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MONTREAL, SATURDAY, AUGUST 17, 1901. PRICE FIVE CENTS

A HISTORY OF DIVORCE.

That the whole social edifice is gradually being undermined by the constant spreading of divorce, the increase in the numbers of cases yearly brought to the public knowledge, and by the multiplying of so-called legal facilities for obtaining divorces, is a fact too patent to require proof. The Catholic Church alone, of all the institutions on earth, will admit of no compromise in matters concerning the marriage bond. "She alone," said the Protestant Irish orator, Charles Phillips, "looks upon marriage as the gift of heaven, the charm of earth, the joy of the present, the promise of the future, the innocence of enjoyment, the sanctity of passion, the wherewithal to become as if the sacrament of love." Yet the history of divorce, throughout the ages, tells that ruin and oblivion have been the fate of all who admitted its practice—from the individual up to the Empire.

In the "Southern Cross" has recently appeared a splendid and exhaustive historical sketch of divorce and its effects. While we cannot pretend to reproduce the entire article, a few selected paragraphs may serve to convey an idea of its general trend and to convince all who read and reflect that divorce has always opened every avenue to wickedness and shaken the foundations of society.

THREE ASPECTS.—Divorce may be considered from three aspects: Firstly, a vinculo, or a complete dissolution of the marriage contract, whereby the parties become as if they had never entered into such contract; secondly, ab initio, or a complete separation because the parties had never, in fact or law, entered into the marriage relations owing to disabilities rendering a contract impossible; thirdly, a mensa et thoro, or a separation as far as common life enjoined by the contract is concerned, but the contract, as before, indissoluble. The distinction between these classes must be observed to gain an understanding as to the doctrine of the Church; and to some seeming difficulties from time to time advanced from history against the constancy of that doctrine this distinction will be a solution. In the latter case it is evident that divorce may be legal and laudable; in the second a separation can take place because in reality there is no contract; hence no marriage, only an external ceremony. In the first, the dictum of the Church is: "What God has joined let no man put asunder." Not only does the Church deny the State any such power to dissolve the marriage contract, but she herself asserts she has no power to do so.

AMONG THE ROMANS.—The contrast between the rise and the fall of the Roman Empire may be seen in the following extracts: "Among the Romans themselves, when they were laying the foundations of their subsequent greatness, there is no mention of divorce. From the time of Romulus to that of Spurius Carvilius Roga, marriage was considered indissoluble. When the East sent to Rome not only the rich, but crime, when the hardy warrior returned from the Oriental campaigns enervated by luxury, though enriched with plunder, it was that the stately and dignified Roman matron degenerated into a frantic courtesan and the hardy warrior a worthless sensualist." "Emperors and legislators were enjoining a morality they did not practice, they knocked down barriers they could never set up again, and the people and nation hurried to certain ruin. Philosophy in the person of Seneca, uttered his principles and pronounced its anathemas while the polished debauchees admired the rounded periods of the language used, but continued to live as before."

THE CHRISTIAN ERA.—From what is stated regarding the advent of Christianity, the teachings of Christ, the principles preached by His Apostles, the raising of marriage to the degree of a sacrament, we need not quote, as all that the article contains on this aspect of the subject is perfectly well known to our readers. As to the early Christian centuries we will merely reproduce the remark of Mr. Gladstone in

HOW ONE TEMPERANCE SOCIETY WAS FORMED.

There were four of them: honest Patrick Tully, sedate, quiet John Holly, dapper little Hugh McDonnell, and impetuous, impulsive John McNamee. "I tell you what it is, boys," said Patrick, who was the oldest of the party. "It is time that something ought to be done of our children will have good reason to despise us, for the example I, as well as others, am setting them. The first thing in the morning it is a nip at the slop, and a schooner of beer at dinner-time, and what is more, the varied habit has fastened itself on us in such a way that we cannot help but take be-

"Father Mathew wasn't in it as a temperance advocate with you, what's the matter?" "Matter enough," said Tully. "I am ashamed to tell you, and I don't want you to mention it, I was that much of a fool last night as to shake dice for the drinks until I ran up a score of eight dollars, which is on the slate, to be taken out of my next month's wages. And it is a fact that, right before my eyes, the bartender filled John Wogan's glass up ten times with nothing but water, and he was so drunk he didn't notice it. And there is the price of it, at ten cents a glass, one dollar; and the bartender laughing, thinking it was a great joke on Wogan, but it is the help of God, it will be the last game of that kind that Holland will play on me."

"You are sure over the loss of the money," said Hugh, "but you will forget all about it, and Saturday night will find us in front of the bar as before." "No, you are mistaken," said Patrick. "I am in earnest, and now, McNamee, you are the boy that can do it. Just sit right down there; draw up a paper to the Foxonian Broker and then I will take it around and get all I can to do the same." "No," said McNamee, thoughtfully, "with a far-away look in his eyes; 'I have done so much of this thing that honestly, I think my name would do an injury to the cause. See how many times I have done something of the kind, and I am a paper carrier in the name of the Foxonian Broker; again for a horse and carriage for his reverence; a collection for the House of the Angel Guardian, and last, but not least, the little purse we raised for Father Donnelly, for the American College in Rome. Why, when I go near people, now, I can see how uncomfortable they feel, for they are in dread that the next move will be a paper soliciting subscriptions to the society for the Propagation of the Faith. Oh, no, don't ask me!'" "I'll bet a dollar," said Holly, "that your reverence will tell you to mind your own business. Priests don't like to be dictated to."

"You may talk as you please," said Tully. "I am bound to put this through. At 11 now sit down there, where you please, for middle or bottom. You, Holly, and McNamee, put your names down, and leave the rest to me."

All this occurred full twenty-nine years ago, in a New England village located about five miles north of Boston. The parties named had met after Mass on the last Sunday of the year, in a store operated by one of them, and here, while the proprietor was stirring the fuel in the stove for the day, the foregoing conversation took place. The village was similar to many others in bustling New England, a place where the workers in a community numbering nearly three thousand, twenty-five per cent. of which were Irish Catholics, who worshipped according to the old faith in a modest little chapel, humble in appearance, but full of life. Their spiritual wants were supplied by the pastor of a parish in a city but six miles distant, who visited them once in two weeks, to offer up the Holy Sacrifice of the Mass and enable them to perform their religious duties.

It was hardly seven years after the close of the Civil War, and the habits of drinking contracted during many whose eyes were opened until the matter was brought to the attention of the village. The wages were squandered, as well as the standing on the shoulders of manhood. There is no need to dwell on these facts, those who can remember that period know it to have been a time when very often the leading man in the congregation took everything into consideration—the scandal of getting drunk, of frequenting kitchen bars after Mass on Sundays, the intoxication on all public holidays, and last, but not least, the money wasted—it was no wonder that Tully's conscience was awakened, and that his three friends were finally induced to co-operate with him. The petition was drawn up. The first name signed was, very appropriately, that of the father of the movement, followed by those of the others.

The first Sunday in January, 1872, came around, and with a little trepidation, honest Patrick went into the vestry of the little chapel to present the paper to Father Garry. He had secured nearly a hundred names. As he handed it to his reverence, he said, "Father, there is something I wish you would read before you say Mass."

Patrick Garry, a little surprised, took the paper, and examined it solemnly every man whose name appeared thereon. The expression on his face was grave and thoughtful, so much so that Tully was prepared for what Holly said, viz., that Father Garry would tell him to mind his own business, but to his delight his pastor extended his hand, and with moist eyes said:—"Patrick, you are doing God's work, and I mean to see that you have done it before this, but your case are so pressing, looking at so many in my several villages,

for a bountiful yield of grain. On Corpus Christi Sunday the entire town turns out, and dressed in white robes, the priest and people kneel in the Blessed Sacrament through the streets in the ancient custom known as 'Making the Way of the Cross.' Children in white run all along the way, scattering flowers in the way of the procession, and all built among the trees, at which the mothers stop and worship. It is thought that Munster is the only place in the United States where the old custom of erecting the shrines is now adhered to, and for this reason many devout people visit Munster to attend the celebration of Corpus Christi Sunday. A stranger is seldom seen in the town except on this day, and for the rest of the year Munster is closed to the public so far as her people are concerned. The town has no railway or telegraph, but the inhabitants are awfully content to live apart from the world.

There is no regard paid to existing fashions in dress, and the men and women alike adhere to the old custom of wearing wooden shoes. The wooden shoe factory is one of the quaintest places in the little town, and here the shoes are made to a feet which have never worn any other kind of covering. Few changes have been made in the village. Many of the old houses which were built in the early '40s have gone ever moves to New Munster and the houses are often vacant. Day after day more of them are closing, and their former owners are slipping away to their narrow homes in the hillsides. The young people are not in touch with the customs, and many of them are leaving the village to seek homes in the larger cities in the state, and in a few years more New Munster will be simply a village of old men and women.

IRISH NEWS OF THE WEEK.

IRISH LANGUAGE.—The revival movement has assumed a new and most interesting aspect. A correspondent in the "Catholic Times," says:—"No one who has followed the progress of the Gaelic League during the eight years of its existence and during the many occasions of Parliament, on which the national movement for the revival of Ireland's native language has manifested itself, can have failed to be struck with the intense reality and strength of the movement. The secret of this strength lies in the fact that this is no attempt to fan the cold ashes of a dead language into life. Irish is a living tongue, although it is at present practically confined to the western and southern seaboard. The Gael himself is the natural teacher far better than any grammar or dictionary, and it is to the Gael, with his rich and varied language, that the student would do best to turn. In a non-Irish-speaking district, it is a betaking himself. In other words, in principle of the American Summer School has been adopted, with the necessary modifications, by Irishmen and Irishwomen desiring to remove the reproach of ignorance of their native language. The project has been taken up warmly by the Gaelic League, which now numbers 270 all over the country, and there is no doubt that the success of the scheme, with the result that the student has now nearly completed his studies, have expressed their willingness to co-operate and to furnish the necessary information as to the accommodation, the scenic and historical attractions which the respective districts afford. Of these no less than eight are to be found in Kerry, and a similar number in Cork, whilst Waterford, Clare, Galway, Mayo, Donegal, and Louth are also well represented. The field of choice for the intending visitors is practically unlimited, and there is no one but will find a district especially suited to his requirements. Irishmen and Irishwomen resident in Great Britain ever ready to take their part in the national movement in Ireland, are already making their preparations to spend part at least of their coming holidays in one or other of these districts. And so the great movement grows apace, a movement destined not merely to furnish a new bond of union to Irishmen the world over, but to play a great part in the welding of the nation at home."

A GERMAN CATHOLIC VILLAGE.

One of the most interesting places in the state of Wisconsin is said to be the little village of New Munster, in the western part of Kenosha county, which, hidden away amidst a dozen little hills, presents an interesting picture, says an American secular exchange. Munster, as it was originally called, was founded 'way back in the '30s, but while other towns have grown to cities, the village, with great natural resources, still remains Munster, with a few hundred inhabitants. It is a typical German village, such as could have been seen along the banks of the Rhine 75 years ago. Its pavements resound with the tramping wooden shoes, and nearly every one of its inhabitants still carries on the old traditions handed down by the German ancestry. A devout Roman Catholic, customs are rigidly adhered to in the smallest detail. The inhabitants of the town, almost without exception, are devoted worshippers at the Catholic Church.

BELFAST PERSECUTION.

The London correspondent of the "Independent and Nation" says:—"From the tone and tenor of Mr. Wyndham's replies to Mr. Redmond's questions in the House of Commons recently, with reference to the protection of Catholic workmen in Belfast, there is an evident indication that he has a more practical conception of the rights of citizenship, at any rate, in Belfast, than that which was displayed, for instance, by Mr. Gerald Balfour during his chief secretaryship. Mr. Wyndham has pledged himself that Catholic workmen will be protected, and it is almost certain that his action in this respect is a more practical and a more intelligent and rowdism will promptly succumb. They have been mischievous in the past mainly because Orangemen imagined, not indeed without reason, that Dublin Castle, though ostensibly antagonistic, was secretly sympathetic. If Mr. Wyndham can now convince the 'Orange lancers' that they are really within reach of the arm of the law he will have accomplished much in the direction of promoting peace and harmony not only in Belfast, but throughout a considerable part of Ulster. As an important advance in that direction it would be desirable that Mr. Wyndham should not countenance purely protective measures, but that when laws and proper course is given punitive measures should also be taken."

A LIVELY TIME.

At the close of the Ballinacorney brass band played a selection of airs in the centre of the town. A very large number of people were present, and the sports had been well attended, and the majority of the people had not yet gone home. It was an orderly and respectable crowd who had come out for a holiday, and the selections of the band were regarded as an appropriate close to a pleasant day's outing. After the band had finished playing they were deservedly applauded by the people. Mr. John Gilmartin, one of the representatives of the town on the District Council, vice-Chairman of the Sligo Board of Guardians, and secretary to the South Sligo executive, then got up on a waggone, which was close by, and on behalf of the people of Ballinacorney, thanked the band for the pleasure they had afforded the public in general. He congratulated the people on the success of the sports, and stated the proceedings had been a credit to Ballinacorney. Mr. Gilmartin was about retiring when there were calls for a speech. He then addressed the crowd on the aims and objects of the United Irish League. He had not spoken more than five minutes when District-Inspector Fitzsimmons, with a force of over twenty police, came rushing down. Mr. Fitzsimmons, addressing Mr. Gilmartin, said he would be compelled to disperse the people if he continued to speak. Mr. James Hannan, J.P., C.C., and other representative men who were present, asked Mr. Fitzsimmons why should he do such a thing. Mr. Fitzsimmons stated that, in his opinion, Mr. Gilmartin's speech would be calculated to intimidate certain people. He was assured that no reference would be made to anybody, but the police were ordered to disperse the meeting, and they at once charged the crowd, using their batons with, in several instances, serious effect. Wild excitement prevailed for a considerable time. In the charge an old man named John Scanlan, of Cligrange, Ballinacorney, was knocked insensible, and a young man named Batty Davey was felled to the ground by a blow from a baton. Finally, the police were called off, but another rush was made when Mr. Gilmartin, addressed the people from his own house, and the people then quietly dispersed.

EMIGRATION QUESTION.

Since the taking of the last census, not a little debate has existed in regard to the causes of the falling off in population, especially in certain districts. The Rev. Mr. Mervyn Archdall, D.D., Protestant bishop of Killarney, in addressing the annual synod this year, has sought to explain the decrease in the population. As will be seen from the passages we here quote, he does not attribute the increased emigration to any lack of prosperity. It would be surprising if he did; since such an admission would be tantamount to a confession that Ireland is badly governed and needs some system of reform. Here is what the bishop says:—"Their financial scheme was working out admirably and smoothly, and the report was on the whole a very good one, particularly so when they took into consideration the condition of the country and its decreasing population. Now it was a strange thing, was it not, that the percentage of decrease in Tipperary had been 6.2, while the decrease in the County of Clare had been nearly double that figure, or 11.2. One would have imagined that the condition of those two counties was very much the same. It was a remarkable thing, too, that in counties which were rural the largest decrease had arisen in Ulster. For, of the counties in Ulster, in Monaghan there was a decrease of 13.6, and in Caran of 13, and in the counties of Tyrone and Fermanagh there was a decrease of 12, but those two counties had a decrease in the population during the last two years greater than that in other counties in Ireland, greater than in Munster or Connaught, so that they could see it was not altogether from the condition of things in the south of Ireland, and that it was not altogether from what they might call the want of prosperity, that this very large reduction in the population of the country had arisen."