

it. When a mystical significance is guaranteed by Scripture or tradition, asserted Dr. O'Gorman, theological arguments may be based on it.

Dealing with the required equipment of professional critics and commentators, the lecturer spoke of the advantage of travel in the Holy Land, and of the necessity of a good knowledge of at least Hebrew and Greek. An acquaintance with the rules of philology, and an up-to-date store of information on the most recent work of historians and archaeologists, was desirable if not essential. This alone shows the impossibility of the ordinary man being able to understand the Bible without help. But the supernatural subject matter is the principal reason why so much erroneous interpretation has been made by "unlearned and unstable" commentators.

Dr. O'Gorman cited St. Irenaeus as a witness of the second century to the effect that "those endowed with the Apostolic succession expound the Scripture to us without danger." The multiplicity of religious bodies at the present day shows the danger of private interpretation. Unity among Christians is desirable. But this cannot be unity unless there first be agreement as to the necessity and the personality of an authorized interpreter of the Bible.

CANADIAN DIVORCE LAWS

Ottawa, April 6.—In a lecture on Canadian Divorce laws in the Franciscan Theatre last night, given under the auspices of St. Brigid's Association, Rev. Dr. John J. O'Gorman, parish priest of the Blessed Sacrament Church, dealt with the subject under three aspects: 1. Canadian Divorce and Divorce. 2. Canadian Catholics and Divorce. 3. Canadian Protestants and Divorce. In view of the fact that Mr. Thomas Venn, member for Louthbridge, intends to raise in the House of Commons the issue whether divorced persons shall have the right to marry, the subject of the lecture was a singularly appropriate one.

CANADIAN LEGISLATORS AND DIVORCE

The British North American Colonies adopted the English procedure as regards divorce. Nova Scotia and New Brunswick established divorce courts as England did in 1857. Upper and Lower Canada allowed divorce only by private Act of Parliament as England did before 1857. When the Provinces prepared for Confederation, the delegates had to deal with the question of divorce. In the debates of the Parliament of Canada on the Confederation of British North America, Hon. Hector Louis Langevin, Solicitor General of Canada East, on February 21st, 1867, outlined the attitude which the Catholic Fathers of Confederation took on divorce. His words were as follows:

"Let us examine the question of divorce. We do not intend either to establish or recognize a new right; we do not mean to admit a thing to which we have constantly refused to assent. But at the Conference the question arose, which legislature should exercise the different powers which already exist in the constitutions of the different provinces. Now among these powers which have been already and frequently exercised de facto, is this of divorce. As a member of the Conference, without admitting or creating any new right in this behalf, and while declaring, as I now do, that as Catholics we acknowledge no power of divorce, I found that we were to decide in what legislative body the authority should be lodged which we found in our Constitutions. After mature consideration, we resolved to leave it in Central Legislature, thinking thereby to increase the difficulties of a procedure which is at present so easy. We thought then, as we still think, that in this we took the prudent course. The following illustration will prove this still more forcibly. It is known to the House how zealous a partisan the honorable member for Braine (Mr. Dunkin) is of the cause of temperance. Well, we will suppose that the honorable gentleman were present as a member of a municipal council in which it was decided whether all the taverns in a very populous part of the parish, which could not be suppressed, should be banished to a remote corner of the parish, where they would no longer be a temptation or a stumbling block—would he not vote for such a measure? Would he not send them to a place where they would be least accessible to the population, and would he not think he had done a meritorious act, an act worthy of a good friend of the temperance cause? Just so in the question of divorce: the case is exactly analogous. We found this power existing in the constitutions of the different provinces, and not being able to get rid of it, we wished to banish it as far from us as possible."

FIFTY-SIX TIMES MORE DIVORCE

It must be frankly admitted that the efforts of the Fathers of Confederation to banish divorce as far as possible from the public life of Canada have been a comparative failure. In 1868 Canada had only one divorce for every million people, that is three divorces in a population of about three million. In 1926 Canada has 56 divorces for

every million of a population, namely, 505 divorces for approximately nine million people. Divorce is fifty-six times more prevalent in Canada today than it was in 1867. Evidently the attempts of the Fathers of Confederation to render it less easy failed. What then is the cause of this failure? A threefold cause exists.

FIRST CAUSE: DIVORCE COURTS

The courts of Nova Scotia and New Brunswick continued to grant divorces after Confederation, though apparently Solicitor General Langevin thought that they would lose this power by Confederation. Thus from 1868 until 1920 the Nova Scotia courts granted 806 divorces and the New Brunswick courts 189 divorces, or proportionately to the population, four times as many as Ontario, where an Act of Parliament was required. Worse than that four new Provinces established divorce courts. British Columbia claimed in 1877 that since it had adopted English law in its constitution, it had implicitly obtained the power to establish divorce courts, and this claim was allowed. A similar claim was later made by Manitoba, Saskatchewan and Alberta, and this was allowed in 1918. Hence in direct opposition to the intention of the Fathers of Confederation, and in the eyes of one not versed in Constitutional Law, in opposition to the very letter of our constitution, four Canadian Provinces have established divorce courts, since the British North America Act reserved divorce legislation to the Dominion Parliament. British Columbia as it possesses a larger city and also a larger floating population than the Maritime Provinces, has always had the worst divorce record in Canada. During the first fifty years that it was in Confederation, it had 626 divorces, that is proportionately to the population, nine times as many as Ontario. During the five years following the War, it possessed the inevitable distinction of having had 680 divorces, or over one fourth of the total number granted in Canada. British Columbia has today a divorce rate proportionately two hundred times greater than that of Canada in 1868.

SECOND CAUSE: THE WAR

The second cause of the recent great increase in divorce in Canada was the separation of families and other incidental evils caused by the War. The highest number of divorces granted in any year in Canada before the War was seventy. In 1918 it jumped to 114, in 1919 to 376 and in 1921 the high water mark of 548 was reached.

THIRD CAUSE: CONTAGIOUS EFFECTS OF DIVORCE

The third cause of the great increase of divorce in Canada—and there are more divorces granted in one year in Canada now than there were during the first forty years of the history of the Dominion of Canada—the third cause of this increase is the contagious effect of divorce. Every divorce granted lessens the respect for the indissolubility of the marriage tie, weakens the public horror at the remarriage of divorced persons and dulls the public conscience on this question. There is little social ostracism today for the society adulteress who remarries after divorce. There are so many divorced people among one's acquaintances, that many, in false politeness, hesitate to say a word against divorce. You cannot add one thousand divorced persons a year to our population, half of whom are by that very fact officially proclaimed guilty of adultery, without making their influence felt in society.

PROHIBITION REQUIRED

Our conclusion, therefore, of this survey of Canada's divorce legislation is that restriction and local option have failed and prohibition is required. To change the figure of speech, divorce is a cancer in the body of the Canadian nation. The patient has postponed an operation for many years, but if he would get rid of that cancer, an operation is necessary. The operation required is an Act of the Parliament of Canada prohibiting the remarriage of divorced persons. A bill or amendment to that effect will be introduced by Mr. T. Venn, M. P., this session. His effort deserves the united support of the Catholics and Protestants of Canada.

CATHOLIC CANADIANS AND DIVORCE

My words on the Catholic Church and divorce will be as brief as the proverbial chapter in the history of Ireland which deals with snakes. There are none there. The Catholic Church, not by any law of her own but by a law which she received from Jesus Christ, declares that the valid and consummated marriage of baptized persons cannot be broken save by death. The Catholic Church teaches that any Parliament of man which would seek to legalize the dissolution of any such marriage acts ultra vires. What God hath joined together, let not man put asunder. Moreover, the Catholic Church knows divorce to be a social evil necessarily opposed to the welfare of human society and therefore for that reason also is opposed to divorce courts and divorce legislation. I am here tonight merely to state facts. The arguments which justify those facts will, if desired, be given another time.

ARCHBISHOP GAUTHIER'S PETITION

The last time that we were threatened with legislation having

as its purpose to facilitate divorce in Canada was in 1920, when it was proposed to establish divorce courts in Ontario. The Bill was crowded out in the House of Commons that Session but it was expected that it would be introduced anew in 1921. Accordingly His Grace the Archbishop of Ottawa on the 26th February, 1921, sent the following letter to the Ontario parish priests in his diocese:

"Dear Reverend Father: As you are aware it is proposed to introduce a private bill in Parliament for the purpose of establishing divorce courts in Ontario. Experience shows that the establishment of divorce courts greatly increases the number of divorces. In order to counteract this movement and to oppose this fearful wave of divorce applications through which we are passing, it is advisable to petition the parliament. I enclose copies of petitions to the Senate and to the House. You will please invite the electors of your parish to sign same. The petition duly signed and dated should be returned to me.

(Sgd) CHARLES HUGH GAUTHIER, Archbishop of Ottawa."

Whereupon the following Petition was duly signed:

"To the Honorable, the House of Commons of Canada in Parliament assembled.

"The Petition of the undersigned electors of the city of Ottawa of the County of Carleton in the Province of Ontario humbly sheweth:

"That they respectfully protest against any proposed legislation which has for purpose to introduce divorce courts into Ontario and request instead that Parliament should pass a law abolishing divorce in Canada as it is a moral and social evil which should not be legalized; Wherefore your Petitioners humbly pray that your Honorable House may be pleased to pass an Act abolishing divorce; And as in duty bound your Petitioners will ever pray, Ottawa, February 27th, 1921."

A similar petition to the Senate was signed at the same time.

In March 1921 I was, together with Rev. Father Myrand delegated by His Grace the late Archbishop of Ottawa to bring these petitions to the Senate and Commons of Canada where they were formally presented by Senator Belcourt and Dr. Chabot. Canadian Catholics are on record and Parliament knows what we want.

CANADIAN PROTESTANTS AND DIVORCE

What is the attitude of the Protestant Churches of Canada towards divorce? Their stand is, I believe, as follows:

I should be very glad to be corrected if I have in any way inaccurately stated it. The Church of England in Canada affirms that Our Lord's principle and standard of marriage is a life-long and indissoluble union for better or for worse of one man with one woman, to the exclusion of all others on either side. No clergyman within the jurisdiction of the Church of England in Canada may solemnize the marriage between persons either of whom shall have been divorced from one who is living at the time. The Presbyterian, Methodist and Baptist Churches, in their official teaching, admit divorce for adultery only. The new United Church of Canada has not, as far as I am aware, pronounced on this question. As it consists of persons who previously had been Presbyterians, Methodists and Congregationalists, this exegesis is sound. For when laid down by those Churches and tolerated divorce for adultery. There is a possibility, however, that it may act otherwise. For in all those Churches there has been growing during the past century a feeling that the exegesis which deduced that divorce for adultery is permitted to discipline the sinner, this exegesis is unsound. For when one bears in mind the context, the prior passage in the 5th chapter of St. Matthew, the parallel passages in St. Mark and St. Luke and the application of the doctrine by St. Paul in his first Epistle to the Corinthians, it is hard to justify the theory that Christ allowed even an exception to the indissolubility of a valid and consummated marriage among His disciples.

Another conviction has been taking hold of thoughtful Protestants, who until recently considered that divorce for adultery must be tolerated; it is this: Since it is certain that the ideal which Christ laid down for Christian marriage is indissolubility, it is our duty today, in view of the dreadful prevalence of the divorce evil, to prohibit it altogether, even though it should be true that Christ allowed the Christians of his day to tolerate it for one cause only.

SOCIAL SERVICE COUNCIL OF CANADA

A striking evidence of the progress of this anti-divorce movement among Protestants is afforded by the action of the Social Service Council of Canada to which all these bodies are affiliated. Its Committee on the Family adopted and presented to the Social Service Council of Canada, at its annual meeting in Winnipeg, January, 1922, the following four resolutions:

1. "That this Social Service Council of Canada expresses its belief in the acceptance of the Divine ideal of the life-long and indissoluble union of one man with one woman, for better or for worse, terminable by death alone, as binding marriage in Canada today.

THE "MAN-LION" OF UGANDA

The legend of the "Man-Lion" was created in Uganda in recent years. It seems a grave disease carried off the animals in great numbers, and the lions ever became more and more cunning, and attacked the surviving cows, etc., nor did they hesitate to kill men—in fact, statistics, even in 1923 registered in one district, 25 persons devoured by them, in another 80, and in another 60. Some of the victims were taken when they went to draw water, others in the forest, and some even in their homes. Fear and horror swept the province, and considering the ignorance and credulity of the natives, it is not remarkable that the legend of the "man-lion" soon developed. They were persuaded that by means of magic powder bought at a great

price from some famous sorcerer, one could change at will into a lion and look again.

Among the stories related in good faith to Father Haman by natives, is that of two men of Kile, who set out to look for work in a neighboring village. They laughed and chatted in the best of humor, till, at the turn of the road, one of them disappeared in the high grass, changed himself into a lion, and returning, killed his friend!

Again, a black coming back from Kampala, where he had gone to earn his hut tax, was served by his wife with a nice dinner of meal and sweetened syrup. "Eat," said the woman, "it is seasoned to your taste."

"I think I prefer meat," said the husband, and to her surprise he changed into a lion! She sprang out of the hut screaming, and the whole village coming at her cries, entered the hut to find the man calmly smoking his pipe. This sounds absurd, but the black was hauled before the chief, who said they had no evidence to prove he was a lion, and so dismissed the case.

THE WISDOM OF EXCHANGE NOW

"Paper money will be of no value after the end of the current year, but holders of it can exchange same up to the first day of next January, for gold and silver." If such an order was issued by the Government, what a stampede would be made to the bank and make the exchange! Old and young, rich and poor, men and women, forgetful of other interests, would not rest content until the more stable currency was obtained. Paper money, gold and silver, all the riches and treasures we possess, will be of no value at the end of our year of life. For each of us, Almighty God has appointed a day when temporal goods can no longer be exchanged for those riches which are of Eternal value. Until that day, the opportunity of making an exchange is ours. Are we stampeding the bank?

INDIA—A LAND OF LANGUAGES

So many languages and dialects are spoken in India that it creates a difficulty to the Missionary. Orientalists have reckoned that there are over two hundred spoken today, of which, Hindi, Bengali, Telugu, Marathi, Tamil and Pungali, are the principal ones, each of which is spoken by peoples exceeding in number many a European nation. Due to this diversity of peoples, the country has been the theatre of age-long feuds growing out of national and religious rivalry. In fact India's history has been written by the varied colors of war. Only when the Gospel of Christ has spread its message of Peace throughout the land, may we look for a different order of things.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HOLY WEEK

BY THE PRESIDENT OF THE SOCIETY

Throughout the year Mother Church strives to impress upon her children the importance of events which took place in our Saviour's life upon earth. These things make us realize, as nothing else can, the necessity of redemption and the immense love of God for fallen man.

We celebrate with joy and gladness the anniversary of His coming as a helpless little babe to win the hearts of men and to appease the justice of an offended God. The Holy Season of Lent reminds us of His Passion and Death and imposes upon Catholics the obligation of mortification and penance. During the present week in her ceremonies the Church unfolds for our view the scenes which lead up to and culminate in the Crucifixion.

What a awful place this world must have been, with Heaven closed, before the Crucifixion! What an awful place today for those reared in ignorance of God and the Sacred Passion of His Son! With all the helps left us by the Master, men find it no easy task, at all times, to overcome temptation. Just imagine, if you can, those doing it who grow up without being taught what sin means in God's sight, without the grace and strength of His Sacraments.

During Holy Week when filled with confusion at the thought of our personal part in the Crucifixion and determined to forsake forever the things which have caused sorrow and suffering to Our Blessed Redeemer, it is well to realize that the low which we place for God, on account of His goodness, must be extended to our neighbor too by acts of kindness. "As you would that men should do to you, do you also to them in like manner" is the way in which love for our neighbor must be manifested.

The special devotions and sermons and sacraments of the Lenten time from which we have benefited, can be extended to others now deprived of them. The work of Catholic Church Extension is to furnish these very elements so necessary in the life of every man, by providing churches where God may dwell in the Sacrament of His Love; and priests to continue in the Sacrifice of the Mass, the Sacrifice of the Cross, to administer sacraments and preach the word of God.

Without God, life is empty, it stops this side of the grave and is devoid of any motive that can stir the heart to noble deeds. God's zeal for souls was responsible for

redemption. He wishes the help of creatures to bring nearer to Him those now removed. He wants the pure white souls of the little ones to be nurtured unto saintly manhood and womanhood. He wants the souls of men and women guarded and directed lest the allurements of the world tempt them from the path of virtue. He wants the souls of those who have wandered away and squandered their birthright brought back again to their Father's home.

We take great care of the things we prize, we measure their worth by the labor and gold they cost and guard them with every care lest they be taken from us. God places values too in proportion of the cost of things, and the most expensive of His possessions are human souls. "You are bought with a great price," St. Paul tells us, and we think of Bethlehem and Nazareth and then Gethsemane and Calvary, where the purchasing was done in blood of every soul that would be born into the world. Our Blessed Lord tells us, "You are My friends if you do the things that I command you." And what are His commands? To serve Him first and best because He is dearer than all else; and then count all men as His brothers and so be kind to them in thought, and word and deed.

The greatest good that we can do to our fellow-men is to help them save their souls—the attainment of the end for which they were created. And what greater honor can we do to God than help in the accomplishment of His will! Catholic Church Extension Society is the instrument you may use to further this work. Do not reject the grace God gives you, but do it now.

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CHICAGO PROTESTANT DIRECTORY

Chicago, Ill., April 4.—The first composite directory of all Protestant churches of Chicago has just been issued. Heretofore, many of the denominations issued their own individual directories.

The directory shows a total of 914 churches, listed as follows: African Methodist Episcopal, 13; Baptist, 104; Congregational, 110; Disciples, 22; Episcopal, 73; Evangelical, 28; Evangelical of North America, 48; Lutheran, 122; Methodist Episcopal, 214; Miscellaneous, 26; Presbyterian, 107; Reformed, 23; Swedish Covenant, 18, and United Presbyterian, 6.

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