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LONDON, SATURDAY, SEPT. 17, 1921

THE SPIRIT OF LAWLESSNESS

That a spirit of lawlessness is prevalent throughout the world is an indisputable fact. The criminal statistics of the various countries bear witness to an unprecedented growth in crimes. A relaxation of respect for law, a conscious or unconscious revolt against authority is everywhere evident.

It is notorious that the thefts from the mails and express companies and other carriers have grown to enormous proportions. Shipments of goods and particularly of liquor are no longer safe from pilfering. The streets of our cities and our highways, once reasonably secure from crimes of violence, have now become the field of operations for the footpad and highwayman, who have the high-powered automobile to facilitate their crimes and make sure their escape.

It has been estimated that in the United States the annual profits from violations of the prohibition laws have reached the enormous figure of \$300,000,000. Similar figures might be compiled for Canada. Men who thus violate these laws for sordid gain are unconsciously taught to violate other laws, and the respect for law among all classes steadily diminishes as our people become familiar with and tolerant to wholesale criminality. Whether the moral and economic results of prohibition overbalance this rising wave of crime, time will tell.

In the greater sphere of social life we find the same revolt against the institutions which have the sanction of the past. Laws which mark the decent restraint of print, speech and dress have in recent times been increasingly disregarded. The very foundations of the great and primitive institutions of mankind, like the family, the State and the Church, have been assailed. Even Nature itself is defied by eugenicists and advocates of such disgusting practices as birth-control, which would make marriage nothing but legalized lust. The fundamental difference of sex is disregarded by social and political movements which ignore the permanent differentiation of social function ordained by God Himself.

All these are but illustrations of the general revolt against the authority of the past—a revolt that can be measured by the change in the fundamental presumptions of men with respect to the value of human experience. In former ages all that was in the past was presumptively true and the burden was upon him who sought to change it. Today there is a tendency to regard the lessons of the past as presumptively false.

As an illustration of this latter fact we may cite a recent article of Morrison I. Swift, appearing in The Nation, wherein he states "that with 6,000 Protestant pulpits now vacant and the prospect of double that number empty a year hence, we have entered a veritable theological crisis. What we are witnessing is an American students' strike against the Church. It is the more portentous because so wholly spontaneous. Why have these students struck? The common explanations, that there is better pay elsewhere, that the preacher's social standing has sagged, that he is muzzled, do not explain."

"They have struck because the theological training of students is out-of-date. Good colleges and

universities introduce young men to modern ideas and the modern world: theological institutions then invite them to take on the harness of antiquity, which they cannot do without self-stultification. All educated youths who are worth while are now going to speak only what they believe with all their hearts, and they do not believe the present doctrines of the Protestant churches."

Mr. Swift's article is indeed a startling revelation of the revolt against faith in the ranks of our separated brethren—a revolt which spells only disaster for them. Thank God, no such conditions exist in the true Church, which under divinely promised guidance will continue till the consummation of the world.

But whilst we are happily free from any doctrinal revolt, we cannot deny that the prevailing spirit of lawlessness has in a few cases manifested itself, in opposition to the legitimate exercise of ecclesiastical authority. The scandalous sight of a misguided, turbulent and rebellious mob seeking to dictate to authority has not been an altogether unfamiliar sight. In the Catholic Church, however, such insubordination, beyond giving a certain amount of scandal, only ends in displaying the impotent folly of the recalcitrant ones.

Speaking last Christmas Eve, in an address to the college of Cardinals, the Holy Father gave expression to an estimate of present conditions which should have attracted far greater attention than apparently it did.

The Pope said that five plagues were now afflicting humanity. The first was the unprecedented challenge to authority. The second, an equally unprecedented hatred between man and man. The third was the abnormal aversion to work. The fourth, the excessive thirst for pleasure as the great aim of life. And the fifth, a gross materialism which denies the reality of the spiritual in human life. The accuracy of this indictment of Pope Benedict, who is better informed as to the spiritual state of the world than anyone else, cannot be questioned.

The challenge to authority of every description is universal. Two of the oldest and greatest empires which together have more than half the world's population—China and Russia—are in the throes of anarchy; whilst in many others such as Egypt and India the spirit of revolt is abroad. The government of Italy has had all it could do to preserve itself from overthrow. Even England, the mother of democracy, has been shaken by great labor bodies attempting to cut off the nation's food, in order to substitute revolution by a class for parliamentary government. The truth of the British Prime Minister's statement that these great strikes involved something more than a mere struggle over the conditions of labor, cannot be gainsaid. They were in reality, essentially seditious attempts against the life of the State.

As regards the second plague mentioned by His Holiness, the War to end war only ended in unprecedented hatred between nation and nation, class and class, man and man. One cannot question the closely related third and fourth counts in Pope Benedict's indictment, namely the unprecedented aversion to work, when work is most needed to reconstruct the foundations of prosperity, or the excessive thirst for pleasure which preceded, accompanied and now has followed the most terrible tragedy in the annals of mankind.

Everywhere the phenomenon has been observed that, with the highest wages known in the history of modern times, there has been an unmistakable lessening in efficiency, and that with an increase in the number of workers there has been a decrease in output.

With the last count of Pope Benedict's indictment we are most concerned, namely the denial of the spiritual in human life, for until this perverse tendency shall have been reversed, all is hopeless. The sole remedy for all our plagues is the true appreciation of things spiritual. All the above mentioned evils are the direct outcome of the rebellion of Luther and the reformers of the sixteenth century, for lawlessness in religion is the progenitor of the social and political lawlessness now rampant throughout the world.

"IRELAND'S POWER TO STAND ALONE"

The fallacy has frequently been stated that Ireland has not the resources and strength requisite to stand alone, that her position requires that she should be a vassal State or a dependent province; that her size, population, national wealth and commercial possibilities require the protection or domination of England.

Let us then consider first Ireland's size. Ireland is slightly greater than Austria, a little smaller than Portugal and almost the same size as Panama. Belgium, for whose right to independence half the world went to war, is barely a third of the size of Ireland. Holland and Denmark combined are smaller than Ireland. Switzerland is less than half her size. If size proves no impediment to these countries in administering their own matters, why should it militate against Irish claims?

Next take the criterion of population. Are the Irish people too few to sustain their independence or defend it if attacked? The fact that the British Government, with all the engines of modern warfare, has concluded a truce with Ireland is the first answer to the question. In the second place, Norway, Denmark, Switzerland, Finland and Chile are all examples of nations which have a smaller population than Ireland. The world recognizes the right of these States to exist and control their own affairs. Should Ireland with a greater population and a secure maritime frontier be refused the same right?

The third fallacy, one of the oldest and most tenacious, is that Ireland is too poor to be free. The truth is that Ireland produces a greater revenue than any of the small nations already mentioned. Her contribution to the British Treasury last year was fifty and a half million pounds. The other small nations support their governments and finance themselves on one half of that amount.

Thus an Irish writer states that "Liberty costs only 46 shillings per head in Chile and Portugal; 58 shillings in Switzerland; 76 shillings in Holland; 104 shillings in Uruguay; 68 shillings in Denmark; whilst in Ireland subjection and terrorism have cost 231 shillings per head."

In the matter of trade, so far from being a burden upon England's hands, Ireland, besides supplying her neighbor with the large cash contribution already stated, is also of all the nations of the world, except the United States, England's best customer. In 1914 England did more trade with Ireland than with France and Germany combined, or with Japan, Spain, China, Russia, Italy, Austria-Hungary and Switzerland combined. In 1919 her trade with England represented the sum of £306,000,000.

Ireland therefore possesses like Canada, Australia or South Africa, not only the moral right to freedom based upon an ancient nationality and a distinctive culture, language and tradition, but also the material resources necessary to govern herself successfully, for we have seen that she is larger, more populous and produces a greater revenue than many of the nations which enjoy the boon of controlling their own affairs and determining their own destinies.

NO MYSTERY

By THE OBSERVER

I read with some interest the following letter:

To Editor of New York Times:

There must be a good many people who, like myself, are unable to see any mystery in the present prevalence of unemployment, and if there is anything beyond the simple statement of facts which I will try to set forth, you might do a public service by expounding it.

The community is in sore need of houses, clothes, food, railway facilities and many other things. The criminal classes who have been guilty of the nefarious act of saving up some money would like to provide these things, if I myself would like to provide a few books; but the wages of labor forced up during the War make it impossible to provide the things with reasonable safety, not to speak of profit. The trade unions are straining every nerve to prevent wages coming back to a point where labor can be generally employed, and as long as this state of affairs prevails unemployment will prevail.

If there's anything more in the situation, pray let us have it.

HENRY HOLT.

Dublin, N. H., Aug. 30, 1921.

This gentleman charges up the whole thing to high-wages; and no other cause of the prevalence of unemployment seems to have occurred to him. He says he would like to furnish some books himself; and apparently he finds the cost of publication too high, and he thinks that labor is at fault. He extends this reasoning to every other line of endeavour, and he finds labor at fault; and charges it with all the fault.

The wages of some classes of labor have undoubtedly been too high. The wages of some classes of labor have unquestionably been too low. The average wage of labor has not been too high. The unscientific classification of labor has unquestionably inflated the cost of production in those lines in which skilled, high paid labor is very heavily employed. But it should not be forgotten that even in those lines, unskilled labor has been often underpaid; and that a rough sort of average has thus been maintained.

Many other things have been contributing causes of the undue inflation of the costs of production. For instance, there has been speculation in raw materials of all kinds; the massing of capital for the purpose of buying up, holding, and boosting the price of all kinds of raw materials.

The manufactured goods have likewise been controlled by massed capital. Price-fixing has become quite common. This did not begin during the War, but the superficial plentifulness of money gave an opportunity for bolder indulgence in that immoral and illegal practice. Retailers have been dictated to as to a minimum price. The retailers, in their turn, have made their contribution to the prevailing artificiality of the situation by doubling and tripling the fair profit on their goods in communities where the demand was great.

The whole situation has been artificial; and the too high wages paid to skilled labor have been only one item in a long and complex account. The sudden expansion in the circulation of currency; the too easy credit afforded by banks to those whose purpose was to control supplies, both raw material and manufactured goods; the general recklessness consequent on the false appearance of general prosperity; the feverish excitement of the times; all these must be taken into account in considering the causes of the situation in which we in North America were for some years. Reaction was inevitable. And it is accepted, of course, reluctantly. Workmen are not the only people who still cling to the golden dream, and do not want to be awakened.

Even now, manufacturers are clinging desperately to war prices, and letting go, bit by bit, with a groan at every inch. The trusts and combines are not yet convinced that they have had all the war-profits they can get.

Why blame all the inevitable reaction on labor and its wages? Is it strange that unemployment should follow the feverish rush of war-time production; a full half of which was production for sale to people whose pockets were temporarily full of war-time money? A vicious circle must be broken somewhere.

I know business men who had persuaded themselves that the war-time rush would last for five years after the War; but it did not last two. Had it lasted, they would have gone on paying war-time wages; but would Mr. Holt have got his books published any more cheaply in that case?

Labor has something to give up, of course; but labor may pertinently ask whether, while it is being readjusted, the war-millionaires are not to undergo some readjustment too.

Money has not only been "saved" during the War; it has been robbed, stolen, extorted, in millions and hundreds of millions. Those who did that are now represented as ready and eager to provide all that their country needs; and are only prevented by the outrageous demands of labor which is reluctant to be readjusted. The picture is not true to life. The war millionaires are ready to proceed with the business of the country, but they ask us to assume that they have spent all their war millions; just as the workman has spent his wages; and to consider their case exactly as though the years 1914 to 1920 had been merely normal business years.

But are they entitled to be dealt with on that basis? That is the

question that labor unions are asking and it is an exceedingly pertinent question.

Undoubtedly all employers are not millionaires; nor has every employer prospered unduly through the troubles of his country. But neither has every workman been too highly paid. Generalization is quite useless in these matters. A scientific method of dealing with disputes between employers and employees must be found.

We shall certainly come at last to labor and wages courts. Also, the accumulation of huge fortunes out of the ordinary necessities of the people will sooner or later have bounds put to it.

NOTES AND COMMENTS

A GATHERING which promises to be unusually noteworthy is to be held in Montreal on September 21st and 22nd. While primarily the annual meeting of the Catholic Truth Society of Canada, in its plan and scope the gathering is resolving itself into a conference for the discussion of questions concerning the welfare of Catholics generally in Canada. Similar conferences have been held annually in England for thirty years or more (except during the War years) and in several of the continental countries for a much longer period. Participated in by both clergy and laity they have there come to be regarded as an integral feature of Catholic life and action, and the benefits derived therefrom are, according to authoritative testimony, many and varied. That, with the recorded experience of the older countries at the disposal of the Montreal conference, like good results should follow goes without saying.

WHEN, at the instance of the late Cardinal Vaughan, then Bishop of Salford, a conference of this kind was first proposed in England in 1886 there was some division of opinion as to its timeliness and practicability. Some there were who thought there was danger of such a gathering overstepping its province; others that some of the subjects proposed for discussion were under then existing circumstances neither wise or prudent. Bishop Vaughan, however, staunchly adhered to his proposal, and when in 1888, the first conference actually assembled it was fully justified by the event. It might as easily have been a signal failure as it was a triumphant success, warnings and gloomy predictions not being wanting to check the enthusiasm of those who thought they foresaw in it realization of an ideal long formed in their minds—a meeting such as Catholics in other lands had long been holding, at which priests and laymen met on common ground for the discussion of matters of mutual and common interest. It is pleasing to recall, and propitious for the success of the Montreal gathering, that the anticipations of the projectors of the first English conference were more than realized, and each successive one has deepened and corroborated that experience.

WE HAVE not seen the complete agenda of the conference to be held at Montreal, but are given to understand that among those who have intimated their intention of participating in its proceedings are at least one Archbishop and four Bishops; Sir Charles Fitzpatrick, Lieutenant Governor of Quebec; Sir Bertram Windle, and other prominent public men. There will be representatives from the Maritime Provinces and from as far West as Edmonton. Among the papers to be read are one on Catholic Literature, with special reference to Canada, by His Grace the Archbishop of Toronto; another, on the Catholic Press, by the Rev. W. O'Toole, of the Archdiocese of Ottawa; a third, on the work of the Catholic Truth Society by Rev. George Daly, C. SS. R., St. John, N. B.; and a fourth, title not announced, by the Rev. J. J. O'Gorman, D. C. L., whose record as a military chaplain throughout the War makes him an interesting and impressive figure. It is expected also that Sir Bertram Windle will contribute a paper on some scientific subject.

With a programme such as that outlined in part the forthcoming conference cannot fail to be interesting in its proceedings and beneficial in its results. Catholics comprise fully two-fifths of the people of Canada; they have a history which

no other religious body in the country can rival, and, if united, an influence for good which nothing can withstand. Their present weakness lies in the lack of co-ordination, and to overcome this such a gathering as will assemble this month in Montreal, should be an important contribution. If successful, as under such auspices it can scarcely fail to be, it is not too much to predict that it will become, as in other countries where it has been tried, an annual event. Writing of the first and second English conferences, Mr. James Britten, the indefatigable Secretary of the parent Catholic Truth Society, thus expressed himself: "It may be said that at the Westminster Conference exceeded the anticipations of its projectors, so the Manchester Conference (the second) surpassed that of Westminster in every particular. It was based upon the sure foundation which had been laid at Westminster, and no one doubted for an instant of its success. At the close of the Westminster Conference, there was a general feeling that a similar gathering should be held in 1889; the Manchester meetings had hardly begun when the permanence of such conferences was taken as a matter of course, and the only question was, 'Where shall the conference be held in 1890?' Benefiting by this experience is it too much to hope that as a result of the Montreal gathering the only question will be, 'Where shall we meet in 1922?'

BOY LIFE

PARENTAL DELINQUENCY (Adapted from Gibson's "Boysology")

"At night returning, every labor sped,
He sits him down, the monarch of a shed;
Smiles by his cheerful fire, and round surveys
His children's looks, that brighten at the blaze;
While his lov'd partner, boastful of her board,
Displays her cleanly platter on the board."

—GOLDSMITH, The Traveler, l. 191.

The ideals of the city, the State, the nation, the school, and the Church, will never rise higher than the ideals of the home, for the home is the foundation of society as well as the most ancient of all God-ordained institutions. "No creature is so gregarious as man, and we can hardly conceive him except as a member of the family. . . . One of the best measures of domestication in animals or of civilization in man is the intensity of love of home. This is a very complex feeling and made up of many ties, hard to dissect, or even to enumerate. Kline attempts to analyze the factors of love of home, in order of their intensity, as follows: love of parents, scenery, house, familiar ways; freedom of opinion and conduct, relatives and friends, animals, pleasant memories, sympathy, etc. We also find specified the room, articles of furniture, the garden, hills, trees, rocks, meadow, streams, frankness of expression, leisure to do as one pleases, liberty to arrange things to one's taste. All these make up the content of that magic word, home, of which the hearth with its altar-fire is the heart. It inclines to settled habits of life, is the converse of the roving instinct, and is largely woman's creation."

"Parents control the bodies and minds, the hearts and souls of their children, not so much by what their ancestors were as by what they themselves do and think," says Oppenheim. Ancestor worship will not vitally affect the present or the future generation unless the spirit of the past remains alive and is a dominating influence in home making and character building. The spirit of the home maker who is conscious of responsibility will manifest itself in a kind of happiness and contentment found only in a real home, whether humble or pretentious.

Somebody has said that homes are workshops into which God sends little babies for parents to fashion into men and women fit for His service in the great world's work, and yet how many home methods invite fatal disaster, as the countless number of half-built human tabernacles testify. "The three 'Modern Furies' are insanity, suicide and divorce," says John Horace Lockwood. The appalling children, morbid and unnatural views and habits of life and exaggerated sexual consciousness.

Parental delinquency does not always mean the failure to provide clothes, food, shelter, and an education, but rather failure to recog-

nize the rights of boyhood and girlhood as well as their potentialities; the failure to give sympathetic companionship; to give time to answering the serious questions; and to give love to heart-hungry adolescents. "It may be true that 'man is the architect of his own future,' yet the parent is the architect of the child's character, and society is coming more and more to hold the parent accountable."

Fathers cannot have a vital part in the business of building their boys into right kind of men by the use of the "absent treatment" method. There is much truth, even if written in the vein of satire, in the following verses printed in the London Sunday School Times:

"He was a dog
But he stayed at home,
And guarded the family night and day.
He was a dog
That didn't roam.
He lay on the porch or chased the stray—
The tramps, the hen away;
For a dog's true heart for that household beat
At morning and evening, in cold and heat.
He was a dog.
"He was a man
And didn't stay
To cherish his wife and his children fair.
He was a man.
And every day
His heart grew callous, it's love-beats rare.
He thought of himself at the close of day,
And, cigar in his fingers, hurried away
To the club, the lodge, the store, the show.
But—he had a right to go, you know!
He was a man."

Much could be said also in criticism of mothers, who become so absorbed in the uplift of other people's children and humanity in general that they woefully neglect their own flesh and blood.

Sometimes I think that a healthy, normal specimen of a boy is made up of fifty per cent. noise and fifty per cent. dirt. The boy who is never noisy and never gets dirty is abnormal, and should be taken to a physician at once.

If, however, a nervous, grouchy father comes home in the evening, and this small edition of noise has on hand an unexpended surplus and gives even as much as a "yip," at once there is an explosion on the part of father and the boy is suppressed. Again, if the boy should happen to be in one of his rare moods of quiet, rather anxiously inquires, "What is the matter, Charlie, You're so quiet? Don't you feel well?" If he is noisy, he is called down; if he is quiet, he causes anxiety. What is a boy to do? Why, he instinctively seeks the gang, that coterie of sympathetic souls, who have many secrets, numerous codes of mysterious signs and calls, and whose loyalty is the admiration of all social service experts and church workers. More opportunity at home for sane expression and less insane repression would save many boys from the evil influence of misled gangs.

When the home-coming of father becomes an event to be looked forward to with delight, instead of anticipated with fear, on the part of the boy, there will take place a wonderful change in our rapidly deteriorating American home life. Making a living has become so problematic that many fathers are failing to take enough time to make a life, either for themselves or their boy. Will the time ever come when a father will close his office door at night and say: "Good night, business, you can't go home with me. I have a boy who needs me tonight more than you do. So long until morning;" or the industrial worker lay down his tools at the close of the day's work and say: "Good night, old pard, here's where we part. The kids at home are looking for their dad. I'll see you in the morning?" When that time does come, home, be it ever so humble, will then become in fact, the sweetest place on earth, instead of a place of jars and contentions.

PROVIDENCE MINISTER BECOMES CATHOLIC

Providence, R. I., Aug. 29.—A conversion of supreme local importance became known recently when it was learned that Rev. John C. Petrie, formerly curate of the fashionable St. Stephen Episcopal Church of this city, had renounced his membership in the Protestant Church and was received into the Catholic Church.

Over a year ago he resigned as curate at St. Stephen Church to go