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The Globe and Witness



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THE DIVORCE EVIL INTENSELY ALIVE.

CARDINAL GIBBONS' VIEWPOINT

Canada Presents a More Creditable Attitude Than Does the United States.

Cardinal Gibbons contributes an article on "Divorce" to the May Century. His Eminence begins by asserting that the evil is intensely alive in the United States. He compares present times with the days of papal Rome when, de laetis Seneca "There is not a woman left who is ashamed of being divorced."

A SHAMELESS VIOLATION.

How can we call ourselves a Christian people, if we so flagrantly, shamelessly, legally violate a fundamental law of Christianity? For if the sanctity and indissolubility of marriage does not constitute a cardinal principle of Christianity, I am at a loss to know what does. What mockery to call those homes Christian where the mother's heart is broken, the father's spirit crushed, and where children cannot cling to one of their parents without exciting the jealousy or hatred of the other!

THE SAVIOR'S ANSWER.

The Pharisees came to Jesus, tempting Him, and saying unto Him: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read that He who made man from the beginning, made male and female? And He said: For this cause shall a man leave father and mother, and they shall be one flesh. What therefore God hath joined together, let no man put asunder.

MOSES AND DIVORCE.

To the Pharisees interposing this objection, if marriage is not to be dissolved, why then did Moses command to give a divorce? Our Lord replies that Moses did not command but simply permitted the separation, and that in tolerating this indulgence, the great lawgiver had regard to the violent passion of the Jewish people, who would fall into a great excess if their desire to be divorced and to form a new alliance were refused. But our Savior reminded them that in the primitive times no such license was granted. He then plainly affirms that such a privilege would not be conceded in

SERBIA PERSECUTES CHURCH

HAS TAX FOR PUBLIC WORSHIP.

Despite This None of Impost Goes to Support Catholic Work.

There are ten thousand Catholics in Serbia in a population, and judging from the comment of a correspondent in La Croix, Paris, they must have a hard time trying to maintain their religion. These ten thousand are foreigners, especially Poles, who went there in 1863 after their great national disasters. Strange to say, in Dalmatia, at Dubrovnik for instance, there are Catholic Serbian parishes with Serbian priests. The Serbian Government imposes on each citizen a tax for public worship, which goes to the Turkish priests, the Rabbis and Protestant ministers, but not a farthing is given to the Catholic priests. Without Austria and the Propaganda the latter would have a very hard time of it. Under pain of prison or exile, all proselytizing is strictly forbidden.

THE ANCIENT PARISHES.

Of the three parishes into which the Catholics are divided, those of Belgrade and Kragujevatz are the most ancient. The parish of Nisch was formed after the Russo-Turkish war. Its first parish priest was a Pole from Silesia, the Rev. Willibald Tschok, who, at the cost of great privations and sufferings, built a small church and a presbytery in which he opened a school, where he taught himself. His school was a real success, his pupils being almost invariably successful at the Government examinations. In summer, during the holidays of his children, all his time was devoted to visiting his immense parish. So much zeal was rewarded by persecution. The Orthodox Church succeeded even in having him condemned to prison. But King Milan, who appreciated the priest's worth, granted him an amnesty. But, after the King's abdication, he was sent into exile. After four years, he succeeded in returning to Nisch, where he unfortunately died in 1903.

A UNIQUE POSITION.

Since then, the parish priest of Kragujevatz has had charge of the two parishes; but the school has not been re-opened; and the poor priest found it impossible to make every year the round of his two parishes, with the result that his flock is growing more and more indifferent. Serbia is perhaps the only country in the whole world in which there is no kind of Catholic organization—no diocese, no Vicariate, no Prefecture, not even a Mission with a Superior. The Serbian Government would allow nothing of the kind. This is all the stranger that in the other Serbian state, Montenegro, the Catholic Church enjoys remarkable liberty since the Concordat between Prince Nicholas and the Holy See was concluded.

THE NEW DISPENSATION.

I say to you: whoever shall put away his wife, and shall marry another, committeth adultery." Protestant commentators erroneously assert that the text justifies an injured husband in separating from his adulterous wife, and in marrying again. But the Catholic Church explains the Gospel in the sense that, while the offended consort may obtain a divorce from bed and board from his unfaithful wife, he is not allowed a divorce a vinculo matrimonii so as to have the privilege of marrying another. This interpretation is confirmed by the concurrent testimony of the Evangelists Mark and Luke, and by St. Paul; all of whom prohibit divorce a vinculo, without any qualification whatever. In St. Mark we read: 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.

THE SAME UNQUALIFIED DECLARATION.

Every one that putteth away his wife and marryeth, he is guilty of adultery; and he that marryeth her that is put away from her husband, committeth adultery. Both of these Evangelists forbid either husband or wife to enter into second wedlock, however serious may be the cause of their separation. And surely, if the case of adultery authorized the aggrieved husband to marry another wife, those inspired penmen would not have failed to mention that qualifying circumstance.

ST. PAUL'S INTERPRETATION.

Passing from the Gospels to the Epistle of St. Paul to the Corinthians, we find there also an unqualified prohibition of divorce. The Apostle is writing to a city newly converted to the Christian religion.

IRISH POOR LAWS REPORTED UPON.

THE ROYAL COMMISSION.

Special Recommendations Dealing With the Conditions in Ireland.

The Royal Commission on the Poor Laws and the Relief of Distress, which some time ago issued an exhaustive Report dealing with the English portion of the inquiry, has now published its Report on Ireland. The Report extends to over eighty pages, entering in detail into the Irish part of the investigation, and concluding with a series of recommendations. There is as in the case of England, a separate Minority Report, in which Preliminary Wakefield, Mr. F. Chandler, Mr. George Lansbury, and Mrs. Sidney Webb disagree with the Report of the Majority, and of the Viceregal Commission. To this Sir Henry Robinson and the Bishop of Ross append a rejoinder. The principal recommendations are: That the County or County Borough be in future the area of administration and of charge for the relief of all classes of necessitous persons, and that no exception from this principle be permissible, unless the Local Government Board is satisfied that such exception would in each particular case be in the best of administration. That the new local authority for the relief of the necessitous be known as the Public Assistance Authority and be a Statutory Committee of the County or County Borough—the other half is to be selected from outside the Council from among persons experienced in the work of public assistance.

PUBLIC ASSISTANCE.

That the local administration of assistance be under the control of Public Assistance Committees appointed by the Public Assistance Authority. That such Committees include a certain proportion of persons experienced in the administration of Public Assistance or other cognate work nominated by the Urban and Rural District Councils, and by Voluntary Aid Committees, where such exist. That the area of administration for the Public Assistance Committee be that of the present Union subject to necessary alteration with the approval of the Local Government Board with a view to bringing the area within the boundaries of the County or Borough, and to forming uniform areas for rating purposes. That Public Assistance Committees investigate all applications for assistance and inspect, supervise, and administer all Public Assistance Institutions within their area. After making recommendations for indoor relief, outdoor relief and medical relief, the report recommends: That the able-bodied inmates of existing workhouses, and casuals and vagrants, be dealt with on the lines recommended by the Viceregal Commission, and that Labour Colonies and Industrial Institutions be established, as recommended in the English Report.

CARE OF CHILDREN.

That effective steps should be taken to secure that the maintenance of children in the workhouse be no longer recognised as a legitimate way of dealing with children. That children be dealt with generally on the lines recommended by the Viceregal Commission; but whilst strongly advocating the extension of boarding-out as far as possible, we do not recommend any relaxation in the inspection of boarded-out children. That a system of supervision and record such as prevails in the case of children discharged from Industrial Schools and Reformatories be applied to children leaving the care of the Public Assistance Authorities. That the power under the Poor Law Act of 1899 of assuming parental control be more extensively used in the case of children of parents of proved vicious and vagrant habits, and that such children should become wards of the local authority up to the age of 21 years. That in all cases of hiring children out to service the responsibility for supervision should not cease with discharge from the institution. That voluntary agencies should be recognised by the Public Assistance Authority and report to it as regards the after-care of children. That special provision should be made for the children of widowers.

AMONG OTHER TOPICS.

Among other topics he inculcates the doctrine of the Church respecting matrimony. We must suppose that as an inspired writer and a

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BIGOTRY REBUKED IN ENGLISH TOWN.

RESULT OF A PROCESSION.

Reading Police Committee Reproved by Council in Striking Manner.

In Montreal processions of the Blessed Sacrament are of annual occurrence. They are recognized, by law and protected by that same law. They serve to manifest the firm faith of Canadian Catholics; to others they arouse a respectful interest, at least. One finds such processions accompanied by the uniformed guardians of the law, and in the instance of the chief of the Corpus Christi processions, accompanied by men sworn in the King's service. In the face of such liberty under the British flag, one would expect that in the seat of Empire there should exist even a more complete liberty, if such were possible. Yet instead of that one finds restrictions and appeals to the law to prevent public manifestations of religion. But such appeals are not made against all forms of religion. The Salvation Army may parade its uniformed members in the streets and demand, and receive, ample protection. The events of the procession in London on the occasion of the Eucharistic Congress is too recent to need more than mere reference to here. There is an even more recent instance, that of Reading. On Palm Sunday there was a public procession in which the Blessed Sacrament was carried. This aroused many protests on the part of local non-Catholic bodies.

THE WATCH COMMITTEE.

A deputation was received by the Watch Committee (apparently the Police Committee). This Committee resolved "That the Head Constable do take such steps as may be necessary to prevent the public thoroughfares being used for any procession which would infringe the provisions of the Act 10, George IV., c. 7, as such processions are highly calculated to provoke a breach of the peace." The Town Clerk was directed to write to the Bishop of Portsmouth and inform him of the Committee's decision and informing him that the Committee felt assured that they could rely upon his assistance in securing conformity with the law of the land." The Bishop replied in due course, taking exception to the statement that such processions constituted a violation of the law. The matter did not end there. At a meeting of the Council Mr. Robson moved: "That this Council regrets the instructions given to the Head Constable by the Watch Committee to take such steps as may be necessary to prevent public thoroughfares being used for any procession which would infringe the provisions of the Act 10, George IV., c. 7." He said he would ask his friends of the deputation to the Watch Committee to consider the liberty of others as they would have their liberty considered. What was objected to! The deputation took an entirely local ground. They said: "We do not approach you from a religious standpoint, but solely as citizens who demand that the law shall be enforced." But so far as the outside speeches and hysterical letters with which the newspapers had been flooded were concerned, there was very little concern for the maintenance of law; they seemed to breathe throughout an antipathy to Roman Catholicism and a fear of Roman Catholicism.

PROTECTED THE ARMY.

At the time when the Salvation Army first came into the streets, they all remembered the demonstrations made against them—how they were stoned, and the riots that took place. The Watch Committee did not say to the Salvation Army, "You must not hold your processions in the streets." No, they made the police protect them; and quite right. That was the course they ought to have taken. Mr. Frame, who seconded, said he did not think the Catholic Relief Act went sufficiently far, for he believed that the same liberties should be granted to the Catholics as to all other denominations.

A CATHOLIC COUNCILLOR.

Mr. Connolly, who described himself as the first Catholic who had claimed a seat on the local public body since the Reformation, said he would not let pass that opportunity of claiming for his co-religionists the same liberty of action and the same fairness of treatment as was the birthright of every law-abiding citizen. It had been apparent throughout the whole controversy that the objectors had been animated solely by hatred of the Catholic religion and a fear of its growing strength. Had the deputation to the Watch Committee been honest enough to have protested against the procession on religious grounds, their attitude would have been a logical if unsuccessful one; but they were astute

CANADA'S SYSTEM PLEASURES LEADER.

JOHN REDMOND'S VIEWS.

Finds Twenty-six Home Rule Governments Established in the British Empire.

References to Canada were made by Mr. John Redmond in a recent speech at Bolton. After discussing parliamentary representation in Germany the Irish leader continued: Let me come a little nearer home for an example. I assert—my exact words are those of the great son of the British Empire, Sir Wilfrid Laurier, Prime Minister of Canada (applause)—I assert that the sole bond of the unity of the British Empire is local autonomy (applause). One is almost ashamed of representing these facts, which ought to be with in the knowledge of everybody, and yet I find that people allow those facts to slip their memory whenever they come to deal with Ireland. Does anyone that in the British Empire to-day there are 26 autonomous parliaments, Home Rule Parliaments, with executives responsible to them, with full control over local affairs, and that there are, in addition to these twenty-six, nine or ten Home Rule Parliaments in other places that control all local legislation, but not with executives responsible to them, but with executives responsible to the home government.

CONDITIONS IN CANADA.

There are in Canada eight Home Rule Governments and Parliaments. There are in Australia six Home Rule Parliaments. There is one in Newfoundland, there are four in South Africa—including Parliament created the other day in the Transvaal and the Orange Free State, which the other day were at war with England, and which by the simple act of giving them local autonomy, have been turned into local and contented portions of the Empire (applause). There is a free autonomous Parliament in New Zealand, and another in Tasmania, and even the little islands in your shores have got a system of Home Rule you deny us. The Isle of Man (laughter and applause), Jersey, Guernsey, Alderney and Sark, each one of these islands has got a complete system of autonomous Home Rule (applause). They have each of them Legislative Assemblies, with full control of local legislation and local taxation and local affairs generally, and is it not somewhat ridiculous in face of these facts to attempt to answer our claim by saying that Home Rule is something unheard of and novel and revolutionary? (Applause.)

FULL AUTONOMOUS POWERS.

I will not deal with those portions of the Empire which have great Legislatures but not full Home Rule. It is sufficient for me to say that twenty-six houses of Parliament have been created in the Empire, with full autonomous powers, and I defy any man to point out a single instance in the whole twenty-six where the grant of Home Rule, which was regarded at the time as a risk, has led to injury to the Empire or led to any result whatever except contentment and the loyalty of the people (loud applause). I have met Englishmen who were convinced on the arguments for Home Rule, and who said they were, and who yet raised the religious bogey as a justification for their refusal of it. Let me take the experience of close quarters with this argument. I won't go back to past history. Let me take the experience of the present day; you know that in 1888 a great system of local government was extended to Ireland. Lord Salisbury had declared that:

HOME RULE.

In conclusion Mr. Redmond said: We Irish Nationalists, at any rate, are bound to insist that the Irish question—the Home Rule question—shall not be buried or shirked as it was at the last general election (hear, hear). We must, in justice to our country and to our cause, call on every Irishman in this country to refuse to vote for any candidate who is not prepared to declare, not merely that he is a Home Ruler in theory, but that he will use all his influence to have Home Rule put in the front at the next general election (applause). There are some Irishmen who have lost heart in the

(Continued on Page 4.)

enough to recognize that it was on legal grounds alone that the local authority could move, and so, on legal grounds alone they made their protest. They took their stand on old obsolete Acts of Parliament—or Acts that were, at any rate, obsolete to all common-sense individuals. After several of the Councillors and the Mayor had spoken sympathetically the motion was put and carried by a vote of 19 to 14.

ATTACKS CANADA WITH VITRIOLIC PEN.

TIRADE OF A FRENCH CRITIC.

Says People are Crude, Clergy Supreme and Fraud in High Honor.

Now it is Canada's turn, says the Literary Digest. The French seem to fear that their dwindling population is likely to be still further depleted by departures for Canada, so we find an article in the Grand Revue (Paris) by Mr. J. E. Vignes, whose pen pricks the Canadian bubble and reveals the real Canada as a wretched sink of misery. Everything is wrong. Previous writers who have cracked up the Dominion as an ideal spot were laboring under some strange hallucination. Those who go to Canada, to live show themselves to be hypnotized by "the Canadian legend." This legend is created or fostered by superficial writers and travelers and is promoted from obvious reasons by the Canadian Government, which accordingly sets out to show the readers what "the veritable Canada is." It is natural, he admits, that Canada should be advertised in Europe by those who feel the need of European labor and European capital.

FLAMING STATEMENTS.

It is advertised by these immigration or trade agents as a land flowing with milk and honey. Its riches are dwelt upon. Particularly are French people attracted by the statement that Canadians love the French and everything that is French. The French Canadians love only their compatriots in Canada, and when asked if they would wish to be under the French Government, vigorously expressed their dislike for any such connection. The flaming statements made with regard to the advantages of Canadian immigration are declared by this writer to be "absolutely astounding to the Frenchman who has lived in Canada, in the Province of Quebec, who knows Canadian life there, in all its various classes, and is familiar with the business, politics, the farm life, and the religious life of Catholic and Protestant." The "Canadian legend" is enlarged upon by Mr. Vignes. In this Canadian fairland of fancy "life is easy," "rents are low," "food plentiful and wholesome is always within reach even of the poor"; "the climate is not severe"; "the snow that falls makes the houses warmer"; there are no epidemics in Canada, so pure is its air; "the people of Canada do not know hardship or destitution"; "no ragged beggar is seen on the streets."

THE LEGEND OF CANADA.

All this is merely "the legend of Canada," he assures his compatriots. The account of Canada's wealth in mines, fisheries, forests, and agricultural products is declared to be just as fictitious. To quote further: "Capital is absolutely unknown in Canada. The people are new and crude, and have done nothing so far as building up the country. Most of their territory is uninhabited. More than half of it is even unexplored and under no government administration. Its mines, its forests, its coal-beds, are in a great measure unexploited. Its roads and methods of transport and communication are primitive and utterly inadequate. Its commerce and industry are merely in their infancy. Without capital a people can neither prosper nor achieve greatness. . . . If the Canadian legend merely resulted in the loss of the money of some credulous French investors we might be able to find some consolation over an ordinary mercantile occurrence, but if the Canadian legend induces whole French families to emigrate to Canada, where in a strange land they would meet with nothing but disappointment, and probably be plunged into dire poverty, then it is time to raise an indignant protest against such misrepresentation. With an ex-deputy of France who lately came to Canada to investigate on the spot the subject of colonization, we should not hesitate to exclaim: 'It would be criminal to induce a single French colonist to settle in such a place as this!'"

ATTACKS THE CLERGY.

The Catholic clergy come in for their share of vitriol. They exercise "an almost supreme power" over Canadian Catholics and tax them with the sanction of governmental authority. They dominate the schools and the higher education, which is under the control of the ecclesiastical authorities, and is of "a low standard." The young man who leaves college is still under ecclesiastical dictation. "This follows him step by step throughout his life, and aims at controlling those three great emanations of the human intelligence, the Book, the Newspaper, (Continued on Page 8.)