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# The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclian, 4th Century.

LONDON, ONTARIO, SATURDAY, MARCH 19, 1910

## The Catholic Record

LONDON, SATURDAY, MARCH 19, 1910

### AN IMPORTANT LECTURE

We have received a copy of a lecture on "Treatment of Juvenile Offenders," by the Hon. Mr. Justice Wallace, of Halifax, N. S. Judge Wallace is not unknown to Canadians. As a standard-bearer of the Liberal party, an author in favour with the general public, a broad-minded citizen respected by all creeds and classes, he is accorded a place among distinguished Canadians. While in active politics and the business of law he had few moments for research or literary work, but now that he wears the ermine we hope to receive many contributions from his accomplished pen. Judge Wallace is a Catholic who preaches always the sermon of good example. This lecture on a problem whose satisfactory solution means much for both offender and the community indicates careful study. It is one of the very best on this problem and will be read by writers who take up this subject. While he says there is no satisfactory substitute for the home, still, where there is no home, or where the home provides nothing but evil surroundings and associates, then if these unwholesome conditions cannot be removed the State should step in, and, in the interests of the child and the community, take the child from an evil environment.

### MISLEADING THEORIES

In dealing with what he calls misleading theory he says: "From an experience extending over nine years, I can now state that not more than 2 per cent. of the boys and girls brought before the county court Judge's criminal court in Halifax during that period were inherently different from the normal boy and girl. It merely happened that their environment had been different. It is putting the matter moderately to say that at least 75 per cent. of the adult confirmed criminals who have gone to jail or penitentiary in Nova Scotia during the past decade were offenders whose record . . . would show that the criminal career was due to vicious surroundings and lack of home training and discipline."

### BORN CRIMINALS

Judge Wallace does not take seriously the Italian school of writers who contend that criminals are born criminals and that they always tell a criminal by certain physical marks. Facts do not support this theory. Some writers push the theory of "born criminals" to the point of absurdity, and apparently do not realize that such a theory would involve an acceptance of the destructive doctrine of irresponsibility. From personal study and observation I am confident that if all the boys who have drifted into delinquency and crime during the past decade had had proper care and treatment there is a fair probability that they would have been respectable citizens.

### THE JUDGE DISCUSSES THE BORSTAL SYSTEM, REFORMATORY TRAINING SHIPS, DETENTIVES, ETC.

Altogether it is a notable contribution to this subject.

### BAEFUL READING

Our friends have heard of the character in Oliver Twist who gave his child a bad book in order to make him a criminal. An act, indeed, of a dastard and inhuman parent. But do not some of us emulate indirectly if you wish the example of this character. Are parents sufficiently on their guard against the newspapers which, stained with foul stories and reeking with the filth of the underworld, tend to debase the mind. Are they conscious of their responsibility towards the hearts and minds of children which should be developed in an atmosphere of purity? We should like to say yes, but our experience warrants us in declaring that in this matter they are guilty of the grossest negligence. The children read anything from a yellow-backed tale to that noxious compound of bad taste and sensuality called the problem story. The mind with a flabbiness, without the power of attention or concentration, but, filling the young heart with false ideals and knowledge bred of corruption, dries up the very source of noble living. And yet the children could so easily be trained to love good reading. A word of counsel, the example of the parent, would serve as a breather to the tide of bad books and a strict supervision over the household reading-matter would cause the children in after years to rise up and call their father blessed.

### OUR FRIEND THE EDITOR

The Christian Guardian complains that we "lecture it about its intolerant bigotry." We admit that we have ventured to impress upon the editor that he as director of a weekly for the Methodist household should keep its columns unshuffled by anything at variance with truth or charity. We have pointed out that its policy, seeking to minimize, to excuse, if not to justify the actions of the bitter-minded rulers of France, was, to say the least, bewildering to the average Christian. We have also said that its damning a book because it came from the pen of a Catholic priest was as alien to decent journalism as it was to Christianity. We merely ask him for fair play to his readers. We contend that the perpetuation of hatred and prejudice, the reiteration of oft-refuted charges should be consigned, and forever, to oblivion. He may forever and a day fight us with opinion without arousing a suspicion that he is guilty of "intolerant bigotry." His assertion, however, that Rome distrusts the "open Bible" is but the old stereotyped calumny that at present is out of fashion. No Protestant scholar of repute believes it. Why, then, should it be thrust before the eyes of the simple Methodist. "Biblical History" shows, says Dr. Briggs, (Whiteher, p. 31) that the Church is a good foundation of divine authority. If we go back of Church history into the Bible history we find that the Church antedates the Bible. If there had been no divine authority in the Church there would have been no divine canon of Holy Scripture. Jesus Christ commissioned His Apostles, and the Holy Spirit planted the Church and trained it in its earliest and most important lessons of life, institution and doctrine, before a single one of the writings of the New Testament canon was written. Rome has preserved the Bible. She is the protector of the Bible, safeguarding it from the critics as well as from those who read into their preconceived ideas. She exhorts her children to read the Bible—to draw from it purity of morals and faith, to eradicate the errors which are so widely disseminated in these corrupt times.

### THE CONVERSION OF AMERICA

ADDRESS BY WALTER GEORGE SMITH, ENG., ON THE OCCASION OF THE GOLDEN JUBILEE OF THE FOUNDATION OF THE REXLEY FATHERS, CARNEGIE HALL, NEW YORK, FEBRUARY 2, 1910

This golden jubilee of the Paulist Mission is an event of national importance. We have gathered together to rejoice over what has been done in the past, to take counsel for the needs of the present and to lay our plans for constant advance in such future as may be permitted us. We all love our country; we are proud of its traditions; we know that the country is now a free and inseparable from the fathers of our Republic laid broad and deep and firm the foundations of a mighty political structure embodying the principles of democracy with such recognition of the necessity of limiting the powers of an intemperate majority that after many trials it still remains a source of admiration to the whole world. This line of settlements of colonial days, extending along the ocean shore not further westward than the spread of the Alleghenies, has spread across the Mississippi Valley, over the Rocky Mountains, until now our Western civilization confronts the ancient Orient. We no longer have a frontier. With the rapid increase of our population we have exploited our natural wealth until the danger line has been marked, and one of the paramount questions of the day is how to preserve such of the bounty of nature as has not already been used to our wasteful and extravagant upbuilding. We need not fear the outcome; the political, economic and social, of our day and generation will be solved if human sagacity, intellects of the keenest perceptions, minds of great grasp, courage undimmed in the face of enormous responsibilities can avail. All this, singly and in combination in official life and in private station, the heads of great corporations, the solitary thinkers are constantly pondering. The problem of producing wealth and keeping the social forces in equilibrium is ever commanding the best the human intellect can give.

### VERY OLD TALK

All this talk about the open Bible is painfully old and is no longer accepted as argument. The Guardian editor has, we assume, due reverence for the Bible, but he does not seem to see that his belief in it has no better foundation than blind faith. He cannot prove that it is divinely inspired. And yet he believes that it is—a very irrational procedure indeed for an editor who elicits so glibly about the open Bible. "He who will take the scriptures of the New Testament," says the distinguished German, Dr. Delbrück, "as the highest source of a knowledge of faith—he declares it to be something which is in its very nature it cannot be; which is not in consonance with the intentions of the Lord; and which, from its own evidence it does not wish to be; and I add, which in the first centuries when Christianity arose in its primitive vigour and strength it was not."

### TOTAL ABSTINENCE

Arctic explorers have testified that liquor lessens the efficiency of those who are subjected to severe cold. Others speaking from practical experience declare that liquor is a health-strengthening of those who work in the tropics. Lately a member of Lieut. Shackleton's expedition asserts that total abstinence is one of the best assets of an Antarctic explorer. Successful business men never mix liquor with business. They only who court ruin or heed not their possibilities are to be found with the drinkers. The best resolution I ever made in my life, said a merchant the other day, was "to cut it out." At one time a driver, he is now a substantial citizen.

### BISHOP CASEY'S LETTER

The Right Rev. Dr. Casey's Lenten Pastoral on Temperance will be for some years a splendid weapon in the hands of the temperance lecturer. tersely and clearly he sets forth the teaching of the Church on this subject. Moderate in tone and cogent in argument, it cannot but appeal to the impartial citizen. It is neither the voice of a special pleader nor of a reformer wrapped up in his own conceits; but is the outpouring of the heart of a pastor who seeks to save his flock from the evils of the liquor traffic. This clear-cut, strong and zealous pronouncement stamps the Dr. Casey as a true reformer. In the course of the letter he warns the bartender that he sells a real poison that may damn both body and

soul of the man who drinks and may also cause his own perdition.

Describing a liquor dealer who would be worthy of respect he says:

Is there a liquor-dealer worthy of general esteem, one perfectly respectable in all his relations, one who fears not the anger of God, or the reprobation of wives and mothers? Is there one who has properly obtained a license and conducted his business to meet a legitimate want of the public; who is himself perfectly sober; who does not adulterate his goods or sell them to any one likely to abuse them; who permits no disorder, as blasphemy or indecent language, in his store; who seeks not to evade the law, who incites no one to drink, least of all to get drunk; who sells to minors; in other words, who is obedient to the civil law and to the principles of Christian charity and justice? Such a man is a liquor dealer worthy of respect, and one who has no cause from his business to fear the judgments of God or the reproaches of the public.

But there are others. There are others who do not follow these wise rules, or act according to these Christian principles. Sad experiences and distressing statistics are the proofs. We leave it to you to note them, and to form your own opinion of them. To themselves, we would say, it is worth while to examine your conscience in the light of eternity, so soon to open before you. What will your criminal profits avail you, as balanced against your debts to God offended, individuals destroyed, families desolated, society outraged? Would you save your souls? Get out of a business in which you are damning yourselves by damning your neighbors.

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Church of Rome. With the decay of faith in the supernatural comes the teaching that there are no eternal verities; that the standards of right living which men had supposed to have been based upon the will of God, which is perfect justice, absolute reason, have, after all, no firmer sanction than the shifting conventions of society. So it has come to pass that even the sacred institutions of marriage and of the family life are questioned; and persons of education and refinement of both sexes do not hesitate to teach principles which would have been repudiated with horror even a generation ago.

It will not do to assume that the heart of the American people is corrupted. It is not. Nowhere, under any civilization, among the masses is there greater natural appreciation of justice in all its attributes. Our standards of morality are indeed lower than the ideal, but compared with any people in any age of the world, our average still remains high. And this we may well believe is because of a high degree of intelligence and of widely diffused education. As has been said by the Archbishop of St. Paul, "Truthfulness, honesty in business dealings, loyalty to law and social order, temperance, respect for the rights of others and the like virtues are proscribed by reason before the voice of revelation is heard. The absence of such points of moral light is because of a high degree of intelligence and of widely diffused education. 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