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A PLEA FOR OUR CATHOLIC YOUNG MEN.

For the sake of a noble cause, and not because it is an echo of previous appeals made by the "Catholic Fortnightly Review," we gladly note Rev. J. A. Duffy's letter "Be Up and Doing" in the Milwaukee "Catholic Citizen" of May 13th.

The vital question for us today, he says, is "to keep the grown boys and young men close enough to church and priest and sacraments not to lose this mighty saving influence. And what priest in America does not know that the 'piece de resistance' in parish work is to hold the boys and young men. Show me the congregation of 200 or 400 families, which counts at its altar rail, regularly, once a month, from fifty to one hundred boys, even, or once a quarter, regularly, from thirty to sixty young men. I have put the figures exceedingly low, relatively to conditions as they should be in parishes of such size. But if such a congregation is pointed out to me, ten to one, it will be a German or Bohemian congregation, which for the sake of its societies, has a hall, gymnasium and club rooms as comfortable as the church. And in the face of conditions, as we know them, why should there ever be built a church at a cost to exceed, say \$20,000, unless with it or before it are provided an assembly hall, gymnasium and reading room for the boys and young men of the parish? Do we want material for future churches? Do we want imposing cathedrals for future generations? Here is our surety to pay the debts and fill the pews. If we build up faithful, devoted, intelligent Catholic young men, the brick, stone, and mortar will be forthcoming.

"Ask the priests in charge of parishes of from 5,000 to 10,000 souls: 'Where are your good, clean, intelligent loyal young men?' It will bother most of them to name more than twenty-five or thirty, whom they can vouch for. How should they know them? When and where do they meet them personally? Do Catholic young men in large cities, as a rule, know one another?"

"O, for a Catholic Carnegie, to endow Catholic Y.M.C.A.'s! Or, better, would that Catholics, as a body, bishops, priests and people, would take up the work in a way commensurate with its importance! The Y.M.C.A. has proved to the non-Catholic Christian public its usefulness and its claim to generous support, as convincingly as the Catholic parish school has made good its claim amongst us. Can we go no further? Can we not wait a few years yet for costly church buildings, whilst we, one and all, pitch in and build up solidly a Catholic Y.M.C.A.? 'We can afford to forego the luxuries of painted glass or peals of bells, or ornamental towers, when the sacrifice means the saving of our'—young men. It is a work that should proceed 'pari passu' with the preaching of the Gospel to those outside the fold."

On the same important subject we have this practical suggestion from one of our young readers:

"The German Catholics have their young men's diocesan unions in St. Louis and in the neighboring Diocese of Belleville, and no doubt also in other States. These unions have branches in almost every parish, and once or twice a year they meet to discuss themes of special import to young men. Why can't we have something of the kind among English speaking Catholics? So much money and energy is spent for fine churches and to keep up and spread societies like the 'Knights of Columbus,' which have really no particular reason for existing, because the field they attempt to cultivate is for the most part already tilled by other organizations. Meanwhile we hear little or nothing of the Young Man's National Catholic Union started a number of years ago. For all I know it has

died a-bornin'. If the zeal that has spread the K. of C. had been exercised in favor of this Young Men's Union, we might have our Catholic Y.M.C.A. to-day, and it would be doing an immense amount of good. For the sake of the faith in America, Mr. Editor, keep agitating this precious subject, 'important, opportune'; the day must come when your endeavors will bear fruit."

It is a cause we have close at heart and our columns are always open for timely suggestions with regard to it.

There is crying need of less brick-and-mortar Catholicism and more real 'cura animarum'!—Catholic Fortnightly Review. July 1.

ARE THE CATHOLIC MARRIAGE IMPEDIMENTS EQUIVALENT TO RECOGNITION OF DIVORCE

The Episcopal Bishop of Albany, in the April number of the "North American Review" set up the claim that "Rome justifies and practically sanctions what amounts to divorce, although it is not called so, in the freest possible way. . . . The multiplied possibilities of remarriage by innumerable grounds of dispensation and countless definitions of pre-nuptial impediments," he says, "are equivalent to the non-Roman or Protestant recognition of divorce from the bond."

Rev. Timothy Barrett, S.J., disproves this specious plea in the "American Catholic Quarterly Review," (No. 118), and Rev. Dr. P. J. Hayes, Chancellor of the Archdiocese of New York, in the May "North American Review."

Dr. Hayes lays emphasis on the fact that the Catholic Church has given to matrimony a sacramental character, and to preserve its sacredness has placed around it certain safeguards in the nature of prohibitions and impediments. These impediments are of two kinds, forbidding and diriment or invalidating. The former make a marriage unlawful but not invalid; the latter make a marriage null and void. The writer sets forth what the diriment impediments are, expounds the nature of dispensation" and wherein it differs absolutely from divorce, and appeals to statistics in disproof of Bishop Doane's assertion that the Catholic Church is ever taking advantage of impediments to dissolve marriage.

Father Barrett, whose article is decidedly the abler of the two, proves: first that the Church does not claim the power to annul every marriage; she has no power to annul a Christian marriage that has been consummated, or the marriage of infidels as long as both parties remain in infidelity. Secondly, to annul a marriage is entirely different from declaring it void "ab initio". In the one case the marriage existed, in the other it did not exist.

He goes on to prove that Bishop Doane is ignorant of the practice of Rome in conceding dispensations; that he does not know that a canonical cause which would be sufficient for one would be wholly inadequate for another; that Rome has guarded her right in this matter with the most stringent methods of procedure; that she is ever alive to the slightest danger of laxity; that, briefly, in practice as well as in theory, she carefully guards the sacredness of the marriage tie, even against the assaults of the most exalted rulers.

"There never was a time when Rome did not cry aloud at the least sign of danger, no matter whence it came. And the present writer believes that there are few educated Protestants to-day in this country who do not in their hearts admit that Rome is the staunchest defender of the marriage tie. Rome and divorce! They are deadly foes. Rome and the marriage tie! The voice of the one has ever safeguarded the sanctity of the other."

After explaining the impediments and dispensations, and justifying them from the standpoint of natural reason, Fr.

Barrett refers in conclusion to the extreme instances where a preceding union is declared null by the ecclesiastical authorities and subsequent marriage is allowed. "But first this is neither divorce nor the equivalent of divorce. Where two lawfully married persons are divorced and then after separation enter another marriage, their life is not conjugal at all; it is simple concubinage. When two invalidly married persons enter, after a declaration of nullity, another marriage, their second union alone is lawful wedlock. Again, such declarations of nullity are not and cannot be called divorce. Thirdly, such declarations are very rare in comparison with the vast number of lawful unions, and of those unlawful ones that have been revalidated. Fourthly, such declarations are not made until it has been proved to evidence that the previous marriages were null and void, and that too, against a specially appointed canonist whose business it is to defend the vinculum. No loophole is left in this matter for fraud, many petitions are rejected and the ones that are granted are comparatively few indeed and, as the Bishop might have seen had he looked into the 'Acta Sanctae Sedis'. . . . Rome, then, in her practice and theory, not only does not multiply the possibilities of remarriage, but actually minimizes and reduces them to the smallest number."

The Catholic Truth Society ought to get out Fr. Barrett's timely paper in pamphlet form. We are sure it would do much good.—Catholic Fortnightly Review.

SIR ANTHONY MACDONNELL

It is well known that Sir Anthony MacDonnell, Liberal and Home-Ruler, refused the governorship of Bombay and accepted the position of under-secretary for Ireland in a Conservative, anti-Home Rule administration at the special request of King Edward, who desired to see the Land Act put through and believed Sir Anthony the man to do it. His presence in Dublin Castle has been deeply resented by the Ulster Orangemen, and that they lately made a desperate effort to oust him. The cabinet, always deferential to the Orangemen, declared Sir Anthony's conduct "indefensible" in holding negotiations with Lord Dunraven's Irish Reform Association with a view to working out a scheme for a larger measure of local government for Ireland. Nevertheless, it was Chief Secretary Wyndham and not Sir Anthony who had to resign. Lord Lansdowne stood by the man who had served so well under him in India and declared they would have to find a new Foreign Secretary if Sir Anthony was put out. The whole outcry is really directed against the King, but as under the constitution, he can never be attacked, Mr. Wyndham has been made the scapegoat, though the Ulster men would have preferred the Under-Secretary.

Apropos of this affair, T. P. O'Connor's sketch of Sir Anthony, in M.A.P., is interesting. Referring to their school days at Athlone, he says:

"Other people are able of course to see a great change in him in the forty-six years which have passed since that time; but to me he remains almost the same in appearance as he was when first I saw him. He is a little grey; there are deep lines in the face; the resolution, which is its most dominating expression, has been intensified by years of tremendous power and almost awful responsibilities; but I can see underneath all these things the same face as I beheld when, a shivering and shy school boy, I wandered into the playground of the school to which then both belonged. Already people had begun to forecast a future of distinction for him. He was easily the head of all his classes; he seemed to be equally good with his mathematics and classics; and if I mistake not, got the prize for general excellence, the prize which was the blue ribbon of the school."

Sir Anthony MacDonnell has another great disadvantage—he is lacking in that suavity and pleasantness of manner which is one of the charms and one of the causes of success of many of his countrymen. Even the late Lord Russell was not more outspoken, more careless of corns that he trod on, more less ready to suffer fools gladly. Sir Anthony MacDonnell, though socially he is quite agreeable, and, indeed, delightful, is an official strong, resolute, stern even a merciless man. His frankness of condemnation reached something like Bismarck in plainness of speech. And the result was that while no man has warmer or stouter friends, no man has more bitter enemies. Like the elephant, he has crushed his way onward; straight, strong, unyielding, crushing down everything weak or foolish, mean or dishonest that he met in his way."

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WAITED FOR THE BISHOP

The "New World" of Chicago gives the following on the authority of a correspondent.

"Previously to his election last year President Roosevelt spoke at a city in the Diocese of Cheyenne. Naturally there was a great crowd to welcome him, but it appears that this meeting was got up by bigots who were so exclusive that they did not invite the resident Bishop, Right Rev. J. J. Keane.

"When the President reached the platform he looked about and noted the prelate's absence. 'Where is the Bishop?' he asked bluntly. Abashed the 'leading citizens' explained that they had forgotten to invite him. 'Well, he'd like to be here, I know; so I'll just wait until he arrives.' There was nothing to do except get him, and after a hurried search the Bishop was found getting shaved in a barber's shop. Soon as he appeared on the platform the President greeted him warmly, and said: 'I thought I would teach a few of your neighbors to respect dignity.' After this the meeting proceeded as scheduled. If correct as reported, it is safe to assert the Bishop will not be ignored the next time the President visits that Western city."

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