of the Church; but by a submissive recognition of the view which the State takes of the civil Before examining the statements contained in this uncalled for and big-

oted paragraph in a bishop's charge to his clergy and people, it may be well to state in brief the teaching a.d' practice of the Catholic Church in relation to divorce. Of course we shall eak throughout of the dissolution of Christian marriages. About marriages contracted by persons who are unbaptized there is to controversy at present. Now, there are two kinds of a vorce known to Catholics and Proto stanta alike. The first is absolute divorce, which consists in the dissolution of the marriage bond and allows both parties to enter on a new marringe. The other is a limited divorce, which allows the separation of the married parties but leaves the marriage bond intact. That the Church; can grant a limited divorce, and often h is just reasons for granting it, no eas will deny. In fact thereig no controversy on the point. The queswon therefore in debate is, does the Church ever grant an absolute di-

vorce, or a divorce strictly so-called. Before answering this question we may premise that the macrimonial contract, or in other words, the muthat consent externally expressed of both parties, gives rise to what he known as the matrimonial bo d. This bond essentially consists he the light and obligation of both parties to give and receive those acts for which marriage is naturally intended. Hence the marriage bond may be considered as prior to the exercise of the first e-sentied right of conjugal life, or as subseque t to the full and perfect exercise of that right. If the martial right has not been exercised. the marriage is called a matrimonial ratum; if the right has been exercised, the mar iage tum. In the question of the Church's papers and need not be quot attitude towards divorce this distinc-

merely ratified by the sacred enarbeen consummated by the exercise of the conjugal right, is a distinction of vital importance and should be clearly in controversy with Protestants on the question of divorce. That there is a great difference from a moral standpoint between a marriage that has been consummated and one that

has been merely ratified by the sacred character of the contract is a matter that needs no explanation, Now to the question, "Does the Church ever grant an absolute diworce?" We reply hat it does when there is grave read on for so doing, and whe the marriage bond has not been confirmed by the exercise of the conjugal right. But once the marriage has been consummated and the bond has assumed that new degree of firmness expressed by our Lord in the words: Jam non sunt duo sed una caro.—Therefore now they are not two, but one flesh, Matthew xix., 6; then the Church cannot grant a diworce, and has never granted one, and has never even entertained the thought that it has the power to grant

Here we come to another distinc-

tion of vital importance in this matter. There is a wast difference between dissolving the completed bond of matrimony—a thing which, as has been said, the Church can never doexisted, or that if it did exist, it was never confirmed by the exercise of viz., the validity of the marriage conprevented the parties from making a valid contract, then the Church does not dissolve the marriage, but merely declares that, as there was no mar-(a) The Roman claim of superior true marriage. Again, if the mar-Other sources, that the bond was nevperfected, are "few and far between." The rare dissolution of such marriages, and that only for grave cances. or immorality of the generality of

One more remark before coming to Bishop Doans. There are three classlife, on the ground that his wife was as of impediments that render a marriage null and void from the beginning: (1) Impediments established by Natural Law. (2) those established by New Testament Law, (8) those that are enacted by the Law of the Church. Now the Church can dispense from no impediment constituted by the Law of ii i. w of langiand and the law , Nature or by the Law of God. As for the impediments of the Mossic Law. there is no statement made anywhere an the Bible that they were enacted men, it is not much to say that the for the Christian Church. It is herd to see why Protestante should try to force upon us a set of impediments the present binding force of which they cannot prove from the Bible nor we from tradition. The Mosaic Law and its sanctions went out of force the day that, "the vell of the temple was rent in two, from the top to the bottom." If any of its precepts remained in vigor-and many of them did so remain, as we see, for example, in the Decalogue—it was not because they were precepts of the Mosaic Law. but because they were the expressions of Natural Law or had been re-enacted by Christ. Until Protestants. therefore, can prove that the Levitical impediments are the expression of Natural Law, or were re-established by our Divine Lord, they have no

right to call on Catholics to observe them. The impediments of marriage, therefore, from which the Church at times dispenses are those that she herself has established. If she has power to establish them, of course she has power to do away with them. in granting her children a dispensation in such matters, she is merely granting them a liberty which they would enjoy if they belonged to a church where no such impediments existed. Let us now come to the Bishop of Albany. He says: "There are two or The great majority of the bishop's own co-religionists find no figment in this statement, but rather the expression of a fact which they are longing to see realized in their own church. Protestant praise of the attitude of the Catholic Church towards divorce may be found in the dilly ed here. It is the

acter of matrimony, and one that has are concerned with. He says: "In the first place divorces naturally are not granted by the Church, but by the State." Does not the bishop hold understood by Catholics who engage marriage to be a sacred thing, we do not say a sacrament, but a sacred thing? Does he not perform it in the most holy and solemn fashion? How then can it "haturally" belong to the State to annul what the Church has sanctioned and sanctified? How can such an action of the State be "natural?" Is it not most unnatural? If

a divorce of any kind is to be granted, is it not natural that the granting of it should belong to the Church? But perhans the bishop only means that the State usurps the right of the Church, on naturally takes upon itself a function to which it has no right. If this be his meaning, then we say that they who recognize the action of the State and consent to admit divorced persons to their communion, or to marry them egain, are guilty of a crime tentamount to the granting of the divorce. The State, at the most, only gives its so-called permission to contract a new marriage. The man who performs the new marriage consummates State's crime.

#### To Be Continued. Between Meaven and Marth.

This is the name of a patronage for boxs founded in Paris by a German Auguste Fraensel who lives by giving and deciding judicially and after due lessons in his own language. The process of trial that the bond never patronage in the Quartier St. Gervals is intended for about the worst class of Paris street urchins. Upwards of the martial right. The Church has three hundred of these as emble at the lawfully established tribunals before common home, baptized "Entre la Ciel which both questions can be tried, et la Terre" (between heaven and 'earth). There they are instructed, tract itself, and its consummation by amused, tended when sick,, and, when the married couple. Hence, if the time comes, apprenticed to an in Bishop Doane's charge to the parties who have been living as man honest calling. The philanthropic courage of a bed-ridden old woman now in the hospital of Lasn, Emilia Boltel by name, who has just received a "Monthyon" prize of 1,000 france. But for that she would now be penniare free to separate and contract a less. Though always poor herself. she had spent her life in giving to the faithfulness in this matter, ordinarily riage contract was valid at the begin- poor, in tending the sick and in preedle Church does not grant and does reliable medical testimony, or from of 100.000 france have passed through piace, divorces naturally are not or perfected by the exercise of the the possessor of a frock coat, which granted by the Church, but by the martial right, then the Church for in the locality acquired celebrity. This the very worst form and the ve I have not as yet become the unacaro. instrumental in forcing into the bonds | called bhe "Clairvaux" of New York! worst evils of divorce, so far as that the one flesh of which our Divine O. honest wedlock, and who were un- It is now some fitteen years since boad, by her system of dispensations riage is null and void from the begin- | ceremony. The various instances of ning, are frequently brought before moral worth revealed by the distributhe tribunals of the Church. But cases ! tion of these "Monthyon" prises show of on freshly invented grounds. These where the bond existed, but was never that Christian charity and abnegation still flourish in France as in the natural home. M. Brunetlere calls these have in Amawalk four separate matirecipients of prizes modest heroes and tutions, namely, the Novitiate properheroines, and says that this year the into which young men over sixteen Academy has not crowned less than who give proofs of having a vocation from thirty-five to forty of them. He are admitted-Brether Henry August concludes his comprehensive report by is the director; the Preparators Novfalling back on a passage from George Itlate, into which boys who are in their Ellot, showing how the loftiest virtues fourteenth year are admitted. Brother

lowing places: St. Patrick's, Albany,

## The New Year. Another year. And what it holds for

THE Is shrouded in the gloom of mystery! It may of brightness reap a harvest share,

Or ever much of happiness may bear; And yet, again, of sorrow it may know A depth all unsurpassed in human W00.

Whate er may come I shall but brave. iy wait, Prepared for either smile or frown of

of Fate; Ready, alike, for pleasure or for pain; Counting each day devoid of such as

Then, stranger, come; in calmness I shall greet The misty future, be it sad or sweet. The past is dead, forever laid away, And born to earth, instead, the New Year's Day.

E. A. O'Reilly, in St. Anthony's

ports in the office of the high secre-1m 78.978.

For the Dormitian Church in Jerusalem which is to be built by the Catholics of Germany, a sum of neartion between a union that has been op's statements and proofs that we in 1,000,000 marks has been collected

# A NOBLE CALLING.

RECEPTION OF TEN YOUNG MEN INTO THE CHRISTIAN BROTHERS

ception is one of the principal featle rather got the better of her judgment, directing its efforts lowerd vals observed in the Order of their for her brief communication was neither desire her need the vals observed in the Order of the large at the order of t Christian Brothers It is the feast sentalive of the Boston Herald coiled day of their Houses of Formation. On on Father Fitzgerald the other day is the eve of this feast it is customary the eve of this feast it is customary see if he had any comment to maked interference is entirely uncalled to admit to the religious habit those upon the letter. At first the pertor The relations, between C trains. aspirants who for their virtues and declared his intention of ignoring eaother attainments are deemed worthy tirely any communication which Capof this distinction. Receptions are tain Cornett might wond to the particles. usually held every three months. On the present occasion ten very prome paper notocisty for himself nor iteising young men were admitted to the sired to give to the army the free seorder. Two years of further irial varising that its leaders here weenmust elapse before they are permitted of auxious to seems. to pronounce their first vows. This first Later, however, Tather Fitzgamia possesses the virtues and knowledge the duties of his profession as a Christian and religious teacher.

Rev. Brother Clementian, the Assistant Superior-General, presided at the reception and delivered the preparatory discourse, in which he endravored to impress upon the minds of the young aspirants the dignity and the sacredness of the religious vocation. He was sesisted by Rev. Drother Joseph, visiter, and Rev. Brother Imere, provincial. Among the other Brothers present were Brother Aelred, on Christman day at the army ben-Director of Manhattan Pollege; Broth- Tanks. or Agapas, Director of De La Salle Captain Cornett tels me that the Institute; Brother Castoris, Director and her sellewers would personally of St. James' Academy; Brother Ja. solicit their attendance and would 'en's School, Waterford, Ireland.

Mariani. O. P., chapinin of the insti-tute, officiated.

The Nevitiate of the Broth uated at Amawalk, near Creton lake. In the northern part of Westchester county. It is an ideal apot for a rethis property. It was then almost a lands by the Monks. The Frothers Eliot, showing how the loftlest virtues contents year and an admitted and in which the navide are some who have never been identify.

Last Sunday Jan. 7 the Paulist admitted and in which the navide are some who have never been identify and with any shareh, with any shareh, with the or Protestant, but who are ready to pared for their duties as teachers profess any faith that they was the pared for their duties as teachers. Fathers Smith, Grant and McNichol; St. Paul's, Washington, Fathers illliot, Doherty and Kennedy; Jacksonville, III. Fathers O'Callahan and Connelly; Montclair, N. J., Fathers Cody,
Cullen and Menton; St. Patrick's.

Montrael, non-Caholic mission by
Father Younan.

The New Year.

Brother Baldwin-Feter director; the wister of those from whose from whose file is also the Ancients, which is some of the soldiers of the soldie Mount St. Michael's. In which re-freats are held every cummer. These lie had abandoned its fails exercises are usually conducted by fathers. This is all probability members of the elsuit and Passionist so, but it shows the laws of the

As there is no noble, work on earth than the Christian education of youth, tain Cerbett new kimes to young men who feel religiously inclina and threadbare in the streets? ed, and who desire to reach Heaven reporter seked. by the shortest and surest road (bestitute of the Brothers of the Chris- we see about everything that a tian Schools. A communication from No doubt children are have on the any young man between the ages of shoes and clothes, but I that all of and 25, addressed to the Superior children of Mt. Mary's paying the of any of their houses, will receive tain would basely know them on the prompt and careful consideration may, when they are drawed in the prompt and careful consideration.

The barvest, indeed is great, but best.

the laborers are few."

Tationists aver wisited the house.

waited everently until the general nor an others of occurrence for to

The members of General Wheeler's there as non-paying inmater have staff say that during the Santiago just elsim on the town, and there campaign he never lay down to less without offering a prayer, and never it. Dearing mounts the dear rose in the morning wi bout thanking God for His protection.

Maker for His mercles."

## CAPTAIN NELLIE'S WRATH, Save Married 450 Date

Procelyting Mission.

Corbett of the Salvation Army, save They Reported the Religious Habit on the Catholic children to attend her from the Line has been been dead for the Immagnistic Consequence of Milford, Mann, against the davice of the Christman draper at the larracks in Milford, Mann, against the advice of the Christman draper at the Caremony.

The Cotave of the Immagniste Consequence Christman should be cause that the fair-minded possesses the fair-minded possesses that the fair-minded possesses that the fair-minded possesses that the fair-minded possesses the fair-minded possesses that the fair-minded possesses that the fair-minded possesses that the fair-minded possesses the fair-minded possesses that the fair-minded possesses that the fair-minded posse pers, as he "neither cared for news."

to pronounce their first vows. This first leaves are something the property of the second terms of the sec plrant is twenty-sight years of age ers to breek his silence, and set the and has given positive proof that he priests and the peops of St. Mary's church right in a matter that has been requisite to enable him to exercise the subject of sensiderable discussion.

"During the pest few days," he said, I have received many letters and newspaper elippings from people both friendly and otherwise, and I there is any intermettion that I me gird through the solumns of the Herald I are now ready and willing to do to. Let me say at the start, though, that the original contention of the peator and corates of St. Mary's was that the children of the parish must not be invited to attend the dianer to be given

of St. James' Academy; Brother Ja. Solleit bear appearance and collection of the street for call of year rome. Director Albany Academy; etcp the children on the street for call of year that purpose. This declaration on her put that purpose. This declaration on her put that purpose. This declaration on her put that purpose, and which we met with the purpose of the put that are shill and that the shill are shill that the shill that the shill the shill the shill the shill that the shill the shi the gratifying result that no shill stead of The reception was terminated by whose parents attended at. Marr's are delay the "Te Deum" and the Benediction of the Blessed Sacrament. Hey, Father quarters on that day. Harring money. Mariani. O. P., chapinin of the institute, officially the consider the incident closed, but it makes May be just as well to sorrest some

"It is not two that we have poor in St. Mary's parish. What I did say, and what I repeat now, in that there are no people so poor that there need seek constitute from the finitys-tion army. In my conversation with Captain Corbett and in my remarks to barron waste; to-day it is a fertile the people at the different manufacand fruitful valley. Its history is an Smeday. Det. M. I said that the epiteme of the work done in other princip and the sharitable organism. tions of the parish were able and willing to relieve the wants of these who were it need.

"The captain makes the mistake of judging a person's religious affiliations by his name, and this would make St. Mary's parish responsible for all who seem to be of Irisk, France or Italian

at conclusions." What about the explaint that

"God spare her eyesight," answered cause more sacrifices have to be the priest. "She was what we have mude), would do well to consider the saw and what you and the township opportunities offered them by the in- details never saw, and between us all

GENERAL WHEELER: the peer and low! must be high and to the lips of those was know any the peer of the letimate consider the petroen the Catholic primate and the catholic p Paith in the Emency of Prayer. Big Deeple And when all the Messenger.

Like most men of courage. Can that alliety per cent of the lemate of call Joseph E. Wheeler is a deeply the poor farm are identified with H. Monday, which was attended by delegates from various tish societies, it faith in the efficacy of prayer. One poor, Did some one tall her this, of was agreed to raise a fund of \$1.000, of his former secretaries tells that does not have been allowed to the Boers. The time has now are engaged in a canvass for congress, he know of some who lend her held in the lesson and the lesson and the lesson and the lesson are the house of a canvass for congress, he know of some who lend her held in the input of a canvass for congress, he know of some who lend he held in the input of a canvass for congress, he know of some who lend he held in the input of a canvass for congress, he know of some who lend he held in the input of a canvass for congress. Albany. He says: "There are two or three figments which take the plack of argument about this matter of divorce and remarriage, which ought to be done away with." He then lays down the first figment, which is thus: "The Roman claim of superior faithfulness in this matter, ordinarily out in the statement, the Roman Catolic Church does not grant and does not recognize divorce." Now it is hard to see where the figment comes in.

The Great majority of the bishop's are the God-given private to teach England the lesson and the tursible and the lesson and the first figure that the house of a con-fluence, but they are those whose am their in and the lesson and the tursible and the lesson and remarking the high at the house of a con-fluence, but they are those whose am their in any titlent.

The Roman claim of superior faithfulness in this matter, ordinarily out in the statement, the Roman Catolic Church does not grant and does not recognize divorce." Now it is hard to see where the figment comes in.

The Gauchin monastery, which was aster at Amali, a popular resort of the Gulf of Selerno, was famous throughout Christendom.

The great majority of the bishop's and the tursitium. The transfer floor of the same and cannot be suit of a con-fluence, but they are those whose an this matter of distinct the night at the house of a con-fluence, but they are those whose an title night at the house of a con-fluence, but they are those whose an this matter.

The transfer floor floor floor of a con-fluence, but they are those whose an this intermediate the night at the house of a con-fluence, but they are those whose an title night at the house of a con-fluence.

The transfer floor floor of a con-fluence, but they are those whose an title night at the house of a con-fluence.

The transfer floor floor of a con-fluence According to the latest complied re-rose, and apologized for his intrust in immate of the farm to paler to the orts in the office of the high secre- "Don't mention It" said Gan rai there rather than to dwell alone in the ers, the total membership in the order knee before we relie and thank our the amount second for hourd. "Besides, those people was a

CHICAGO DE ALIE DE DE

the crerects of the deen in Miltors too f who has been on the The total fallure of Captain Wellie past slaves years, what

eltles, but in such a well-reg prospereus pariels es St. Marris Protestante are most a nicedia they are likely to eastimic to. of any attempt that may be seen treate discounted among that ... Whatever Captain Co best of

adherents may be placed to so we write in the facure, so firmer, men will be made by me on the

sping and spirt and was pe them. wh

Acts been in Fuch sectories and OUT WILL BOT PARE \$1