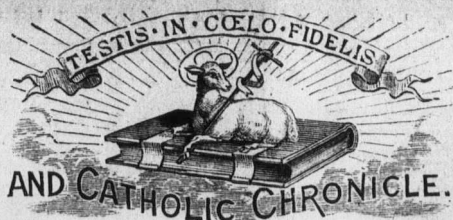


The True



Witness

MONTREAL, THURSDAY, SEPTEMBER 20, 1906

PRICE FIVE CENTS

Irish Home Rule: Irish and English Opinions.

John Dillon M. P., on the Government's
Irish Policy.

In a recent general review of the Irish political situation, John Dillon, M.P., spoke of his disappointment at the action of the present Liberal Government, which has come into power largely on Irish votes, toward the Land Commissioners. He had expected that the new Government would undo the evil work of its predecessors by casting out a score of the Land Commissioners whose terms expired last spring, and replacing them by honest men. Alas for Irish hopes! Twenty-two out of the twenty-seven Orangemen were reappointed. This is one instance out of many, continued Mr. Dillon, "of the utter hopelessness of expecting that Ireland will be justly and properly governed until that government is placed in the hands of the Irish people. The very same state of things prevails in Ireland to-day as we have recently seen prevailing in South Africa. When this Government came into power, one of their principal pledges was that they would abolish Chinese slavery in the Transvaal. What has happened? It has not been able to abolish it yet, and why? Not because they had not the good will, but because the officials in the Transvaal, who were appointed by the late Government, are too strong for the Government, and they have maintained Chinese slavery in the Transvaal in spite of the present Government. Just the same way here in Ireland. No matter what the wishes of the Government may be, the officials in Dublin are too strong for the Government, and so long as that nest of officials is left, so long, I say, will the Irish people be harassed and oppressed. But what has happened in the Transvaal? You all remember the Boer war, which was not very long ago. They fought a grand fight, but they were beaten. But what has happened in the Transvaal—and I rejoice that Irish votes have contributed to this occurrence—what is the remedy which the Government are going to take in the Transvaal because they find the officials there obstructing their policy? They have given Home Rule to the Transvaal—the fullest and freest Home Rule; and that will be the remedy which will thereby soon checkmate the officials out there. Well, I say, that is a very good example for Ireland. If the British Government are not afraid to give Home Rule to the Boers, who were in arms against them only three years ago, why should they not give Home Rule to Ireland? And furthermore, I say that I think the Irish are fairly entitled to ask that we should get the same kind of Home Rule as the Transvaal, not a bogus system of Home Rule, but the same kind of Home Rule as the Transvaal. Or is it to be contended that the British Government of to-day are not prepared to give Home Rule—genuine Home Rule—to any nation except a nation which has recently been in arms against them? We have been recently told by a high-up official of the Government that next session is to see a great development of the Irish question, and it has been broadly hinted that we are to have a measure of self-government for Ireland. I trust it will be so. I have every reason to believe it will be so, and if the Government, following on the precedents set in the Transvaal and in the case of the Boers, offers us in Ireland a genuine system of self-government which will give to the people of Ireland complete control of the administration of their country through directly elected representatives of the Irish people, then, I say, they will find us practical and moderate and reasonable, and willing to make concessions when occasions are found to be necessary. But any attempts to settle the Irish demand

The Sociology of Divorce.

The Catholic has no illusion on the question of divorce. The Church having definitely pronounced herself on the irrefragability absolute of the marriage tie, and held herself immutably bound by her pronouncement at all times in her history, Catholics are not obsessed by debatable theories as to the nature, good or bad, of divorce. For them it has, simply, no existence and consequently remains outside the sphere of argument or speculation.

So largely has it entered, however, into the life of the modern world and so subversive is it of the very foundation of society—namely, the family—that no being who has the faintest glimmering of sociophilic interest in his nature, can withhold his attention from an evil, the grievous import of which strikes at the heart of the world's civilization, as surely as Atheism, of which it is, indeed, an unquestioned corollary. As a destroyer in the human fold, it is recognized by men of all conditions and creeds. The agnostic, irreverent as well as reverent, exerts his pen and voice even as the churchman and the sociologist, to combat a common enemy. The atheist confesses that its destructive progress revokes the criterion of his unbelief and, unbeliever though he be, he educates his children to a belief in the sanctity of the marriage bond. The theist admits that its insolent growth provides an unanswerable argument for the existence of a canonical religion. On all sides, Philanthropy, the love of mankind—religions as well as material—is throwing its legions against the invader and with a sure success.

M. Durkheim, a professor of the Sorbonne, writing in the Revue Politique et Littéraire (Paris), considers the question from the purely sociological point of view. Quoting Bertillon, the anthro-geometrical expert, that the number of suicides follows, in significant proportion, that of divorces, M. Durkheim emphasizes the fact, also quoted by Bertillon, that there is less suicide among the followers of the Catholic Church than in any other Church. As a general law, it may be laid down, on the basis of statistics, that where divorce is rare, suicide is also rare. Marriage, of itself, proves a deterrent against the suicidal tendency in individuals, either male or female; it being shown that the number of suicides among married men, even when there are no children of the marriage, is once and a half less than among the unmarried men. When there are children, the number becomes three times less. In the case of divorced women who are childless suicides are much more frequent than among those who have children, the statistical proportion being as five is to one.

"It is certain, then," he says, "that marriage, particularly on the male sex, exercises a moral influence which is of advantage to the individuals themselves, since it attaches them to life."

Once admit the principle of divorce as an "institution" to which any married person can fly for relief and on pretexts which may be anything but reasonable, and the moral influence becomes at once weaker, since couples will enter into marriage, knowing that their safeguards are precarious, and that the stability of the union is not strongly assured. Moral equilibrium of both man and woman, can only be reliable in proportion as the bond which unites them possesses the nature of indissolubility. A rule of conduct or life from which either person may withdraw, is no longer a rule; and where the element of precariousness enters into so solemn a contract, it brings with it, also, a disposition to lightly regard the obligations imposed by the vows.

Marriage, it must be remembered, modifies the material and moral economy of two families, the relations subsisting between the persons married not being what they were before marriage. Even when there are no children, the marriage has brought about relationships

which are independent of the couple wedded. The rights of third parties are consequently involved, and the fact that one member of a given family has divorced, may lead others to dissolve their contracts.

When children are born, the physiognomy of the marriage changes its aspect altogether. The married couple cease to exist for their own aims; and their end in life henceforth transcends their own personalities. Each parent becomes at once a functionary of domestic society, obliged to perform all duties. They owe these duties to others besides themselves, and more to the others than to themselves; and should they shirk them, having once accepted the clearly defined responsibilities in the contract by resorting to divorce, they are in exactly the same position as the contracting party who is guilty of breach of contract. Here, then, is shown the self-stultification of civil law which punishes severely the wilful breach of contract which may involve only two persons, but which lightly rescinds a contract in which the lives and happiness of numbers of others besides the principals are inextricably and involuntarily involved.

Sufficient account is not taken of the public demoralization which results from these legislative weaknesses. Such an abdication of the public conscience can only end by enervating the private conscience, and, from that on, the idea of divorce enters into the life of the nation as a mere matter of course.

It is consoling to note that M. Durkheim sees a universal revolution of feeling against wholesale divorce beginning to declare itself. Civil law, in his opinion, will have in the near future to cope with an evil which the majority of civilized human beings look upon with repugnance, and the effectiveness of which cannot, on results, be justified, in any important measure, by either utilitarian or moral motives.

HONOR FOR DISTINGUISHED IRISH PHYSICIAN

King Edward of England has conferred a baronetcy on Sir Christopher Nixon, M.D., a distinguished Irish physician of Dublin. It is a fact not without significance that Sir Christopher Nixon, who received the honor of knighthood so far back as 1895, was President of the Royal College of Physicians in Ireland at the time of the coronation, and was alone of all the presidents of analogous institutions omitted from the list of coronation honors—a circumstance which at the time was generally regarded as attributable to the dislike of the Tory government of the day to his Home Rule principles and his insistence, in season and out of season, on the establishment of a system of higher education in his country which Catholics could accept without violation of conscientious conviction.

A NEW HOME FOR EXILED NUNS

An ex-queen, Princess Adelaide, widow of ex-King Miguel, who reigned over Portugal from 1828 to 1834, is among the Benedictine nuns who went to England with her community on its expulsion from France. After the remarriage of her son, the Duke of Braganza, Queen Adelaide withdrew from the world to carry out a long-cherished resolve of devoting herself altogether to the service of the Church. But she was destined to experience sad vicissitudes even in the life of calm prayer to which she had aspired. The forcible breaking up of the holy cloister at Solesmes affected her profoundly; and the exiles, fleeing from French intolerance, could not at once foresee the many consolations awaiting them at the Isle of Wight. However, after being tenants of Mr. Granville Ward, who gave up his beautiful home at Northwood for their use, the Benedictine nuns have now acquired the extensive building of Isle of Wight College, near Ryde. King Edward has set the example of honoring the illustrious lady by visiting her whenever he is in the vicinity. A niece of Queen Adelaide, Princess Agnes of Lowenstein-Wertheim, is also a member of the Benedictine community.—Ave Maria.

Abbey's Effervescent Salt

is over you will feel like another person, Stomach all right blood proper temperature, and brain clear. Try it, and you will try it again. 25c. and 50c. bottle.

IF YOU DO

feel bad in the morning, tongue coated, stomach wrong, no appetite, from over-indulgence, eating or drinking, take a dessert spoonful—you will enjoy the invigorating draught, and by the time breakfast is over you will feel like another person, Stomach all right blood proper temperature, and brain clear. Try it, and you will try it again. 25c. and 50c. bottle.

A Talk with Dr. Lapponi, the Pope's Physician

In reply to the question, Did not Dr. Lapponi advise the Pope to have a change of air? the Doctor replied that he had not, and does not see the necessity for it; and to the question, Does not the Pope complain of this forced enclosure? Lapponi replied at length. "He does not complain of it," he said, "but it is natural, for the sentiment of liberty is an instinct in all men, that he should speak of it sometimes. He said one day to the Father Provincial of Monte Cassino: 'Who knows that, sooner or later, we may not be down there?' And if anyone speaks to him of Venice, of his Venice, Pius X. becomes strangely stirred, and imagines that he is able to take a sail in a gondola to the Lido. But that he should think of interrupting a tradition which lasts now for 36 years, and that the impatience of re-acquiring personal liberty may be stronger in him than what seems to him his bounden duty, this is absolutely false. For, the rest I am tranquil. The Pontiff, if even he should overpass his 90th year—and I desire it with my whole heart—will have no need of changing air and surroundings. Even in these summer heats Pius X. preserves an enviable good humor, and that beautiful serenity which attests to the normal equilibrium of his whole being."

Thus all that is true and requisite to be said concerning the actual state of health of Pius X. has now been said by his doctor, the one authority who is best acquainted with it. The true story will not put down the wild flights of imagination which have delighted the sensation-loving readers of the papers; but it may be believed in by the more sober and serious people, who wish to learn the true state of affairs.

On the Vigil of St. Peter's Day, the Sovereign Pontiff, accompanied by a few members of the Pontifical household, descended into St. Peter's. It was a solemn spectacle: the great empty basilica in the gloom of the summer evening, and the white-robed figure of the Pope proceeding to the Confession beneath the High Altar, close to the tomb of the Prince of the Apostles. There Pius X. knelt in prayer for a considerable time, and performed the function of blessing the Palliums of white wool that are placed on the tomb of St. Peter, and bestowed upon certain Archbishops and Sees throughout the Christian world. The feast of St. Peter, one of the hottest days of the season so far, beheld again that great movement of the people to the grand Church of Rome and the world, whose "wondrous dome" overshadows the ashes of the first Pontiff Peter, the Fisherman of Galilee. The egg-shaped emblem of a net, formed of myrtle and cloth of gold, which hung above the central gate of the vestibule of St. Peter's, is particularly fitting to the occasion. To-day, as well as all such days, the notion that the Church is a net which contains fish of all kinds, was well borne out by the character of the crowd which thronged the vast nave and aisles and transepts of this church during the morning and the afternoon. All sorts and conditions of men, from the peasant to the prince, rubbed elbows in that great gathering place of humanity.—Roman correspondent Dublin Freeman.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who, then, would endure them with such a cheap and effectual remedy within reach?

BISHOP CONATY

Discusses Some Important Questions of the Hour.

Right Rev. Thomas J. Conaty, D. D., Bishop of Los Angeles, delivered a stirring address to an overflowing audience recently at the Tent City, San Diego, on "Questions of the Hour," in which he dealt graphically with some of the salient evils and needs of our time and country. Under the fore-fold head of "The Meaning of Life," "Spiritual Living," "Education," and "Civil Duties," the Bishop covered a broad and vital field of human interest and activity. The following are a few extracts: "Life? What is it but living. What is living worth if it is not right living? We cannot cajole ourselves with the answer, 'Dum vivimus vivamus' (while we live, let us live), for the true meaning of life is more serious than that.

"Life is making ourselves worthy of the place we occupy. It is the building of character. It is doing right as well as thinking right. "Around us and about us there is an Infinite Mine expressing itself in all we grasp and see—the sand, the drops of water, the blood in our veins. All these are the result of a supreme, uncreated Mind.

"In the study of life we come face to face with the greatest fact in all creation—God. Religion gives me the key to understand myself and to apprehend life.

"Forms of religion are almost as infinite as the stars of the heavens and as varied in their power. Fad and fancy, freak and charlatan, there is no business in the world that has so many freaks as religion. Yet all this is an expression of this poor old nature of ours for something to guide it. We see men of apparent intelligence running madly after these freakish cults. They think they have found teachers with authority. But teaching must be without contradiction.

"We have the Holy Rollers and the Holy Jumpers and the exponents of the 'limited life.' The trouble is, we want the unlimited life. We know that the gift of tongues was given of old, but we have serious doubt about the Holy Spirit teaching any man pigeon English.

"Tent after tent is raised and there are always people to fill the tents. What does it mean? It means that this poor human nature is looking for things spiritual—for life.

"When the Catholic Church teaches of miracles performed by the saints, the incredulous eyebrow is raised; but let some one with a long beard and a turbaned head declare he has obtained the gift of hands and all classes will follow the will-o'-the-wisp.

"True religion is different. It is founded on Christ Jesus, who taught us the limitless life.

"Never in the history of mankind have men been more generally schooled. Our state laws require education, and there are many who independently seek it.

"The school is worthy of the child only when it tends to make the child better. You can make a child better only by teaching him about God. "Seneca and Marcus Aurelius and Socrates were worthy old pagans who wrote about right living; yet they were not good examples of what they preached. They had not in themselves the power to control their base appetites.

"We all have opinions on education. This is a free country, yet we are not free to accept error. Let us be honest with one another and give each other credit for honesty of purpose.

"The Church of which I am a child is not a foe to knowledge. The pedagogical work of the Catholic Church has been omitted from many works on the history of education.