

CONCERNING BIGAMY

The arrest of an American sailor on the charge of bigamy and the publication of the fact in the New York papers was made the occasion of a virulent attack on Catholic marriage in a recent issue of a notorious anti-Catholic publication. One Jas. Hanlon, an eighteen-year old sailor, was married last October before a priest. In January of this year he attempted marriage for a second time before a civil magistrate. He was arrested as a consequence, and additional publicity was given to his unfortunate procedure because he wore the uniform of the United States Navy. Commenting upon the episode the anti-Catholic publication in question stated:

"You will note that Hanlon is a papist, and his first marriage was performed by a Romish priest. His second marriage, it appears, was performed before a magistrate. Now if Hanlon is a good papist and believes as do the priests of Rome, he thinks he is not guilty of bigamy because the second ceremony could not have been legal in the eyes of the Roman Catholic Church, for the reason that Rome will not recognize any marriage valid for Catholics except it be performed by a priest. Hanlon is guilty in the eyes of the law, but his spiritual mother who holds him innocent. Isn't it strange how Papal violators of civil law seek refuge in Roman Catholic law?"

The foregoing exhibits in a striking manner the mental processes of an unscrupulous, paid propagandist. The effort to show that because the Church holds invalid the attempted marriage of her children before a magistrate, therefore she connives at bigamy, can only deceive those who wish to be deceived. It is precisely because Hanlon's attempt at a second marriage was invalid in the eyes of the State that it is bigamy. No marriage valid in the eyes of the State can be bigamous. The law of the Church declaring Hanlon's attempt at a second marriage invalid, is in perfect accord with the law of the State, which also holds it invalid, and to talk about "Papal violators of civil law seeking refuge in Roman Catholic law" in connection, is to exhibit not mere ignorance, but misunderstanding; but malice.

The malice deepens into a species of diabolism, when we consider what a help the observance of the Church law affords in the enforcement of the State law. Take this unfortunate case for example. Before Hanlon was first married, he was required to furnish the priest with his baptismal certificate, which would have shown if he had been previously married. Then the record of the marriage is made and a copy sent to the parish where he was born, as Church law requires. Had Hanlon gone before another priest when he attempted to marry a second time that baptismal certificate would have been called for and the contemptible outrage would not have been committed. To violate the State law Hanlon had to violate the law of his Church first. Our non-Catholic friends and especially young women, who, under the malevolent influence of propaganda inveighing against the Church, join a Catholic in evading her marriage law, only invite disaster upon themselves.—Providence Visitor.

OUR FORTY PER CENT.

Our assertion that between thirty and forty per cent. of the enlisted men in both arms of the American service are Catholic is questioned by a local Methodist paper. The challenge might pass unnoticed but that it was reprinted in a national weekly review. Certain figures are cited, apparently to confuse readers. These show percentages of both Catholics and Methodists in fifteen national cantonments. No conclusion is drawn but the desired effect is possibly gained by reading that in Camp Wheeler, Georgia, the percentage of Methodists is 34 and of Catholics only 5. To further sustain this false impression there is cited the number of both denominations in certain units. Thus the 137th Infantry has over 1100 Methodists to 236 Catholics, the 125th Machine Gun Battalion 169 Methodists to 24 Catholics. The explanation is that these are southern troops, stationed at Camp Doniphan in Oklahoma, and if the Protestants were not present in such preponderance, the administration of the draft in that section would call for investigation.

It is not merely to boast that we set these figures right; history must be given an accurate record. When the totals have been compiled there is going to be told a wonderful story of Catholic patriotism. Among the camps cited by the Methodist journal, those of the East where the large Catholic dioceses of New York, Brooklyn, Boston and Baltimore, sent their delegations, are not included. But taking even the objector's own figures, which are partial to him that they include many areas where Protestantism is entrenched, we find that the average Methodist representation in the fifteen camps is 12.3% and the average Catholic representation 22.2%. And so the story is told, particularly when we recall that only this week a Methodist Bishop in writing to the President claimed to represent 20,000,000 of his co-religionists, which is no larger proportion of the population than we Catholics claim to have. Frankly, Catholics never depended upon the draft to raise the percentage of our men in the serv-

ice. If anything we expected it, as it actually has, to lower the figure. Our count of a representation of nearly forty per cent. is not based on the census from National Army Cantonments. Rather the totals coming from the Marine Corps, the Navy and the United States Army were used, in our computation. We are credited with 50% of the Marine Corps, and even that figure has been topped in several instances when a religious census was made among the crews of certain big battleships. Efforts are now under way to compile accurate statistics on the point. Nor will the final result be behind our surmise.—Chicago News World.

ASPECTS OF RECENT DRAMA IN ENGLISH

Katherine Bruce, in the April Catholic World. Everywhere now there is a cry of "New themes for old, new themes for old!" American playwrights are today at a critical parting of the ways. The play of pioneer life, the Indian play, the Civil War play, the rural play, with its male quartet "draped" about the old oaken bucket, no longer interest audiences. They have no longer any real relation to their life or any real challenge to their imagination. Even the "crook play" is happily on the decline—and the more obvious form of melodrama has passed, with its creators, into the happy hunting ground of the Motion Picture. So much the better for legitimate American drama, cleared of false sentiment and sensationalism! Material for it is rich and abundant and on all sides. There are the problems which, while belonging to all the world, have still taken on a particularly national character: the welding of the races, the clash of labor and capital, the clash of changing social conditions, of old and new family ideals, the problem of divorce, the conquest of great new forces all about us. Every one of these is big with the dramatic element of conflict, scarcely one has had any adequate treatment in the American theatre. And now the War has brought to us, as to the whole world, the greatest of all problems—the finding and keeping of our own souls.

More and more, as audiences weary of the easier and cheaper thing—the photographic pantomime of what they are pleased to call "silent drama"—they will demand and support a modern drama worthy of the modern stage. But here, as through the whole of life, it is the spirit that quickens. It seems futile to prophesy how anything will stand when the last thunder of the War is silenced; yet . . . life does go on. And the drama merely follows fact and *occurrences*. The playwright who is an artist as well as a craftsman, whose heart beats in sympathy with the great heart of the world, whose soul gauges and partakes its spiritual struggles, will have the best chance of survival. To be sure, it is a large order: it is rather like the refreshing old adage that, equipped with a *habit of prayer* and a *sense of humor*, one may hope to arrive anywhere—even at the Kingdom of Heaven! But largeness is taken for granted these spacious days. It is manifestly by some such modern crusader that the torch of drama must be "carried on." Then, whether the chosen path be that of realism or of imagination is of very secondary importance.

But the dramatist is surrounded on all sides by the audience, the public. And in the last analysis it is for this public to decide whether the theatre shall be, as in medieval times, the potent friend and ally of the Church or—as in a thousand modern tendencies, sometimes blatant, sometimes insidious—her critic and her enemy.

ANOTHER PLEA FOR PEACE

The Easter message of the Holy Father the world is another plea for peace. Pope Benedict XV. takes occasion at the approach of the Feast of the Resurrection of our Lord to remind all mankind that the first announcement of the risen Saviour to His disciples after entering the tortures of Passion week was "Peace to you." Never has world for which He sacrificed Himself needed so poignantly that message of peace as to-day.

His Holiness then goes on to pray that "the Divine Redeemer may grant a realization of the desire of all; that is a healing of the existing hatred and the concluding of a lasting peace based on the foundations of justice, fear of God and love of humanity, giving to the world a new organization of peoples and nations united under the aegis of true religion in aspiring to a nobler, purer and kinder civilization. It is thus we desire to fulfil our Master's last injunction to His apostles: 'Go ye into all the world and preach the Gospel to every creature.'"

the whole human race. The peace policy of the Pope has been consistent from the very beginning and as the War drags its weary length along, the persuasion is becoming more general that it is only in the direction indicated by the Holy Father that the peace of the world must lie.

As days go by the world comes to realize more vividly the breadth and the depth of the wonderful chainwork which His Holiness Pope Benedict XV. is perfecting in the cause of humanity. Prisoners of War are being restored to their homes. Others are put into communication with sorrowing relatives. Money and foodstuffs reach beleaguered Poles, Lithuanians, and Armenians. Sick prisoners are drafted into Switzerland for more careful treatment than that which their surroundings in belligerent countries can afford. Men sentenced to death have been reprieved or have had their punishment mitigated. The sick and those in captivity are being visited in the Holy Father's name by his delegates, and the needy receive the help which Providence places at the Pontiff's disposal. To Benedict XV. time and trouble mean little in his all-absorbing desire to alleviate distress, and this irrespective of race or religion.

Eventually the rulers of the belligerent nations are going to conclude that they have had more than enough of militarism and its doctrines. When that time arrives the spreading of a better international spirit will be in order and this is precisely what Pope Benedict has been striving for during all the days of his reign as the Vicar of Christ. He has devoted himself without intermission to regenerative efforts and his power for good should not be restricted either by secret treaty or by German autocracy. At least the Holy Father is a real representative of religion, and his influence on Christians is recognized. He is above all others the exponent of the principles which lead to peace. He is likewise the opponent of everything that is held to be responsible for the War. And there are few Christians to be found anywhere today who will not admit the force of the declaration that the world is being scourged today because of the unbelief and impiety that were so rampant throughout Europe in the years immediately preceding the declarations of war. The Sovereign Pontiff has realized to the full his conception of what a teacher and guide should be and his warnings and prayers will be heeded in the end.—Providence Visitor.

BRITISH FOOD-CONTROLLER SAYS FOOD SUPPLY IS UP TO CANADA. THERE NEVER WAS A TIME WHEN FOOD WAS MORE NEEDED AND THE ALLIES DEPEND TO A VITAL EXTENT UPON THE DOMINION.

The following message addressed to the Organization of Resources Committee has just been received: London, April 15, 1918. In these stern days it is inspiring to learn that Ontario is tackling the food problem with redoubled energy. The terrific pressure on our military front makes it all the more imperative that those behind the lines shall strain every nerve to defeat the enemy's avowed object of destroying the British Empire. Germany hoped first to starve the old country by the submarine campaign and then to smash her land forces. She has failed to starve us and she will fail to smash us, but we cannot achieve victory without food. There never was a time when it was more needed. The Canadian farmer and Canadian farmhand now have the opportunity to make an effective reply to the enemy's present onslaught by heading their undivided energies to the increased production of those food supplies for which we depend to such vital extent upon your great Dominion. (Sgd.) RHONDA.

"IT IS THE MASS THAT MATTERS"

It looks as if the word had gone out from the forces of darkness to use all their influence to pass "bonedry" prohibition laws in order to prevent the celebration of the Mass. We tell the enemies of Christ and the fanatical prohibitionists that we will celebrate Mass, law or no law to the contrary, be the consequences what they may. We say this in no spirit of bravado and in no tone of a threat. We state it calmly as a fact that should be considered by all before the law is passed. The Mass is an indispensable part of the Catholic religion. If there is to be religious liberty, the Mass will be celebrated until the last priest is in prison.

Certainly, the forces of darkness have chosen a bad time to force this new fight on the Catholic Church. In this crisis of the Republic's history, when all its citizens should be united in its defense, this cause of dissension is inopportune. We ask all true Americans, all who want to win the War and to bring back peace, to join forces with us to defeat, anywhere and everywhere throughout the United States, the enactment of legislation that threatens to prevent the use of wine for sacrificial and sacramental purposes.—Catholic Columbian.

CARDINAL BOURNE

HIS EASTER MESSAGE TO THE PEOPLE OF THE UNITED STATES

London, Mar. 30.—Cardinal Bourne is not shaken in his faith that the Allies will triumph in France. Today he issued an Easter message to the United States. It follows:

"The coming of the United States into the conflict has changed the whole outlook of the War. A year ago to those at a distance it seemed as if Russia might still possess some deciding voice in the final issue of the struggle. The collapse of that once great power would have had an irreparable effect to the detriment of the Allies had not the American people determined to take up the sword in defense of true civilization, justice and truth. The coming in of America more than compensated for the fatal and disloyal defection of Russia.

But there still is a higher and greater gain. The allied powers in Europe are always exposed to the unjust suspicion and accusation that under the pretense of noble aims and lofty motives they are in reality seeking selfish ends in the shape of territorial aggrandizement or extended world power. "That the United States, against which such accusation can not be so easily brought and are almost self-refuted, definitely made the deliberate choice between the central powers and the allied nation and did so after a close scrutiny of the methods and objects characteristic of these two contending forces is a judgment of priceless value in favor of the Allies. It is a decision that none will gainsay or underestimate now or in the future. The presence of the balanced outlook and detached and more distant vision of the United States will have an incalculable effect on the councils that will appraise and define the ultimate consequences of the War.

"As the anniversary of the entrance of the American people in the world-wide War draws near all should give thanks to God that after many years of distrust, uncertainty, and hesitation, followed by a long period of growing confidence and trust, the earth should at last witness the intimate union of heart, mind, and purpose among all who use the English as a mother tongue."

QUEEN MARY'S SILVER WEDDING SHOWER

The Queen Mary's Needlework Guild in Ontario earnestly asks the people of this Province to contribute to a shower of Soldiers' Comforts, Supplies for Hospitals and Trenches, or money with which to buy them. Donations may be sent in until the last week in May and should be addressed to Mrs. Arthur Van Koughnet, 80 King St. West, Toronto, during which week a meeting will be held in the Parliament Buildings when the shower will be on view and reports made of the contributions received—immediately after, shipment will be made to England, to arrive in time for Her Majesty's

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DIED MACDONNELL.—At the residence of her son Alex. R. MacDonnell, 40 Lorne Ave., Ottawa, on Friday, January 18, 1918, Mrs. Annie MacDonnell, widow of the late Archibald R. MacDonnell. May her soul rest in peace.

CONNELLY.—Accidentally killed at Sydney Mines, N. S., on March 23, 1918, Fred Connelly, aged twenty-four years, son of Mr. and Mrs. John Connelly, Fraser Avenue. May his soul rest in peace.

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