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The Divorce Evil.

In the course of a powerful sermon last Sunday evening upon the evils of divorce, Bishop Hickey uttered these striking sentences:
"I am here to speak in the name of God's church for the sanctity of marriage, that you may see in marriage, not something purely natural, but that higher and more definite purpose which God intends. We must start from this principle if we would start aright, and there is no use in discussing mere incidentals. Marriage is a sacrament, one of the seven instituted by Jesus Christ. Hence, marriage is sacred in its source, God has endowed marriage with two characteristics, unity and indissolubility, and there is in man and woman a power which makes the preservation of these possible. That power is conjugal love, which is always tempered by reason. It goes from one to the other and is mutual and effective.
"In the natural order it is the love of father, mother and child, whose archetype is the Blessed Trinity. Love is from God and toward God and all should be in accordance with God's will. Every marriage is not an accident in society, but is the very basis of society, and there is no such thing as a modern thought or plan of marriage. It is as old as the world. It is a sacred vocation, a vocation to which men are called and for whose responsibilities they should prepare God bless our Christian men and women who while the world is striving to pull down the supporting pillars of society with the strength and courage of a John the Baptist, in their sacred regard for the marriage tie and their conscientious fulfillment of its God-given ends and purposes!"

Another Phase.

We have heard so much about the altruism of Socialism and about its selfishness as its underlying motive, that recent developments in Schenectady where the Socialists elected a full city ticket must come as a distinct shock to the unsophisticated who have taken Socialism at its face valuation.
The Socialist mayor of Schenectady has proceeded to parcel out patronage just as do the horrid machine politicians, that is he has given the jobs to the Socialists, who need the money and aspire to the honors.
Out in Milwaukee, where the Socialists are in control of the city government, a New York socialist was imported to become commissioner of public works. The courts have decided that he cannot hold office, the laws restricting officeholding to residents and taxpayers of the state of Wisconsin. Hence the afore-said Socialist must be taken care of. Therefore, he is to hold a similar position in Schenectady. A New York city lawyer is to be the city's legal adviser. And so on.
No machine politics in Socialism! Bosh!

Card Playing.

Inspired by a pack of cards Rev. Father Vaughan, the noted English Jesuit, preached a remarkable sermon to a whist party given by the Young Men's Catholic Association of Boston College.
Father Vaughan stepped upon the platform and said: "So you are playing cards. I really don't know much about cards. I know that there are four suits—clubs, diamonds, hearts and spades. They are apt symbols, and they are used in the game of life. Some people play that game with clubs. They want power and take things by force.
"Others play with diamonds. Their aim is wealth, money, jewels.
"You are not playing for money, therefore you must be playing for love, and you use hearts.
"As the priest it is my duty to remind you that in the end spades will be trump.
"God bless you all. Please go on with your game."

Welcome.

Daily, the press despatches bring news of the attention given to the newly-elected Cardinals in and about the Eternal City. Pope Pius X has given other evidences of his esteem for the Catholics of the United States, represented by Cardinal Farley and O'Donnell, aside from his selection of the American prelates to wear the red hat. He has received both in private audience and has honored members of their suites.
Americans residing permanently or temporarily in Rome have entertained the new Cardinals while the American College in Rome has taken on gala airs in their honor.
This is, indeed, gratifying to the friends of the American Cardinals, as well as to every Catholic in the country. In no country in the world

has Catholicity made such strides as in the United States and, naturally, we are glad that we are now honored in the selection of so many of our co-religionists as members of the Senate of the Church, for so the College of Cardinals may well be styled.

Behind the Times.

The New York Times has been classed as somewhat conservative, unseasonal and fairly reliable among the New York press. But it must reorganize its editorial staff or hire a sort of supervising editor.
A few days ago the Times in an editorial commented upon the fact that Cardinal Farley had sent a wireless message from his steamship as if it had made a great discovery, Farley as a real "progressive."
The hint was conveyed rather broadly that he was among the first of Catholic prelates to take interest in scientific subjects.
This will make the Cardinal smile for two reasons. First Cardinal Farley does not pretend to renounce as a scientist. Probably, a score of humble priests would take higher rank in that respect. Second, notwithstanding the evident ignorance of the Times editor, Catholics have been in the forefront in investigation and adaptation of electricity in all its uses. Canon Kiesel, inventor of the Leyden Jar, Galvani, Volta, Amperé, Ohm, all were Catholics. There is an unknown priest away up in the North of Canada who is an expert operator of wireless and was so years before it had been recognized as a commercial possibility.
The Times owes the Catholic world an apology.

An Explanation.

Whether done so intentionally or unintentionally, the press and others taking up the McNamara case have conveyed the impression, in rather striking headlines, that the confessed dynamiters are or were Catholics, that the following letter to the New York Sun becomes of interest at this time:
"To the Editor of the Sun:—Sir: I find in the Sun's report of the banquet at the Liberal Club last night the declaration by one of the speakers that the McNamaras are Roman Catholic in religion.
No one acquainted with the laws and usages of the Catholic Church needs to be told that this statement is untrue. They may indeed have been born of Catholic parents and baptized in the Catholic faith, but the very moment they entered on a career of crime they cut themselves off from communion with the church. No habitual criminal can be a practical Catholic. A Catholic may fall from grace and commit crime, but if he wish to remain a Catholic he must, like the penitent thief, repent of that crime and forward it forever. This sincere conversation is the sole and sovereign condition of his reinstatement in the church. Neither priest nor Bishop nor Pope can receive him again on any other conditions, and hence I repeat that no habitual criminal can be a practical Catholic. If the McNamaras had been Catholics in the true sense of the word they would not be where they are to-day.
H. F. L.
New York December 7.

Jealously.

How many good men have been held back, have been struck down, go to speak because of jealousy, on the part not only of those of inferior talents but also by those of superior talents which had not met with full recognition or because their possessors feared the latest comer as dangerous to their own prestige in the future.
History teems with instances where not only individuals but communities are injured as well, have been seriously damaged because of petty jealousies. Ireland furnishes an instance in point. Home Rule might have been an acknowledged fact many years ago were it not for the little jealousies of individual Irishmen.
Jealously is an ignominious trait unless it be one's own honor. To be jealous of one's own good reputation is to be commended, but when jealousy wrecks the life or reputation of another, then it is to be frowned upon and held back. Jealousy may not be the attribute solely of the small and plebeian person but the latter is usually a jealous, evil-tempered person.

Trust of Argument.

Let it be granted that the Sygne plays now attracting so much notice on the American stage are monuments of fine phrasing, elegant rhetoric and all that. But if they purport to portray Irish life and character and in reality do just the reverse, why should the Irish American be held up to scorn and ridicule? If they refuse to permit the aggregation chaperoned and financed by Lady Gregory to leave in the hearts and minds of the American public an impression that the Sygne dramas are "the real thing," Americans who never have been in Ireland and never have had intimate acquaintance with Irish life and people, are not the ones to pass upon the plays in question. There is where all the trouble has arisen. Because a lady of the aristocracy stands sponsor for the libels and "rot" staged in the Sygne plays, certain literary or would be literary persons and certain self-advertised society leaders, beate and abuse the only persons who are qualified to judge because the latter dare to criticize the aforesaid plays as libels upon the Irish race and also dispute the literary value of the productions.
That is all there is to the argument. The best way to deal with the matter is for the Irish-Americans to keep their money in their pockets and stay away from the Sygne plays. That is just what their backers do not want you to do.

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