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DOES SCRIPTURE ALLOW DIVORCE IN ONE CASE.

By Rev. P. H. Casey, S. J. (In The Messenger of the Sac.ed Heart) If we understand by divorce the dissolution of the complete and perfect marriage bond, the Camolic Church has always taught that in no case what ever, among Christians, is divorce allowed by the law of Chilst. Protestants, on the other hand, have constantly maintained that the New Testament permits divorce in the case of adultery. Experience, however, is beginning to te oh the more thoughttul members of the Protestant Church that by admitting the one except n they have thrown open the door to innumerable evils. It is quite clear that if there be a way of dissolving the marriage bond as soon as it begins to gail, that way is going to be frequint-When arrangemen's can be made to have the proofs of unfaithfulness ecured, the innecent party is in danger of being betrayed. The guik being proved the gultier partner of the two obtains a divorce and has the privilege of contracting a new matrimonial alliance.

wife be allowed to contract a second marriage because of the dissolution of the former, it is impossible to see on what grounds the guilty party can be prevented from re-marry ing. If the first marriage has been annuled, both parties are single, and consequently both can marry again, unless there be some law restraining the liberty of both. But there is no such law in the New Testament, nor has the State any right to establish matrimonial inpediments. Therefore, to make adultery a means of dissolving 4 en a. egy bond, is to place in the power of married people a means of breaking up their un on when they think ht to do so. Of course, all these arguments and others of a kindred nature will not have much avail against the Protestant position, if the New Testament permits divorce in the case of adultery. However before examining the teaching of the New Testament on this point, we must lay down the following important precaution.

Again, if an innocent husband or

We are going to treat only of Chrisian marriages that have been perfect ed by the exercise of the lawful rights. Whether the texts we shall a duce from the New Testament prove the indissolubility of marriages contracted by unbaptized persons or of Christian marriages prior to their consummadion, is a question with which we are not concerned. If the texts prove the chsolute indissolubility of any marciage bond, they certainly prove the indiscolubility of the most perfect of all marriage bonds, namely, the marrisgs bond of a consummated Christian marriage. Besides, the dissoludon of marriages not perfected by the exercise of lawful right's has no practidal bearing on the great Question of divorce now before the world, nor is it in any way connected with the social

The point then in controversy is this, does there exist any power on earth capable of annulling the per'etdd bond of a Christian marriage? Evidently such a power, if it exists must reside either in the State, the married douple or the Church. There is no need of considering the power of the supreme Legislator. God does not act this matter except through the egency of H's creatures

In seeking for a power capab's of dispolving the marriage de we may at once set eside the power of the State. Christian marriage—and this is the only marriage now under onsidera-Gon le a sacrament, and is therefore except in its civil effects, beyond the jurisdiction of the civ I power. By denying that marriage among Christians to a carrament, Prote tants have considerably weakened their defence of the escredness of the tie. Nevertheless, even though matrimony be not considered as a sacrament, it must still be looked upon as a sacred contract, and as such it cannot be annulled by State authority. The secular power has no more right to dissolve the bond of matrimony than it has to annul a vow or dispense with the binding force of an oath. But apart from mere human reasoning, the word of Christ is final: "What, therefore. God hath joined together let no man put apart." (Matth. xix. 6.) How a State can set an naught this divine commandment and still call itself Christian is something that offers matfor for reflection.

Our second supposition was that possess the power of dissolving the contract on which they themselves had intered. Have they not this power at least in the case of adultery?

The law concerning the indissolubility of the married tie is laid down in seven different passages of the New as we shall see, the law is absolute and allows of no exception whatever. In the other two passage: which are taken from St. Matthew, the law is not so clearly expressed, yet we shall discover that the doctrine laid down in the Gospel of St. Matthew is not difterent from that set forth by St. Mark, St. Luke and St. Paul. We shall begin with the last-mentioned writer.

In his first Epistle to the Corint ions (vii. 10, 11), the Apost'e writes: "But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband, and if she depart that she remain unmarried. or be reconciled to her husband. And let not the husband out away his meson bushand and wife separate, be exception, trusting that his Gentile tratoria which he purposes naming that his Gentile transfer which he purposes naming that all remain bushand and wife readers would be able to supply a

who still remains her husband. As ous consideration. regards mateimonial rights and privileres there is no pre-eminence granted Lake, the double testing my of St. Mark hasbands over wives in the writings and the double testimony of St. Paul, of St. Paul. Now, Protestants imagine lead us to believe that adulary a olds that the great Apostle, in instructing no ground for the dissolution of the the Corinthians on the question of divorce, lays down a most rigorous law Matthew had not been written, never an the law of Christ without saying anything of the privilege or exception that Chris. Himself had granted, The Apoetle begins by saying: "To them that are married, not I, but the Lord. commandeth." And then he sets forth when the Lord had commanded but omits a most essential limitation which the Lord Himself had wided to His commandment! This is not in accordance with St. Paul's methods or in keeping with his sympathy for buman nature and his knowledge of 'te weaknesses. By writing the above sentence to the Corinthians he was imposing upon them as the commandment of Christ a commandment whi h, if the Protestant view be correct. Christ had never enacted, namely, an absolute prohibition against divorce. It will not do to say that there was no need of mentioning the exception as it was understood from the nature of the case. To maintain this view la to abandon the point in controversy, viz Did Christ grant a spec al privflege to a married couple whereby they might break the marriage tie in case of adultery? Besides, no probable or apparent argument drawn from the nature of the case will avail against an absolute law. And the law against divorce as here laid down by St. Paul is If in his Epistle to the Corinthians St. Paul makes no mention of the ex-

ception to which Protestants lav claim, perhaps he will mention at in his Epistle to the Romans. So we chairman of the board of inland rev- least expected to resp a harvast, there is turn to this epistle and examine the caus. passage where he epeaks of the firmness of the marriage bond. What do we find? That death alone can discolve that bond "For the woman that hath for food and supplies for the famine were not the immediate trules that a husband, whilst her husband liveth sufferers in his diocess. is bound to the law but if her hushand he dead she is loosed from the ner nuspand liveth she shall be called an adulteress if she be with another man; but if her husband be delivered from the law of her husband "(Rom v41. 2. 3.)

On two different occasions then St. Paul speaks of the Tirmness of the mar. It is a speak to the Tirmness of the mar. It is a speak to the Tirmness of the mar. It is a speak to the Tirmness of the mar. It is a speak to the Tirmness of the mar. It is a speak to the Tirmness of the mar. he hint at any cause capable of dis- ams. Father Junguito is a Januit. solving it, other than death itself. To say that the Apostle is inaccurate or

evidence before it can be accepted. Let us now come to the testamony of St. Paul's disciple, St. Luke; or rather marrieth another, committeth adul- to find Itself once more Catholic. tery: and he that marrieth her that is put away from her husband commitmanner in which they are introduced Rites. by St. Luke. But they are clear enough to show us that St. Paul was enough to show us that St. Paul was lit is stated that influential Cubans natural from that source. If, said exact when he laid down an absolute are about to petition the Pope for a be. Catholic dooring was always put away his wife and marry another make an exception for the man, we many defections to Protestantism. must also make one for the woman whom he puts away.

If he is relieved from the bond, so is che. But our Lord immediately adds: "He that marrieth her that is put away from her husband commitexception. The Lord says: "Everyone that putteth away his wife, etc. To admit an exception is to correct His word and say: "Not everyone. Nor can we suspect that St. Luke passed lightly over the exception m de for adultery, imagining that his readers would learn of its existence from some other source. St. Luke was a so important an exception in a law atfeeting the lives of millions of human beings would never have been passed over by the Saint as a matter of light moment. Never would be have recorded an absolute and universal law in so grave a matter unless such had been the law enacted by his Master.

Passing from the testimony of St Paul and St. Luke to that of St. Mark, we find the same law again statedand in two different places without any exception or limitation. St. Mark tells us how the Pharisees came to Christ and questioned Him as to possibly the married couple might whether it was lawful for a man to put away his wife. Our Lord gave them clearly to understand that the Mosaic law in this matter was going to be abrogated and that marriage was to be restored to its primeval state. Then, summing up his whole discourse, he said: "What therefore God Testament. In the first five of these, hath joined together, let no man put asunder." (Mark x. 9.) This legislation seemed hard to the disciples, and St. Mark tells us that "in the kouse again the disciples asked Him concern. ing the same thing." Now here is an occasion where we must expect to find our D vine Lord speaking clearly to His disciples and instructing them accurately in the New Law concerning the sacredness of the marriage bond. What are His words? "Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband and be married to another, she committeth adultery." (Mark x. 11-12.) We see there is no

The wire must remain without marry from the Helmow Gospel of St. Mating again, or be reconciled to the man thew, is an assertion unworthy of seri-

The testimony, therefore, of St. marriage tie. If the Gospel of St. would a doubt have been emportained on this point. Readers of the New Testament would have said that the word of the Lord was clear and that

clearly proved. If his language is ca. of missions: pable of an interpretation that will of the other inspired writers, we are with undausted point in the opportubound to give it that interpretation. To Be Continued.

CATHOLIC NOTES.

A late member of the celebrated Krupp iron firm of Germany left by will 22,000 marks for the building of a new Catholic church at Altendorf.

A colony of Italian truck farmers. under charge of a priest of their own race, are making preparations to set-tle in South Florida in the Spring.

The plane for a new Passionist Monastery, Mount Adams, Cincumsti, are completed and work on the new structure will begin immediately.

English exchanges announce the reception into the Church of Lady Primrose, wife of Sir Henry Primrose,

riage bond. On neither occasion des Junguito to the Episcopal see of Pan-,

misleading in both these passages is missionary, began a two weeks miss questioning at this mission was yar ad comething that has to be proved to sion in Little Rock, Ark., Jan. 14. He and choice, and the number of conlectures obliny to mon-Catholics.

The Western Watchman ways that to the testimony of Christ Hismself as the midnight Mass was the grandest recorded by this Evangelist. "Every pageant of the century. The world one ther putteth away his wife and awoke from the sleep at moon of night until the church could not accommo

teth adultery." (Luke xvi. 18.) The process of the heatification of the of the town and workshops. We felt what precise occasion these venerable cervant of God, Antonio words were spoken by our Maria Claret, Archibishop of Santiago Divine Lord it is hard to tell from the de Cuba, is before the Congregation of

law against divorce. We now have Cuben mission. They consider this a handled in that broad spirit displayed our Lord's own words. A man cannot crucial period for the Church in the by you gentlemen, there would be island, and predict that unless native more accessions to your laistly. He without committing adultery. If we clergymen are granted there will be wan assured that Catholic doctrine

ceeded in converting a sufficient man-other Calthout Materier at the lectures ber of Italians to establish a congrega. Grew a suppressed suite from one of tion and build a church. The case of the Fathers when he said to him conteth adultery." Therefore there is no the "neglected Italians" has not been fidentially that he was once a Corcalled a anoment too soon.

> Columbus was instituted recently in his part meant to convey that the re the rooms of Canada council, Montreal, was some good in the Catholic faith The new council is named Dominio: as he heard it expounded. It was seen

in the Mother of God Church, Coving- ference between him and the way physician and a man of the world, and ton, Ky., for the purpose of building a that we still remained faithful in new parish school. The result of the that Church which admitted of accuracy of the subscription was \$2.568.77, all of doctrinal charge, because it was the which was eash, except \$48. On the only one of divise foundation, etc.

Don Perosi who is at present direct. The simply deplorable to find such and substantial and to the grave and practical a matter omitted maged in the composition of a new

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MAKING CONVERTS.

THE GOOD WORK OF THE PHIESTS OF THE NEW YORK APOSTOLATE

Presching to Non-Cathelier in Various Parts of the Archdiscons Lealant Converte at Ellenville aud Howatshiesle-Tires Manths of Successful Linkson.

The priests of the New York Apos-

"Invigorated after vacation, we enmake it harmonise with the language tered the Fall season full of hope and neness of our work. It is difficult to anthuse even well-wishers by a hald account of our humble labors, while to doubting Thomases we have only this to say: Pack your grip sometime with come with me; we will pay all expenses and expect no thanks. As nothing succeeds like succeeds, no nothing suthuses like estimateam. If our cen nors will not score one in favor of the work of the apostolate after a few country launts, then they may pert us down as of those who went out to John the Baptist-false levitor, who understood not the voice in the wilderness or the meaning of his warming cry, "Make straight the paths."

We touched at twoken places since you heard from us last, beginning with I don't believe be speam or believe modest Mount Kisso, Union Hill, and all that he presched. It was Mering with more pretentious. Fine ing. certify, to be put four as a line.

L. I. (December 25rd). Where we yet It gave she a meet him a humble the most gratifying results exentuated Last year we passed third weeks in Bishop Pelvat of Naggur, India, is Port Richmond, S. I., and though the appealing to Catholics in this country lectures were very well attended, there were anticipated. This year in the adjoining parish of West New Brish. Father John F. Cummins, state ton there were twenty-three converte, considering the number of attendants. This, however is medesserily comicotural, and comparisons here main oth-Father Brannan, the famous Texan or matters partake of the odious. The

rorts surpassed all expectation, "The postures at Newburgh (St. Pat. rick's) roused the most enthusiasm. however. As the days progressed the attendance of non-Catholice increased date the people who came out. The press notices were ample, and woon Cuba is likely to furnish a saint, made the non-Catholic work the topic elated to know that the Episcopalian minister prayed for our success, also that a rabbi attended every even mg. His objections resolved themselves into one on the Trinity, as was quite more accessions to your latth. He ary natural man respect, social children was assured that Catholic doors in this discuss at a second upon accidental treatment for its very one to good the property but that what some people those ht to be was merely its carlocture; And the contract and the contraction acceptables and the contraction of the contraction Down in New Orleans, maye the Mid-lity, but that what some prople those hit land Review, the Methodisthave one it to be was merely its earloadure, who ementer, but was now a Methodist, and

that all religious were good. No A new council of the Knights of doubt this was a mighty concess on on to tell him that only one religion A colelction was taken up recently could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the main difference of the could be true, and that the could be true, and that the could be true, and the coul

same day a collection for the poor at "It was no emprise to hear as the the Children's Mass amounted to week drow to ke close that some re-183.65. marked: 'Why do these priests come here to disturb us?' You know in St. Patrick's, Butte, Montana, has a every age there have been many who large congregation, indeed. There are would like to forget the Master's about 15,000 souls in the parish. The words, that He came not to send peace following societies are all in a flour- but the sword! Norwest our fault ishing condition: Sunday school— if after an unprovoked attack made on 3.000 members; Altz: society-1,200 one of the lectures in the posses, a members; Blessed Virgin sociality— simple rejoinder should have drawn 700 members; League of the Sacred others into the good natured walter Heart—1,500 members.

With the approval of Cardinal Evangelist airing their views and Vaughan a circular letter has been shifting aim from our poor heads. Becaused addressed and transport addressed and transport and transport addressed and transp issued addressed to the children of gin to attack one another roundly.
England asking the contribution of a Knowing the fatility of newspaper. penny or more to buy a statue of the controversy, we felt satisfied that it Divine Redeemer at Rome which will was our duty nevertheless to defend be blessed by the Holy Father and Catholic truth when it was glaring to the policy between the control of the policy and catholic truth when it was glaring to the policy with the control of the policy with the catholic truth when it was glaring to the policy with the catholic truth when it was glaring to the policy with the catholic truth when it was glaring to the policy with the catholic truth when it was glaring to the policy with the catholic truth when it was glaring to the policy with the catholic truth when it was glaring to the policy with the catholic truth when it was glaring to the catholic truth when it was glaring to the policy with the catholic truth when it was glaring to the catholic truth when the catholic truth will be erected in front of the new misropresented, and on the whole the stone by from the Cathedral at Westminster. The sub-episode just fied our action, as it is not in the matter. scription list will be closed at the end we could learn from competent sourof May 1900.

Ces. The secolar press is a mighty Council The State Council on the seconary press is a mighty Council of State Council on the seconary of the s work of giving missions to non-Cath- truth. Where one does not court conolics. On February 4 Dr. Stang and troversy or seek virigar notoriety, it his assistants the Rev. Fa'her McCabe ja not only justifiable but compand. and the Rev. Dr. Blessing will oven a able that Catholic doct ine should de mission at the Church of the Vicar- set forth in proper light, and kept in General Father Doran. Bishop Har- violate from the sneers of the milicipality of the incompetation.

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Catholic fraterial or the work from its inception.

Catholic fraterial or the work from its inception.

ing the Sistine clioir in Rome is endeep and wide-spread ignorance con- arise. We have the bear gaged in the composition of a new comping Catholic leaching among those facial action of the composition of a new comping Catholic leaching among those facial action of the composition of a new comping Catholic leaching among those facial action of the composition of a new comping Catholic leaching among those facial action of the composition of a new comping Catholic leaching among those facial action of the composition of th mutade the fold. It has come in smell and Knie Burg from 42 freesponsible press (50)

sucrett bretten in their paint our drivinged with the sheet stall and abthough there is a discernible theaps for the better, much still must be found to past our falls and our propie in true light before the American pas ple. Considering the possillar und praisedieed aprit that prevails in our tain airoles in Newburg, our expensiance there was ancouraging and but think Many renegation were with red to decent conduct, look days much made to feel anhanced of themselves, Coming then to St. Matthew, we ex. Michael J. Dully Ray. Danier O. De manie of St. Policy St. Duller Coming then to St. Matthew, we ex. Michael J. Dully Ray. Danier O. De manie of St. Policy St. Duller O. De manie of St. Policy St. Duller O. Wilers the cuthosissen was received by their phecometal and the control of the cuthosissen was received by their phecometal and the cuthosis of their cuth "Not less consoletion shan was all

forcind un in other parishes awaited me at Mountaindale, a quiet hemist on the first mission ever given in the next new charch (Secred Heart), and no well. come could have been more royal than that extended by the faithful odd that extended by the faithful obti-guard living in the victalty. Some hig fish were landed here, and by holding three nights for the new-Contaction we passed the militar and six-It was he this intellectual contra the we were assured by one of sep agest apparated pretires. (hat the souls would be all right if they did whe the standard in standard to reconsise exceptions to the stranger coincidnolous arrived at my amounts the life of the series of the stranger of the series and the series of the

"After a happy week at Mountaindate we peased to Elicaville, a stand factory town, well paved and equilibries table looking, even though, with the three thousand inhabitants, it equips boast of a station on the Elevant mechanism mark see.

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ing exhertation, their selfent power less to the set the limit of minds which will the limit of the l that the conversion of some Carles in the remains of graces (self-rel work; on the other we have been epitzy blacks those when the beautiful will not sollier it beautiful.

The 1070 of Bligging