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EDITORIAL

## A CARDINAL BLUNDER.

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**T**HE *Delineator* of this month has an article by Cardinal Gibbons on the subject of divorce. The Cardinal correctly states that “the cancer of divorce is rapidly spreading over the community and poisoning the fountains of the Nation.” With no less correctness the Cardinal declares that the evil calls “for some speedy and heroic remedy.” And, then, after having reached the giddy heights of these undeniable premises, which are nothing new, the Cardinal tumbles down into the absurd conclusion that the remedy for this plague lies in “an honest application of the teachings of the Gospel.”—One wonders what particular “application of the teachings of the Gospel” will prevent cholera, yellow fever or small-pox?

Divorce may be a pestilence. Like all other pestilence it requires scientific knowledge to cope with and defeat it. Time was when people looked upon pestilence as a “visitation of God.” To this day there are folks who consider {it} sinful to vaccinate—it is “thwarting the divine will.” Divine will has nothing to do with pestilence. It is human knowledge, or rather lack of knowledge, that is responsible in the matter. So with divorce. With all other pestilence the human instinct correctly guides us to seek the assistance of an expert physician. A dollar to a doughnut, Cardinal Gibbons himself, if taken ill with any form of pestilence, will place less reliance upon “an honest application of the teachings of the Gospel” than upon expert medical help. The late Pope set the pace in the matter when, on his death-bed, he invited a noted anti-Catholic, but celebrated doctor to save him, if possible. It is so with the pestilence of divorce—a pestilence bred of human ignorance and protected by Gibbonian perverseness, in that Gibbonian perverseness seeks to perpetuate the human ignorance from which the pestilence draws its sap.

The, to-day, criminal system of the private ownership of the things that the

people need to earn their living with is a fomenter of poverty. No more than the Cardinal's Church can,—as itself declares it cannot,—attend to its spiritual duties without the material means implied by the “temporal power,” can the family, as a social institution, remain united upon the basis of the precarious living that capitalism establishes. Such a basis breeds pauperism at one end, and, at the other end the gorged millionaire class from whom the Cardinal gets his rich converts, and among which, from Queen Isabella of Spain and the Empress Eugenie of France, down the line, marriage is a farce, and divorce a fact—though rarely proclaimed.

The social system, in which polygamy and polyandry are pronounced “inevitable social evils,” inevitably has “divorce” as a mask for the “social evil.” Not until the rule of the class, whose spokesman Cardinal Gibbons is, has been overthrown, and the Socialist Republic reared, will the ugly thing, for which the more respectably-sounding “divorce” is the mask, be wiped out. With de facto polygamy and polyandry wiped out divorce is gone. The only “honest application of the teachings of the Gospel” is the fumigation of the mentality of the Cardinals Gibbon.

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