

(6) **SIXTH GRIEVANCE.**—On account of the matters set forth under the first and fourth grievances, it was held that 'no Catholic, acting up to the principles of his Church, can accept the situation of teacher under the system,' and that 'Catholics need not apply.'

(7) **SEVENTH GRIEVANCE.**—Objection was also raised to 'the constitution of the board and committees,' and to the lack of 'protection for minorities' in these respects. Considerations of space compel me to forego comment on the two last-mentioned grievances.

Throughout the third part of this article I have been mainly occupied in supplying facts, vital to the proper understanding of the case, which were omitted, or suppressed, both in the articles of 'R.W.' and in the 'fully and fairly-told' tale of the Rev. C. S. Ross. The reader is asked to compare the facts set forth above, from official documents, with the 'history as she is wrote' by the man in the *domino noir*. What justification has he to offer for his misrepresentation of the content and purport of the book of his friend, the Rev. Mr. Ross? What plea can he advance to sustain the dishonoring accusation which, with mask on face, he flung at a great and good friend of religious education, whose voice, stilled in death, can no longer hurl back the calumny?

PASTORAL LETTERS

ARCHDIOCESE OF WELLINGTON

(Concluded from last week.)

Whence came the great social revolution which reversed the servitude of woman and enabled her to share in equal degree the restoration of man? From the cave of Bethlehem. When the Creator and Redeemer, coming in man's own likeness, living and dying, teaching and suffering for him, claimed him as His own, and disclosed to him his inheritance, woman recovered her rank too. When man had been discredited, she had been enslaved; for the discrediting had been in some sense her special work, and she had been the mother by her own fault of a degraded race. In virtue of that birth in the cave of Bethlehem, and of that Child Who was Man Himself, but Son of woman alone, the Christian woman at once took a rank no longer merely relative and dependent, but absolute and her own, as co-heiress with man in all Christian rights and promises. In the beginning of man's history, the messenger of darkness had tempted and overcome the first woman, and severed the bond which united her race with its Maker; many thousand years later, the messenger of light appeared to that second Woman. Once more the whole lot of man hung upon a creature; but she did not sink under the burden; rather, armed with incomparable humility, she bore the destiny of the race entrusted to her up to the very throne of God; a Divine Person became her Son, and she, by accepting the rank of Virgin Mother, restored to her sex, so long a byword for weakness and untrustworthiness, far more than the honor it had lost. Eve, the occasion of her husband's disinheritance and her children's fall, marks the position held by woman through all the centuries prior to Christ, which are simply the carrying out of the Fall in its consequences. Mary, the Virgin Mother of the Redeemer, establishes through all generations of her children the absolute rank and place of woman. In the society founded by Mary's Son woman takes equal rank with man, as a human being, joint partner with him of the promises made and the inheritance bequeathed.

Man and woman then being first restored in themselves, marriage, the primary relation of society, is restored to them. Marriage in its first idea was not a civil contract, the work of man naturally yearning for society, but the institution of God created in view of the Incarnation as future in time, but pre-determined before all things; so that the words spoken by Adam under Divine inspiration when first beholding his wife brought to him by his Creator, had a secret but a certain reference to the act of that Creator in Himself espousing human nature. And the seven attributes which belong to its original institution, as stated above, were given to it as an image of the Incarnation, yet future and undisclosed. For the restoration of marriage it was only requisite to unfold the latent Sacrament. Thus the natural society of man and woman was viewed as the germ of the sacred society of man redeemed; the natural propagation and education of the race became the nursery for the corporeal increase of the Church. Because it would not profit the offspring to be born unless it were reborn, since in the words of St. Augustine, it is born into punishment unless it be reborn unto life.

The subordination of woman to man is consecrated by the relation which the woman bears to the Church and the man to Christ; and so their mutual affection represents the mutual affection of the Bridegroom and the Bride. The bond of marriage is indissoluble, because the Church is the spouse for ever, who may never be repudiated; it is one, because there cannot be two Churches or two Christs; it is holy, because holiness is the end of the whole union between Christ and His Church. In all these the natural relation becomes supported by supernatural assistance, and is the image of a Divine original; and so all the qualities of marriage as it exists in the law of nature obtain by virtue of the Sacrament their highest perfection. This is that great Sacrament of Marriage which the Church first set forth to the world at its age of utmost impotence and incontinence, under Tiberius and Nero, the wife murderers; which she impressed on all the Divine society in the face of the degenerate heathen and luxurious carnal Jew; which she guarded against the wild force and untamed passions of the northern barbarians when they broke in upon the civil polity of the Empire; which the Sovereign Pontiffs, at the first creation of modern society, made the public law of Europe; which they maintained unbroken and respected against reluctant kings, ever ready to throw off a yoke that bound them to an equality with the weaker sex, and repelled the caprice of passion and the appetite of change.

Thus the restoration of the society of man and woman rested on the Incarnation, being in all its parts a copy of that great fact. Marriage is the transition point from man as individual to man as a race. The Incarnation put the seal on the individual and on society. Christ, according to St. Cyril, came to the marriage feast of Cana, to bless the beginning of human life, and, being the joy and delight of all men, to reverse the former punishment of woman that she should bear children in sorrow. (In Joan., c. 2, I. Tom., iv., 135). And it was most fitting that He wrought His first miracle at the intercession of the Virgin Mother.

But theory is widely different from practice. The statements of the Church concerning marriage were no dead letter in her sacred records, to gain the admiration of the student or the praise of the philosopher. They were printed on the minds and actions of men; they formed the tissue of every-day life. She grafted the natural properties of marriage upon a Divine Sacrament, and she declared the marriage of Christians insoluble. Hence she came at once into 'collision' with the heathen Roman world, in which the repudiation of the marriage bond was a most ordinary occurrence; and in which the unity of marriage was broken by the universal license practised by men with slaves and others. The Church had to oppose public opinion, universal custom, degraded nature, and the strongest human passions. She had to eliminate from society a host of abominations, all tending to diminish the fertility of the human race, and to destroy life in its earlier or later stages. She undertook the gigantic task and she succeeded—the strongest test of her might and influence as a society, in the face of the utmost possible preponderance of material power, wealth, and authority. She rolled back the tide of pollution, she established the basis of all social life, the unity and indissolubility of marriage. She took each soul in the secret of its conscience, held before it a Divine Original, won its love for an uncreated beauty, and its imitation of a transcendent example. With the power of a Sacrament she knit together the decayed, the well-nigh pulverised foundations of social life, and built them up with the solidity of a rock, able to bear the whole superstructure of the City of God. Three centuries after Tacitus had denounced Christians as the enemies of the human race, and despaired of Rome's moral life, St. Augustine tells us: 'A marriage once entered upon in the City of God, where, even from the first union of two human beings, nuptials carry a Sacrament, can in no way be dissolved, save by the death of one.' And again: 'The good of marriage consists, among all nations and all men, in the generation of children, and in the fidelity of chastity; but as respects the people of God likewise in the sanctity of the Sacrament, by virtue of which it is a crime even for a repudiated woman to marry another while the husband lives, though it were done only to have offspring; for this being the only object of marriage, yet even if it do not ensue the nuptial bond is not dissolved save by the death of the spouse (S. Aug. 'de bono Conjugii, 17 and 32').

At the disruption of the Roman Empire by the barbarian hordes and the destruction of most of its civilisation, the Church stood unbroken amid the ruins. All things fluctuated save her Divine hierarchy, her teaching, and her Sacraments. After a varied and terrible struggle, whose details no one can trace, she brought the long-haired kings to wear Christian crowns and to be anointed within cathedrals; and, in spite of their savage instincts and