



"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XIII, No. 4.

ST. BONIFACE, MANITOBA, TUESDAY, AUGUST 10, 1897.

\$2.00 per year.
Single Copies, 5 cents.

The Klondyke Country.

**EVEN IN THAT BLEAK LAND
The Church Is On Duty.**

Catholic Columbian.

If the finding of gold in large quantities does for Alaska what it did fifty years ago for California the United States will find herself in possession of a vast and remunerative territory instead of the now barren wastes whose sole industry up to this time has been the coastwise trade of seal catching. Of course, lying so far within the arctic regions, it can scarcely develop into an agricultural country; but, as a western observer remarks, it will be strange, indeed, if the influx of population does not show forth some peculiar resources other than mining, which will enrich Alaska as California has been enriched, a land that was once believed to be fit for nothing but sheep ranges and the growth of unprofitable sage brush.

Government is wise in establishing a military post in the midst of the gold country, as close to the Klondyke region as it is practicable to convey the soldiers. Fifty men under Captain Henry P. Ray, 8th infantry, leave Seattle in August and go by way of the Yukon River to the head waters of navigation, where they will establish Camp McKinley, equipped for at least a year's stay. The inrush of a conglomerate population and the lawlessness of such a class will no doubt make their presence a very necessary adjunct to the administration of civil affairs. The Yukon valley, the scene of the present excitement, is said to be the most desolate spot on the face of the earth, and men of experience seek to deter the present rush, predicting terrible hardships for miners who go unprepared into the frozen North before the spring; and they say, moreover, that as no labor can be done in the gold fields from September until April, it is a useless expense and trial to spend the winter there. Yet every avenue is already crowded with would-be prospectors; the Yukon River route, three thousand miles long; and two routes, overland from Juneau, in southern Alaska, through the Chilkah Pass, one going thence over the prairie and the other by portages and waterways to the field. All three are long and toilsome journeys, the first the easiest; it consumes about forty days; the others may be covered in twenty-five days but are more trying. Either will cost from \$250 to \$750 according to a man's necessities.

In spite of the character of its new settlers, religion will not be entirely absent from the gold fields, as the territory is a Prefecture-Apostolic under the direction of V. Rev. Paschal Tosi S. J., assisted by a number of Jesuits; on the Yukon, besides the Prefect-Apostolic, Revs. J. Post, F. Monroe, R. Crimont, A. Ragaru and three lay brothers; on the north-eastern coast Revs. J. Treca, A. Parodi, F. Barnum, J. M. Cataldo, A. Robout and two lay brothers; on the southern coast, Revs. J. B. Rene, Peter Bougis and William Judge. These stations with outlying missions have been established since July, 1894, and the Jesuit Fathers are assisted in their work among the Indians by the Sisters of St. Ann, a Canadian order, who conduct, in their several communities, three schools, two orphanages and a hospital. On the British side of the line the missions are

attended by the Oblate Fathers of Mary Immaculate. There are two bishops, thirty priests, twenty-eight brothers and two orders of nuns, Sisters of Charity, (gray nuns) and the Sisters of Providence. Most of these religious on the Canadian side, however, are too far south and east to be counted as factors in the elements of the country. The Jesuits and the Sisters of St. Ann are in the midst of the now famous region and to their tender mercies, under God, many a poor fellow will doubtless owe his return from that rigorous climate or a happy transition to his long home.

THE CHURCH AND DIVORCE.

In answer to a correspondent who asked, "Did Clement VIII. grant a divorce to Henry IV. of France from Margaret of Valois?" Dr. Lambert of the Freeman's Journal says:—

Not in the sense in which the term "divorce" is commonly used at present. The Church recognizes certain impediments which render a marriage null and void from the beginning. Where an impediment of this kind exists at the time of the marriage contract there is no marriage, and, consequently, no need of a divorce. But when a question is raised as to the existence of such an impediment at the time of the contract, investigation must be had and an authoritative decision given.

Now, a decision affirming that such an impediment existed is equivalent to a declaration that the parties were never married. A decision of this kind would be called, in common parlance, a divorce. But it is not; for a divorce, as now understood in our courts and among non-Catholics, is a sundering of the marriage bond. To break the bond is to admit its existence up to the time of breaking it. But a decision recognizing the existence of a dirimenting impediment declares that the bond never existed, and, consequently, cannot be sundered. It declares that the parties were not married.

Let us look at some of these impediments, so that we may understand the case of Henry IV. The first is "error." Thus, if a man goes through the form of marriage with one woman, mistaking her for another, he marries neither. Suppose he intends to marry Amanda Doe, but by some trickery Rebecca Roe takes Amanda's place, there is no marriage. The man is not a husband; he is merely the victim of a fraud. If he appealed to the ecclesiastical court the decision would be, no marriage by reason of the impediment "error," and he would be told that he was free to marry some other woman, if he could find one that would consider him worth having.

Another impediment is "crime." Suppose a single man and a married woman conspired and killed her husband so that they could marry. A contract of marriage between these two conspirators would be null and void in the eyes of the Church.

Another of these impediments is "force." Any force or compulsion that creates a grave fear in the mind of either of the contracting parties invalidates the marriage contract. A contract supposes liberty in the contracting parties. A woman, for instance, who consents, through

fear of life or honor, to the marriage ceremony, is not married. Fear has deprived her of that liberty which is necessary to make a valid contract. Any decision, civil or religious, declaring her free from such a contract would not be a divorce. It would be a declaration, a divorce was not necessary because she was not married.

Now we come to the case of Henry IV. In his appeal to Clement VIII., his plea was that his consent to the marriage with Margaret of Valois was the result of force. When he established this plea to the satisfaction of the court to which he appealed, the result was not a decree of divorce, but a decision that there had never been a marriage. He was, therefore free to marry, and did marry Mary de Medici, daughter of the Grand Duke of Tuscany. There was no question here of dissolving a legitimate and consummated marriage; no question of divorce in the sense understood by our courts and by Protestants generally, who do not recognize marriage as a sacrament of the new law.

The attitude of the Church and the Popes as to divorce in the modern sense of sundering the matrimonial bond, is clearly indicated by Pope Pius VII., in his letter to the Emperor Napoleon, who had asked him to divorce his brother Jerome from Miss Patterson, of Baltimore. After having investigated and found the marriage valid, Pius VII. wrote:—

"Were we to usurp a power that we do not possess, we should render ourselves guilty of the most abominable abuse of our sacred ministry before the tribunal of God, and before the whole Church. Your Majesty, even in his justice, would not desire us to pronounce a judgment contrary to the testimony of our conscience and the invariable principles of the Church. Hence we earnestly hope that your Majesty will be satisfied that the desire which animates us of seconding your wishes, as far as depends on us, especially in a case so closely connected with your august person and family, is in this case rendered ineffectual by want of power." This clear and forcible statement by the highest authority in the Church, on divorce, leaves no room for doubt or quibbling.

The Warfare Of Science With THEOLOGY.

In the NORTH AMERICAN REVIEW for July the Rev. Walton Battorshall, D.D., contributes an article reviewing at some length the recently published "History of the Warfare of Science with Theology," by Dr. White, former president of Cornell University, now United States ambassador to Germany. Dr. Battorshall is the rector of St Peter's Protestant Episcopal Church in Albany, N. Y. Between true science and Catholic theology there has never been, nor can there ever be, a disagreement of any kind, much less a warfare. There is a warfare between alleged science and false theology, but between the certified results of science and true theology—the science of God—there is no disagreement. The purport of Dr. White's work, and what he means by the warfare between science and theology, may be partially gathered from a reading of

the preface to his two volumes. He says, "My conviction is that science, though it has evidently conquered dogmatic theology based on Biblical texts and ancient modes of thought, will go hand in hand with religion, and that although theological control will continue to diminish, religion, as seen in the recognition of a Power in the univers not ourselves, which makes for righteousness, and is the love of God and of our neighbor, will steadily grow stronger and stronger, not only in the American institutions of learning, but in the world at large." When and where has science conquered dogmatic theology? When has an undisputed, tested fact of science been found to be in opposition to the revealed religion? Men bring their half-baked scientific hypotheses to Theology and are indignant when Theology refuses to put upon them the seal of approval and integrity. Of course when we use the term theology we mean that science of God which is in the sacred deposit of the truth entrusted to the care and keeping of the Catholic Church. All other theology, so-called, must of necessity be spurious and irregular. The Catholic Church welcomes scientific research and has always given to learned men her approval and encouragement in their investigations. Many of the greatest men in the scientific world have been devout sons of the Church. The Church does not condemn theories or hypotheses. She rather welcomes and encourages them, because it is only by the working out of theories that the truth or fallacy of a given hypotheses can be arrived at. When a man or a number of men proclaim that a discovery in the in the scientific world has been made the church hesitates to put upon the discovery the stamp of her approval until it has been subjected to the criterion of revealed religion. There is a large class of men who are simply dabblers in scientific research who seem to bend their whole energy to discover some fact in nature which will be found to be in opposition to revealed truth. On the other hand, there are many men who seem to be ever on the alert to force Theology to an acknowledgment that she is wrong and has been wrong all the time, and that some new theory is to be accepted for the truth in the future. But, while the church places no obstacle in the way of scientific research, by cautions and warnings she reminds her sons that they are not to be led away from the haven of revealed truth to pursue some hypothetical will o' the wisp.—

SACRED HEART REVIEW

Up in Alaska.

We were up in Alaska,
A prospecting party of five;
Up in the Arctic circle,
Up near the North Pole;
And you couldn't guess what we saw [there].

It's the hardest country on earth;
Mountains and gorges,
Everlasting snow,
Bleak and cold,
Blank solitude from sky to sky.

The old Yukon was behind.
The old Rockies ahead.
We struck for the Chilkah,
Bound for the mines,
The gold country, placer mining, Klondike.

We didn't run across any population;
Black bears we heard,
And the Arctic owl,

And once a ptarmigan.
Canada stands out against America up [there].

We were a pretty rough gang;
Five good men in it,
The oldest was toughest
And led the gang;
We hadn't a gun.

When out forty days,
And about half dead,
Getting short on rations,
Stiff in every joint,
We knew what kind of a country it was.

Our gang had to push on;
We couldn't go back;
There's gold out at Klondike,
And we'd die for the stuff;
We agreed to keep up the racket for ten [days more].

We were a thousand miles from any [body],
So far as we knew;
We hadn't seen a live man;
Two men we passed, both dead;
The dead men seemed like company.

Then, in three days more,
Young Rubdub broke down,
Asked if his mother was there,
And quibbled about her;
Though he ought to have known differ- [ent].

We braced him up for days;
Passed him the whiskey,
Gave him a cholera mixture,
And helped him along—
We were half crazy to reach the mines.

Sometimes we had to carry him,
The four of us, two at a time.
One day we heard a shout;
It came from a camp;
We had got near the city of Dawson.

The miners got sight of us;
We heard them yell;
One of them rushed up;
"My mother's come!" chirp'd Rubdub.
He might have known better than that.

When the Klondiker saw what we [carried]
He said, speaking low, "He's done for,"
An' I guess Rubdub was near his last,
For he breathed hard.
Next thing a lot o' miners came up.

One whispered to me:
"Take him to Forty Mile Camp;
There's a chance for him there."
We agreed, for we heard back [Juneau].
There's a hospital out there somewhere.

At last we near'd Forty mile Camp,
And Rubdub was pretty near gone.
Though we took him along on a board,
He had chills when he got to the [place].
Now you couldn't tell what we then saw.

There, up in the Arctic circle,
A man wearing black said, "Here's [the hospital];"
But that did not strike us much.
What struck us was two women in [white],
And the man in black said, "They're [Sisters of Mercy]."

Up there in the roughest part of this [earth],
Where the snow is everywhere [forever],
Where it's cold as the North Pole,
Where hardly a bear can live,
We saw a settlement of Sisters of Mercy

And they took in Rubdub,
Who was just about gone;
And they nursed him, and had a [doctor].
Weeks he stayed there.
All this time we raked in dust at Klondike.

Rubdub got through all right;
And he turned up one day at our [diggings];
And he worked for a month in the plac- [cers];
And he made a big strike, rich nuggets;
Every dollar 'cause of the nursing he
Got from the Sisters of Mercy in the
Hospital at Forty Mile Camp.

True as you're alive,
There are Sisters of Mercy
Out in that part of Alaska,
And in other parts of it;
And it was a good thing for Rubdub
that we heard of them.

N. Y. Sun.