

THE TRUE WITNESS

AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED AT

No. 761, Craig Street Montreal, Canada.

ANNUAL SUBSCRIPTION

Country.....\$1 00
City.....1 50

If not paid in advance: \$1.50 (Country) and \$2 (City) will be charged.

Subscribers, Newfoundland, \$1.50 a year in advance.

TO ADVERTISERS.

The large and increasing circulation of THE TRUE WITNESS ranks it among the best advertising mediums in Canada.

A limited number of advertisements of approved character will be inserted in "THE TRUE WITNESS" at 15c per line, first insertion, and 10c per line each subsequent insertion. Special rates for contracts on application.

All Business letters, and Communication intended for publication, should be addressed to D. M. QUINN, Proprietor of THE TRUE WITNESS, No. 761 Craig street, Montreal, P. Q.

WEDNESDAY.....AUGUST 23, 1893

CATHOLIC SUMMER SCHOOL.

Last week we had the pleasure of a conversation with Rev. Dr. Conaty, the popular editor of the "Catholic School and Home Magazine," of Worcester, Mass., and the recently elected president of the Catholic Summer School. The reverend gentleman spoke in terms of the greatest satisfaction of the success that attended the second annual session of the school and of most sanguine expectations regarding the brilliant future of that most praiseworthy institution. In referring to Canada the president expressed regret at the small number of Catholics from the Dominion who took active part or even passing interest in the school. However, he looks forward, and we hope with reason, to an improvement next year. He says, what is very true and very natural, that perhaps many of our Canadian educationalists look upon the Summer School as an exclusively American institution and that Canadians have not been invited nor induced to take part in its operations. We know that such an impression does exist, to a certain extent, in Canada; but it is an injurious and very false one.

The Catholic Summer School has been organized at the expense of time and means, by its eminent promoters, and the object is simply to raise the standard and broaden the facilities of higher Catholic education for all the children of the Church upon this continent. Nor does it seek to confine its beneficent results to Catholics; to instruct, educate, illumine, elevate and bring together in the great arena of the intellect the worthy citizens of North America is the grand purpose of the school. One of the reasons why it has been located so close to the Canadian line, is to afford an opportunity to the studious and intelligent Catholics of this country to meet their American co-religionists upon a field of mutual interest where advantages may be reaped by all who go there to learn. It is for us to take advantage of these glorious opportunities and to show in a more striking manner, than has yet been done, our appreciation of them.

Dr. Conaty has authorized us, on the part of the Summer School, to not only extend a pressing invitation to all Catholic educators and students in Canada but even to appeal to them to bestir themselves in favor of this grand movement and not allow the bright stream of instruction to flow past without drinking deeply of its life-giving waters. So interested are the promoters of the school, in our Canadian Catholics, that they would gladly see our Dominion represented upon their Board of directors for the coming year, and hear the voice of

our young country raised in the great educational chorus of the lecture halls. Much already has been done by the energetic workers who planned and are executing their designs for a permanent school; but much has yet to be done, and means and co-operation are required. While some are making arrangements regarding the land and the buildings to be erected, others will be occupied with devising methods, whereby the spirit that animates the school may be kept alive.

While the attending of the summer session combines the two-fold pleasure of a regular vacation "outing" and of a most profitable course of lectures, still the operations of the school should not end there. It is the intention of the directors to so interest the Catholic public and the different literary, and other societies in the work, that from one session to the other a regular series of preparations may be carried on. In fact the object is to form a chaplet of instruction, each minor bead leading up to the decade one of each summer meeting. The many associations, societies, literary institutes or other such organizations, in the different cities, should form reading circles in which preparations might be made for the summer's session, so that every possible benefit may be derived from the coming lectures, and all the benefit imaginable may be afterwards secured by studying over and extending in detail the subjects treated during the session that is over. The scheme is vast and proportionately attractive; its fulfilment demands energy and good will; its success depends upon the infusion of a noble educational spirit into the people, the creating a real thirst for knowledge and a powerful love of culture in the Catholics of both countries. The Summer School is not an institution that will exist by spasmodic efforts and periodical bursts of enthusiasm; its foundation is deep and solid, and although it may require time and patience to complete its superstructure, with all its perfection of ornamentation and beauty of design, yet once finished it will stand for generations as a monument of Catholic zeal and Catholic progress.

In consideration of the countless advantages that must eventually accrue to our educators and students, we begin, at this early date, even as the session of 1893 closes, to advocate the cause of the Summer School and to ask our Catholics of Canada to commence and interest themselves in its success. It is for their own sakes that we desire that they should join in the great march of educational advancement. Soon the scholastic year will be at hand, our colleges, convents, academies, universities and other homes of education will open their doors and the usual courses will be resumed. During the next ten months let our professors keep before them the long vacation—that desert journey of two sultry months—with the bright and cheerful oasis of the summer session in its centre; let our literary societies, reading circles, and other associations reflect upon the wonderful mine of instruction that awaits not their labor alone, but their presence; let all our educated Catholics, at home, in the school, in the public library, in the assembly halls, in private and in all places, read, ponder over, discuss the lectures of this year at Plattsburg, and calculate for a thorough enjoyment of those to be given next year. The Catholic Summer School is simply an open university, where the brightest minds of the age, the deepest thinkers of the country, the profoundest scholars of the day, meet to concentrate their respective rays of knowledge and reflection into one great focus of light, which there

shines, like an intellectual sun, for all who choose to enjoy its life-giving heat and its soul-illuminating brilliancy.

In an age like this, when the inventions and discoveries of science, the splendors of art and the results of mighty intellectual efforts crowd and crush along the highway of existence, when to keep pace with the rapidly advancing army of progress it is necessary to be ever vigilant and ceaselessly active, when to save oneself from the inward rushing tide, that must soon overtake each individual and overwhelm him unless he has a safe boat and a sea-worthy one wherewith to rise upon the crest of the breakers, no man, and especially no Catholic, can afford to lose the slightest opportunity of advancement and self-improvement. For every Catholic who interests himself in the Summer School and takes advantage of its lessons, it becomes a vast forge wherein are fabricated both coat-of-mail to protect him and sabre to carve his way successfully through the battle of life. Let our Catholic Canadians reflect on this subject; we will recall it again to their minds.

DIVORCE.

In our article upon this subject, in last week's issue we mentioned that several of the prominent magazines are publishing various papers upon this important question. To analyze the different and conflicting theories and opinions of the various writers would demand more space than we can afford; but we cannot refrain from commenting upon a couple of the principal articles that came under our notice. Decidedly the Catholic idea is conspicuous by its absence in these contributions, the sacrament of marriage is ignored, the Divine institution is sacrificed at the shrine of human presumption. In view of the bickerings between the editors of different Catholic papers in the United States, to which we referred last week, it seems to us that their time would be spent to better advantage were they to devote their attention to the suppression of lynching and to the abolition of Divorce. Most decidedly if their legal desecration of the solemn vows of marriage is not checked, the results will be disastrous to the whole human family.

In the July number of the "Modern Review," Mr. Alfred T. Storey, a widely known biographer, has an article entitled "Some Blots on the Divorce Law." The writer is evidently animated with a good spirit, but he fails—for lack of the real Catholic principle—to see exactly where in the Divorce Law is at fault. With such intentions as his and with a thorough conception of the sacramental importance of matrimony, Mr. Storey's crusade would be of great value to Christianity: but without the last mentioned requisite he fails completely in his object. In the first place we contend that there can be no "blots on the Divorce Law," because it is a complete blot, in itself, upon the statute book of any country; there can be no blots upon that which has no redeeming feature. However, without playing with words, we will take Mr. Storey's introductory remark. He says: "The first blot on the law relating to divorce is that it is based upon the worn-out ecclesiasticism of the Middle Ages. It regards marriage as a sacrament, as a sacred bond binding the persons together, that cannot be broken, even when all that is sacred about the tie has long been departed, or been converted into everything that is unholy and accursed." It is pitiful to find a learned and evidently well-intentioned man penning such extraordinary samples of illogical argument and childish attempts at reasoning.

Divorce cannot be based upon "eccl-

esiasticism," either of the Middle Ages or any other time, it is a direct violation of the most elementary principle of the Church on the question of matrimony. The Church—speaking in the name of Christ—says that the man and woman having been joined together, for weal or for woe, until death doth them sever, no man can possibly have the right to separate them; the law of divorce says the contrary, that no matter whether God or man united them, it has the power to untie the knot. The absurdity of the very first statement is so patent that one proceeds with Mr. Storey's article in a more distrustful and less confident mood than, perhaps, the author thinks he deserves on the part of the reader. The very first sentence is axiomatically false. But he makes the situation still worse by a second inexact statement, which even were it exact, would be a direct contradiction of his first remark. He states that the divorce law regards "marriage as a sacrament," "as a sacred bond, binding the persons together." Again the truth is the reverse. The divorce law cannot regard the marriage as a sacrament, if it did that very fact would suffice to indicate the sacredness of the institution and its inviolability, save by sacrilege. Be it remembered that all this refers to the law of divorce *a vinculo*, not the mere *separation des corps et de biens*. The latter, even the Church recognizes, under given circumstances, the former is completely and entirely opposed to all ecclesiastical principles and can be admitted in no case, and recognized under no circumstances. But even if the law of divorce did regard marriage as a sacrament, and purposely authorizes its violation, that fact alone would suffice to show that instead of being based on "ecclesiasticism," it really is most antagonistic to the Church.

And as if these assertions were not sufficient to illustrate Mr. Storey's meagre knowledge of "ecclesiasticism" (as he calls the dogma and discipline of Christ Church) he tells us that the bond is looked upon as one that cannot be broken, "even when all that is sacred about the tie has long been departed." This would be unintelligible to any reasoning Christian, not to say sane Catholic, were it not that the writer thus explains his meaning, "Love makes it a sacrament, and if that is dead not all the prayers nor sanction of churches can make it anything but desecration and degradation." Such is Mr. Storey's knowledge of a sacrament, with a conception so vague and unfounded he goes before the world with his theories upon divorce and marriage. Truly was it said that certain characters "rush in where angels fear to tread." To begin with, "all that is sacred about a sacrament" can never depart; as well say that all the mental faculties may depart from the soul. Love may attract two persons to each other and the consequence of that mutual love may be that they apply for the sacrament of matrimony; but love—human love between man and woman—does not and cannot create the sacrament. It became a sacrament in consequence of the Infinite Love of Christ for man, who raised it to the degree of a sacrament and made of it one of the seven channels of grace. Not all the unworthiness and wickedness of the vilest spouses can change the sacrament nor efface its sacredness, nor even destroy its source. The Eucharist is a sacrament on account of the Love of Christ for man; but if a man commits sacrilege and abuses of the Holy Communion, this sin in no way affects the sacrament nor does it wipe out the Love that created it. It may create enmity between the unworthy individual and the God of Love; but it cannot influence that Love