

THE CATHOLIC RECORD

Published weekly at 421 and 423 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Ont., March 17th, 1888.

BISHOP WALSH.

On next Tuesday, 20th, His Lordship Bishop Walsh will return to London on the 11.30 train from the east. We need scarcely say he will be made welcome—heartily welcome—by the Catholic people.

ST. PATRICK'S DAY.

To-day, wherever the light of faith shines, through the instrumentality of Irish zeal for religion, the memory of St. Patrick is held dear, and is cherished with grateful remembrance in the hearts of multitudes who owe to the holy mission-ary the gift of supernatural faith which cannot be estimated at earthly valuation.

Ireland has suffered in the past, she has been down-trodden and oppressed to a degree almost unexampled in history; so that the eyes of all nations have been turned towards her with wonder, at her patience, compassion at her sufferings, and indignation at her persecutors, nevertheless there is a glory which compensates her in her affliction, the glory of having preserved unscathed that precious gift which was imparted to her by St. Patrick, her firm faith and trust in God; and that faith she has planted and nurtured in far off climes: in America, North and South, in Australia, in India, and even countries which were Christianized before her, or where from other sources the faith has been planted, and has flourished, have profited by the legions of holy men of Ireland who have watered and cultivated the precious plant which was placed in the soil by other hands, so that St. Patrick is truly "the great father of a multitude of nations" who has "glory in his posterity," and on whom the Lord has conferred "the blessing of all nations."

Ireland has frequently had her hopes of deliverance from her sorrows, and as frequently have those hopes been bitterly disappointed. As her brilliant poet hath said:

"But just when the chains Had ceased to pain And hope had enwreathed it round with flowers, There comes a new link Our spirit to stink; Oh! the joy that we taste, like the light of the poles, Is a dash amid darkness, too brilliant to stay. But though 'twere the last little spark in our souls, Let us light it up now—on St. Patrick's day. However, never in the course of his history has the dawn shone as brightly as it appears in the sky of Ireland to-day. The chain still galls: but a well-founded hope enwreathes it with flowers. Never before, since first the foot of the oppressor was planted on Irish soil, has the true state of the country been brought home to the consciousness of English, Scotch and Welsh people, as it has been during the year which has just elapsed. There is among the masses, at all events, a spirit of justice, and a love of fair dealing which must result in the recovery of Ireland's liberty, in spite of the aristocratic desire still to oppress her.

"Her hopes shall be crowned, and affection reward'd. And Erin's gay jubilee shone out yet."

The Capitals of the three kingdoms have sounded an unmistakable note, the burden of which is that Ireland's freedom from thraldom must be conceded. The verdict of Dublin was given long ago; and in the late elections of West Edinboro' and Southwark the will of the other two capitals is made known. The Government cannot much longer resist the popular voice.

THE POPE AND HOME RULE.

The society of the Coercionist organs to have it believed that the Pope is against the Nationalist movement in Ireland, exhibited by the many reports which are being constantly fabricated and sent by telegram to the journals, that he has pronounced more or less directly his disapprobation of the movement. The absolute falsity of these statements is made sufficiently clear by the answer which the Holy Father gave to the negotiations which were made on behalf of the British Government. He then declared, in language which could not be misunderstood, that he could not forbid the Irish priesthood to be patriotic, and one would think that this would put a stop to the periodical repetition of the absurd coercionist statements. But it appears the supporters of the Government are ready to make use of any artifice, however vile, which, as they suppose, will inflict injury on the Irish cause, or make the people less warm in its support.

An instance of this is to be found in a Reuter's telegram which was dated Rome, Wednesday, 15th February, and appeared in the London papers, and in many papers in this country. The telegram was as follows:

Rome, Wednesday.—The Pope, in conversation yesterday with Cardinal Simeoni, Prefect of the Propaganda, requested his Eminence to commend him to the Irish Bishops on their departure. He expressed the wish that they should preach to the people of Ireland respect for the laws and a calm and prudent line of conduct. His Holiness also announced his intention of sending to Ireland, if possible, a permanent Apostolic Delegate.

The Liverpool Times took the trouble to ascertain how much truth was in this statement, and here is the result published in that journal of 18th February: "There is not one word of truth in this. Cardinal Simeoni has not had a single interview with the Holy Father since the first of January. No instructions have been given to the Irish Bishops by Cardinal Simeoni, and no Irish bishop has left Rome during the past ten days. The bits flying about a permanent Apostolic Delegate to Ireland is a pure invention; they know nothing of such a proposition at the Propaganda."

It is true that in the report, there is no actual condemnation of the general conduct and policy of the Irish patriots, but it is evidently intended to imply that the Irish generally do not sufficiently respect the laws, and that their present course is neither calm nor prudent. Just laws are to be respected, but unjust laws, such as those by which Ireland is governed, are not worthy of respect, and it cannot be expected that Irishmen will tamely submit to them. Yet their demeanor has been remarkably calm under their operation. We have frequently called attention in our columns to the remarkable extent to which Ireland is free from crime; that is to say, from real crime. Balfour finds plenty of people to imprison for the imaginary crimes begotten by the "Crimes Act." The record of persons committed to jail for such crimes as seeking redress of their grievances, attending political meetings, refusing to sell goods to policemen engaged in oppressing the people, selling news papers, hooting the police, cheering for Mr. Gladstone, lighting bonfires in honor of persecuted prisoners just released from jail, or crying out "God save Ireland" is enormous; and the victims are of all ages from twelve to eighty or ninety years of age. But we must not omit another species of crime with which the country swarms, the crime of being poverty-stricken as the result of bad laws which enable the landlords to suck the life's blood from the people. For these crimes punishment the most cruel is meted out with no stinted hand. These are the laws for which the Government demand respect. But will the Pope command the people to show respect for laws such as these? If so, our reading of Catholic theology must be completely astray.

Let us see what the ordinary theological text-books used in the Catholic Seminaries say on this subject: "The conditions of a human law are that it be possible, guiltless, useful, just, etc." . . . It must be useful for the public good. 1st. Because the good of the public is the essential and primary end of law. 2ndly. Because a law is an act of the public authority which has been instituted solely for the public welfare. 3rdly. As a law is imposed upon all or part of the community, it must have the public good for its object. It must be just; for an unjust law is not law, but an abuse of power. St. Thomas says, "If a human law be against the natural law, it will be, not law, but a corruption of law." Gary on Laws.

Who can say that either the Irish land laws, or the Crimes Act, are vested with these conditions? The crimes, then, that really disgrace Ireland, are the crimes committed against the people by the Government.

To a people suffering under unjust laws, the Pope may, therefore, recommend patience, but he will never command implicit obedience. The doctrine of the divine right of kings to rule with a

rod of iron, never was, and never will be a doctrine of the Catholic Church. It is an invention of the modern Reformed Churches—the Church of England, especially—which restored the light of the Gospel, by inventing a new Revelation, and passing it upon credulous people as the pure original Christianity.

The Pope's position in reference to the Irish question has been already well defined. In his answer to the Irish pilgrims, on February the 1st, he announced his fatherly solicitude for Ireland, and his reliance on Irish affection for the Holy See. Hereafter to the rules of conduct which he laid down some years ago for the Archbishop of Dublin, and said, "That is what your religion requires of you. . . . It is also what is demanded by the common good of the community, since it never can serve the common good to violate justice, the foundation of order and all prosperity." He then refers to the case of Germany where Catholics were saved from imminent perils by their moderation of conduct and respect for the laws, and asks, "Why should not a like manner of acting be crowned, in Ireland, with a like result?" He therefore recommends obedience to the bishops on whose wisdom and authority he greatly trusts.

On turning to the two Pontifical letters above referred to as containing the rules of conduct laid down for the Archbishop of Dublin, we find that he warns His Grace to guide the people from wrong doing, and to recall them by timely counsel to moderation and self control. "Thus Irishmen will be free to rise from the state of misery into which they have fallen." The Holy Father adds: "Irishmen surely have a right to claim the lawful redress of their wrongs. For no one can maintain that Irishmen cannot do what it is lawful for all other peoples to do." Further, he warns the Irish to avoid secret dark societies which too frequently impel those whom they have ensnared to commit crimes. He then expresses the hope that the Government will grant satisfaction to the just claims of Ireland, for on the state of Ireland depends the tranquility of the whole Empire.

Surely in all this there is no appearance of Pope Leo XIII siding with Lord Salisbury and other enemies of Ireland. He will continue to be, as he has been in the past, her true friend. Mr. Morley well described the whole conduct of the Government in its endeavor to speak the Holy Father to his side. Speaking to the address he described Mr. T. W. Russell as "the spokesman of the rump of the Ascendancy party in Ireland, who were going about, beating the Orange drum with one hand, and plucking the sleeve of Monsignor Persico with the other." This utterance was greeted with enthusiastic cheers by the Irish members.

DEATH OF THE EMPEROR WILLIAM.

William, Emperor of Germany, died on Friday, 9th inst., at 8.30 a. m. He is succeeded by his son, whose title will be Emperor Frederic III.

The death of the Emperor was solemnly announced in the Prussian Diet by Herr Von Puttkamer, Vice-President of the council, and in the Reichstag by Prince Bismarck, who also announced the title of the new Emperor. The States Assize publishes on the subject the following proclamation:

It has pleased God to call his Majesty the Emperor and King, our most gracious master, from life after a short illness and a richly blessed reign. The whole nation mourns with the Royal House the decease of the deeply beloved and venerable monarch, whose wisdom has ruled so long and gloriously over its fortunes in war and peace.

(Signed) THE MINISTER OF STATE. The remains lie on the bierstead in the Imperial chamber where he died. The countenance wears a peaceful expression.

When Prince Bismarck made his announcement he produced the Imperial order closing the session. It was the last document which the Emperor signed, and the members of the Reichstag crowded around to see this last signature.

For three hours previous to death the Emperor was unconscious, and for a short time delirious. During his delirium he is said to have exclaimed: "I am a man of peace, but if Russia should force me to war, I shall faithfully side with my ally, Austria."

At the age of 33 he married Princess Augusta, daughter of Carl Frederic, Grand-Duke of Saxe-Weimar. Frederic William IV., the eldest son of Frederic William III., succeeded to the throne of Prussia in 1840.

On the 2nd of January, 1861, Frederic William IV. died, and Prince William succeeded to the throne, having been regent for four years during the life of his brother the king. Though now well advanced in years, he was handsome, firm and dignified, and many circumstances contributed to show that he intended to rule as an absolute, and not as a constitutional monarch. In 1863 he chose Otto von Bismarck von Schoenhause, then Ambassador to France, as Secretary of State and President of the Ministry, deeming that he would be the ablest and most fearless instrument he could have to maintain his contest with the chamber on the question of constitutional government. In 1863, by the war with Denmark, Holstein fell into the hands of Prussia and Austria, and this event at last precipitated war between the last named powers for the mastery in Germany.

Meantime the ill-feeling between France and Germany was growing stronger every day, and culminated in the war of 1870. During this war, Germany was united into one monarchy of which King William was crowned Emperor at Versailles.

The serious illness of the Crown Prince, the present Emperor of Germany, was a severe strain upon the Emperor William, and he was often found shedding bitter tears over the hopeless condition of Fritz. Under these circumstances, his constitution broke down, and a short illness sufficed to bring his life to a close. His death occurred at the age of 91 years.

The Emperor William was not a genius, nevertheless he was a dignified monarch with a strong sense of his high position, and by surrounding himself with men of genius he succeeded in consolidating the great Empire which holds so high an eminence among the powers of Europe. At one time, in the madness begotten of his successes, he waged unrelenting war against the Church, but this he endeavored to repair by his later peaceful and tolerant attitude. We sympathize with the German population in the loss which their country has sustained.

THE BALLOT QUESTION AGAIN.

The terrible agitation inaugurated by the Mail, whereby the Catholic school system of Ontario was to be shaken to its foundation, has met with a sudden collapse. Not a single Catholic school section in the Province has pronounced for the ballot, but as the question was to come before the Toronto School Board it was taken for granted that it would be favored by an almost unanimous lay vote. However, on Tuesday evening, the 6th inst., Mr. Cahill made his motion to petition the Legislature for its introduction into the Catholic school elections. The Chairman ruled the motion out of order; and, indeed, as a letter from the Archbishop plainly stated, that was not the business which belonged to the School Board; but solely the management of the schools of the city. It was then moved by Mr. Mulligan, seconded by Mr. Cahill, that the Chairman's ruling be not sustained. The motion was lost by an almost unanimous vote, only the mover and seconder, with two other trustees voting for it. Sixteen votes were cast for the negative.

Of course, the cry is raised that the chairman choked off the discussion; but at all events it cannot be denied that the Board sustained him. Where then is the demand of the Catholic ratepayers that the ballot should be introduced? Where is the decisive case against Mr. Premier Mowat, on which the Mail almost declared he ought to be impeached? The Toronto Board has wisely refused to put itself into the incongruous position of claiming to be the Catholic body of Ontario.

"A MORMON QUESTION."

Canada is threatened soon to be face to face with a "Mormon Question." It is not likely that the evil will assume the huge dimensions which it attained in the United States, so that after rendering itself intolerable in one State after another, it established itself so firmly on its own ground in Utah, as to defy the whole power of the American people for twenty years; yet from small beginnings the Mormon difficulty arose in the United States.

The case stands thus at present. About sixty persons arrived last June from Utah and formed a settlement, according to the report of the Minister of the Interior. These have, probably, been reinforced by others who were on their way at the time the report was written. It is not certainly known whether these families practice polygamy, as they are very reticent when they are questioned on this subject. Nevertheless, some are fugitives from Utah because they were persistent in this illegal and immoral practice, which is becoming more and more

difficult in Utah, owing to the determined position taken by the United States Government. It is, therefore, more than probable that they have brought with them their pernicious customs. Our Government ought to take a decided stand to let these new comers understand that such practices will not be allowed in Canada, and if they have been already introduced, they should be at once repressed, for in a matter like this delays are very dangerous. The evil should not be allowed to grow to the extent which almost culminated in a civil war in the United States, and which is one of the greatest difficulties with which the United States has still to deal.

THE DIVORCE LAWS.

Official statistics show in many of the United States a most deplorable laxity in regard to the sanctity of the marriage tie. The St. Paul Pioneer Press in a recent article shows the number of divorces granted in a single county in Wisconsin, Hennepin County, for a number of years. The first divorce granted was in 1854. Two were granted in 1855. In 1856 there were none, in 1857, 8, and the same number in 1859. In 1860 there were 3, in 1861, 6, in 1866 there were 17, and in 1871 the same number. The practice grew more frequent as people became more accustomed to look upon marriage as a merely temporary civil union, and in 1886, 107 were granted. In 1887, 160 divorces were asked for, and some of the cases are still pending.

Thus we see that in late years there has been a most deplorable increase in the number of families broken up by the permanent separation of husband and wife. The causes on account of which these divorces were granted were very various. 35 per cent. were granted for cruelty and inhuman treatment, 25 per cent. for desertion, 25 per cent. for drunkenness, 15 per cent. for adultery, 10 per cent. for other causes. On an average, from year to year, one divorce was granted for every ten marriages, but in later years the proportion of divorces was much greater than even this.

In other States the record is very similar. According to statistics brought before the Canadian Senate by the Hon. Senator Gowan, in an able speech advocating the establishment of a special Parliamentary Committee for the purpose of adjudicating on all divorce cases brought before the Canadian Parliament, it is shown that in Connecticut for fifteen years there was one divorce for 104 marriages, up to 1878; in New Hampshire, one to 10.9 in 1882, in Rhode Island 1 to 11 in 1882, in Maine 1 to 9 or 10 in 1880. In most of the other States the ratio does not appear so great, but as the statistics are given for 1878, ten years ago, we may well presume that the proportion is much higher in them now.

In Cook County, Illinois, there were one divorce to 134 licenses in 1882; in 29 Counties of California there was one to 7.41 licenses in 1880. Philadelphia granted 477 divorces in 1882, and New York City, in the same year, granted 316. In Europe wherever facilities have been granted by the law to obtain divorces, a similar result is to be seen, and the increase in the ratio of divorces to marriages is always remarkably great, though "the main swell and crest of this dark tidal wave is in America, and this is nowhere higher than where it breaks into the Pacific."

In Canada, divorces are granted only seldom, owing to the difficulty with which they can be obtained, yet in the maritime Provinces, where divorces exist, there have been a proportionately larger number than in the rest of the Dominion. In Nova Scotia there have been forty-nine divorces granted since confederation, and in New Brunswick thirty-seven.

The Catholic members of Parliament have, in general, been very faithful to the teaching of the Church that marriage cannot, for any cause, be dissolved, "except by the death of the husband or wife." Hence their votes have always been recorded against divorces, when Parliament has been asked to grant them. But the Protestant members, generally, entertain other views, so that divorces are from time to time granted, though undoubtedly the position taken by Catholics contributes much towards rendering them less frequent than they would otherwise be.

Those Protestants who maintain the lawfulness of divorce, for certain cause, usually rest their case upon St. Matt. xii, 9. The words are those of our Lord: "And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and he that shall marry her that is put away committeth adultery." Amongst others, the Christian Guardian of 7th March interprets this passage as signifying that for the cause therein mentioned Christ allows divorce "a vinculo," that is to say, from the bond of matrimony, so that the parties so separating may marry again. It is in this sense of total dissolution of the matrimonial bond that we have hitherto used the term divorce in this article. But the supposition that the

above passage justifies such divorces arises from a misunderstanding of the text.

Being questioned by the Pharisees whether "it is lawful for a man to put away his wife for every cause," our Divine Master and Saviour appeals to the primary end of marriage to show his indissolubility, saying: "He who made man from the beginning, made them male and female." And he said "for this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore, God hath joined together, let no man put asunder." He thus restores to marriage its original indissoluble character, and says that only on account of the "hardness of your hearts, Moses permitted you to put away your wives."

In the above passage, it is therefore only permitted, in case of adultery, to separate from the adulterous party, but the marriage tie is not dissolved, and it is expressly stated that if the separated party marry again, the act is the sin of adultery. Such is the interpretation which antiquity has put upon this passage, and it is the only interpretation which can make intelligible the history of the same occurrence recorded in St. Mark x, 11, 12: St. Luke xvi, 18, and the reproaches against the Jews who abused the law of Moses by their conduct with which they are reproached in Micah ii, 9; Prov. v, 18; Malac. ii, 14.

The measure introduced into the Senate by the Hon. Senator Gowan, is certainly not intended by that hon. gentleman to make the marriage tie more easily dissolved; for his views as set forth in his able speech are eminently in accord with the Christian view of the sanctity of marriage. Yet it may be feared, in spite of the honorable gentleman's intentions, that if carried into effect, the result may be greater laxity than exists yet in this country. It is a matter on which the Parliament should proceed with very cautious steps.

THE EXTRADITION TREATY.

The Coercionists are much exercised by the refusal of the United States to agree to the terms of the proposed Extradition Treaty with Great Britain. The blame is, of course, thrown upon the Irish in America, who are represented as friends of dynamitards and rogues of every description. A prominent English Liberal is said by the New York Times to have written to a friend in that city: "I turned out to be right about the extradition treaty, and it is postponed. Of course such action claiming to be on behalf of the Irish, does the Irish cause over here a cruel injury. If it be the special interest of the Irish that rogues should escape, the contention of our opponents that they have a double dose of original sin is effectively doubled."

On this text the Mail makes a commentary which echoes very accurately the tone of the Coercionist press in England: "The friends of Ireland in America appear to be the worst enemies the Green Isle has."

It is very true, the Irish in the United States were opposed to the treaty; but they were not alone, and if they were, the treaty would have been agreed to. Was it, then, because the opponents of the treaty are friends of the dynamite policy of O'Donovan Rossa and his followers that the treaty was rejected? It is notorious that the dynamite wing was repudiated most decisively at the last Convention of the Nationalists, and indeed, that they never received any countenance from the real friends of Ireland on this side of the "big pond."

The cause of the opposition to the treaty must, therefore, be looked for elsewhere, and careful observers will not have to look far to find it. The people of the United States are convinced that the Coercion policy is well adapted to goad the Irish to desperate measures and to excite to insurrection and the use of dynamite. It is recognized that the conduct of Secretary Balfour proves that he wishes to force the Irish to these measures by his arbitrary administration of an iniquitous law, so that he may have an excuse for more cruel measures still. The Americans are not disposed to allow themselves to be Balfour's cat's paw under such circumstances, by strengthening his hands, or by becoming his policemen, in a difficulty which England is herself creating. This, every impartial observer can see in the tone of the American press, and the "prominent Liberal" of the Times might see it if he but opened his eyes.

The Times is regarded as a pro-English organ, and anti Irish; so of course that journal is ready to asperse the Irish character whenever the ghost of an opportunity presents itself, and it is part of its plan, on this occasion, to trumpet the prominence of any one who will chime in with its proclivities. There is little doubt that if the name of the "prominent Liberal" were given, his prominence would evaporate into insignificance. But the Times will not do this.

The following extract from the Boston Pilot, one of the ablest Irish Catholic

journals in America, and probably most widely circulated, puts in a nutshell the position which is taken by Irish body in the United States:

"The defeat the English Extradition Treaty in the Senate prompts the people in a moment of pessimism. Senator Bidleberger is our Legislator and John Boyle O'Reilly the poet. After passing a week for a reply, it is the Pilot to task, in its latest issue, defender of bomb throwing. Now is neither funny nor fair. The Pilot not defend bomb throwing, but it points out that political refugees were demanded and surrendered as 'defectors' if that foolish and mischievous treaty had been allowed to pass. Because the Pilot of dynamite proclivities because it is opposed to the dull tyranny of the British Government, is as far as it would be to accuse Leo of sympathy with immorality because it denounces the atrocity of Anthony Comstock. Leave that sort of argument to wooden headed people, esteemed temporary, and come help us to the fish in the ocean, which are all now, under Mr. Bayard's latest diplomatic triumph."

THE LATE MRS. O'NEAL.

In another column will be found announcement of the death of Mrs. Charles Curran, mother of Mr. Curran, Q. C., M. P. We beg to offer most sincere and heartfelt condolences to Mr. Curran in the loss of his estimable mother.

A NOBLE UNDERTAKING.

The Grey Nuns of Ottawa, a community deservedly held in the very highest esteem in the entire district, tributing the capital, have just raised, and are bringing to completion, a magnificent chapel to be dedicated to the Heart. The friends of the community have, we are pleased to learn, on holding, in the month of May, a grand Fancy Fair and Drawing of Lotteries to aid in the diminution of the necessarily contracted by the Sisters in their pious and praiseworthy desire to do honor to the Sacred Heart of Jesus. We cannot forbear laying our readers an extract from the made by these excellent religious devout Catholics to assist in the liquidation of the debt on this sacred shrine:

"The Grey Nuns of Ottawa have undertaken, with the approval of His Grace the Archbishop of Ottawa, the erection of a chapel of the Heart of Jesus, in honor of the Heart of Jesus, kindly and appeal to all good Catholics to aid in their aims, in this pious undertaking. The capital of \$100,000 has been hitherto without a charitable to the Sacred Heart of Jesus, Divine Redeemer, and supplying of this long-felt want Catholic in Canada, and we in America, is interested. The Grey Nuns, with very limited resources, but being in the pious and zealous of faith, should escape, the contention of our opponents that they have a double dose of original sin is effectively doubled."

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EDITORIAL NOTE.

The "Rev." Fulton is now abusing the Chicago press for using his vile language against the priest-hood. He accuses the being priest-ridden.

The Religious Orders which were expelled from Prussia, are being permitted to re-occupy their parishes. The lines have lately received to return to their convents and Oppenheim.

An error in our last issue, the article on Scotland and say that it was the Catholic Edinburgh who presented the bill, and the Sisters of who sent the richly ornate chalice. This misstatement the displacing of the word