## FEBRUARY 18, 1905.

# THE CATHOLIC RECORD.

# THAT DIVORCE COMPROMISE.

REPLY TO REV. DR. M'KIM'S OPEN LET-TER TO CARDINAL GIBBONS.

In the Sua (New York) of January 8, there appeared an open letter address-ed to Cardinal Gibbons by Rev. Dr. ed to Cardinal Giboons by Rev. Dr. Randolph H. McKim, pastor of the Church of the Epiphany, Washington. The letter was copied by leading dailies in other cities. In the Sun of dailies in other cities. In the sun of Sanday last appeared the following the Catholic University of America : To the Editor of the Sun-Sir : In

To the Editor of the Sun-Sir: In an open letter published in the Sun of January Sth, the Rev. Dr. McKim, pas-tor of the Episcopal Church of the Epiphany, Washington, D. C., takes exception to the following statement of Condical Glibbons reconstrain the Bulti Cardinal Gibbons reported in the Baltimore San of November 4: "The recent convention in Boston

ried from entering into second nup-According to Dr. McKim there was

position to know the character of its

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no compromise on the question of mar-riage and divorce at the last convention of the Episcopal Church in Boston. He said : "The distinct issue, we are told, " Shall the Church reverse

a miracle t memory was this: "Shall the Church reverse the attitude which it has occupied on this subject of marriage and divorce since 1808 and graft upon her canon law a modified recognition of the prin ciple of the absolute indissolubility of marriage? The battle of debata was memory Nature's to him in on, strong retentive a fund of Studire's fruits here is no t the feet nion with ng Augus-gy of sauc-

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endless an-ould only be only to what at ! i that little the daily sed mortifi-Frances of s something r her story n lady knelt to say the she dearly quiet, and she read, in low good is that are am always ld me by my ll Thon hast glory Thou t there and recognized social evil, they were divided sharply on the idea and charac-ter of the remedy which the Gospel would prescribe.

This is brought out strickingly by the account of the deliberations of the convention contained in the Living Church. We know full well the in-Church, We know full went the in-evitable inadequacy and shortcomings of the reports of newspapers—even of newspapers of such high grade as that of the Living Church. Still, mak-ing all due allowances, we cannot buy sunday last reply, written by Rev. Dr. ing all due allowance, ne of the fact masteriul reply, written by Rev. Dr. ing all due allowance, ne of the fact to the significance of the fact that of the thirty-five or more speeches that of the thirty-five or more speeches addressed to the subject of divorce and epitomized by the Living Church, not half of this number are represented as having their main argument based upon the text of the fifth and nineteenth chapters of St. Matthew's Gospel. This was not because any of the delegates

would call into question the Scripture court of appeal, but was owing, we can "The recent convention in Boston apparently made an endeavor to com-promise on the subject. There is no compromise on divorce. The only effective remedy is to go back to the Gospel, which prohibits all divorced men and women who are validly mar-ried from entering into second nupa settlement of discussion. Hence it was that the distinguished Bishop of Albany asserted, as we read, "that a passage contained in the nineteenth chapter of St Matthew is disputch. part could have been left out of the discussion.'

Now it is, of course, needless to say that the Sacred Scriptures present no more difficulties to the Episcopalians or to the members of any other Church than they do to the Catholic unaided ciple of the absolute indiscolubility of marriage? The battle of debate was fought out on that issue, and the result was not a compromise, but the distinct re-assertion of the right of an innocent party in a divorce for the cause of adultery to marry again." party in a divorce for the cause of adultery to marry again." As president of the convention, we are not for a going back to the Gospel to find a remedy in the matter of divorce was able to prescribe a course that would be secare from com-

do not forget that Dr. McKim was in a promise. TESTIMONY OF THE EARLY FATHERS. enactments. Nevertheless, if we are to accept the testimony afforded by the re-ports contained in the columns of the If an appeal to Scripture could not avail to furnish the late convention anything more than what we have been accredited Episcopal organ, the Liv-ing Church, we are constrained to say that Dr. McKim's idea of an unobliged to style a compromise measure, much less could an appeal to the early Fathers result in a different issue. compromising canon is not one that can generally be accepted. We learn that this action of the House of Bishops That the apparent testimony of some of the Fathers offers difficulties to the doctrine of the absolute indisolubility last fall was radically different from that of the clerical and lay deputies. of marriage we do not deny. Petavius, whom Dr. McKim quotes, says, indeed, that some of the Fathers have inter-The former were for the promulgation of the canon that would forbid the repreted St. Matthew otherwise than St. marriage even of the innocent party after divorce for the cause of adultery. Jerome and St. Augustine, who according to the Jesuit theologian represents To this the clerical and lay Deputies the traditional doctrine of the Church (Dissert, Eccles., Lib. ii., ch. 7). Dr. dissented, and it was only when, on the day previous to the closing session, a canon modifying the absolute action of (Dissert, Eccles., Lib. McKim asserts that "it is certain that utterances in plain support of the position that such remarriage (the recanon modifying the absolute action of each of the two houses was passed, that an agreement was finally secured. It was this canon, which the Living Cuurch, explicity styles a "com promise measure," and not the original canon, either of the Bishops or De-that secure action of the secure action of the secure action of the Basil."

puties, that received the overwhelming majority of which Dr. McKim speaks. The question occurs to us right here, what does the reverend doctor mean by "plain support?" He certainly is PROOF OF ITS COMPROMISING CHARAC

aware that the very authors whom he adduces in favor of the limited disso-Nor, we venture to say, does Dr. McKim justly describe the amendments in this final enactment when he calls them merely "provisions intended to prevent the abuse of the existing canon." The requirement that a year shand clanse after the pronouncement adduces in favor of the limited disso-lubility of marriage have each and all been brought forward in "plain sup-port" of the teaching of absolute in-dissolubility. Each and every one of these Fathers declares in clear, general terms for the indissolubility of the marriage tin Tortulian going so for should elapse after the pronouncement of divorce before the innocent party sneula elapse alter the pronouncement of divorce before the innocent party may apply for remarriage, as well as the other conditions imposed before a second nuptials may be entered upon, may of course be understood as but saleguards thrown about a previously is the entered upon, may of course be understood as but saleguards thrown about a previously is the entered upon, saleguards thrown about a previously is the enterees the entered upon, saleguards thrown about a previously is the enterees the entered upon, saleguards thrown about a previously the enterees the enteres safeguards thrown about a previously existing canon. But these regulations are not the only content of the enact ment. For it is "provided further that it be within the discretion of any existing called. Let of the enact-are not the only content of the enact-ment. For it is "provided further that it be within the discretion of any that it be within the discretion of any minister to decline to solemnize such marriage "--the remarriage of the innocent party. This provision, we dare to say, is altogether unique. And it is just herein that the compromising character of the legislation shows itself --this law having been bassed where an

dent impotency, while it has been sufficiently demonstrated the canon which Dr. McKim would attribute to Pope Zacharias must be traced to an-other source. We do not wish to be captious but we cannot resist the temp tation to think that the reverend doc-tor may not have looked up thoroughly the question between Gregory and Boniface, for how is it that he repeats

 Boniface, for how is it that he reports the recognized error of Gratian ascribing to Gregory III, what was written by Gregory III, giving moreover, the date of the Ponditizet § of Gregory III, before which time the letter of Boniface, a full-sized bottle-- to try. Let is is well knowa, was written?
As USWARRANTABLE COMPARISON.
Dr. McKim departs from his main bottle and bind contention to isstitute a comparison botween the two, he says, it all days, as we do, and as millions is perfected at a days, as we do, and as millions botween the two, he says, it to your if there were any doubt of orealts. You want those results; you want to be well and to keep well. And yo can't do that-mobody can-without the would inply that there is and to be well and to keep well. And yo can't do that-mobody can-without to be well and to keep well. And yo can't do that-mobody can-without to the function. List year there were in the United Strees according to unit.
We Paid \$100.0000 and that no attention should be paid to it," and that a well-knowa clergyman of Chicago hoped "that the Scripture evil of divorce is that the marriage contract is not held in sufficient respect and veneration. Now it is precisely and veneration. Now it is precisely for the very purpose of safeguarding this tie, of instilling a profound rever-ence for it, that the Catholic Church has promulgated her impediments. In ignorant or malicious violations of these marriage may be sometimes con-And to forestall such an illtracted. fated step therefore it beloves the Church to exercise a skillful and alert precaution. Who shall affirm that she has ever been remiss in the discharge of this sacred duty ? Not more warranted for his argument

than the foregoing is the comparison in stituted by the reverend doctor be-tween the purity of the family life in this country and that of Catholic countries where the law of the indis-colability of mercine. From solubility of marriage prevails. Even solution of marriage prevails. Even supposing that the people of Mexico, South America, the Philippine Islands, Spain and Italy give evidence of a moral laxity in the familial relations, this is in spite of and not because of the Catholic law of marriage. Compare the Catholic law of marriage. Comparative estimates, based upon ap-preciations of sexual morality must ever upon aptake primary cognizance of racial temperment and climatic effects. Be-cause Dr. McKim inadvertently eliminates such vital considerations, the argument he would advance is devoid of solid worth.

JOHN WEBSTER MELODY. Washington, January 20.

AVENUE OF THE BEAUTIFUL.

MYRIAD WAYS IN WHICH MAN FINDS HIS CREATOR.

By Rov. F. C. Knoibe, D D

All the great pre-Christian philosophers, especially those of Greece, re-garded life as an art, and moral science only as the theory of that art. The practical philosophy of the Church has carried on the tradition, and the whole of her marvelous literature of ascetical and mystical theology is simply a body of instruction for learners in the art. These learners may not-certainly need not-look at it in this light; it may even be often better for them not to be conscious of their art; but to those who reflect and theorize, the artistic point of view is a deeply interesting one, and even the ordinary plodder may find new motives and unexpected beauty in what he is a first inclined to consider an ex-

that it be within the discretion of any minister to decline to solemnize such marriage "—the remarriage of the innocent party. This provision, we dire to say, is altogether unique. And it is just herein that the compromising character of the legislation shows itself —this law having been passed where an Episcopalian pastor could refuse to in most party a man or woman of his congrega-tion who should ask him to solemnize the muptials, even though they ad been the guiltless parties in dimension to the senting forth of the Grant State in the setting forth of the Council of dimension the the council of the council of the council of the setting forth of the council of the senses, and which dimension the the senses, and which the theme of Catholic philosophy, nor has it ever been the main object of Catholic art. Ordinary language pre-sents "the beautiful" as a mere acces-sory of things, a desirable adornment, but not by any means to rank with their essence or solid value. Many deny that there is such a thing as a real objective there is such a tiling as a real objective beauty at all, declaring that it is all a matter of time and place and person. To my mind this variability of taste proves just the contrary; it is the un-versality of beauty in in things that is shown, and not the non-existence, if men can find it everywhere. Men's views of truth, and ways of seeking goodness, have also varied, but we never doubt the existence of real truth and goodness behind. In reality these three are exactly par allel-the Good, the True and the Beautiful. They characterize all God's works and are the mirrored reflection works and are the mirrored relations of the three-fold Personality of the one Creator. It is a cardinal point in Cath-olic philosophy that there is no such thing as essential evil = evil being noth-ing but a defect in things that are essentially good. Exactly the same must be said of the true and the beautiful. They are the three ways to the one God. Some prove God by the evidence of truth; some feel their way to Him

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cine which some dealers try to persuade their customers to take never cured Perpetuation of the faith of their anything nor anyone. See that the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around every box. If in doubt write direct to the Dr. Williams' Medicine children is the supreme desire of Cath-olic parents. They are surest to real-ize their hopes who insist that the Co. Brockville, Ont., and the pills will be mailed at 50 cents a box or six boxes

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tion who should ask him to solemize their nuptials, even though they had been the guiltless parties in a divorce brought about because of adultery; even though they had rigidly complied with all the re-quirements of their Church, and even though in the highest councils of their **G**urch there has been, to use the words of Dr. McKim, "the distinct reasser-tion of the right of an innocent party in a divorce for the cause of adultery to marry again." In allowing the pastor such discretionary powers we anything like mere caprice or prejudice. Arles as allowing remarriage after divorce. We respectfully submit, howdivorce. ever, that if the reverend doctor had proposed a canon of this council, to which he refers, in the late convention as an argument of authority for reas an argument of authority for re-marriage after divorce he could have been directly informed by some one of the many delegates who were for up holding the absolute indissolubility of the marriage tie that the decree of the coupcil to dimension to distinguish and the the marriage tie that the decree of the council told most effectively against his position. In the council it is explicitly declared that Christians who shall detect their wives in the crime of adultery shall be prohibited from marrying again, and that they shall be counselled against entering into may not say that the canon deters to anything like mere caprice or prejudice. It can only defer to conscientious scruples on the part of the minister. Therefore, while it distinctly asserts the right of the innocent party to re-marriage after a divorce for adultery, it is detergisted to be able to able to be able to able to be able to able to be able to able to be able to be able to be able to be able to able to be able to be able to be able to be able to able to be able to be able to be able to be able to able to be able to able to be able to able to be able to be

the right of the innocent party to re-marriage after a divorce for adultery, it implicitly declares that they who are to proclaim the right may in their official capacity and upon the mest sacred grounds call it into question. Can a better sample of a compromise measure be afforded than this ? THE GOSPEL REMEDY. Dr. McKim declares that he is in full accord with the statement of Cardinal Gibbons that "the only effective remedy in this question of divorce is to go back to the Gospel;" and owing to his official relations with the late con-vention his word must be accepted when he says that those who upheld the canon that finally passed in that body were of the same view. It will be observed that Dr. McKim vouches only for those who favored the legislation that was eventually promulgated. He

vention his word must be accepted when he says that those who upheld the canon that finally passed in that body were of the same view. It will be observed that Dr. McKim vouches only for those who favored the legislation that was eventually promulgated. He would not, however, exclude the men-bers of the House of Deputies when sitting in a committee of the whole delegates who voted for the successful measure, we dare say, would express the same opinion regarding the relation of the Gospel to the question. But the House of Bishops and the House of Deputies in the committee of the whole declared fer the absolute indissolubility of mar riage. And so while at one in their attitude toward the Gospel, as afford ing the cally effective remedy for the

atism— but you can't cure it with liniments, plasters or hot cloths. They cannot possibly touch the blood. The only sure scientific cure is Dr. Williams' Pink Pills, because they actually make new blood. They sweep out the painful acid, loosen the joints, and muscles, brace up the nerves, and strengthen the liver and kidneys for their work in casting out impurities. This is proved by the thousands of sufferings rheumatics who have been made well and strong by Dr. Williams' Pink Pills. Mr. T. H. Smith, of Caledonia, Ont., is one of these many witnesses. He says: "For a number of years I was so badly troubled with rheumatism, and was so crippled up I s could scarcely do any work. I tried a rheumatism, and was so crippled up I could scarcely do any work. I tried a number of medicines, but they did not help me. I saw Dr. Williams' Pink Pills advertised as a cure for rheum-atism and decided to try them. Before the third box was gone I found myself much better. I continued to use the pills throughout the winter and they have completely cured me. I got so I could work on the coldest day without a coat and not feel a twinge of the a coat and not feel a twinge of the trouble. I think every rheumatic

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