

# Northwest Review

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SATURDAY, MAY 12, 1906.

### Calendar for Next Week.

- 13—Fourth Sunday after Easter.  
Octave of the Patronage of St. Joseph.
- 14—Monday—St. John before the Latin Gate (transferred from the 6th inst)
- 15—Tuesday—St. Isidore, husbandman.
- 16—Wednesday—Ss. John Nepomucen, Martyr.
- 17—Thursday—St. Paschal Baylon, Confessor.
- 18—Friday—St. Venantius, Martyr.
- 19—Saturday—St. Peter Celestine, Pope.

### A VITAL DECISION FOR AMERICAN SOCIETY

#### The Finding of the Supreme Court of the United States upon Divorce.

The Supreme Court of the United States has just promulgated a decision that will affect the social order of the American people vitally. It is the most important judgement upon society that the high court has delivered since a spring day half a century ago, lacking a twelvemonth. The Dred Scott decision of 1857 affirmed that a slave could not become a freeman by the mere act of taking up residence in a free state; the Haddock decision of 1906 declares that a married person cannot become an un-married person by the act of taking up residence in a lawless state. The principles of a commonwealth righteously founded are upheld, though in the one case four million fellow creatures must remain slaves, though in the latter case thirty thousand children must be found illegitimate. The Catholic Church, meanwhile, is encouraged in her long and single combat against the sacrilege of matrimony. In this test case, Haddock vs. Haddock, the couple were married in New York State, but immediately the husband left his wife and took up residence in Connecticut. The case does not present the most popular form of divorce, for thirteen years passed before the husband set about to secure the decree. The Connecticut courts granted it. The wife had remained in New York State, and, upon appeal, the Supreme Court held the decree invalid because Connecticut had no jurisdiction over the wife.

The decree of the national court is final and binding. Whatever obloquies, deserved and undeserved, may be the lot of other American institutions, the supreme tribunal flourishes in the pure atmosphere of undecieved reverence. The comments reproduced below are given only as indicating the

trend of thought regarding a momentous question of modern social life in which the Catholic Church holds such a unique position.

The pith of the opinion of the court, which was read, by the way, by Justice White, one of the Catholic Justices on the Supreme Bench,—is expressed in the following extract:

Under the rule contended for it would follow that the States whose laws were the most lax as to length of residence required for domicile as to causes for divorce and to speed of procedure concerning divorce would in effect dominate all other States. In other words, any person who was married in one State and who wished to violate the marital obligations would be able, by following the lines of least resistance, to go into the State where laws were the most lax and there avail of them for the severance of the marriage tie and the destruction of the rights of the other party to the marriage contract, to the overthrow of the laws and public policy of the other States.

Thus the argument comes necessarily to this, that to preserve the lawful authority of all the States over marriage, it is essential to decide that all the States have such authority only at the sufferance of the other States.

The American press, struck with the gravity of the finding has, discussed the case and the consequences very fully and freely. "The greater portion of the press hail the decision as a godsend," as one review puts it. "The decision strikes a direct blow at the disgraceful South Dakota divorce mill," says the Baltimore American, bravely. The Philadelphia Ledger welcomes it as "a check upon a downward tendency." "The Supreme Court's pronouncement," finds the New York Press, "should serve to bring some semblance of order out of the chaotic, confusing, topsy-turvy jumble of State divorce laws, whereby couples who are legally married in California are constructively bigamists in New York."

The wing of the press which deplors the decision is made up chiefly of those who wince at the consequences upon the innocent (sic) third parties and the hapless children born of union now affirmed to have been illegal. The New York Evening Post, in answer to such, recognizes the present as "a case of unavoidably doing ill that good may come." The Providence Journal adds fagots to the flames of the victims; "These mythical domiciles have long been a national reproach, of which Rhode Island, by reason of its past encouragement of such evasions, must take its full share. The 'prominent families,' whose reputations and property interests are involved have sowed the wind, and they are reaping the whirlwind in the natural order of things."

The limitations placed upon the divorce process will reduce the proportions of the national disgrace that the Catholic Church is seeking valiantly so to blot out. The marriage laws of the different States are so various that it is impossible to classify them, but it is obvious that many discontented spouses will find it difficult to get a loophole in the statutes of the State in which they happen to reside. Some States have been moderate, comparatively, in the conveniences they provided for the marriage-breaker. Indiana, at one extreme, allows eleven causes for the nullification of a marriage; New York allows but one cause.

The Church finds as much cause for congratulation in the significance of the

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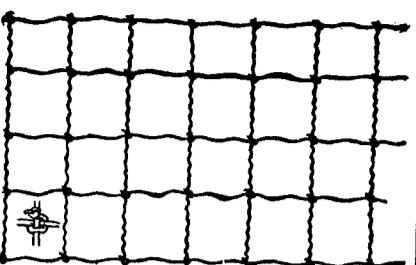
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decision as in its direct effects. Whatever "higher criticism" may deduce by hair-splitting, the ruling of the most respected institution of the republic will brand divorce in the eyes of many of the American public who may have heretofore been in doubt about the degree of the evil. These persons will be further influenced by the family desolations of divorcees that they will have an opportunity of witnessing for a long time to come. The press has declared that 30,000 children will be found illegitimate, but that is not all. The New York World, in a stroke or two, outlines a picture whose details will be only too vividly filled in with the widespread tribulations of the divorced:

Consternation and anxiety have been caused in all parts of the country by the decision of the United States Supreme Court in the Haddock case. A large number of persons of high social standing and wealth are affected, their marriage tainted, the legitimacy of children placed in doubt and vast property rights menaced. All these things will startle the mass of the people into a realization of the meaning of divorce. It will repel them from it and its loathsome social stigma. They will be led to reflect and in their clear moments of introspection they will behold every Christian Church in the country countenancing the immoral modern custom,—every one but the Catholic Church. Noble North Carolina preserves the integrity of sacred marriage. May the other American States soon return to the full dignity of respectable law-making bodies, responsible to the posterity of their people.

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He—Some men, but not all.  
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### Current Comment

(Continued from page 1)

When it became known in the Southern States and especially in Georgia that Father Sherman, S.J., the distinguished son of the famous General Sherman, had started from Chattanooga, Tenn., with an escort of United States cavalry, to trace out and follow his father's "march to the sea," the ardent Southerners of Georgia protested so vigorously that President Roosevelt ordered the prompt return of the escort. This outburst of Southern indignation was at first mistaken by some non-Catholic papers as a manifestation of bigotry against a Jesuit priest. But it now turns out that what excited the Southron's ire and especially wounded the Georgian's pride, was not any question of religion but the implied belief on the part of the Washington authority that General Sherman's son would not be safe in his search after parental memories unless he had a military escort. Moreover is it also officially announced that the idea of the expedition did not originate with Father Sherman but with the Washington military chiefs.

The trip had official sanction because of the war Department's desire to obtain a detailed map of Sherman's itinerary. A practice march over the trail of the invading army had been considered for some time, and the invitation was extended to Father Sherman by Secretary Taft at the suggestion of General Barry, assistant chief of staff. While at Springfield, Ill., he was requested to report at Chattanooga as soon as possible, arriving there on April 28. The commanding officer of the post supplied him with a mount, rations and instructions, and the party left the fort Sunday night. They took with them a pack wagon loaded with rations and bedding. It was planned that the trip should last eleven days.

When Father Sherman heard that objections were being raised, just before the start, he said: "I am very sorry that mistaken impressions of my part in the trip have been spread. I did not suggest it to the government, and will pay my own expenses. It was not my intention to recall old sores to the people of Georgia and South Carolina."

The Most Rev. George Montgomery, titular Archbishop of Osino, and co-adjutor of the Most Rev. Patrick William Riordan, Archbishop of San Francisco, has requested all pastors and curates who were burnt out of their churches and homes, to live if possible at present in the same locality as their parishioners; to sleep in tents if necessary; to eat the provisions which the poor are eating, and by their fortitude assist in building up the hopes and faith in the people that have no homes.

Archbishop Riordan, who was absent at the time of the disaster, returned as soon as he could and appeared at a meeting of the citizens' general committee of San Francisco on Saturday, April 28, and in an eloquent speech counselled harmony between those who are striving to bring order out of chaos, and predicted a city greater, more beautiful and a more striking example

of American pluck and enterprise than the old San Francisco.

"Union should be our watchword," said the Archbishop, "and whatever differences may have existed between the men of this community in the past should be wiped out. The Catholic Church is among the heaviest losers, but we are undismayed, and I come here to-day to tell you that the noble men and women over whom I have direction are at your service."

The recent experience of the Mayor of a Wisconsin city is not, however, so optimistic. He writes to the Milwaukee "Catholic Citizen":

I spent about ten days in Frisco the latter part of March and the first of April, during which time I was asked for more dimes, saw more drunkenness, heard more blaspheming, saw more gambling on the street than in any other city I ever was in. If you take a walk through Chinatown, you will notice that a white man manages the most immoral shows that are advertised. Most of the grocery stores sell liquor and have a bar in the rear of the storeroom. One of these grocers informed me he had sold 300 gallons of whiskey in one month and mostly to women.

I attended Mass several mornings; most of the worshippers were children and very old people.

The history of the Philippine Islands, written by David P. Barrow, superintendent of public instruction in the Philippines, for use in the schools of the islands has been rejected by the war department. The history is largely made up of bigoted attacks, direct and indirect, on the Church, and was subjected to a scathing review by Archbishop Harty of Manila.

The war department informed the publishers of the book that the history contained statements offensive to Catholics, and would not be, on that account, introduced in the Philippine schools. This decision is final, and the prospects of the future use of the history are not worth considering.

The Marquis of Tovar, the Spanish ambassador to the Vatican, has arrived at Madrid, bearing the golden rose and a letter from the Pope to the Princess Ena of Battenberg, who is to be married to King Alfonso June 1.

### THE SUNDAY AFTER

The awful calamity that overtook San Francisco made the Church services of the following Sunday extremely impressive. The consciousness of the nearness of death that had been brought home to the thousands who in the early morn of the preceding Wednesday had been terrorized by the most disastrous earthquake that ever visited the Pacific Coast and by a conflagration which in a few hours eat out the heart of the city, this consciousness, we say, made homeless thousands bow in awed reverence before their Maker and thank Him for having saved them from the awful fate that had overtaken so many in the doomed city.

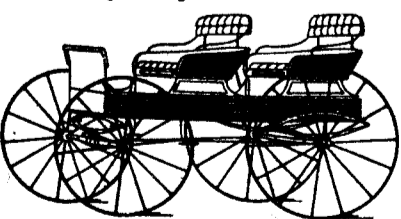
Not one of the churches that had

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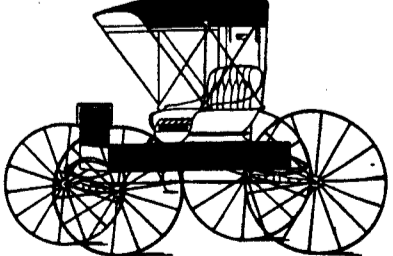
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