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Does the Catholic Church Ever Grant a Divorce?

From the Messenger of the Sacred Heart.

Continued From Last Week.

But the bishop undertakes the task of proving that the "supper for faithful" of the Catholic Church to the sacredness of the marriage bond is a mere figment. We regret to say that he tries to prove his assertion by throwing dust in his reader's eyes. He mixes up the question of dispensations with the question of annulments. Now the question of dispensations from ecclesiastical impediments has nothing whatever to do with the question of divorce. There is no reason at all why the bishop should mention them except to turn away his reader's attention from the "superior faithfulness" of the Church in not granting or recognizing the dissolution of the marriage tie. No system of dispensations from ecclesiastical impediments can affect the permanency of the marriage bond. Dispensations go before marriage and not after it. But those dispensations, says the bishop, can be "bought." What has this to do with divorce? Besides, there is no more reason for saying that these dispensations are "bought," than there is for saying that the labor of the bishop's ministry are "bought," because he receives a salary for them. The ecclesiastical tribunals which examine the reasons alleged by various petitioners for dispensations have as much right to compensation for their labor as the bishop has for his. Of course, we know that his lordship grants his services to the poor who cannot pay for them, and marries a poor couple as readily as he does those who are well off. But neither are the ecclesiastical tribunals unmindful of the law of charity; nor are they unwilling to grant dispensations to the penniless without any hope of compensation for their labor. And if it is at times the poor who obtain a dispensation as readily as the rich, we do not see why the bishop should complain, as he considers the granting of such dispensations a great evil.

The Bishop of Albany next passes to the charge he makes against the Catholic Church, viz., the annulments of marriages upon innumerable, and often freshly invented, grounds. If marriages are annulled in the Catholic Church on "innumerable" grounds, we should expect to find "innumerable" divorces in the Catholic Church. Now it seems that it is precisely here that the Bishop's "argument" comes in. Where are the "innumerable" divorces recorded? Has he any statistics to quote from? Has he any proof to give for an assertion made so boldly in the presence of the clergy and laity of his diocese? "It behooves a Bishop to be blameless . . . and prudent . . . and sober, but modest." Now it seems that Bishop Doane here strikes at the Catholic Church without having any ground for doing so. Instead of quoting from statistics and giving us two or three thousand cases of divorces either granted or recognized by the Catholic Church, he represents only two poor miserable cases, that may be found in any book of Protestant polemics. The first is the dissolution of the marriage of Lordi, XII, with Jeanne, the other is the divorce of Napoleon and Josephine. . . . We suppose that in those two cases the Church was constrained by royal influence to declare the marriages invalid, and was forced by the same influence to bless the new marriages contracted by the divorced husbands. Would not her "superior faithfulness" to the sacredness of the marriage tie be still something to look up to and admire?

But not even under the pressure of royal power did the Catholic Church ever consider that she could annul the marriage of those who had been bound together validly, and whose bond had been perfected by the exercise of the marriage right. Louis XII, had been constrained by Louis XI, to marry Jeanne. And though this might have come about on the validity of the contract, still no divorce was a thing to the King till it was judicially proved that the marriage had never been consummated. It is not to the point to say that the Pope was imposed upon by the King and his council. The point is, did the Pope ever annul a marriage which was known to be valid and consummated?

With regard to Napoleon and Josephine, the marriage was not annulled by the Pope nor declared by him to be invalid. While the Pope was in prison by order of Napoleon, an ecclesiastical tribunal in Paris examined the case and declared the marriage to have been null and void from the beginning. The tribunal gave two reasons for its decision. The first was that Napoleon never had the intention of contracting a permanent marriage with Josephine. The other was the absence of the parish priest from the marriage ceremony, a fact which, according to the decrees of the Council of Trent, rendered the marriage invalid. Here again we see no attempt at dissolving a marriage that had been considered valid from the beginning and duly consummated. What took place in the case of Napoleon and Josephine, took place later in the case of the Prince of Monaco and Lady Mary Hamilton.

The marriage tie was not dissolved, but, after judicial investigation, was declared never to have existed. Lady Mary Hamilton was able to give proof that she had contracted the marriage under compulsion, and had no intention of the consent necessary for the validity of a contract that was to last for life. We have then, three cases frequently brought up by

Protestants to show the looseness in the matter of divorce, and not one of them bears on the question in dispute.

Instead of quotes, the dispensation that Henry VIII. obtained in order to marry Catherine, why did not the Bishop of Albany quote the divorce that King tried to get but could not? Divorces, not dispensations, were the subject of the bishop's address. Now, if the Pope had ever granted a divorce in the case of a consummated marriage, or if he thought that, by any possibility he possessed such power, here was a chance to exercise it. But neither the Pope nor Henry and his theological advisers believed that there was any such power in the Church. What the King wanted to obtain, and tried to prove as justifiable, was a declaration from the Pope that the marriage with Catherine had been invalid. The Pope refused to admit the invalidity of the marriage, and we all know the result.

With regard to the dispensation granted to the Duke of Acosta to marry Princess Letitia Bonaparte, there was no question of the Pope's granting a divorce, but of his dispensing from one of the ecclesiastical impediments of consanguinity.

The Bishop likewise condemns the Church for granting a dispensation to Henry VIII. to marry his deceased brother's wife. Here again it is supposed that the Church has violated a divine law. But if the bishop will turn to Deuteronomy, (xxv, 5), he will find that such a marriage is even commanded when the brother has died without leaving a child. This was the case with Henry's brother, Arthur; and hence, according to the enactments of the Old Law, Henry should have married Catherine, Arthur's wife. It is not true on this part of the Bishop of Albany to censure the Church for granting Henry permission to contract a marriage which, according to an Old Testament enactment, he was obliged to contract. This is all the more cruel as, according to the bishop, the enactments of the Old Testament in regard to matrimonial impediments are still in force.

And now I come to what Bishop Doane lays down as the attitude of his own church towards divorce. He says: "It is at least to be said that our loose dealing with the question is not by any act of the Church but by a submissive recognition of the view which the State takes of the civil marriage." So the sum of it all is the State looks upon marriage as a civil contract and Bishop Doane meets this view of the State with "submissive recognition." Bishop Doane, a successor of Peter and Basil! "Commanding we commanded you that you should not teach in this name; and behold you have filled Jerusalem with your doctrine. But Peter and the apostles answering said: We ought to obey God rather than men." (Acts v, 28.) And then St. Basil. We read that the praetorian prefect, Modestus, ordered the holy bishop to appear before him, and threatened to use the sternest measures against him—the confiscation of his property, exile, tortures, death—if he dared resist the imperial order. When St. Basil replied that he cared not for all those threats, that there was only one to whom he would be bowed in such matters, the prefect said: "Never before has anyone addressed me in such terms." "Perhaps," answered St. Basil, "you have never before had to deal with a bishop."

The State does not threaten Bishop Doane either with death or imprisonment, and yet he yields to its views. Nay, more, it does not even request him or his fellow-laborers in the ministry to receive divorced persons into communion, or to perform a new marriage ceremony for them. Why then does the Bishop try to saddle all the blame on the State? Or how can he say that the loose dealing of the Protestant Church with the question of divorce "is not by any act of the Church," if the Church, knowing the invalidity of the State's action in dissolving the marriage tie, still receives divorced persons into "communion and performs a new marriage for them if they desire it? The man who knowingly receives stolen goods is no less guilty than the man who helped to steal them. And the minister who gives any sanction to the action of the State in this matter of divorce, is no less guilty—I should rather say he is far more guilty, than the State itself. The State may regard marriage as a civil contract, and treat it as such. But the minister of the Gospel can never look upon it in that light. Any acquiescence in the views of the State concerning divorce makes the minister of the Gospel a traitor to his Master.

The Bible, Not the Sole Rule of Faith.
Rev. John Scully, S. J., a well-known Jesuit scholar, thus accounts for Dr. De Costa's change of faith in the Philadelphia North American: "Why did he leave his church? Because it has been shown by time that the Bible is not what the church has always said it could not possibly be, the sole rule of faith. Because, in the disputes between schools of criticism, the inspiration of the Bible has begun to be doubted and the faith of those who have been the teachers of the Protestant masses has been so shaken that there is no certainty anywhere, and in the most of this uncertainty there is no authority outside the church to settle these doubts as they arise. Consequently, we have the chaos we see outside our church." Father Scully states that Dr. De Costa's admission is all the more valuable now because he was one of the most bitter enemies the church has had in this country.

THE CHURCH'S TRIUMPH.

Father Burke's Words of Prediction For the New Century.

Rev. John Burke, C. S. P., preached New Year's Day at the Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York city, on religion and dogma. He traced the history of the Roman Catholic Church from its earliest days, telling how its system of theology was constructed and how the fathers defended its precepts from its establishment to the present day. He said in part:

"The very belief in God—a dogma of the first water. Religion without dogma—morality without dogma—is an absurdity. In opposition to every assault made upon her the Church has stood forth as the champion of truth. Her whole moral and devotional life is built upon it. It was the greatest sin of Protestantism, its greatest injury to the welfare of mankind, that it should have denied the authority of the Church as the teacher of nations. But, as in all countries, history will repeat itself. The task before the Church furnished by Protestantism is not more difficult than those she has had to perform in the past. She welcomes all these advances in philosophy; she thinks in science; she marries the natural advancement of the century in the line of physics. She welcomes what is known as the higher criticism, these wide discussions of religious and historical truth, because they speak not only of an activity and interest in the problems of God and the soul, but they also tell her that men seek the truth. She sees men tried and disturbed in the search for that precious gift, their hearts yearning to know what it is so that they may have peace concerning God and their souls, peace concerning the divinity of Jesus Christ and His wondrous incarnation which unites man with God. She goes out to him with eager love in his hour of doubt and ignorance. Now more than ever is she the teacher of nations. Fresh, beautiful, strong as in the first years of her history, she is still to become the leader of another civilization."

"Men will know the truth and, like Augustine of old, disgusted with doubt and error and enlightened by the grace of God, they will come unto her as a mother and ask for the words of truth. 'She stands as the teacher of nations, crying out: I am the truth and the light! Behold, I hold in my arms that Child, that Jesus Christ Who is sent for the fall and the resurrection of man!' And let me give my earnest hope the shape of a prophecy. Men will come to her. They will come to her with eagerness, with sincerity, with joy. Their souls cannot starve, and it is this mother alone who will give them food of everlasting life. They will come with faith and hope after a night of tortuous doubt. 'Such shall be the history of the Catholic Church, and if all signs point true, the twentieth century will see it accomplished.'"

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FATHER ELLIOTT, C. S. P.

The Eloquent Priest Delivers an Able Temperance Lecture in Boston.

Rev. Walter Elliott, C. S. P., the distinguished Paulist, delivered a temperance lecture in the Cathedral of the Holy Cross, Boston, recently, upon "The Spirit of Father Mathew." Father Mathew, said Father Elliott, was not only a great temperance worker, but was called by Macaulay one of the greatest poets. This great and wonderful temperance worker was also associated with O'Connell and caused revivals of a people loving liberty and struggling for freedom.

"But to-night," he continued, "I am going to speak to you of temperance and the good it will bring where it is exercised. Men will be of higher and better minds; they will have higher objects to seek in life; they will be better in a social way, and, best of all, they will be pleasing to God for making the noble sacrifice."

"When a man takes a pledge he should keep it. To-night I earnestly hope to enroll you, the people of this parish and you of other parishes, in the temperance league, that you may be better and stronger and more creditable to your church, your State, yourselves and your family. You all must know of the long list of diseases that follow intemperance."

Father Elliott spoke of the cases where physicians prescribe alcoholic stimulants for medicinal purposes. He declared that many of the best physicians of the country had often told him that it was a rare occasion when they believed that America would be far better off were liquor an unknown thing.

"Those who do drink are not thrifty. It is perhaps a good fault not to be over eager in the matter of money; still a man should have that thrift which would spur him on to own a home and all the comforts to be thus found."

Father Elliott was severe on the habit of drinking. This was a very expensive indulgence in any working man's wages. He said men pollsters were invariably to be found in the rum shop. Tickets were peddled and sought in such places, and it was hard to believe that men who were looked upon to rule people should so resort; but, asked the speaker, "In what degree are you responsible for this?"

Father Elliott said the intemperance of many was directly responsible for a great deal of sin and crime.

The reverend speaker recalled men who had been lawyers with him, and men at college who said that he would need drink to stimulate, but he had seen those very same men buried. Many had worked as hard as he and many had not, but he had never found out that drink was necessary for him.

Father Elliott spoke of the great happiness to be found in the home of the man who left drink alone. He closed by asking all to join the new Holy Cross Temperance League, and prophesied that those who did would one year hence look back with the greatest pleasure of their life on to-night.

Father Elliott then spoke a few words, telling those who desired to join the league that their means would be taken and the pledge signed. Several hundred men signed their names, and the league will henceforth spread its work.

Never again.

1. It is man. A box of high moral standing would almost as soon steal a sheep as wear.

2. It is vulgar—altogether too low for a decent boy.

3. It is cowardly—implying a fear of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to Webster, is a gentle man—well-bred, refined. Such a one will no more swear than go into the street to throw mud with a chimney-sweep.

5. It is indecent—offensive to delicacy, and extremely unfit for human ears.

6. It is venomous—showing a boy's heart to be a nest of vipers, and every time he swears one of them sticks out his head.

7. It is wicked—violating the Divine law, and provoking the displeasure of Him who would not hold him guiltless who takes His name in vain.

The Rev. Jerome Clonnes, P. R., of St. Joseph's Church, Burlington, Vt., was presented with a purse of nearly \$1,000 by his parishioners on Christmas Day. A reception at which the purse was presented was given in honor of his recent appointment to the office of Vicar-General of the diocese of Burlington.

The building of the new Westminster Cathedral close by Victoria station continues to proceed at a rapid rate, and there now remains no doubt that it will be ready for the great opening ceremony on Sept. 23 next.

Mother and Magpie.

There are many modern "Racheis" weeping for their children; mothers who console at their children's downfall by indulging their caprices and desires. An imperative obligation rests upon you, mothers, of instilling your children in Christian principles at home. The last of all schools is the home, the oldest, best, most sacred, and most influential. No school can supplant it. The forming of a child is like soft wax, and then susceptible of impressions the most lasting. Children often understand better than older persons suppose they do. For this reason mothers are best suited to be their instructors. In the order of nature the mother is the first to give nourishment to the child unless superseded in this duty by modern appliances.

The God of nature has in like manner ordained that the mother should give spiritual nourishment to the child. To the child the mother is more infallible than a pope, she is its guide, philosopher and friend. She sees all its movements, follows its steps, and can improve every opportunity to impress its mind. A long catalogue of characters who were especially directed towards goodness by the instruction, piety, and prayers of their mothers, were St. Augustine, St. Louis, our own Washington, Judge Gaston and a long line of others might be mentioned. We admire the beautiful works of art which are the emanation of human genius, but the mother's part in moulding the immortal character of the child is higher than the artist's.

She can make the home, the sanctuary of domestic joy, of good breeding, of sobriety, of decorum, of generous words, of education, and of religion. Have prayer in the household circle nightly. The children of a good mother, who does her duty in inculcating sound principles of religious faith, hope, and charity, will rise up day by day and call her blessed.

Remarkable Convert Dead.

A remarkable convert, who was a member of the Jesuit order, Rev. Sir Brook G. Bridges, S. J., Bart., died recently at Bloomsbury in the Bombay Presidency at the patriarchal age of 97. Father Bridges, who was descended from a noble Protestant family, heirs to an ancient barony of Great Britain, was educated at Winchester and Oriel College, Oxford, and graduated B. A. in 1825, when he was 22 years of age. Following the example of several of his ancestors, he took orders in the church of England and became ultimately rector of Blackney, Lincolnshire. In 1832 he married Louisa, daughter of Mr. C. Chaplin, M. P., and this lady died in 1834. The late distinguished priest only succeeded to the title in 1875, on the death of his brother, Sir Brook William Bridges, Lord Fitzwater. Shortly after the death of Lady Brook G. Bridges in 1884, the bereaved baronet was received into the fold of the Catholic church, and until the time of his death he labored assiduously for the advancement of the faith which he at last found a refuge and contentment. He was a devoted career championing so many elements of piety and heroism as that of this aged missionary. By his death the title becomes extinct.

While the Zamboanga, which has just arrived, was at Manila about \$1,000 worth of church property stolen by Filipino insurgents was returned to the priests' authorities by United States troops.

BISHOP RADEMACHER.

The Beloved Past Wayne's Death Struck Away to His Eternal Rest.

Last Friday Rev. Joseph Rademacher, Bishop of Fort Wayne, died at his home in the city of St. Mary's.

Bishop Rademacher was born on December 3rd, 1840, in Westphalia, Germany. He was educated at St. Vincent's College, Ind., and completed his classical and philosophical course at the University of Notre Dame, Ind. He completed the latter course in St. Michael's seminary, Pittsburgh, Pa., becoming a priest in 1863. He was then assigned to the parish of St. Mary's, La Fayette, Ind., where he remained until 1865.

His first charge was at Attle, Mountain County, Ind., where he remained also several seasons. After laboring six years in this field he was transferred to Columbia, Mo. Later Bishop Dwenger called him to Fort Wayne to take charge of St. Mary's church, and to become chancellor of the diocese.

In June, 1880, he became pastor of St. Mary's church, La Fayette. The next April, 1883, Father Rademacher became the vicar-general of the Rt. Rev. P. A. Fecho, who had been promoted to the archiepiscopal see of Chicago. In 1889 Bishop Rademacher accompanied an American pilgrimage to the Holy Land. Bishop Dwenger, having died, Pope Leo XIII., on July 12, 1893, appointed Bishop Rademacher as his successor.

Bishop Rademacher took up the work commenced by Bishops Loras and Dwenger with great zeal and energy, and brought it to completion. He did not know what it was to spare himself. He visited regularly every parish, mission and even school. He neglected nothing to promote the cause of education. He made it a point to attend all school entertainments.

His predominant virtues were modesty and charity. His kindness and impartiality endeared him to his priests, to all of whom he was a friend. On all occasions he showed the greatest zeal for the glory of God. He modeled and embellished his cathedral. He urged his priests to provide such altar and vestments as became the majesty of God and the majesty of the offices of the Church. He was encouraged by all possible means the formation of societies and societies authorized by the Church. He visited with tender care over hospitals and orphanages.

The deceased Bishop was a student. His knowledge was not confined to theological and biblical studies, but extended also to secular learning. His piety and erudition were well known, and for this reason many clergymen had chosen him as their spiritual guide. By promoting among the clergy a spirit of zeal and self-sacrifice he contributed to the spread of piety among the people, to the solemnity of divine offices, to the erection of churches and school houses, and the gathering of children in parochial schools. His unswerving fidelity to the eyes of men are the mystic of Divine Providence. All this usefulness, a few months ago, was cut short by a fatal ailment which has at last carried off the loved Bishop.

CATHOLIC NOTES.

The first white man to enter what is now Arizona was the Franciscan Father Marcos de Niza, who crossed the territory from southwest to northeast in 1539.

Bishop Blenk of Havana, 15th Vicar General, accompanied by Secretary of State McDonough, were entertained at a banquet recently by Governor Roosevelt at the Executive mansion in Albany.

Skeptical antiquarians do not dispute the fact that St. Francis built a retreat for holy virgins on the spot of the convent of the Holy Trinity, which is now occupied by Christ Church College, which claims Cardinal Wellesley as its founder.

The Rev. Edmund Cronin, who was chaplain at the Dominican orphan asylum at Spickill on the Hudson when it was destroyed by fire, has been commissioned by Archbishop Corrigan to establish a new parish in one of the suburbs of New York; the church to be under the patronage of St. Lucy.

English exchange amounts that Lady Elmora, wife of Sir Henry Elmora, chairman of the House of Lords, has been received in the Catholic Church.

Brother Alonzo Schmitt, head of the Alexander Brothers Hospital in Chicago, died on Monday night last. He had been in Chicago for thirty years. He will be succeeded temporarily by Brother Ignatius Minkenberg of Chicago.

According to reports from priests, the missions which were recently held in the churches of Brooklyn were more largely attended than any previous religious services of the same nature. Confession to the number 22,123, were heard—4,714 of men, 9,123 of women and 10,286 of children.

The only statue of a man on a public monument in North America is the portrait statue of Jeanne Mance, the first Sister of Charity who died in North America.

A MOTHER'S DUTY.

To Teach Her Children Early Life to Live.

"I don't know what to do about my daughter Lucy," said a mother who had come to me for advice. "She seems to have no interest in anything, and I want to know what to do about her." "What is her age?" asked the mother.

"She is about 12 years old," said the mother. "What is her school record?" "She is a very poor scholar," said the mother. "What is her behavior?" "She is very disobedient," said the mother.

"What is her health?" "She is very weak," said the mother. "What is her religion?" "She is a Catholic," said the mother. "What is her future?" "I don't know," said the mother.

"What is her mother's duty?" "To teach her early life to live," said the mother.

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