

DIVORCE IS A CANCER.

12800 DONAHUE DENOUNCES OUR LAX MARRIAGE LAWS.

Chicago, Feb. 16.—Divorce is eating into the very vitals of the land. Unless this cancer is cut out of this nation, it, together with the greed of wealth and the mad craze for pleasure, will wreck the United States and we shall fall back into the paganism of old.

Bishop Patrick James Donahue of Wheeling, W. Va., last night made that declaration at Orchestra Hall as the climax to a spirited attack on divorce and on socialism. The Bishop was the speaker of the night at a benefit given by the Catholic Woman's League for the three-day nurseries maintained by the organization. It was estimated that \$2,000 was cleared for the nurseries.

Bishop Donahue dwelt upon the recent divorce statistics published by the Federal authorities, and continued: "These figures, due allowance being made for increase in population, are nothing short of appalling. Many of these divorces were obtained for cruelty, for desertion or for sentences to imprisonment. In a recent case in New York the judge pronouncing the decree descended from the bench and on the same day married the divorced woman to another man. The girl belonged to the 'four hundred.' In the distinguished wedding party the great majority—men and women—had themselves been divorced.

"The marriage tie held by the founders of our republic as sacred has now become almost a joke. "But where, I ask, is the warrant in God's word for the numerous causes of divorce considered sufficient by legislatures and tribunals—drunkenness, desertion, cruelty or non-support. No state law yet provides for divorce for 'general wickedness' or being 'just ornery' or for being 'no good,' but they are getting pretty close to these delectable goals.

"I have heard of a wife seeking a separation from her liege lord, not by reason of cruelty to herself, but by her jealousy, by throwing him in the fire. The people, and possibly a canary, represented the whole family of another who sought a separation because her husband would not allow her to go to the St. Louis exposition, and a husband quite recently in New York sought his freedom through the intervention of the courts because madame insisted on letting her pet dog first taste of the various dishes before being set on the table. Every frivolous, childish, trifling cause conceivable will soon be alleged as a good ground.

Bishop Donahue dealt with socialism at great length and insisted that socialism spells atheism and that it is utterly opposed to the law of God. "If I understood the socialists' doctrine as to marriage," he said, "they would simply abolish it and substitute free love. Indeed, some of their leading exponents have reduced this doctrine to practice. To minds imbued with Christian ideals their theories are inexpressibly shocking. In West Virginia, at least, any socialist putting these doctrines into effect are put in jail. It will be a long time before the American people will recognize this business of 'affidavits,' trial marriage and the entering upon promiscuous sex relations.

SOURCE OF CONTRADICTIONS AMONG THE SECTS.

Dr. Campbell, a Protestant minister of London, who has in recent years made himself somewhat famous by his novel religious speculations and oratory, has just issued from his denominational relations and assumed the leadership of a new organization called "The Progressive League." He tells his hearers that he does this willingly because of the "unyielding attitude of existing ecclesiastical organizations which have forced him into a position he had not wished to occupy."

This is the old, old story, the pretext of every heretic since Christianity began. It was the pretext of Luther, Calvin and other so-called reformers who found the Catholic Church unyielding to their will and new notions and placed their private judgments or opinions as the standards of truth and morals. By "unyielding" they, like Dr. Campbell, meant that the Christian Church would not humbly kneel and accept them as its teachers and their vagaries as ultimate truths. The reformers thought they had fixed things and left nothing further to be desired. And in their rough though frank way they consigned to hell all who did not see things as they saw them. But they were egregiously mistaken. The principle on which they justified their revolt justified equally the revolt of others against their teachings. This principle is the source of all the variations, contradictions and changes which make up the history of Protestantism with its thousand or more warring sects.

Dr. Campbell says "the issue is between dogmatic and undogmatic Christianity," and he advocates the latter. He does not perceive that his position involves a contradiction; for in stating that he affirms a dogma, his dogma, namely, that dogmatic Christianity must be rejected. His reasoning is—though he appears to be unconscious of it, or of its ultimate analysis—is that all dogmas should be rejected except his new dogma, or that of the Progressive League, that there should be no dogmas.

He says the days of denominations are over. Here again he errs, and proves his error in the very act of establishing a new denomination, namely, the Progressive League. He tells us he wants "practical Christianity" disjoined from irrational theology. His holiness the Pope has appointed Mr. Humphrey Page, a judge of the High Courts, Tasmania, and now a resident in Bruges, one of his private chaplains. Mr. Page, who is a convert, was notable during his long period of residence in Tasmania as a practical Catholic who freely associated with his fellow Catholics of every social grade, in every society and every work which made for the promotion of Catholic interests. Another gentleman on whom a similar honor has been conferred by the Holy Father is Captain Wakefield. In the Trappist monastery at Bethsemane, Ky., the sub-master of novices is the Rev. Albert Biddle, who is a great-grandson of the Right Rev. William White, the first Bishop of the diocese of Pennsylvania of the Protestant Episcopal Church of the United States and second Bishop of that denomination. Twelve years ago Father Albert became a convert and joined the Trappist Order.

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Thief: I took it sir, because it gives me pleasure to possess it. But why do you call it stealing? What do you mean by "stealing?"

Campbell: Stealing is to take wrongfully what belongs to another.

Thief: Is it true that it is wrong to take in the way you call theft?

Campbell: Yes, it is true.

Thief: There you have a dogma, and you tell me my conduct should be disjoined from dogma. I choose to follow your teaching for the present. You will therefore keep your dogma disjoined when talking to me. Now tell me without dogma why it is wrong to commit what you call theft and what I call taking.

Campbell: There is a God above you who says: Thou shalt not steal. Thief: My dear sir, I have just requested you to keep your dogmas "disjoined," but you seem unable to do so, though you require others to do it. Now please give me a touch of your "practical Christianity." It might throw some light into my undogmatic mind. What does it teach on the subject?

Campbell: It teaches that theft is wrong, sinful.

Thief: So, then your "practical Christianity" is as inconsistent as you are yourself, since it starts out with a dogma, namely, that theft is wrong, sinful. The \$100 are in my pocket and will stay there until you discover some way of giving me a reason for its wrongfulness without having recourse to dogma.

Now let me turn teacher for a moment and tell you that you can no more disassociate your actions or tell the right and wrong of them without reference to dogmatic truth than you can disassociate arithmetical operations from mathematical principles on which those operations rest for their validity. — N. Y. Freeman's Journal.

SOME NOTABLE CONVERTS TO THE CHURCH.

The conversion to the Church of individuals is now so common in all non-Catholic countries as hardly to excite notice. It is only when a whole family are received at the same time that public attention is attracted. We have had occasion many times, says the Catholic Transcript of Hartford, to chronicle the simultaneous submission of several Protestant ministers; but a letter from London recently informed us of the conversion of an entire community of Anglican nuns. They were received into the Church in a body, with their superiors at their head. Mass has been said in their convent, and we hear that all will continue their religious life.

Certainly some of us old Catholics have reason to be edified by the conduct of those who have not had the inestimable blessing of being born in the true faith, and yet after many struggles, trials and fire temptations have entered the Church. Only the other day I heard of a striking instance of this sort, viz.: An Episcopalian clergyman of high standing in his ministry, as well as society, has given up a life of opulence and luxury to become a student in one of the ecclesiastical colleges in the Eternal City, where we all know even young men find it pretty hard, and the convert makes himself one with the young students in whose class he must take his place and begin at the foot of the ladder in his theological course, taking part in their games, recreations and never intruding on, or going to the rooms of the rector except when sent for.

News arrives from Mexico that the Rev. William Sloan, one of the most ardent Protestant ministers, has resolved to become a Catholic. For thirty-four years he has used his whole extraordinary energy for the propagation of the Anglican religion. The step he now has taken is the result of long and earnest studies. He has resolved to devote to the rest of his life his talent and experience to the Catholic Church against which he has fought for a generation.

Dr. Samuel Joseph Limerick, a prominent physician of Seattle was received into the Church on Nov. 11, at the St. James Cathedral, by the Rev. W. Quigley, of Hilmar. The Rev. Alvan Doran of Philadelphia, has entered the Apostolic Mission House at Washington to take a course of special training for missionary work. Father Duran, it will be recalled, is a convert from the Episcopal Church. He went to Rome after a course at Verbrook seminary and was ordained there. Until now he has been laboring in the Philadelphia diocese and showed a special aptitude for missionary work which he will take up after his studies in Washington.

As a result of a two week's mission in Philadelphia by the Jesuit Fathers, a convert's class of one hundred and forty members was started. Of this number fifty are non-Catholics, the others being neglected or neglected Catholics.

In his address delivered before the Missionary Congress in Chicago, the Very Rev. A. P. Doyle, C. S. P., rector of the Apostolic Mission House at Washington, gave the number of recorded conversions in the United States during 1908 as 25,056.

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Miss Olive Risley-Seward, who died last week in Washington, was the daughter of the late Hanson R. Risley, New York, who about the beginning of the Civil War was appointed Registrar of the Treasury and removed with his family to Washington, where he continued afterward to reside. He was a close friend of Secretary William H. Seward, and although his daughter Olive had reached adult age Mr. Seward persuaded Mr. Risley to consent to his adopting her as his daughter. She was afterwards known as Olive Risley-Seward. Brought up in the Episcopal faith, she several years ago became a convert to the Catholic Church and was received in membership in Rome, Italy. She actively engaged in Church work, especially in the improvement of the facilities for the education of girls. She gave much time and effort toward assisting in raising funds for the establishment of Trinity College in Washington. She was a woman of attractive personality and possessed much literary talent.

The Preacher Who Will Never Lack Hearers.

The Inter-Ocean is moved to commend the Rev. Dr. Munhall, of Philadelphia, for his views on the still opportune subject of non-attendance at church. Says Dr. Munhall:

"People don't care two raps for the preacher's opinions. What they want is to hear the voice of God speaking to discourage hearts and grief-burdened souls. It is God's message and not the preacher's that the people want to hear. They want that message and there will be no lack of hearers."

The Chicago journal fully endorses that opinion, and, after condemning the preacher's seeking to speak with authority on matters foreign to his calling, adds:

"When the preacher speaks of what he does know—of what he must be assumed to know, else his presence in it a human mockery, and his presence in it a blasphemy—when, with a faith that God that is the beginning of wisdom, he delivers God's message—he speaks as one having authority, and he is heard gladly, and will never lack hearers, because to discouraged hearts and grief-burdened souls his voice comes as the voice of God."

Not dissatisfied reading to find on the editorial page of one of our leading secular journals.—Ave Maria.

GAELIC SALUTATION AT THE ELEVATION OF THE HOST.

Canon Courtenay Moore, Protestant rector of Mitchelstown, Cork, has an interesting letter in a recent issue of the Guardian, of London, in the course of which he says:

"I have been told by an Irish solicitor a member of the Roman communion, that a distinguished English non-Conformist on a tour in Ireland went to Mass in Killarney, and when the Host was elevated he heard a poor Kerry peasant saying devoutly: 'C'ad Mille Fálthe ríbh Slanightheoir an domhain.' Out of curiosity he inquired into the meaning of the sentence, and when it was explained to him he was so deeply affected by it that he went over to Rome in consequence. I can-

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It would be interesting to see how Dr. Campbell would teach practical Christianity disjoined from dogma. The following imaginary dialogue may throw some light upon it.

Campbell: My dear Thief, why did you steal that \$100?

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WHEAT

not give the date of the incident, nor can I offer any opinion as to the prevalence of repeating this most devout and touching Irish formula by Irish-speaking people when assisting at Mass. To judge from Provost Ball's letter, it was apparently a congregational act in Gaelic-speaking districts some half century or so ago. The revival of the study of Irish may tend to preserve and revive this touching national and original feature of purely Irish worship. But the origin of the phrase connects it with a salutation specially for Christmas Day, and as such it has existed in Ireland for many centuries. I will make inquiries as to its non-rubrical use in the service of the Mass from my old Irish-speaking parishioner and friend.

"I may add that the following tradition is current among the Irish Roman Catholic peasantry in Munster: Our Blessed Lord, meeting His Blessed Mother walking by the way, said: 'A thousand welcomes to you, dear Mother! The richest in the Father's domain. And hold the giver as thou deemest fit.' 'Gitts!' cried the friend. 'He took it and holding it high toward the heavens, as though to meet his star. Exclaimed:—'This, too, I love to thee, Jaffar.'"

Haroun, who felt that on a soul like this the mightiest conscience could but fall amiss. Now dign'd to smile as one great lord of fate might smile upon another half as great. He said:—'Let worth grow frenzied if it will! The Caliph's judgment shall be master still. Go, and since gifts so move thee, take this gem. And hold the giver as thou deemest fit.' 'Gitts!' cried the friend. 'He took it and holding it high toward the heavens, as though to meet his star. Exclaimed:—'This, too, I love to thee, Jaffar.'"

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