The True Witness AND CATHOLIC CHRONICLE.

TESTIS·IN·CŒLO·FIDELIS

Vol. LVII., No. 2 MONTREAL, THURSDAY, JULY 18, 1907. PRICE FIVE CENTS

Impassioned Speech of John E. Redmond at New Ross.

The Senate. Jan 1 1908

From Irish papers just at hand, we take the eloquent speech delivered by Mr. John E. Redmond on the recent occasion of the splendid national gathering at New Ross, Ireland.

There, in the presence of a huge gathering of intelligent Irishmen, of which any country might be proud, variously estimated to number between fifteen and twenty thousand people, the famous memorial erected to the memory of the immortal peasant soldiers of '98 was solemnly unveiled.

Mr. John E. Redmond, M.P., who was most enthusiastically received, said: I have addressed many great gatherings of Irishmen in many parts of the world, and I have addressed many great gatherings of Wexfordmen here on this very spot and elsewhere, but I can most truthfully say that I never addressed a meeting of Irishmen with greater pride and pleasure than I feel at this moment (cheers). There is just one embarrassment I feel, and it is the thought that in a great demonstration such as this speeches are the least important element. The fact of this demonstration, the fact of the thousands of meo and women, the fact that the people of this country are here unanimously today in honoring the memory of the men of '98—(cheers)—that is the great fact of the demonstration—and I feel that any words that I, or others, can use are poor and weak, compared to the importance of that fact (applause). I look upon that monument—an honor to the artistic genius of the Wexfordman who designed it (here, hear)—an honor to the patriotism of the Wexfordmen and women who erected it—I look upon that monument, and what it says to me is this—"Go back to England and tell them there that no matter what they do, no matter how long the struggle will go on, that the principles for which the men of '98 fought will never be surrendered (applause), and that Ireland will sink for ever beneath the waves before the day arrives when the principles of Irish Nationality will be surendered by her sons and her daughters" (cheers). What is the moral of this demonstration? One hundred and nine years ago, here on this sacred soil on which we stand to-day, there was fought a great battle for human freedom. Unarmed, undisciplined, undrilled, untrained, the people of this county faced the overwhelming odds of the trained and drilled soldiers of England, and the victory of the people, and the subsequent defeat of the people within a few hours, will contain for all time for the Irish people lessons full of significance and full of omen (here, hear). The victory of the people proved that unity and discipline and enthusiasm can do anything against any odds, and the subsequent defeat which overcame the Irish forces in Ross showed the certain consequences which, all through the history, not only of Ireland, but of the world, have followed from dissension, from apathy, and from laxity of discipline (here, hear). Fellow-countrymen, Ireland can gain nothing if she is split up into various sections, and various parties, and various cliques. Ireland can never gain anything unless the Nationalists of the country are united, and I say, for us the moral of the battle of Ross is that

THERE IS NOTHING WE CANNOT DO BY UNITY AND DISCIPLINE,

and that dissension and the lack of discipline always will end in the disaster which overcame our arms on the night of the battle of Ross (hear, hear). After all, the great lesson to be learned from the battle of Ross, and from this demonstration is not so much for us as for our allen rulers. What is the meaning of this demonstration? Here are the descendants of the men who died upon this soil 100 years ago. Here we are, after all the years that have passed, after all the efforts that have been made to crush our country, here we are at the end of it all, not only honoring the memory of the men of '98, but publicly pleading our devotion to the same ideals for which they died, namely, the freedom of our country (applause). The moral is that the National spirit of Ireland cannot be broken. It has grown strong in persecution; it has never been weakened by concessions, and to-day I say this great fact is apparent that over and above every effort for amelioration of our lot, over and above every question of removing this grievance or that grievance, the great master passion of the Irish heart to-day is the sentiment of nationality and a demand for national freedom (cheers). We may differ as to the precise ideal. Not only may we differ amongst ourselves as to the precise ideal, but even our own ideal may, with the lapse of years, to some extent be modified. We may differ as to the methods. Young blood will always be in favor of the more extreme, the more violent method (hear, hear), while the old and experienced, who have learned in the bitterness of hope deferred how difficult it is to make a single step in advance, may be in favor of more moderate and more cautious methods. We may differ from time to time as to our policy, but

ENGLAND SHOULD TAKE NOTE OF THE FACT

that, so far as the freedom of Ireland is concerned, we are all united, and we would sooner face one hundred years more of persecution and of wrong than abandon or abate one single jot of the National demand (cheers). That is the moral that I commend to English statesmen from this meeting. One hundred and nine years of persecution, depopulation, of bloodshed, the scaffold and the prison and languishing prosperity, of ruined hopes, and yet at the end of it all, here we are, young men and old, absolutely united in declaring our adhesion to the ideal of a free Irish nation (cheers). The most precious National possession is the sentiment of Nationality; that sentiment is the very soul and spirit of the nation, and in deriding and attempting to suppress that spirit in Ireland, England is not only engaged in a hopeless but in a most foolish task. Let me say one word on this point to English statesmen. Admittedly at the moment

IRELAND IS THE DISGRACE AND WEAKNESS OF ENGLAND'S EMPIRE.

On all great occasions, whether in her sorrow or in her joy, Ireland stands apart from England and the Empire (cheers). To-day Ireland is the weakness of the Empire, and every man of every nation in the world knows that is so. But if England were able to win the goodwill of Ireland by a frank concession of freedom to the people, I say that would be more value to her than the goodwill of all the colonies in the Empire put together (hear, hear). Till she does that, till she wins the goodwill of Ireland by a frank concession of freedom, this fight will go on, and we tell her frankly, as I have done in my place in the House of Commons (applause) that the choice of weapons with which we will work will be a mere question of expediency with us, because we believe that we are entitled, in this movement, to use every weapon which is open to a God-fearing race such as the Irish (applause). We to-day, from this county Wexford, send therefore this message to England. We tell her that we, Wexfordmen, to-day

HATE HER RULE

just as bitterly as our forefathers did when they shed their blood on this spot (cheers). We tell her that we are as much rebels to her rule to-day as our forefathers were in '98 (cheers). We tell her also she can change that hatred by the grant of freedom and by nothing else and so long as she withholds from us the rights of freemen, it will remain, as I have said, for us merely a question of expediency how and by what means we will strike at that power that holds our country in bondage (cheers). I congratulate you with all my heart on the success of this magnificent function. I feel, if I may be allowed a personal reference, that I am in my right place here to-day (cheers), as a Wexfordman bearing my share in honoring those of my own blood who gave me an opportunity of serving my country (cheers). During the years that have elapsed since then, I have gone through many vicissitudes, but I have never lost heart in the struggle for Ireland (cheers), and

I HAVE NEVER FELT MORE CONFIDENCE THAN I DO TO-DAY,

that if only the people of Ireland exhibit ordinary prudence and common sense and unity, that it will be impossible for the Government of England long to withhold our rights (applause). At any rate, while life lasts to me I will do my part as one man (cheers). And I say further, that if I have to go to the grave, as my father did, without seeing this cause triumphant, I will hand it as a legacy to those who come after me (cheers); and I will pray God that the day may never come when the people of Wexford will renage from the cause for which their fathers died; and I pray God that the young men who pass that monument will learn the lesson of patriotism and love of God and love of country from that uplifted hand, which ought to teach them every day of the week the lessons of duty to the cause of Ireland (cheers). In God's name do not allow apathy to creep into your hearts (no, no); in God's name do not allow indifference, do not be false to those whose blood runs in your veins; stand together like men, and the cause of Ireland will win. That it may win soon is my prayer. God save Ireland (loud cheers).

THE EVIL OF DIVORCE.

(By Cardinal Gibbons.)

The Church regards marriage as the most inviolable and irrevocable of all contracts that were ever formed. Every human compact may be lawfully dissolved but this. Nations may ke justified in abrogating treaties with each other; merchants may dissolve partnerships; brothers will eventually leave the paternal roof, like Jacob and Esau, separate from one another; friends, like Abraham and Lot, may be obliged to part company, but by the law of God the bond uniting husband and wife can be dissolved only by death. No earthly sword can sever the nuptial knot which the Lord has tied, for "what God hath joined together let no man put asunder."

No moral precept is more strongly enforced in the Gospel than the indissoluble character of a valid marriage. The Apostle Paul is unhesitatirg in his opposition to the second marriage of a wedded person during the life of his spouse, and Christ was clear in His denunciation of the easy custom of divorce among the Jews.

Protestant commentators assert that Scripture justifies an injured husband in separating from his unfaithful wife and marrying again. But the Catholic Church explains the Gospel in the sense that while the offended consort may obtain divorce from his unfaithful wife, he is not allowed a divorce a vinculo matrimonii so as to have the privilege of marrying another.

St. Paul in his epistle to the Corinthians forbids divorce in the most unqualified terms. His letter is addressed to the people newly converted to the Christian religion. He does not mince matters, but states clearly:

"To them that are married, not I but the Lord commandeth that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife."

Here we find the apostle in his Master's name, commanding the separated couple to remain unmarried, without any reference to unfaithfulness. If so important an exception existed St. Paul would not have omitted to mention it; otherwise he would have rendered the gospel yoke more grievous than its founder intended.

Both St. Mark and St. Luke forbid second marriage during the life of the spouse, no matter how aggravating the cause of separation. Nowhere in the Gospels do the inspired writers state that unfaithfulness authorizes the aggrieved party to remarry.

We therefore must admit that, according to the religion of Jesus Christ, conjugal infidelity does not warrant either party to marry again or we are forced to the conclusion that the vast number of Christians whose knowledge of Christianity was derived solely from the teachings of Saints Mark, Luke and Paul were imperfectly instructed in their faith.

The Catholic Church, following the light of the Gospel, forbids a divorced man to enter into second espousals during the life of his former partner. This is the inflexible law she first proclaimed in the face of pagan emperors and which she has ever upheld against all opposition.

HENRY VIII. AND NAPOLEON I.

Henry VIII. of England, once an obedient son and defender of the Church, conceived in an evil hour an attachment for Anne Boleyn, a lady of the queen's household, whom he desired to marry after being divorced from his lawful consort, Catherine of Arragon. But Pope Clement VII. sternly refused to ratify the separation, though the Pontiff could have easily foreseen that his determined action would involve the Church in persecution and a whole nation in the unhappy schism of its ruler.

Had the Pope acquiesced in the repudiation of Catherine in the marriage of Anne Boleyn, England would, indeed, have been spared to the Church, but the Church herself would have surrendered her peerless title of "Mistress of Truth."

When Napoleon I. repudiated his devoted wife, Josephine, and married Marie Louise of Austria, so well assured was he of the fruitlessness of his attempt to obtain from the Holy See the sanction of his divorce and subsequent remarriage that he did not even consult the Holy Father on this subject. A few years previously Napoleon applied to Pius VII. to annul the marriage which his brother, Jerome, had contracted with Miss Patterson of Baltimore. The Pope sent the following reply to the Emperor:

"Your Majesty will understand that upon the information thus far received by us it is not in our power to pronounce a sentence of nullity. We cannot utter a judgment in opposition to the rules of the Church, and we could not, without laying aside these rules, decree the invalidity of a union which, according to the word of God, no human power can sunder."

The Church has ever maintained, in accordance with the teachings of our Saviour, that no man can lawfully have more than one wife, and no woman more than one husband. The rights and obligations of both consorts are correlative. To give to the husband the license of two or more wives would be an injustice to his spouse and destructive of domestic peace. The Church has also invariably taught that the marriage compact, only validly formed, can be dissolved only by death, for what God hath joined together man can not put asunder.

It has again and again been alleged that this law was too severe; that it is harsh and cruel, and that it condemns to a life of misery two souls that might find happiness if permitted to have their marriage annulled and to be united with more congenial partners. Every law has its occasional inconveniences, and I admit that the law absolutely prohibiting divorce a vinculo may sometimes appear rigorous and cruel. But its harshness is mercy itself when compared with the frightful miseries resulting from the toleration of divorce. Its inconvenience is infinitesimal when contracted with the colossal evils from which it saves society, and the solid blessings it secures to countless homes. Those exceptional ill-assorted marriages would become more rare if the public were convinced once for all that death alone can dissolve the marriage bond. They would then use more circumscription in the selection of a congenial partner. Hence it happens that in Catholic countries where faith is strong, as in Ireland and the Tyrol, divorces are almost unheard of.

APPLY THE GOSPEL CURE.

It is plainly manifest that the cancer of divorce is rapidly spreading over the community and poisoning the fountains of the nation. Unless the evil is checked by some speedy and heroic remedy the existence of family life is imperiled. How can we call ourselves a Christian people if we violate a fundamental law of Christianity? And if the sanctity and indissolubility of marriage does not constitute a cardinal principle of the Christian religion I am at a loss to know what does.

Picture to yourself the fearful wrecks daily caused by this rock of scandal, and the number of families that are cast adrift on the ocean of life. Great stress is justly laid by moralists on the observance of the Sunday. But what a mockery is the external repose of the Christian Sabbath to homes where the mother's heart is broken, and the father's spirit crushed, and where the children can not cling to one of their parents without exciting the jealousy or hatred of the other! And these melancholy scenes are followed by the final act of the drama when the family ties are dissolved and hearts that had vowed eternal love and union are separated to meet no more. The facility with which marriage is annulled is most injurious to the morals of individuals, of the family and of society. It leads to ill-assorted and hasty marriages, because persons are less circumspect in making a compact which may afterwards be dissolved almost at will. It stimulates a discontented and unprincipled husband or wife to lawlessness, quarrels and even adultery, well knowing that the very crime will afford a pretext and legal ground for separation. It engenders between husband and wife fierce litigations about the custody of their offspring. It deprives the children of the protecting arm of a father or the gentle care of a mother, and too frequently consigns them to the cold charity of the world; for the married couple who are wanting in conjugal love for one another are too often destitute also of parental affection. In a word, it brings into the household a blight and desolation which neither wealth nor luxury can repair.

This social plague calls for a radical cure, and the remedy can be found only in the abolition of our mischievous legislation regarding divorce, and in an honest application of the teachings of the Gospel.

If persons contemplating marriage were persuaded that once united they were legally debarred from entering into second wedlock they would be more circumspect before marriage in the choice of a life partner, and would be more patient afterward in bearing the yoke and in tolerating each other's infirmities.—July Delineator.

St. Patrick's Purgatory.

The spiritual exercises of St. Patrick's Purgatory, Lough Derg, began on June 1, and will end on August 15. Pilgrims, besides the austerities practiced, have the advantage of a three days' retreat, making their stay in the holy island one of great merit and spiritual consolation. Many priests make their annual retreat in Lough Derg.

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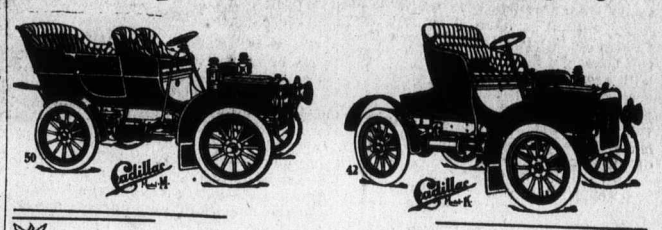

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Church Matters in Philippines

Amicably Settled.

An agreement has been reached between the United States Secretary of War and the representatives of the Catholic Church in the Philippine Islands regarding a number of important matters of controversy which will obviate the necessity of prolonging threatening vexatious litigations. Regarding the landed properties, the agreement provides that the Catholic Church, through the Archbishop of Manila, shall possess in absolute title the land and property pertaining to the Hospital of San Jose, the Hospital of San Juan de Dios, the College of San Jose, and Hospital of San Jose in Cavite, and the College of Santa Isabella. These properties are valued at $2,066,000. The Church relinquishes to the Government of the Philippines all claims and demands upon the estate of Santa Potenciana, and upon the hospital and foundation of San Lazaro, except that the Archbishop is to retain possession of the block in which the present Santa Cruz Cemetery is situated, and of fifty hectares north of the hospital. The Spanish Filipino Bank dispute was also settled by which all claims to exclusive privileges and to note issues beyond the amount approved by the American Government are abandoned; but on the other hand the bank receives the confirmation without litigation and important privileges.

The circulation to be allowed the bank is twice the amount of its capital—2,400,000 pesos, representing the capital and surplus, and 600,000 pesos, to be secured by the deposit of approved bonds and stock. If the bank increases its capital and surplus the circulation may be increased to not exceed 9,008,000 pesos ($4,500,000). This circulation is to be taxed one-half of one per cent. per year, while the circulation based upon securities will be taxed one per cent. per year. The notes of the bank from the first of January next are to constitute a preferred lien on its assets, and will be issued through the bureau of insular affairs, with the same character and appearance as United States currency. While the Government has reserved a right to increase or operate other banks of issue, provision is made that no such bank shall be incorporated hereafter with a capital and surplus of less than 2,000,080 pesos.

For several months Secretary Taft with the assistance of General Edwards and Major McIntyre, of the insular bureau, had been working to reach a solution of the various questions involved. They availed themselves of the presence in the United States of Archbishop Harty, and were aided also by Festus J. Wade, president of the Mercantile Trust Company of St. Louis, who had been authorized by the Archbishop to represent him in the practical aspects of the settlement. The latter said that the agreement was one of the most fair and equitable with which he had ever been connected. The bank matter came into the question of settlement for the reason that a majority of the stock is controlled by the Church.

At St. Patrick's Church last Sunday, Rev. Father M. Callaghan, P.P., made gracious reference to The True Witness.

The Rev. Father, after explaining the necessity of a vigorous Catholic press in the city, advised his parishioners to give their loyal support to the paper, emphasizing the fact that The True Witness was the only English Catholic paper in the province, and was being conducted in a manner eminently worthy of their most enthusiastic support.

Notable Conversion in Quebec.

The death took place quite recently in Quebec of Mr. J. H. Phillips, manager of the Chateau Frontenac and formerly manager of the Place Viger Hotel in this city. Mr. Phillips had been the greater portion of his life allied with different societies, the Freemasons, etc., and so it came as no little surprise to his many friends to learn that he had become a Catholic a short while before his death. The deceased had been ailing for some time from a serious malady, which necessitated an operation, but he was already too far spent and it was impossible to rally, but he had the supreme happiness of being received into the Church and fortified by her sacraments, he passed away, surrounded by the members of his family.

New Notaries.

Twenty-One Young Men Successfully Pass Laval Examinations.

Quebec—The examinations for admission to practice the notarial profession in this province, which have been going on all week at Laval University, concluded this evening, when 21 were admitted, and 12 failed to pass. The successful candidates are: Messrs. Angers, Beaudoin, Belleau, Belzil, Bernier, Bourgeois, Bouvier, Demers, Derome, Dufort, Dupuis, Gilbert, Girard, Jasmin, Lalonde, Lindsay, Morissette, Fellerin, Rinfret, Trudel, Verreault.