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DOES SCRIPTURE ALLOW DIVORCE IN ONE CASE.

By Rev. P. H. Casey, S. J.
(In The Messenger of the Sacred Heart)

(Continued from Last Week.)

In a word, unless our adversaries can prove from the texts in St. Matthew's gospel that an exception is made for adultery, when there is question of dissolving the marriage tie, no such exception can be admitted.

The first passage on the question found in St. Matthew's gospel occurs in the Sermon on the Mount. But I say to you that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery; and he that shall marry her that is put away, committeth adultery." (Matt. v. 32.) We are well aware of the existence of seven different interpretations of this text, each one of which is an attempt to reconcile it with the texts in St. Luke, St. Mark and St. Paul. Without expressly refuting any of these interpretations, we select the one which seems to us the traditional interpretation of the Catholic Church, and the one against which we believe no valid objection has ever yet been urged.

It must be remarked that in the text just quoted our Divine Lord says nothing about a man who puts away his wife and marries another. In the gospel of St. Mark, as well as in that of St. Luke, where no exception is made for adultery, there is question of the man who puts away his wife and marries another. "Whoever shall put away his wife and marry another" says St. Mark. "Everyone that putteth away his wife and marrieth another," says St. Luke. It is not the mere "putting away" that these two Evangelists are writing about, but "the putting away" that is combined with the taking of "another wife." Hence their language is absolute, and they admit no exception. Now in the passage from St Matthew, though there is question of a man putting away his wife, there is nothing said about his marrying again. Consequently "the putting away" that is there spoken of does not necessarily mean "a putting away" that is combined with the dissolution of the marriage tie. We see how the other two Evangelists distinguished between "the putting away" of one's wife and "the taking of another." The presumption is that in the mind of St Matthew the same distinct one existed, and consequently, as he says nothing about the "taking another wife," he was not speaking of "a putting away" that gave permission for a second marriage. Therefore he was not speaking of the dissolution of the marriage tie.

It is useless to object that "the Jews knew nothing about a limited divorce, and that for them the phrase "putting away" meant a dissolution of the marriage bond. This assertion has never yet been proved. It seems, even on the face of things, absurd to say that a Jew never "put away" his wife excepting in circumstances where he considered himself free to contract a second marriage. Moreover, Christ was not laying down His law for the Jews or shaping it according to their understanding of things By the phrase "I say to you" He showed He was enacting a law of the New Kingdom in which, as Protestants themselves must admit, there is a world of difference between "putting away" a man's wife and obtaining the privilege of marrying again. Furthermore the words added by our Lord: "He that shall marry her that is put away committeth adultery," showed that the "puting away" of which he spoke left the marriage bond unbroken. The last clause of the verse is absolute, and neither logic, grammar nor good morals demand any exception to be supplied from the previous part of the sentence. If an exception were supplied it would be in favor of a woman put away for adultery, and would confer on her a privilege denied to women put away for lesser offences. In this interpretation the law of Christ would be far laxer than the law of Moses, for in the Mosaic law the punishment of an adulteress was death.

We may now pass to the second passage in St. Matthew on which Protestants base their claim for absolute divorce in the case of adultery "And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and he that shall marry her that is put away committeth adultery." (Matth. xix. 9.)

From this text our opponents argue: "Whoever puts away his wife, except for adultery, and marries another, is guilty of adultery: Therefore whoever puts away his wife for adultery and marries another is not guilty of adultery." This conclusion does not follow. It is not warranted either by logic or by the grammatical construction of the first proposition. If such reasoning were admissible, the following would also have to be allowed. Whoever separates from his wife, except for a just cause, and calumniates her, is guilty of uncharity: Therefore, whoever separates from his wife for a just cause, and calumniates her is not guilty of uncharity." In this argument the first proposition is true, the second is absolutely false. And still it is an argument exactly parallel to that of our opponents. A man may separate from his wife for a just cause, but for no cause whatever can he calumniate her. In like manner a man may put away his wife on account of adultery, but for no cause whatever can he marry another. The sophism in our adversaries' argument arises from the fact that the subject of the sentence in St. Matthew is bimembral, and the conditional or parenthetical clause being thrown in between the two members, a doubt about the member, to which the clause belongs, is created. When we come across sentences of this character we must have recourse to the context or to the subject matter or to some other source to find out how the sentence is to be construed as well as to discover what conclusions can be derived from it. Let us take for example the following sentence, another exact parallel to the sentence quoted from St. Matthew. "Whoever mortally wounds another excepting in self-defence, and robs him of his money, is guilty of injustice." We already know that in defending ourselves against an unjust attack, we have no right to rob a man of his money. Hence we conclude that in the preceding sentence the parenthetical clause "excepting in self-defence" goes with the first member of the subject of the sentence and not with the second. In like manner, we already know from St. Mark, St. Luke and St. Paul that a man cannot marry while the first wife he took to himself is still living. Hence we conclude that in the sentence from St. Matthew the parenthetical clause: "excepting for adultery," goes, not with the second member of the subject of the sentence, but with the first. Accordingly the statement of the Evangelist is resolved into these three propositions: (1) A man cannot put away his wife, except for adultery; (2) In no case can he take another wife; (3) whoever marries the woman that has been put away is guilty of adultery.

It is useless to object that sentences such as these are rare, obscure, elliptical, etc. The question is: has St. Matthew, in reporting our Lord's words, used a sentence of this kind? We claim that he has. Obscure, elliptical sentences are no rare things in the writings of the New Testament. Nor will it avail to argue that our Divine Lord would not have spoken in so obscure a manner. We do not know that St. Matthew has told us precisely how our Lord did speak. We only know that the Evangelist put no false meaning on the law that was then enunciated. It may be too that our blessed Lord spoke in such a manner that the full import of his words was not understood at the time. Indeed, writing of this very occasion St. Mark tells us that when the disciples were come to the house they asked their Divine Master about this same question of divorce. Their doubts were soon dispelled. He said to them: "Whosoever shall put away his wife and marry another committeth adultery against her." (Mark x. 11.) The disciples were amazed at the rigor of the law. They had the same difficulty that our Protestant friends of to-day have, and they said to him: "If the case of a man with his wife be so, it is not expedient to marry." Our Divine Lord did not answer the difficulty. He admitted its force, and merely replied by saying that celibacy was a gift of God. "All men take not this word, but they to whom it is given." (Matth. xix. 11.)

To sum up then our explanation of the two texts from St. Matthew. In the fifth chapter, thirty-second verse, not a single work was said about remarriage, except in the second part of the sentence where it is forbidden. In the other text, where the subject of the sentence is bimembral, the parenthetical clause containing the exception for adultery affects only the first member of the subject of the sentence. Therefore the only permission granted is to put away one's wife forever and unconditionally in the case of adultery There is no permission granted to marry again. Hence we concluded that St. Matthew, as was to be expected, is in full accord with the other sacred writers, and that in no case does the law of Christ allow man and wife to sever the perfect bond that binds them.

There remains one more point to be proved. Though neither the State nor the married couple has the power to dissolve the complete bond of a Christian marriage, may not this power be lodged in the Church? The answer to this point is simple. The Church has always been jealous of her privileges, and never has she considered herself as holding the privilege of annulling such a marriage. She has received, no doubt, the power to loose and to bind. But she has always considered the perfect bond of Christian matrimony to be outside the sphere of her amplest powers. In such alliances of her children she has always seen an image of the indissoluble alliance that took place when the "Word was made flesh," and the two natures, the human and the divine, became forever united. She sees, moreover, in the bond of a completed Christian marriage a type not only of the union that now exists between Christ and His Church but also of the union that shall be when defections from His love shall cease, and "the New Jerusalem shall come down out of heaven from God, prepared as a bride adorned for her bridegroom."

In an article in the Nineteenth Century, for November, 1899, Mr. Malch has called attention to the fact that the intellectual development of the world is proving to be the ruin of Protestantism and the unexpected support of Catholicism. We may add that recent moral development, as displayed in a growing and widespread opposition to divorce, is another telling proof that Protestantism has been wrong and Catholicism right.

On a recent scientific test a worker in metals succeeded in drawing a copper cent out into 5,700 feet of wire. And this simply proves that some men can make a little money go an awful long way.

POWER OF THE ROSARY

An Episode in One of the Late Wars

One of our men, a picked marksman, being detailed with others to put a stop to the enemy's sharpshooters who had been both bold and troublesome, while scouting came to a large tree, the trunk of which was surrounded with underbrush, stopped and chose that point for his lookout. He began by digging away the earth with his bayonet and made a kind of rampart at the top of the little slope, covering it with dry grass and leaves, and then made an opening so as to see without being seen. The whole structure occupied as little space as possible. An hour passed away, then another, and then he began to despair of his mission, when he thought he saw in the hollow of a path, behind a tree, a hand appearing and disappearing. Soon he had no doubt about it; the enemy was near him. He had recourse to his field-glass and saw, not without emotion, the head and hands of a man quite near him, and instinctively made what may be called a bodily retreat.

The "other man" was carelessly digging up the earth with a piece of wood seemingly not observing or paying any attention to the surrounding while sitting on the ground, his head leaning on his left arm with his legs stretched out he seemed forgetful of his duty as well as of keeping watch. His body and head disappeared for a few seconds and then appeared again. He was still young, with beardless cheeks and very light hair, cut short. It was easy to discover under his uniform a young peasant who, no doubt, was dreaming of his cottage home and fond friends. While regretting the obligation of killing him like a rabbit in a burrow, and preparing for the deed with rifle in hand and waiting for the young fellow to show himself, and wishing to spare him all suffering possible, and still waiting completely motionless, he stretched out his head, and took a long look around without fixing his attention especially, while seemingly seeing nothing to alarm him, he drew out a little leather bag and opened it. With the right hand he took out some object not distinguishable. The field-glass was again brought into requisition, when he rose in order to put himself on his knees, and made the sign of the cross, and was there in full sight. A soldier's instinct prompted the scout to reach for his rifle again and he aimed at the man while he sighted him along the barrel, and now saw he was motionless, his head leaning a little forward and his eyes turned towards heaven. His lips moved in prayer as the beads of his rosary slipped through his fingers. What was it then passed through the mind of our scout? He seemed to see the rays of light coming down from heaven on the forehead of the man He even appeared to be raised in the air and surrounded with golden clouds. While our scout's very Christian blood boiled in his vein. The sudden impression took such a strong hold of his whole being that the rifle dropped from his hands and the object which was by prayer saved from death, withdrew. After his departure our scout's ears were greeted with the whistle of two balls, without seeing whence they came, but he felt his life was saved by the prayers of his intended victim.

Reasons Why He Became a Catholic.

The Hon. Henry Dillon, who was formerly a prominent Denver lawyer, read a paper recently before the Newman Club of California, in which he tells why he became a Catholic. There are many points of agreement between his reasons and those given years ago by his distinguished fellow-statesman, Hon. Peter Burnett, in his "Path Which Led a Protestant Lawyer Into the Catholic Church." Judge Dillon says: "From the pulpit and platform I have heard much of the Fatherhood of God and the Brotherhood of Man. I was much inclined to the conviction that both of them were to be found in their best estate outside of the churches. A wide experience taught me differently. For a realization of that dream I searched diligently and conscientiously through Oddfellowship, Masonry, the Liberal League, Unitarianism and kindred ethical societies. But the God of all these was not a Father. He was a mere abstraction, a first cause, and over soul, a law, not a law-giver. As for the Brotherhood of Man, let those who have searched for it through all the secret, benevolent societies and fraternal organizations tell me if they have been more successful than I in finding it. I did not find it until I searched in the Catholic Church. There I found the brotherhood kneeling side by side upon the same hard floor. There found all sorts and conditions of men, all colors, all nations, blended by a common faith in the same Heavenly Father into a universal brotherhood, a Catholic Church. There all tongues confess one Lord, one faith, one baptism, and in one universal language praise God's Holy Name.

Judge Dillon, before he became a Catholic, was zealous for political reform. Experience, here, too, taught him that all such reforms must begin within men and proceed outwardly from the purified and honest heart of the individual. Like Diogenes, he went in quest of honest men, or the forces that could produce them. Unconsciously he bore in his hand during his search a lantern of Grace which lighted him to the doors of the Church. He is very positive in his assertion that that force upon which the country largely relies for the evolution of its ideal citizens is not equal to the task imposed upon it. "My study and investigation led me to accept the Catholic Church," says Judge Dillon, "and I shall be always glad to extend the right hand of fellowship to every parent of every creed, and no creed, who believes with me in Christian education as the reform of all reforms, and that a Godless education is corrupting public life and filling our prisons with the best blood of the land."

Archbishop Corrigan will sail for Europe immediately after Easter, going to Rome on his ad limina visit. Before His Grace leaves New York he will consecrate the magnificent chapel at St. Joseph's seminary, Dunwoodie.

BLESSED GERARD.

(Patron of a Good Confession.)

Blessed Gerard! humbly kneeling,
We beseech thee now to bless
Hearts and lips to thee appealing,
That with truth we may confess
Every sinful word and action,
Every word which might not be
Worthy of our loving Master,
Fit for thy pure eyes to see.
Oh! his grace of pure repentance
We must earnestly implore,
That our hearts may hear the sentence::
"Go in peace and sin no more."

God to thee on earth had given
Light to know each sin concealed;
Though from all besides 'twere hidden
To thine eyes it stood revealed.
Men then marvelled at thy knowledge,
Realising whence it came,
And confessed with deep contrition,
Praising God's "Most Holy Name."
By this wondrous gift we ask thee
For a special grace and light
To behold our secret failings
As they stand in God's own sight.

Blessed Gerard! spotless model!
Guide us thus that we may be
Worthy children of the Saviour.
True to Mary and to thee.
Thou like her wert pure and holy;
Thou His cross through life didst bear;
Thou o'er loved the poor and lowly;
Oh! reject not now our prayer
That we imitate our Mother
In her sweet humility,
And yet more, Oh! holy brother!
In her perfect purity.

Blessed Gerard! thou didst follow
Jesus' footsteps day by day;
Like Him ever crowned with sorrow
Till thy soul was called away
To that joyous "Land of Promise"
Whose delights no tongue may tell,
"Where God's Everlasting Beauty
And Eternal Glory dwell."
May we reach that heavenly land
When this weary life is o'er;
May we join that glorious band
Praising God for evermore.
Amen.

(Written during Redemptorist Mission in Cootehill, November, 1899.)
—Dublin Catholic.

CATHOLIC NOTES.

Yonkers' six Catholic churches will be increased shortly by two and possibly three. The Poles wish to erect a church and the site will probably be on Nodine Hill. In this section of the city, also, the Italians will erect a church. A Polish priest and an Italian priest will be assigned to these churches.

The Church of St. Aloysius recently took title to the property 209 to 211 West 132nd street, New York, from Christian Schmitt and others. The consideration for the five lots averaged about $12,000 per lot. The church obtained a mortgage from the Mutual Life Insurance company for $45,000 on the property, payable in one year.

The date for the dedication of the new Holy Rosary church, East 119th street, New York, has been definitely settled. The most revered archbishop will bless this magnificent edifice on February's second Sunday, the 11th. Bishop Farley will pontificate at the solemn high Mass and Rev. Thomas J. Campbell, S. J., will preach the dedicatory sermon.

Archbishop Corrigan officiated at Benediction of the Blessed Sacrament and Mgr. Mooney preached the sermon at the reunion of the People's Eucharistic league, St. Patrick's cathedral, last Thursday evening.

The London Athenaeum is announcing for the report of the discovery of another reputed Rembrandt in Amsterdam. The "find" was made by Dr. Bredius on accompanying to a Baptist church the Polish art historian, Count G. Mycielski, who is staying at the place for the purpose of collecting materials on the life and works of the Polish painter, Christopher Lubinietzki. Dr. Bredius offered 15,000 florins for the picture, which represented a beautiful youth of twenty years of age, and is supposed to date from about 1632. His offer was declined.

FEMININE OBSERVER.

The bicycle face is nothing to the golf foot. Have you observed it?

An ink stain on the finger is worth two on the paper.

When a woman begins to grow stout she spends half her time asking her friends if she is as fat as some other gonderous individual.

No child living really enjoys a game in which there is no shouting.

It does not follow that the men who stand outside of hotels are spending either money or time there.

Many gowns for autumn and winter are decorated with a border band of cloth, plain or embroidered. The cloth employed is very thin and fine.

Bohemianism is apparently another term for untidiness and impecuniosity.

Such a whirl one lives in who tries to combine charitable work, society and business all in their daily routine.

FIOR USGA, SPRING WATER

An Irish Story.

A little way beyond the Gallow Green of Cork, and just outside the town, there is a great lough of water, where people in the winter go and skate for the sake of diversion; but the sport above the water is nothing to what is under it, for at the very bottom of the lough there are buildings and gardens, far more beautiful than any now to be seen.

Long before Saxon foot pressed the Irish ground, there was a great king, called Core, whose palace stood where the lough now is. In a round green valley, that was just a mile above, in the middle of the court-yard was a spring of clear water, so pure and so clear that it was the wonder of all the world. Much did the King rejoice at having so great a curiosity within his palace; but as people came in crowds from far and near to draw the precious water of the spring, he was sorely afraid that in time it might become dry; so he caused a high wall to be built up around it, and would allow nobody to have the water, which was a very great loss to the poor people, living about the palace. Whenever he wanted any for himself he would send his daughter to get it, not liking to trust his servants with the key of the well-door, fearing they might give some away.

One night the king gave a grand entertainment, and there were many great princes present, and lords and nobles without end; and there were wonderful doings at the palace; there were bon fires, whose blaze reached up to the very sky; and dancing was there, to such sweet music that it ought to have waked up the dead out of their graves; and feasting was there in the greatest of plenty for all who came; nor was anyone turned away from the palace gates—but "You're welcome—welcome heartily," was the porter's salute for all.

Now it happened that at this grand entertainment there was one young prince above all the rest might comely to behold, and as tall and as straight as every eye would wish to look on. Right merrily he danced that night with the old king's daughter, wheeling here and wheeling there, as light as a feather, and fooling it away to the admiration of every one. The music came played the better for seeing their dancing; and they danced as if their lives depended upon it. After all this dancing came the supper; and the young prince was seated at the table by the side of his beautiful partner, who smiled upon him as often as he spoke to her; and that was by no means so often as he wished, for he had constantly to turn to a company and thank them for the many compliments upon his fair partner and himself.

In the midst of this banquet one of the great lords said to king Core, "May it please your majesty, here is everything in abundance that heart can wish for, both to eat and drink, except water."

"Water!" said the king, mighty pleased at some one calling for that of which purposely there was a want; "Water shall you have, my lord, speedily, and that of such a delicious kind that I challenge all the world to equal it. Daughter, said he, "Go fetch some in the golden vessel which I caused to be made for this purpose."

The king's daughter, who was called Fior Usga (which signifies in English, spring water), did not much like to be told to perform so menial a service before so many people and though she did not venture to refuse the command of her father, yet hesitated to obey him, and looked down upon the ground. The king, who loved his daughter very much, seeing this, was sorry for what he had desired her to do, but having said the word, he was never known to recall it; he therefore thought of a way to make his daughter go speedily and fetch the water, and it was by proposing that the young prince, her partner should go along with her. Accordingly, with a loud voice, he said, "Daughter, I wonder not at your fearing to go alone so late at night; but I doubt not the young prince at your side will go with you." The prince was not displeased at hearing this; and taking the golden vessel in one hand, with the other led the king's daughter over the hall so gracefully that all present gazed after them with delight.

When they came to the spring of water in the court-yard of the palace, the fair Usga unlocked the door with the greatest care, and stooping down with the golden vessel to take some out of the well found the vessel so heavy that she lost her balance and fell in. The young prince tried in vain to save her, for the water rose and rose so fast, that the entire court-yard was speedily covered with it, and he hastened back almost in a state of distraction to the king.

The door of the well being left open, the water, which had been so long confined, rejoiced at obtaining its liberty, rushed forth incessantly, every moment rising higher, and was in the hall of the entertainment sooner than the young prince himself, so that when he attempted to speak to the king he was up to his neck in water. At length the water rose to such a height that it filled the entire of the green valley in which the king's palace stood, and so the present lough of Cork was formed.

Yet the king and his guests were not drowned, as would now happen if such an awful inundation were to take place; neither was his daughter, the fair Usga, who returned to the banquet hall the very next night after this dreadful event; and every night since the same entertainment and dancing goes on in the palace in the bottom of the lough, and, [illegible]

one has the luck to bring [illegible] the golden vessel which was the cause of all this mischief.

Nobody can doubt that it is the judgment upon the King for letting up the wall in the court-yard on the poor people, and if there are any who do not credit my story, let them go and see the lough of Cork, and if it is to be seen to this day, that is to Knuckmaroe at one side of the lough when its waters are low and clear, the tops of towers and stately buildings may be plainly viewed in the bottom by those who have good eyesight, without the help of spectacles.

HOPE OF AMERICA.

Dr. Benjamin F. De Costa Lectures in Montreal.

Benjamin F. De Costa, D. D., lectured before a large audience in St. Mary's College Hall, Bleury street, Montreal last week. His subject being America. Justice Doherty occupied the chair, and welcomed the lecturer as a great man, who was going to speak to them on a great subject.

The lecturer was received with a round of hearty applause as he arose on the conclusion of the chairman's opening remarks. Dr. De Costa was a noted Episcopalian divine in the City of New York quite recently, when he caused a sensation in ecclesiastical circles by joining the Roman Catholic Church. In acknowledging the chairman's reception, and thanking the chairman for his kind remarks, the lecturer said the last time he had the honor to stand before an audience in Montreal he stood in the pulpit of an Anglican cathedral. He had [illegible] his esteem for the Anglican brotherhood. His conscience told him to go [illegible] them, and he went, but under the influence of the true Catholic spirit, his love for them was not less, but more. He hoped that all would join in earnest prayers for them, and that eventually the scales might fall from their eyes and they would become members of the great Roman Catholic Church.

The way America got its name and the justice of the title was then [illegible] into. He reminded the audience that while Vespucci, Amerigo in his diary, wrote the continent, Columbus had [illegible] started to discover America, but [illegible] dia, and denied to very [illegible] continent here.

He then proceeded to deal with the future of America, [illegible] never revealed the future of America, though he [illegible] might have done so; [illegible] pilot saw birds flying [illegible] towards the land, and this induced Columbus to change [illegible] of the ship. The next morning [illegible] saw before them the [illegible] Salvador. But for [illegible] power of Spain might have established in the central [illegible] continent and the [illegible] Moorish mating, or [illegible] protected by as powerful [illegible] treaties as those at [illegible] reverential testimony to [illegible] the Almighty in what has [illegible]

The real conquest of America still to come. Who would [illegible] The bleeding of mass was [illegible] and it was a question of [illegible] of the Church. With what [illegible] on about [illegible] ping of Christianity [illegible] accomplished in [illegible] of what [illegible] make [illegible] telegraph [illegible]

The [illegible] America [illegible] North [illegible] dadbrothers [illegible] York was [illegible] island [illegible] of [illegible] which being [illegible] mining [illegible] industries [illegible] mistake [illegible] a time when he was [illegible] so [illegible] dream to [illegible] we did much institutions [illegible] Harvard selected for [illegible] unquestionable superiority [illegible] Catholic colleges—in the [illegible] name of Shaftsbury.

He looked upon the [illegible] French Canadians [illegible] land [illegible] evangelize and [illegible] was the [illegible] and in New England to [illegible] clear, pure and better [illegible] England under the [illegible]

The hope of America [illegible] America [illegible] ing it was [illegible] Nature and [illegible] His look [illegible] Chinese—the [illegible] in its [illegible] America to-day.

[illegible]

"Mamma," said little [illegible] Ethel, "why I have [illegible] "Wait until I [illegible] the mother, [illegible] claimed Ethel, [illegible] have to get [illegible] it."

[illegible]

For honor [illegible] matter be [illegible] alone, [illegible] and power [illegible] those [illegible] until [illegible]

A party [illegible] following [illegible] Young [illegible] a [illegible]