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Friday, August 14, 1908.

New Marriage Law

Our erratic friend, William T. Stead is at it again. In a recent issue of the "Review of Reviews" he discovers this bugaboo in the late decree of the Holy Father regarding marriage.

"To Protestants this appears to mean that a Catholic who wishes to ruin a girl has only to marry her in a registry office in order to be perfectly free before God, the Church and his conscience to desert her as soon as he gets tired of her. Fortunately, the law of civilized States ignores the decrees of the Vatican. It would be quite as honest to say that if a man makes a contract by which he obtains possession of a valuable estate, the contract is null and void before God, the Church and in conscience if some technicality had been neglected in drawing up that contract. The law must take notice of technicalities, and a contract may be declared void from a strictly legal point of view; but even the most rudimentary moral law regards the person who takes advantage of a technicality in order to defraud and swindle his neighbor as a scoundrel in the sight of God, the Church and his conscience. And what is true about property is still more true when it concerns the whole life of a woman."

The Philadelphia "Catholic Standard and Times" points out the note in the Stead eye as follows: "Here is the reverse of the horror denounced by Mr. Stead—an actual horror, not an unreal one, as his discovery turns out on analysis to be. This new Crown Colony law makes all marriages performed before any one but a State-appointed officer, clergyman or layman, null and void; and the authority which issues that fiat is the British State! A Catholic priest may marry a Catholic man and woman, complying with all the laws of the Church, but here it is enacted, under the British Crown, that that marriage is null and void unless the technical point of getting the State's permission has been complied with. In no country, Christian or Pagan, could tyranny more absolute than this be promulgated and recognized as law."

Rev. John T. Slater, S. J., in the July "Ecclesiastical Review" makes this crushing reply to Mr. Stead's specific accusations: "Mr. Stead and the Protestants who think with him on this point should really study a little logic. To a mind that has any sense of logic no such meaning as this can be got out of the new law. The marriage before the registrar is null and void, the parties are not man and wife in the eyes of the Catholic Church and as the law on this point has been duly promulgated and is well known, both parties must be presumed to have been aware of the fact from the first. It means that and nothing more. By no sort of logic can it be tortured into the nonsense which Mr. Stead says it means to Protestants. There is simply no connection between the fact of the nullity of these marriages and the monstrous idea that a man who has deceived and wronged a woman is perfectly free before God, the Church and his conscience to desert her as soon as he gets tired of her. One who has deceived and wronged another is bound in justice to make reparation for the injury he has done, and if the only way of making reparation to an injured woman is by marrying her, marry her he must, if it can be done, and if she will have him."

Good Advice

If the Knights of Columbus live up to the advice given them by Archbishop Glennon, speaking at the mass attended by the delegates to the Supreme Council, the order cannot fail to be a power in the land.

His Grace of St. Louis said: "It is quite true that the command to teach divine truth was given by our Lord to the Apostles and their successor; but it also is true that it was not thereby intended that a monopoly should be created. On the contrary, both natural and divine law suggest and sanction that the teaching of truth is incumbent on the professor. Hence, all through the Church's history we find not alone the official expositors—priests and Bishops, zealous in the cause of truth and God—but we find paralleling their activity the learned and zealous laity, in groups and individually, who spend themselves in the same holy mission."

"If they do not ascend the Catholic pulpit, they have the great world rostrum to speak from and the great world audience to hear them. If they are not the ministers accredited to offer sacrifice at the altar, they are ministers, and in the sanctuary of their homes they are the high priests of God. There is then a place in the kingdom of truth for priests and laymen, and the Lord expects of each fidelity to him."

"One of the tests of a nation's vitality is to have an educated, zealous and devoted religious laity. Now, one of the ways whereby an intelligent Catholic laity can assert itself is by organization into societies. Societies, like corporations, can do more than individuals, not alone by the division of labor, but because of the enthusiasm and confidence created when men with interests in common assemble."

"From what I have said you will see that I approve of Catholic lay organizations. I believe their successes evidence not only faith among the people, but promise more for the future of our church and of our Catholic people. Now the test of a society of Catholics is in its Catholicism, not in its membership; not the form of its initiation; not the breadth of its constitution, nor the opulence of its treasury. These are incidental. If you would be a society of intellectual and educated things, Catholics, then, you should stand for Catholic education."

"Would it not be paradoxical for you to endeavor to reach the heights of intelligent lay education if you were to reject the principles upon which it rests or exhibit apathy in their exploitation? It is a law of nature as well as of every organization to endeavor to perpetuate themselves along their lines. The only apology that the secular States have for meddling in the education of their children is that they wish to see themselves perpetuated in intelligence and patriotism."

"There is much darkness all around and enemies beset the path of the mother church as she journeys on. It will cheer her heart to see guarding her on her way the gleaming sword of the Knight of Columbus. Yours is the supreme duty to stand watch and ward for your mother church, pure of heart, honest, honorable, brave and true, with all the devotion of the knights of other days."

Safe and Sane

Cardinal Logue, while in no sense a showy man, has the reputation of being one of the sanest thinkers and safest advisers the Irish hierarchy has had in recent years.

This reputation, as well as that of courage, is likely to be enhanced by the clear cut denunciation by his Eminence of the "Sinn Fein" movement. Speaking in Kilkenny a few days since, Cardinal Logue said:

"I find that there is a spirit getting up among a small clique in Ireland which is hostile both to the success of our schools and to the success of the Gaelic League. I find an effort is being made on the part of a small clique who seemed to have been touched and touched deeply with mania that has nearly ruined education in France, and who in consequence wish, like their Non-conformist friends in England to keep the priests out of the schools. They are endeavoring to get up jealousy between the people and the priests. Now I am sure that it would be fatal to education if there was any spirit of the kind; and I have too much trust in the people of Ireland to imagine for a moment that these few people who have got these fads and crochets into their heads will ever succeed in the very pernicious object that they propose to themselves."

"With regard to the Gaelic League, I was sorry to see from looking over some newspapers that are published in Dublin that an attempt is being made to capture the Gaelic League for the purpose of making it an instrument ready to the hands of these anti-clericals. I only judge them for their words, as I see them in print. I don't know how many of them may be engaged in this attempt, but I may say this, that deeply, as I am interested in the Gaelic League, I believe the day they succeed in making it an instrument to turn any section of the people of Ireland against the priesthood of Ireland will see the end of the Gaelic League."

"I think that if an attempt succeeds at the present time to turn the Gaelic League, which has had so much success, which is so flourishing, into an instrument ready to the heads of anti-clericals—I think there would be an end to the Gaelic League and an end to the progress which the Irish language is making at present. And that would be a sad thing for Ireland—because I believe firmly that if we wish to revive our national spirit, and if we wish to make it strong and keep it vigorous, we must revive the tongue of the Gael."

While of no particular interest, one way or another, the following from the "Irish Standard" will tend to settle what might be a disputed point later on: Immediately after the Democratic convention, a rumor was spread abroad that John W. Kern, the Democratic nominee for Vice-President, was a Catholic. Immediately certain patriots had all sorts of premonitions of what the Jesuits would do to Bryan, in case Bryan and Kern were elected, in order to place Kern in the presidential chair. Be not afraid, brave patriots, Kern is not a Catholic. He was reared a Methodist.

Surely there is some mistake in the following paragraph from the "Catholic Messenger" of Davenport, Iowa: "Bishop Burke of Albany, N. Y., who celebrated the forty-fourth anniversary of his elevation to the episcopacy, is the only survivor of all the prelates and priests who assisted at the ceremony of his consecration in 1864. This gave a tinge of sadness to the festivities in connection with the celebration. Our impression was that Bishop McQuaid assisted in Bishop Burke's consecration. Our impression is also that Bishop Burke was consecrated after Bishop McQuaid who was raised to the purple in 1868 and has just celebrated the fortieth anniversary of the event."

Carroll O'Donoghue

A Tale of Irish Struggles of 1886 and Recent Times by CHRISTINE FABER

Chapter XXXVIII

Carter Deluded.

Continued from last week

"I believe you, Mr. Carther," said Tighe, with feigned earnestness; "didn't I see it in yer face when I ketched a glimpse of you that night as they pulled the cloak off me! Perhaps"—his countenance assumed a very doubtful expression—"a good dale of it is lies that the payle tell about you; an' mebbe you were dhrove to the one black act you committed, and mebbe you'd be thrue to the master for the scorpion whip of that haughty demeanor, and he threw aside his deference and assumed a boldness born of his desperation: "I have come," he said, straightening himself, "to know why the paper containing information of importance to the government, which I opened to your hands, and which Hills, Lord Heathcote assured me surely should play an essential part in the trial of yesterday, was not produced?"

The officer's lip curled for an instant. "Permit me to ask, Mr. Carther, who delegated to you the right of putting such a question to me? your tone, sir, implies doubt of my having fulfilled the commission intrusted to me regarding the paper of which you speak; for your satisfaction, I shall say this much: the document passed safely from my hands to the proper authorities."

"To whom did you give it, when it passed from your immediate possession?" demanded Carter, forgetting, in his eagerness, that he was not speaking to an equal.

"You forget yourself, sir!" and Captain Dennier's eyes flashed in angry accompaniment to his indignant tone. "I have given you all the information I choose to impart—for further account I refer you to Lord Heathcote." Carter's manner became less bold. "You refuse to tell me into whose hands you committed the paper?" he said half imploringly.

"I certainly do," responded the officer, "because I recognize no right of yours to question me. And now I must request you to end this interview."

Carter was again desperate; the inner working of his rage became manifest in the swelling of his veins in his forehead, and the spasmodic clutching of his fingers. "I'll end the interview," he said, striving to speak calmly, "but despite his effort trembling in form and voice, "but I have something to say first; I'll advise Lord Heathcote, as you advise me to do, and I'll communicate to him the result of this interview. Perhaps he will see as clearly as I do how little your heart is in the cause you pretend to serve, and perhaps he will think, as I do, that you are a party to the plot which kept that document from the court yesterday; and—"

Widdy Moore's lether, I wonder now what are his thoughts about that? Oh, Carther, you're the broth of a b'y for informin', but fair, the toime'll be rare when you won't be carcumvinted be Tighe, a Vohr."

Chapter XXXIX.

Inuendoes.

Captain Dennier received Morty Carter with the same cold and dignified manner, which had characterized his former reception of him; while Carter, although his air was marked by deference, but little removed from obsequiousness, still betrayed by his nervousness and the expression of his face, the indignation under which he labored.

"Your business?" demanded the officer frigidly. Carter was stung; he writhed under the lash of the contempt implied in the freezing tone, the scorpion whip of that haughty demeanor, and he threw aside his deference and assumed a boldness born of his desperation: "I have come," he said, straightening himself, "to know why the paper containing information of importance to the government, which I opened to your hands, and which Hills, Lord Heathcote assured me surely should play an essential part in the trial of yesterday, was not produced?"

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well-affected disappointment; "sure, I was buildin' on yer that? Oh, Carther, you're the broth of a b'y for informin', but fair, the toime'll be rare when you won't be carcumvinted be Tighe, a Vohr."

But Carter was in no mood either to answer Tighe, or to volunteer any information, and with a hurried good day both parted—the former to repair to his lodging in order to deliberate on his next proceeding, and the latter to seek Shaun, and to give vent to his feelings by the following address to the: "Faith, Shaun I think the interview, as he called it, wid the captain, didn't do him much good—his face was loike a busted bate, an' his eyes'd frighten one. Somehow I'm inclined to think a dale of Captain Dennier; he has vry noble ways wid him, an' I wish it was in me power to do somethin' in his favor wid regard to Miss O'Donoghue. I wonder, now, if I did spake a good word for him would it help matters? I'll think over it." And so saying, he proceeded to his duties.

Morty Carter had reached his lodging, and had just begun his old exercise of walking the floor in order to quiet his disturbed mind, when a knock sounded. He opened to admit Rick of the Hills. "Come in!" he said in a sure manner, as Rick seemed to pause for an invitation.

"You are out of sorts," said Rick, quietly setting himself. "I am," answered Carter, constant in his stride of the room; "everything is going against me."

"Everything!" repeated Rick, "why, has anything new happened since the failure of your plan for Carroll O'Donoghue's escape?"

"Yes; something that I rested all my hopes on—that I plotted night and day for has failed me; miserably failed me!" His pace grew more hurried, as if he would vent his fierce excitement in increased motion. "The disappointment is eating my heart out!" he continued; "but"—he suddenly changed his voice and paused, standing directly before Rick, "all is not yet lost, and, if the hopes that remain to me succeed, there will be happiness and plenty for us both at last, Rick. I thought of making another journey to Dublin, but I've changed my mind—I'll write instead; and now have you come to tell me that you have succeeded—that you have Nora's answer?" He bent forward in his eagerness, his hot breath fanning the haggard face beneath him.

"I have come to tell you," answered Rick hurriedly, and with a wild determination in his eyes, "that I have no answer for you."

"She refused to give it?" questioned Carter, his brow gathering into a scowl.

"I did not ask it," responded Rick, rising; "and what is more, I shall never ask it!"

(To be continued)

Mother Mary Cleophas has been re-elected as superior general of the Sisters of Providence at the election just held at the mother house, St. Mary's of the Woods, Vigo County, Ind. She has held the office for a number of years, and it was necessary to secure a dispensation from Rome in order to make valid her acceptance of again of the great responsibility.

The cornerstone of the new Cathedral at St. Louis, Mo., will be laid on October 18. As soon as conditions permit, Archbishop Glennon will turn his attention to the building of a new seminary, a tract of sixty-five acres of high ground, situated one mile and a half west of Clayton, the county seat of St. Louis County, having been purchased by the seminary board for this purpose.

Rev. Louis J. Woelfel, rector of St. Martin's Church, Pittsburg, has been honored by the receipt from Pope Pius X. through Rev. Dr. Godfrey A. P. V. Winter Baumgarten, residing in Rome, of a magnificent portrait of the Holy Father, (size 18x24) bearing His Holiness' autographic apostolic blessing as a token of regard for exalted private worth, extensive literary attainments and superior oratorical accomplishments.