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LONDON, SATURDAY, NOV. 14, 1925

"NEGLECT NOT THE GRACE THAT IS IN THEE"

That Matrimony is a sacrament is of Catholic faith; every Catholic child learns from the Catechism that this sacrament gives to husband and wife the grace to live happily together and bring up their children in the fear and love of God.

Like the grace conferred on the priest in Holy Order the grace of Matrimony is a grace of state; it endures as long as the state lasts. A priest is a priest forever; but he may "neglect" the sacramental grace of Holy Order; he may become lukewarm or worse. So we find St. Paul exhorting Timothy, then bishop of Ephesus:

"Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood."

To everyone in the married state St. Paul's exhortation to Timothy may be paraphrased: Neglect not the grace that is in thee, the grace received in the holy sacrament of Matrimony, that grace which is necessary and sufficient to enable all who receive it to bring up their children in the fear and love of God. And clouds of witnesses testify that this is the crying need of the present time; that the weakening of parental authority is the crying evil, and the prolific source of other evils, including the alarming growth of juvenile crime.

In recent numbers of The Catholic World and The Commonwealth are articles on this subject. Indeed in every sort of publication such articles are found. In the Saturday Evening Post there is a series of such articles under the general title of "The Great American Scandal," starting several months ago and still going on. The author, Richard Washburn Child, a member of the National Crime Commission, has been long engaged in the study of his subject and is eminently qualified to treat it dispassionately and intelligently. One need not agree with all his conclusions and yet derive much enlightenment from the findings of his investigation. One article in particular impressed us deeply. We laid it aside. After thinking and talking the matter over we feel more than ever convinced that many things therein set forth will stir the heart and conscience of Catholic fathers and mothers.

"A wide investigation," he writes, "into our crime tide, which has disclosed to me that the failure of law-abiding spirit may menace our whole structure of authority and order, and also our stalwart national character, has revealed a much more important fact. It is this: Youth is the outstanding contributor to our last ten years of increasing felony and law defiance. Every man and woman in America, certainly every parent in America, may give heed to this fact. It is a direct challenge to the American home and to the forces of law and order."

"I knew that youth and a new spirit of irresponsibility would figure in my investigation, but I was unprepared for the flood of information I have received and am still continuing to receive about the relation of youth to the building in America of what a foreign investigator has recently called 'Your criminals' paradise.' My astonishment is great at the sincerity, the vehemence, the conviction of judges, wardens, prosecutors, police chiefs, patrolmen, detectives, old professional criminals with whom I have talked, and of citizens who are writing me from various corners of the United States. Their voice is one voice. It says: 'The old criminal is outdone; today the criminal population, which probably numbers in excess of 1,000,000, is made up, in large part, of girls and boys.'"

A police chief is quoted: "If youth is going to jump in at the rate they are coming, in ten years we will have doubled or trebled our criminal forces. Can we double or treble the power of the law—police, courts and institutions? No. We are losing the fight with crime and the new youth."

Poverty and heredity used to be regarded as accounting for the criminal tendency; and we still are often told that mental deficiency accounts for the boy or girl who goes wrong. Those in a position to know scoff at this explanation and declare that it is in open contradiction with the facts of the case. Mr. Child made a survey of correctional institutions. "In one of them," he writes, "the data cards of some 700 young lawbreakers indicate that not one out of twenty committed his offense because of poverty which constricted his legitimate appetites. In these institutions the mental examinations conducted by official psychiatrists showed an intelligence standard not lower, but higher, than that of a group of public-school attendants of the same ages!"

We must look elsewhere for the cause of the alarming growth of youthful degeneracy. Our writer quotes an old police official of Minneapolis: "Talk a thousand years, my friend—there's one reason among them all which stands up like a sore thumb. It's the breaking up of the American home." And this police official's testimony is confirmed by scores of other competent witnesses.

"It is good sense, therefore, to take one's eyes for a moment away from the search inside the boy or girl—a search for defective teeth, defective glands, defective mentality, a bad inheritance and psycho-analysis. These do not account for the new devil-may-care era which produces the young criminal, not only from one but from all classes of society. None of these causes will account for the invasion youth has made upon wilfulness, unrestraint and criminal activity. The war does not account for it, since the youth we are talking about has sprung up to the criminal age, of seventeen to twenty-two, since the war ended."

"It is the distinct weakening, testified to by a hundred or more intimate observers of youth and felony, of the American home and the obligations of American parenthood."

Checking up on this opinion Mr. Child obtained data on the family history of two large correctional institutions for boys and one for girls. Eighty per cent., he found, came from "split homes." "That is, four-fifths of these young offenders are from families split by divorce or some other desertion of responsibility. . . . All over the nation one finds that judges, grand jurymen, detectives, police commissioners, and even criminals themselves, assume without discussion a distinct weakening of that influence"—i. e. of the home and of parental responsibility and authority.

"The reason for the startling part youth is playing in our crime record is the break-down of authority. Selfishly unwilling to invest good example, good service and time in establishing law-abiding qualities in children, parents have begun to pass the problem of lawlessness, when it becomes unbearable, over to the State."

It is true that all this is written of the United States. It may be hoped that Canada's condition is somewhat better. That may even be conceded. But everyone knows that the difference is only one of degree. The problem is the same.

Through bitter experience many are finding out the truth that the Catholic Church has constantly taught: the unit of Christian Society is not the individual, but the family. To safeguard that truth she has always taught and will ever teach that the bond of marriage can be broken by death alone.

The appalling divorce statistics of the United States do not tell the whole story of the havoc played by this insidious enemy of home life. A whole people familiarized with divorce, with the legal breaking up of families for selfish, often sordid, reasons, loses, and must lose much of the reverence for Christian marriage. And far and away beyond those actually divorced its malign influence extends. So that in general the obligations and duties of married life rest more and more lightly on the conscience, even of those who still retain enough of traditional Catholic reverence for

marriage to keep away from the divorce mills.

What is of more importance to us is that Catholics are not immune to the spirit of the age, nor unaffected by the stream of tendencies in their environment.

When reading of the large proportion of boys and girls in correctional institutions that Mr. Child found came from "split homes" Catholics may feel that that is a matter which does not touch them. But speaking to a chaplain of a Catholic institution for the reclamation of wayward girls we were told that at one time out of 180 inmates only one came from a normal home; the others all came from homes "split" by some desertion of responsibility.

Parental authority is recognized and upheld by one of the Ten Commandments of God. And Catholic parents know that before God's judgment seat they will one day render an account of how they have exercised that authority.

We learned in Catechism that in preparation for Confession, amongst other things, we should examine ourselves carefully on the duties of our station in life. How transcendently important are the duties of fathers and mothers is shown by the article from which we have quoted. And yet do all fathers and mothers examine their conscience seriously on the duties peculiar to their state every time they go to Confession? We do not mean those who flagrantly neglect their duties; rather do we address ourselves to the more conscientious, to those who honestly try to fulfil their duties.

"Neglect not the grace that is in thee." We are all too prone to excuse ourselves, to assert that we do the best we can. But our best should be constantly improving if we made the duties of our state in life a serious consideration in our examination of conscience.

St. Paul is pointed and plain-spoken on the matter we have been considering: "If any man have not care of his own, and especially those of his house, he hath denied the faith and is worse than an infidel." (I Tim. v. 8.)

It is in the hope that good parents—and even others not so good—will feel more deeply their great responsibilities and strive more earnestly to measure up to them, that they will have recourse to the grace which is theirs through the holy sacrament of Matrimony, that we place the foregoing considerations before them.

OLD TEMPTATIONS: OLD MEANS OF GRACE

By THE OBSERVER

The world is eager for new things. A sure way to popularity is, to offer to mankind something that seems to be new. If religion can be made to wear an appearance of novelty, it is certain that he who gives it that appearance will enjoy a great amount of popularity for a while. Every once in a while some wiseacre bobs up with a new vagary in religion and out of it he gathers a transient notoriety and popularity.

Human nature is always inclined to believe that anything which it thinks it has discovered for itself must be a superior article. Human nature has always had an ear cocked towards those who told it that in some way it could get rid of its obligations towards God and its duties based on those obligations. Comes a scientist and wheels up a load of old bones, and begins to piece them together, and, filling in the gaps out of his own head, tells people that they were not made by God but evolved from some sort of slug up through a line of monkeys; and so, that they need no longer trouble themselves about God and about religion and about the Ten Commandments. What a load of anxiety he takes off people's minds! They are ready to believe him before his wheelbarrow of old bones is half empty.

Then there is the rationalist who tells people that they really cannot be held responsible for what the world calls sin, or for what the world calls crime. They are the victims of their environment, or their teeth have gone wrong; or, they have too few or too many cells in their brains. And shall such a man not have his due reward in popular favor. See what a boon he has conferred on the human race. Here have men and women been worrying themselves about a lot of matters which they could not help,

imagining that they were sinners, whilst all the time they were only sick or even less than sick; perhaps they were only following a different mode of expressing their individuality; perhaps after all they were right, and preachers and lawyers and law makers were wrong. Shall such suggestions, so full of consolation for the sinner, not ensure the fame and the popularity of the benefactor who puts them forward? Surely he is a great man.

Anything to get rid of God, and to get rid of the devil. And then man can do as he pleases. We are not exaggerating at all. There is a distinct effort being made in the name of religious and scientific thought to discharge mankind from all moral responsibility and even from all responsibility to human law. This vagary of the human mind is found most boldly insisted on in Bolshevism; but Bolshevism is not confined to Russia nor to the sort of teaching that is definitely labelled Bolshevism. The main error of Bolshevism is the denial of Christianity and its authority over men's hearts and minds and consciences; and that error is taught today in the greatest universities in the world; using the word "great" to denote size and numbers in attendance. The university teaching of North America is terribly vitiated with this false teaching.

The key note of almost all religious error is the slackening of human responsibility. Atheism, Socialism, Communism, are only labels stuck upon that one same error, an error which has vitiated all unaided human reasoning since the beginning of the world; the error that man has no responsibilities higher than himself; that there is no God, or that if there is a supreme being of some sort, he has not put man under any positive control, and that the whole system of Christian teaching about responsibility to a higher power, is a fiction and a delusion of man's own mind or a creation of priestcraft, to delude and frighten the ignorant so that a priestly order may wield unlimited power over their fellow-men.

Protestantism is tending strongly in that same direction; and necessarily so, because it started and was founded on the false principle that God left to His Church no way of telling with certainty the truths of Christ from the errors of man's imagination and waywardness. So it is that the greatest universities which were founded by Protestants and were designed to teach Christian truth have become quite frankly hot-houses from which every sort of religious weed has spread over the world.

God and His grace, the devil and his temptations, when acknowledged at all in such universities, have become dim and vague; whilst on the other hand everything which can be made to magnify man on the purely human side, is eagerly insisted upon. But the Catholic Church is unaffected by all these vagaries. She preaches still the old means of safety,—God's grace; and every day we live she warns us against the old temptations. For these temptations are not new; only the form of them is new, and that is not quite new. The devil is still appealing to human pride; and that was how he caught Adam and Eve.

NOTES AND COMMENTS

AN INDIVIDUAL signing himself "Evangelical Catholic Archbishop" issued a mandate to the people of Canada as to their duty during the recent election. Evidently the colored gentleman (for such we take him to be) is an adherent of the "sun do move" hypothesis.

IN VIEW of the prevailing fashion of making the Scot the butt of the world's humor, and of imputing to him as a national characteristic a degree of "nearness" foreign to his real nature, the Annual Report of the Joint Council of the Order of St. John of Jerusalem and the British Red Cross Society should help to correct that impression. This Report shows that while England and Wales contributed at the rate of £15 per hospital bed, Scotland contributed at the rate of £70 per bed. Further, the annual collections on Hospital Sundays in London year after year show that the Scots citizens of that metropolis are easily the most generous givers.

THE TRUTH is that the Scot is one of the most generous of men when confronted with genuine distress. His assumed "nearness," (leaving

out of account the distorted phases of that attribute so glibly imputed to him) is really abhorrence of that wasteful dispensation of the gifts of Providence, characteristic of this generation. And who that is capable of reflection at all but will acknowledge him in the right in this regard. This being granted it is well within the truth to say that no one enjoys a joke on himself more than the average Scotsman.

IN AN address to the graduates of Edinburgh University a few weeks ago Mr. Gilbert Chesterton made an interesting reference to Scotland which will bear reproduction. They might appeal to young people, he said, who had not yet been corrupted and vulgarized by any form of success to remember their ancient pride, that tradition of honorable poverty. Everybody knew that the great commercial and industrial time of prosperity that had been built up in the eighteenth and nineteenth centuries in the western countries was not looking quite so prosperous as it did. It had become a question of what was to become of those great commercial centres, and he would like to bring back to them the memory of the pride that was theirs long before anybody found coal or invented machinery.

ANYTHING CONCERNING John Galt must have attraction for all Canadians who take an interest in the history of their country. This pioneer of the forests of Upper Canada and founder of cities spent less than three years in Canada, but by the permanency of his work has left an enduring name. The two cities (Guelph and Goderich) which he called into being seem never to have taken that pride in their founder which might naturally have been expected of them, but his name is enshrined in the neighboring city of Galt, and written large in the annals of the Province as a whole.

JOHN GALT's fame, however, does not depend upon his association with Canada, for he was a novelist of distinction before he embarked upon his colonizing ventures, and though somewhat shrouded for a time by his great contemporary, Sir Walter Scott, is gradually coming into his own. The "Annals of the Parish," his greatest work, has long since taken its legitimate place beside "The Vicar of Wakefield," and "Humphrey Clinker," and is included in most modern libraries of popular literature. His "Autobiography" is indispensable to students of literary history, and to historians of Upper Canada.

GALT wrote voluminously—too much so, perhaps, for his own fame. But when the accretions are all laid aside there remains a substratum of real achievement which will endure. Much of his earlier work was written for Blackwoods and other magazines of the time, and never appeared in more permanent form. The revival of interest in the man in our day has been instrumental in recalling these earlier writings and led to their publication in part. "The Howdie," a collection of these stories, was noticed in these columns last year, and it is now our pleasure to record the appearance of a second volume. Under the title "A Rich Man and Other Stories," Mr. Roughhead, editor of the former collection, has dug up from the files of Edinburgh magazines and republished in an attractive book three additional stories which critics pronounce to be, if not equal to the "Annals" and "The Provost," at least in Galt's best vein.

THE THREE tales in this collection are character portrayals in autobiographical form. The one which gives a title to the book is the story of a self-made Scot, who, after the fashion of Dick Whittington, rose to be Lord Mayor of London. The second, "Tribulations of the Rev. Cowal Kilman," recounts the impressions on a minister of an individual who impinged on his life, and brought him into contact with a wider world than his parish. Galt's own earlier experiences in London undoubtedly form the foundation of the third, "The Landlady and her Lodgers." It is described as an entertaining narrative, through the lips of a Scots landlady, about the people who lodged with her. Galt's experiences in the great metropolis as a young man striving to make his way, were trying enough, and

read in conjunction with the "Autobiography," it is easy to decipher them between the lines.

TO THOSE acquainted with Galt's history in the Old World as in Canada anything from his pen is precious. If his life was full of trials it was also full of interest. Byron and most of the literary lights of his day were his intimate friends. He wrote a Life of Byron, with whom he had travelled in the Levant, and we get many side-lights on the character of that famous individual also in the "Autobiography." Some day the cities which Galt founded in Canada will awake to the distinction which that fact gives to them, and, however tardily, avail themselves of the honor which the association implies. Meantime, they sleep.

BRITAIN SWOOPS ON COMMUNISTS

LEADERS ARRAIGNED FOR PUBLISHING SEDITIOUS LIBELS

By George Barnard
(Rome Correspondent, N. C. W. G.)

Britain has at last begun to round up the Reds, having arrived at the decision that the communist menace has become too acute to permit the further unhampered propagation of doctrines subversive of law, order and morality.

Six communist leaders were arrested here last night by Scotland Yard officers. They were formally charged at Bow street police court today and remanded for eight days, bail being allowed. The charge is one of conspiring to publish seditious libels and inciting to mutiny. Two further arrests were made in Glasgow today. The men will be brought to London.

This is the beginning of the government's effort to kill the movement, or at any rate to draw its fangs. Some months ago, when I reported the communists' avowed determination to overthrow the Catholic Church, I made it clear that the government was not aware of the Red danger, but that it was biding its time and meanwhile collecting such a mass of evidence that when it should choose to strike it would strike to good purpose.

The government is now in possession of every scrap of information concerning the organization and activities of the communist party here.

The thing which deterred the government from tackling the matter sooner has been the well-known British prejudice in favor of free speech. At hundreds of street corners up and down the country in the big cities, where political speakers perched on platforms find willing open-air audiences among the idlers, one can hear the empire criticized, the king insulted, law defied, religion maligned and God denied.

Police officers stand by, their personal feelings outraged, nodoubt. Loyal, God-fearing members of the audience become heated and threaten the speakers. But the police officers interfere and protect the orators from molestation. All this is in the name of "free speech," which has always been a big point in British policy.

Two other important considerations have prevented earlier police action. First, they wanted to get a firm grip of the movement before they induced it to cloak its actions. Secondly, they did not want to make martyrs until they were compelled, realizing that martyrs are the best advertisement for any cause.

NEW LAWS IF NECESSARY
The cabinet has lately been very busy over communist activities. The Home Secretary, Sir William Joynson Hicks, who is the minister on whose responsibility action is taken in these persecutions, wanted to be sure of his ground. He had lately taken counsel with the Attorney General and the Public Prosecutor on the powers already possessed by the government to deal with offenders of this character. It is known that if the government finds its present powers too limited to allow the rooting out of subversive propaganda, it is quite ready to introduce new legislation if and when necessary.

In addition to those already arrested, the government has a long list of the names of communists actively engaged in propaganda work here. It is assumed that they are awaiting the results of their first prosecutions before embarking upon a wholesale program of arrests.

The Labor Party is busy clearing its ranks of communists lurking in the party. It decided upon this course at the party's conference at Liverpool the other day. Now that popular opinion will go dead against communism, the Labor party will be more than ever active to purge itself of all traces of communist sympathy, and so keep clear of the wreck.

Impatient of government delays in handling the question of industrial strife, which has been fostered by foreign agitators, working on the fertile field of an England trying to recover from the War, a new organization has been started lately. It is the Organiza-

tion for the Maintenance of Supplies—popularly the O. M. S.—and is designed to enlist the aid of men all over the country who are qualified to give a hand with transportation during a national emergency, which means a national strike.

POSSIBILITY OF NATION-WIDE STRIKE
Granting the possibility of a national stoppage, and the possibility cannot be denied with a section of labor in its present mood, the need of such preparation is undoubted.

The O. M. S. has received the qualified blessing of the Home Secretary. Nevertheless there is a danger in such a movement, for it is enlisting the sympathy of one class against the aspirations of another class.

There is already in existence a British Fascist party, born out of the government's apparent indifference to the Red menace.

So the political situation in England today is very interesting. No country in the world is so tolerant of its critics as is England. It gives a seat in its own House of Commons to a communist who stood for election on the communist ticket, Mr. Saklatvala.

The routing of the Reds will not be easy, because the color line is not too clearly defined. There are many socialists who are distinctly pink, and their sympathies will not be wholly with the government. When the Labor party conference threw out the communists by an overwhelming majority, a very large vote was afterwards cast in favor of supporting a communist newspaper.

However the government has set its hand to the plow.

CONFERENCE TAKES UP REUNION TASK

ASSEMBLED ABBOTS LEARN OF POPE'S PLANS

Rome, Oct. 12.—One hundred and ten Benedictine Abbots assembled in conference here during the past week heard the Abbot Primate of the Order, by order of the Holy Father, recommend the work of the Catholic Union to the Benedictines throughout the world. Abbots were present from almost every country of the world, including all the Abbots of Benedictine Houses in America, with the exception of Belmont Abbey, N. C., whose head was unable to attend. The Abbot Primate had several conferences with the Holy Father regarding the work of the Catholic Union, a society for the return to the Holy Church of the separated brethren of the Near East and which is enlisting the aid of Catholics in all parts of Europe and America in its reunion projects. His Holiness has, on several occasions, expressed his interest in the Catholic Union to the Abbot Primate, to its founder, Rev. Augustine Count Galen, O. S. B., and to several members of the Sacred College who have taken active personal interest in its affairs.

HOLY FATHER'S INTEREST EXPLAINED
The Abbot Primate explained to the heads of the various Benedictine monasteries of Europe and America the great interest which the Holy Father has been taking in this work and of his desire that they should do their utmost to assist the organization in its work of raising money for the Russian Seminary in Rome, for a preparatory seminary for Russian youths, and for other institutes which are studying reunion problems and trying to carry on this cause. The Benedictine Order has organized a monastery in Belgium to receive students who are to specialize in the study of the Oriental Rites, and of questions which separate Orthodoxy from the Catholic Church.

As was recently reported by the N. C. W. G. Correspondent, the work of the Catholic Union was also given the unanimous support of the great conference on reunion which was recently held in Belgium under the patronage of His Eminence, Cardinal Mercier. At this conference Father Galen made two addresses which were very well received. More recently he has been in Prague, Czechoslovakia, where he delivered two lectures on the work of the Catholic Union. The Federation of Catholic Women of that city passed a resolution to work for the support of the Catholic Union cause, and their delegation to the great meeting of the International Federation of Catholic Women soon to be held in Rome, will request this latter organization to adopt a resolution calling upon the Catholic women of all nations to assist in this work for the reunion of Christendom.

FATHER GALEN'S DISCUSSIONS
Towards the close of the Abbots' Conference Father Galen was in Rome, where he met and discussed Catholic Union matters with Cardinal Furwirth, O. P., who has taken a particular interest in its work, with Cardinal Merry del Val, the Abbot Primate of the Benedictines, Archbishop Cieplak, victim of the Bolshevik persecution, and the superiors-general of several of the religious Orders who are in Rome at this time. He also met here Mr. Louis H. Wetmore, of New York, secretary of the Catholic Converts' League, which organization is greatly interested in Catholic Union work.

The Abbot Primate's address at the conference created a profound