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## CANCER OF DIVORCE.

CARDINAL GIBBONS ON THE EVILS OF THIS SOCIAL PLAGUE.

His Eminence Says That is the Abolition of Our Law Divorce Laws Lies the Remedy—How the Cardinal Views Our Public School System.

His eminence Cardinal Gibbons in a recent interview with the correspondent of the Newark (N. J.) News on the divorce and public school systems of the United States said:

"We are confronted in this country by polygamy. I mean the polygamy that exists in every state of the Union, and there is no law against this kind of polygamy, but rather laws that recognize and make it possible. There is a law against the polygamy that exists in Utah. Is not the law of divorce a virtual form of Mormonism in a modified shape? Mormonism consists of simultaneous polygamy, while the law of divorce practically leads to successive polygamy. Each state has on its statute books a list of causes or, rather, pretexts which are recognized as sufficient grounds for divorce a vinculo. There are in all twenty-one causes, most of them of a very trifling character, and in some states, as in Illinois and Maine, the power of granting a divorce is left to the discretion of the judge.

"Evidences are accumulating each year that the cancer of divorce is rapidly spreading over the country and poisoning the fountains of the nation. Unless the evil is checked by some speedy and heroic remedy the very existence of our family life is imperiled. How can we call ourselves a Christian people if we violate a fundamental law of Christianity? And if the sanctity and indissolubility of marriage does not constitute a cardinal principle of the Christian religion we are at a loss to know what does. Let the imagination picture to itself the fearful wrecks daily caused by this rock of scandal and the number of families that are cast adrift on the ocean of life.

"Great stress is justly laid by moralists on the observance of the Sunday. But what a mockery is the external repose of the Christian Sabbath to homes from which domestic peace has been banished by internecine war, where the mother's heart is broken, the father's spirit crushed and where the children cannot cling to one of their patrons without exciting the hatred or jealousy of the other! And these melancholy scenes are followed by the final act in the family when the family ties are dissolved and the hearts that had vowed eternal love and union are separated to meet no more.

"This social plague calls for a radical cure, and the remedy can be found only in the abolition of our mischievous legislation regarding divorce and the honest application of the gospel. If persons contemplating marriage were persuaded that once united they were legally debarred from entering into second wedlock they would be more circumspect before marriage in the choice of a life partner and would be more patient afterward in bearing the yoke and tolerating each other's infirmities."

His eminence said of the public school system of the United States: "The system of public education in this country is imperfect and vicious and undermines the religion of our youth. We want our children to receive an education that will not only make them learned but pious men and women. We want them to be not only polished members of society, but also conscientious Christians. We desire for them a training that will form their hearts as well as their minds. We wish them to be not only men of the world, but, above all, men of God. The religious and secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul. The usual consequence of such a separation is to paralyze the moral faculty and to foment a spirit of indifference in matters of faith.

"Education is to the soul what food is to the body. The milk with which the infant is nourished at its mother's breast not only feeds its head, but permeates at the same time its heart and other organs of the body. In like manner the intellectual and moral growth of our children should go hand in hand; otherwise their education is shallow and fragmentary and often proves a curse instead of a blessing.

"Guizot, an eminent Protestant writer of France, expressed himself so forcibly and clearly on this point that I cannot forbear quoting his words. 'In order,' said Guizot, 'to make popular education truly and socially useful it must be fundamentally religious. It is necessary that national education should be given and received in the midst of a religious atmosphere and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise to be restricted to a certain place or a certain hour. It is a faith and a law which, after this manner alone, can exercise all its beneficial influences upon our mind and upon our life.'

"I am not unmindful of the blessed influence of a home education and especially of a mother's tutelage. But of what avail is a mother's toil if the seeds of faith which she has planted attain a sickly growth in the cheerless atmosphere of a schoolroom from which the sun of religion is rigidly excluded?"

"The remedy for these defects would be supplied if the denominational system which now obtains in Canada were applied in our public schools."

Pope Pius X. has conferred the title of monsignore upon the Rev. John A. Sheppard, vicar general of the diocese of Newark and at present rector of St. Michael's church, Jersey City.

## THE GERMAN POLICY

CATHOLIC MISSIONS AND THE WORLD POLICE OF THE EMPIRE.

A French View of Kaiser Wilhelm's Pro-Church Programme—How and Why the German Government Favors the Religious Orders.

When Leo XIII. died thousands of telegrams were dispatched to the Vatican from all parts of the world—telegrams in which all the sovereigns and all the presidents of republics sent expressions of sympathy to the sacred college. Of these letters of condolence only one has been published, and that is the letter of Wilhelm II. It was published not at Rome, but at Berlin.

So it should have been. In the active campaign which the German emperor is waging to bind together the cords which unite his country to the Catholic church; on the morrow of his journey to Rome and of the ride of his white troopers to the gates of the Vatican—it was easy to foresee that the emotions of Wilhelm II., such was their sincerity, would seek public expression. For ten years Wilhelm II. has kept at his work; to rely on the papacy for (first) parliamentary support in Germany from the Catholic element and (second) to obtain outside Germany the benefit of that protectorate over missions which France has held until the present time and the exercise of which M. Combes is today rendering impossible.

Twenty years ago the German empire was a veritable hell for the Catholics. The monks went into exile, the bishops to prison. Time has passed since then, and an imperial "mea culpa" has effaced the memory of the kulturkampf. It is needless to recall the history of that change of heart, of which the stages are marked by Wilhelm II.'s pilgrimages to Rome. But alongside these solemn and striking performances a work rather less generally understood has been going on for fifteen years, a work which organized the forces of Catholic Germany for the struggle and filled them with life and hope. The army of the missionaries was got into shape. When Germany had completed its unification and took up the work of colonization the only organized force it encountered was that of the French Catholic missions. At the outset Germany perceived how much the missionary contributed to a colony; how, by teaching the natives the religion and the language of the mother country, the missionary added the prestige of the faith to the national authority of the home government. Germany, therefore, desired to have missionaries. As the kulturkampf stood in the way of getting them, the kulturkampf was done away with. On the day that the empire was born to world politics it died to anticlericalism.

By a coincidence, which comes to light again today, France was then persecuting the religious orders. Germany profited by this, just as she will profit by it tomorrow. Addressing herself to the mother congregations, which we had either exiled or menaced, she informed them that they would be allowed to create branch establishments in Germany. Thus, without any shock or rupture, German novices would replace the French novices, and the missions would be denationalized. The center of influence would move over across the border.

Four congregations immediately accepted: Les Peres du Saint-Esprit, Les Missionnaires d'Afrique, Les Oblats de Marie and Les Missionnaires du Sacre-Coeur d'Issoudun. They founded eight novitiates.

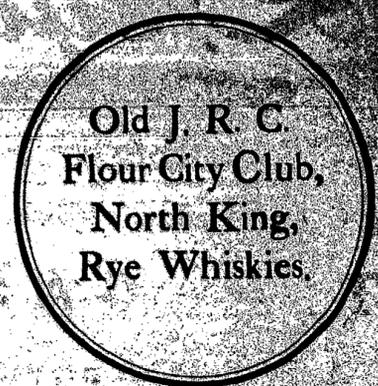
At the same time the government authorized the Italian priests, Pallottini, to establish themselves in Germany, where they founded two institutes. The Jesuits, despite the kulturkampf, had again taken root in the empire. By their side the Benedictines of St. Ottilian in Bavaria, the Trappists, the Franciscans and the German Alexandrians were following their vocations. Moreover, the Society of the Divine Word, founded in 1875 by Dr. Janssen, was yearly increasing the number of its establishments and adherents. It controls today some 800 missionaries.

Free societies were founded to aid, support and co-ordinate these missions. The Holy Child, the Propagation of the Faith, the Ludwigmissionverein, the Afrikaveren and the German Holy Land society furnished abundant resources for the support of the apostles of German Catholicism. A new organization came to its birth, if one may judge by its results.

These results are considerable and have been speedily brought about. The German missions are on a sound financial footing. Thanks to the societies which I have just enumerated, their budget, which twenty-five years ago did not so much as exist, amounts today to more than 2,000,000 francs, and of this sum the Holy Child alone furnishes nearly a million.

That enterprise has representatives all over the world. In Bombay and in Brazil, in Argentina and Ecuador, in Zanzibar and Togoland, in Kamerun and Tanganyika, in East and West Africa, and in Shanghai there are prefectures or vicariats maintained by German monks; in Palestine equal activity, though of more recent date. On Oct. 17, 1901, the corner stone of the Church of the Dormition was laid under the auspices of the German Holy Land society. Since that date the society, whose annual budget has already exceeded 250,000 marks, has established two hospices (at Jerusalem and Tabgha) and schools at Caiffa, Nazareth, Gaza and Bethlehem. There are several others at Beirut, Smyrna, Araya and Constantinople. Education is combined with charity, and the combination serves a peculiar purpose. Georges Villiers in Paris Figaro.

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