CANARSERIA FREEDOMANN .- STEPPT PONERED 129 13373.

AFTER A DIVORCE.

Mrs. Addis was fat-adipose, With a (Tennyson's, tip-tilted nose; And she came into court With a sort of cavort, 'And a countenance red as a rose

Her duck of a bonnet was small, Tipped forward till ready to fall; Like the Mother Coose Humpty Of patronymic Dumpty, Who couldn't stay up on the wall,

She came into court, and she sat In a chair-it was full (she was fat), With a stare at the miners,

And penny-a-liners, And lawyers, and judge, and all that.

She stared with the smillingest stare At the boodlums surrounding her there; poet-And ev'ry one said, By the toss of her head, She'd discount the sweet Mrs. Fair.

One miner of old '19, Who'd panned out the bleam of his mine In a high-colored nose, Said : "If she ain't a rose Just say I ain't much on opine."

The Sheriff cried "Silence !" The Court Inquired if she'd argue a tort ; Her counsel said "Yes." She wanted redress, And have it she certainly ort.

The man that had married her couldn't. Or didn't, or hadn't, or wouldn't Support the petitioner, Clothe, feed, nor physician her, And stay with him longer she shouldn't.

He hadn't been light in ill-treatin' her, But possibly never had beaten her, (Here old '49 To his pard did opine, "He might have as easily caten her.")

These points were all read in rotation ---A form of su-per-er-o-gation-And no one replying, Nor any denying, She won her decree like tarnation.

Then Adie went out as she entered, The object where all eyes were centered, As gushing a damsel, Restored to be Mam'sello. As ever to wedlock dissenter'd.

No word had the court of henpeck heard, Nor how the poor man had been checkered, But the law took its course In a handy divorce, And you cannot go back on the record.

It's getting as common as lying, This slipping the noose without trying : And marriages soon May revolve with the moon, And keep all the furniture flying.

When bad, there is nothing intracr Than some styles of masculine woosr : But usually there Is reason to swear That the done's rather worse than the doer. young and struggling days, when-"All feverish and glowing.

He rushed up the rugged way panting to fame.

When success crowned his efforts the praise and admiration of Bessie were dearer to the young poet than all the flattery lavished upon him by the loveliest ladies of England; and, when misfortune friends, she was ever by his side, brightening and encouraging the desponding

The wife of Disraeli was Disraeli's best and truest friend. Her influence fired his latent ambition, and brought into active use his finest talents. Sustained by her, Disraeli abandoned the idle and aimless life of a London dandy, and became a statesman and the leader of statesmen, as Prime Minister of Great Britain. His domostic life was most happy. From the triumph of the senate and the pageantry of the court he turned with unaffected delight to his home-life and home-love. The sweetest associations of his life all clustered around that home, where he always found the truest sympathy and love. Fully realizing the blessing of married life, he has written: "Whatever be the lot of man, however inferior, however oppressed, if he only love and be loved, he

must strike a balance in favor of existence; for love can illumine the dark roof of poverty, and lighten the fetter of the slave."

These few examples, which may be multiplied indefinitely, are given to show that, so far as fame is concerned, "a young man married is not a man that's marr'd."

Now, to another and more practical view of the matter. How many young men give as a reason for not marrying that they can't afford it-that marriage is a luxury only for the rich? We know that the sordid forms of fashionable society have encircled this heavenly rose called love with so many thorns that the opulent alone can gather it with safety. We also know that, in the gay world, as Lady Modish observes in the Careless Husband "sincerity in love is as much out of fashion as sweet snuff-nobody takes it now.* But what man of sense, what man who longs for love and a home, would think of marrying a woman of fashion whose mornings are passed in bed over a sensaoak with their perfumed garlands." tional novel, whose afternoons are spent on the street, and whose evenings are bliss exclaim of marriage: danced away in the ball-room?

It is a great and deplorable mistake to suppose that only the rich can afford to arry, Dining with Chief-Justice Chase

though erring heavt would have been con- | Fathers are unwilling that their daugh- and are both better and more happy in centrated upon one adored object. Moore's ters should marry young men who are not that state than they would be in any other. early marriage to his beautiful and beloved rich, forgetting that they themselves were The reasons which we have presented in Bessie did not "mar" his brilliant career poor when they married, and that their favor of marriage and of early marriage either in literature or in society. Her wealth has been amassed by long years of apply, therefore, only generally and not love and sympathy cheered him in his constant toil. Such fathers should remem- universally to persons in all the ranks and ber the answer of Themistocles, when conditions of society, and have their more asked whether he would choose to marry especial force in relation to those who live his daughter to a poor man of merit, or to in what is called "the world," but most

a worthless man of an estate: "I would especially in reference to young men .prefer a man without an estate to an es- Catholic World for September. tate without a man." Daughters are unwilling to abandon a life of idleness and luxury in their father's house to share the came which drove away his summer fortunes of young men who, though poor in person, are rich in worth, and have that within them which will command success. Such daughters should remem-

ber that a young lady once refused to marry a young man on account of his poverty whose death was mourned by twocontinents-the noble philanthropist, Geo. Peabody. When the late Emperor of France was living in poverty in London, he fell in love with a lady of rank and beauty, and solicited her hand. The lady, who regarded him as a mere political dreamer, rejected his suit, when he uttered this prophetic remark: "Madame, you have refused a crown." Few young ladies have an opportunity of "refusing a crown," but, in refusing young men of talent, industry and virtue, on account of their present poverty, to accept worthless young men of fortune, they frequently refuse a life of domestic peace and happiness for one of splendid misery. The ancient philosophers very wisely

defined marriage to be a remedy provided by Providence for the safety and preservation of youth. We all require sympathy and love, and where can there be sympathy so perfect and love so enchanting as that which a true wife feels for her husband? Chateaubriand, in his magnificent work, The Genius of Christianity, gives us a sweet and affecting description of the Christian husband and wife: "The wife of a Christian is not a mere mortal; she is an extraordinary, a mysterious, an angelic being; she is flesh of her husband's flesh, and bone of his bone. By his union with her he only takes back a portion of his substance. His soul, as well as his body, is imperfect without his wife. He possesses strength; she has beauty. He encounters afflictions, and the partner of his life is there to soothe him. Without woman he would be rude, unpolished, solitary. Woman suspends around him the flowers of life, like those honcysuckles of the forest which adorn the trunk of the

Well might the great post of domestic

Such a sacred and homefelt delight, Such sober certainty of waking bliss, I never heard till now."

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[Aug. 30.-11.]

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EARLY MARRIAGE.

-Reese River Reveille.

When Dr. Johnson advocated the early marriage of young men, he spoke the morality of the Christian, the wisdom of the philosopher, and the knowledge of the man of the world. He knew from his own experience, and from the wild lives of the men with whom he associated during the first years of his London life, that early marriage is the great safeguard of youth, the preserver of purity, and the sure promoter of domestic happiness-"the only bliss of paradise that has survived the fall."

Profoundly convinced of this, we deliberately declare that early marriages should be, as a general rule, recommended and promoted by those who have influence or authority over young people. By early marriage we do not mean the marriage of boys and girls, but of men and women. Marriage is the only natural, proper and safe state for the majority of persons living in the world. If one-third of the augelic host-those bright and pure spirits fresh from the divine Haud-fell at the very first temptation, how can man, prone as he is to sin hope to escape? If the saints of old, who subjected their bodies to the spirit by penances so terrible as almost to realize Byron's remark "of meriting heaven by making earth a bell"---if these holy men found it so difficult to resist the allurements of the flesh, how can the pampered and luxurious Christians of these days, living in an atmosphere of seduction, mingling in a gay and wicked world, and thrown in constant contact with men who break all the commandments with perfect indifference-how can these Christians of the latter days hope to avoid the dangers that surround them if they refuse to seek the safety that is presented to them in marriage, unless they make use of unusual means and preventives which few are willing to adopt?

Byron, who had tried all pleasures, and gratified all his passions noto satiety, declared that the "best state for morals is marriage." This was the mature and deliberate opinion of a man who had married most wretchedly.

Shakespeare says: "A young man married is a man that's marr'd."" But married, as he was, at the early age of eighteen, to a woman eight years his senior, he was a most glorious contradiction of his own assertion. So assured is his position as the monarch of the world of literature that the most daring and ambitious spirits have never presumed to dispute his supremacy;-much less has there over been found a man bold enough to play the part of the Lucifer of literature, and attempt to deprive Shakespeare of his "pride of place." Surely, the fact of the poor Stratford boy filling the world with his name and fame after marrying at eighteen, is an argument in favor of early marriage.

"A young man married is not a man that's marr'd." Had Byron married his carliest and purest love, Mary Chaworth, both the poet and the world would have been the gainers. We would then have had more poems like the magnificent Fourth Canto of Childs Harold, and no poem like the voluptuous Don Juan. Domestic happiness, instead of domestic mis-

in Washington, some one mentioned that scription of the married life of Albert and - had of late grown cynical and Alexandrina in A Sister's Story; their ensorious, because he was engaged and charming home at Castellamare, on the could not afford to marry. Well do we re- "Eay of Naples; the soft air and brilliant member the remark of the Chief-Justice, | skies of Italy; excursions among the lovely that "any young man who can support islands of the bay; pious pilgrimages to himself can support a wife-that is, if he is holy shrines; their summer trip to the vise enough to select the right sort of per- | East; their winter in Venice, followed by on." Mr. Chase spoke from his own per- the declining health of Albert; their resonal experience; for he had married when turn to France; and the saintly death of he was young, poor, and unknown, and his Albert at the early age of twenty-four. success began with his marriage. Take Our American Catholic youth owe a duty any young man of average intelligence to their church and their country which and industry-a lawyer, clerk or journal- they neglect with criminal indifference. ist-he makes enough to live comfortably | What become of the many young men of and to save, but he is not willing to follow | brilliant promise wha each year leave our Mr. Micawber's philosophy of happiness; Catholic colleges laden with honors? Why

crable.

Income, £100 a year; expenses, £99 19s. are their voices never heard after com--happiness. Income, £100 a year; ex- mencement day? Why is their graduaenses, £100 1s .- misery." Which, in tion thesis their last literary composition? slain English, means-make more than It is because the seed of learning planted you spend, and you will be happy; spend in their minds at college, like the seed of nore than you make, and you will be mis- the husbandman in the Gospel, which fell among thorns, is choked with the riches

Our young lawyer, clerk, or journalist is and pleasures of life, and yields no fruit. ot satisfied to live comfortably; he must No better example can be offered for the ive luxuriously. He must smoke the best | imitation of American Catholic young men cigars, drink the choicest wine, wear the than that of Montalembert, the great oramost fashionable clothes: he must belong | tor of France. Even in his schoolboy to a club, play billiards, go to the opera; days, his aim was high and beautiful : he he must drive to the park, when he can scorned all folly and idleness. When he mer holiday at Saratoga or Long Branch- as his motto through life, "God and Liberin short, he must live as extravagantly as ty," to which he remained faithful until the idle sons of rich men with whom he as- death. A young man of brilliant intellect, sociates. To do this, he must necessarily vivid imagination, and noble ambition, he live beyond his means.

determined to play a man's part in the These are the young men who say they world, and carnestly longed for the time to cannot afford to marry. They can afford commence his glorious work. He wasted to marry if they will give up expenses not the golden days of youth amid the gay which are always uscless and often danger- frivolities of fashionable amusement, for ous. Addison says with admirable truth : he vehemently denied that youth was the "All men are not equally qualified for get- time which should be devoted to the pleating money, but it is in the power of every sures of society. He contended that youth one alike to practise the virtue of thrift; should be given up with ardor to study or and I believe there are few persons who, if to preparation for a profession. "Ah !" they please to reflect on their own past he exclaims, "when one has paid one's lives, will find that, had they saved all tribute to one's country ; when it is possithose little sums which they have spent an- ble to appear in society crowned with the necessarily, they might at present have laurels of debats, or of the battle-field, or been masters of a competent fortune." at least of universal wisdom ; when one is Certainly, if young men will practise the sure of commanding respect and admirahabit of saving "those little sums" which tion everywhere-then it is the time to like are so often "unnecessarily spent," they society, and enter it with satisfaction. I will no longer have to complain that they can imagine Pitt or Fox coming out of the cannot afford to marry. House of Commons, where they had struck

The laws of Sparta required a man to their adversaries dumb by their eloquence, marry when he became of age; if he did and enjoying a dinner party."

not, he was liable to prosecution. The This admirable advice from one who so salutary effect of this was seen in the su- worthily won his way in the world and in perior morality of the Spartans over the society should be carefully considered by other people of Greece. The morality of the youth of America, who too frequently the people of Ireland is one of the bright- | rush into society half educated, and wholly est gems in the crown of the "loved Island unfit for the duties and responsibilities of of Sorrow"; the practice of early marriage the world. An early marriage is the best among the Irish contributes, in a great beginning for those not called to the ecclemeasure, to this angelic virtue of chastity. sinstical or religious state. It gives at The persicious practice of marrying late once an object and an aim to life. It fixes in life, which prevails generally among the heart, and keeps it warm and bright, Frenchmen, is one of the chief causes of preventing it from running to waste. It is the licentiousness of that gay and gallant a holy state, established by God as the

nation. Unfortunately, a tendency to- ordinary means for the happiness and salwards late marriage has been gradually vation of the greatest number of the faithgrowing among the American people, es- ful. As a rule, it is the safest state for 1 pecially in our large cities. This is one of persons living an ordinary life, and for the most dangerous and disheartening many it is the only one which is safe. As signs of the times. It arises from the love there is no rule, however, without excepof luxury and display which has over- tions, we do not intend to deny that there

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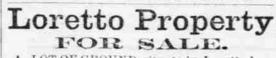
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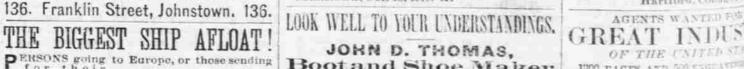
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