

PORTLAND, OREGON, SUNDAY MORNING, OCTOBER 9, 1910.

SPREAD OF JUVENILE CRIME RESULT OF EASY DIVORCE

Cardinal Logue, the Distinguished Irish Prelate Visiting This Country Discusses With Edward Marshall Terrible Results That Flow From Our Law Marriage System—In What Real Marriage Is—What Should Be a Sacrament Is a Mere

By Edward Marshall.

OUR youth are turning into criminals because of Godless education.

The laxness of your divorce laws is a disgrace to America. Your marriages are experiments only.

You have, apparently, no Christian idea of marriage at all.

Where divorce is easy, no home life, in the best sense of the word, is possible.

The only difference between the polygamy of the Mormons and the polygamy of the divorced is that one is simultaneous polygamy, while the other is successive polygamy.

You are degrading your womanhood and making of your men Lotarians.

A kindly, charming, smiling, and above all things—unwilling, was the wonderful old gentleman who said these things to me. The smile of Cardinal Logue is like a benediction, and he is almost ever smiling. His voice when he talked to it by cross-questioning, he gave utterance to some criticism of the nation which he really admires and to which he felt that day he owed the debt of guest to host, was always thrilling with the soft vibrations of a carefully trained speaker, and these other and more wonderful vibrations of a man whose speech is full of convictions of the heart. He disliked to say a word in criticism of a country which he very certainly admires for many of its admirable characteristics; but, quite as plainly, on the two subjects which I constantly and, possibly, a little viciously, kept putting him, he felt too strongly to be silent under fire.

That ours is a beautiful country, with a cancer eating at its heart as a worm eats at an apple's core; that we are a wondrous people, turning to false gods or none at all, and, therefore, toward destruction, is what Cardinal Logue thinks. And he sorrowed over it, very plainly, very definitely, very genuinely sorrowed over it.

how most to influence you for good." Upon the subject of divorce I induced him to express himself with freedom, though, and what he said is both of interest and of importance, coming as it does from a man of such great eminence, a man whose high career attests his brilliant intellect and devotion to the cause of human uplift.

The Evils of Divorce.

"Your divorces," he said earnestly, "are a disgrace to your great nation."

His kindly face took on a look of deepest gravity and real concern. He did not use the word "disgrace" with harshness, but with the true priestly inflection of regret and admonition. There are few signs of advanced age in his movements. Neither his lips nor his hands are at all tremulous. But now, he leaned back in his chair, his head deep sunk between his shoulders, and his eyes closed. His face, as he sat thus, pausing, evidently in a search for words, was infinitely sad, perhaps a bit indignant, surely very full of protest.

"You do not seem to have a Christian idea of marriage at all," he went on slowly. "I am sorry to say such a thing about a people whose guest I am, but you say you are willing to accept the blame. I would not wish to have Americans think me discourteous. Your marriages seem, in many cases, to be mere experiments. What is it about your people which creates this state of things? I do not know; I cannot possibly imagine. In this unfortunate condition you stand quite alone.

"In Italy there has been much talk about unhappy marriages, and for a time there was discussion of divorce as a most heinous sin against religion. It is an evil which eventually, if left uncurbed, must utterly disrupt your social fabric."

"When you think us in a bad way, socially and economically? You think that social anarchy confronts us?"

The cardinal, who had been speaking with closed eyes, his fine old head sunk between his shoulders, raised his head

not actually occur—where the existing laws are not definitely appealed to, there is, in the minds of both parties to the marriage contract here in America, the knowledge that these laws may at some future time be appealed to, and this mere knowledge utterly destroys the sense of true responsibility in the minds of both husband and wife. That sense of absolute responsibility is essential to the welfare of society. The family life, all family ties, are irretrievably destroyed. Divorce which on demand can break the bonds which should be most permanently binding, by doing so corrupts the husband, and leaves the children robbed of both their natural protectors.

Leads the Children Into Loose Lives.

"This cannot but encourage the children to lead loose lives in their turn, and so the evil spreads and spreads until at length it reaches everywhere and vanishes in the parents, must inevitably vanish in the children, unless by the grace of God they are miraculously preserved in purity, which sometimes happens, certainly. And by destroying the morality of the child you destroy the safety of society."

Divorce, therefore, is not only contrary to religious laws and spiritual laws, but is against the best practical interests of the country. The two are interlinked so closely that one cannot be disturbed without disturbance to the other; but that fact is, in these days, frequently forgotten. Divorce is undeniably an economical mistake as well as a most heinous sin against religion. It is an evil which eventually, if left uncurbed, must utterly disrupt your social fabric."

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a bit, looked up at me and smiled. I did not wonder, when I saw that smile, at the tales which had been told to me of the absolute devotion his associates feel for him. It has been said that God gave Ireland the sweetest of his smiles, and of all Ireland's sweet smiles I feel quite certain that this old man secured undoubtedly the most entirely winning. "No," said he. "Oh, no, I do not think that social anarchy confronts you. I think that you will presently correct these grave mistakes which you have fallen into. You are a people full of wonderful abilities. In a country full of wonderful resources, you have done wonders, and you will do wonders; but before you do your greatest work, you must make correction of the worst among your errors. And this error of divorce, I think, is the chief among those crying for correction. That you will correct it I have not the slightest doubt, and you must."

Divorce Breeds Other Evils.

"And when you get rid of divorce you will get rid of certain other evils which go hand in hand with it. Easy divorce breeds looseness all along the line, and with your mixed population looseness is more dangerous even than it is in other countries where the blood is not so mixed. The non-Catholics among your ignorant are doing very badly by you."

Lord Northcliffe, visiting here recently, told me that we were the "White Chinese." I said, "basing his strange characterization on what he called our slavish worship of conventionality."

"I would not call you that," said Cardinal Logue, and took the sting out of his words by another of those wondrous smiles. "He may have been quite right in thinking that some of your sins come from the introduction of so great a foreign mixture—I do not know about that; but I am not sure that you are right in calling you the 'White Chinese,' for in marriage and divorce laws China is ahead of you."

"The Chinese people carry out their ideas by the light of reason, don't you see? Divorce, as you have it in America, does not exist there, I am told, and they have one extremely wise provision which you lack. There are no marriages of relatives in China. The Chinese man, I am informed, cannot even marry a girl from the village he lives in. He must choose his bride from some point distant from his home. It prevents consanguinity in marriages, and even that, I

am informed, is sometimes tolerated by your civil laws and by certain of your clergy. Not even third cousins can be married in the Catholic church without a dispensation.

"This habit of divorce, which has become so common in America, will if it is not corrected bar you in the course of time from the right to claim as high a title as the 'White Chinese.' It is and must be destructive to the morals of both husband and wife; it makes the children practically illegitimate and robs them of both parents. It may be worse than illegitimacy in effect; for illegitimacy may teach a child, that sin must carry with it punishment, which is a useful lesson. On the contrary, under the system which obtains here, the child may well assume that sin does not bring punishment, but is sanctioned by the law and by the customs of the country. Then, what will be that child's course later on in life? A course of lawlessness, beyond a doubt."

No Tendency Toward Easier Divorce.

I asked the cardinal if there was any tendency in Ireland or England toward easier divorce, and he unhesitatingly replied that there was none.

"There are few divorces in England," he went on, "because divorce there is so difficult and so expensive. None but the very rich can possibly afford this sin, and that is a good thing. In Ireland there are even less. There are practically no divorces there at all. It requires a long and costly litigation there to break the bonds which should never be permitted to be broken, except in circumstances so extremely rare that they need scarcely be considered. And this discourages the thought of breaking them. As long as this thought does not commonly exist the happiness, the real integrity of homes, is very much conserved."

"It is the knowledge that divorce is easy that makes wives and husbands prone to err. It puts temptation in their way. They yield. Such is the way of human nature. Where divorce is easy immorality will spread increasingly, inevitably."

"Unfortunately, there is at present a commission sitting in England which has under consideration amendments to the divorce laws; but we all hope they will not make them less rigid than they are now. It would be a great calamity to the whole kingdom if they

were to do so. The opposition to a change is very strong, and is confined by no means to the Catholics. Even the lawyers, many of them, realize that loosening of the divorce laws, while it would breed business for them, also would breed trouble for the social fabric; and so they, too, oppose the idea.

"To an Irish churchman, the conditions existing in America cannot be otherwise than horrifying. In some ways you may have progressed worthily beyond the older nations, but in some ways you have retrograded."

"Long before I met the cardinal I had been talking with another man of eminence upon the subject of the increase in our cities of young criminals. I mentioned this to Cardinal Logue. He made a gesture of real horror. It was as if the thought of something he had heard or read upon the subject had been brought into his mind and filled it with revolt.

Young Criminals.

"I know little of the slums of either London or New York," he said, "but I have heard about the youthful criminals whom you are breeding here in your cities. In that you are like Paris. Paris also shows a shocking increase in the number of young criminals—a shocking change for worse in the variety of crimes in which they are discovered."

"These young and vicious sinners are the product of the Godless schools in both America and France. Your youth are turning into criminals because of Godless education. To this more than to any other thing I would attribute the whole increase in America of crimes of violence among both young and old, and in this I do not stand alone. I have read charges by your judges and statements made by men of eminence in the United States, who believe that young offenders are the product, pure and simple, of a school system which eliminates religious training. And young offenders, growing to maturity, become often the most dangerous and violent of criminals."

"Cynicism is not increasing everywhere. It is not increasing, for example, in old Ireland. It is not increasing anywhere where children are instructed properly to fear God and conduct themselves on Christian principles."

"Preoccupations in crime is not a natural development of the century; it is directly the result of the impious

banishment of God's name and God's teachings from the places where the young are given their preparation for their battle with the world.

"I had much of my education in Paris, and in those days Paris streets were not made perilous by youthful murderers and thieves. Today, I am informed, the situation there is very dreadful, and has been becoming worse with every day since the banishment of the religious orders and the abolition of religious training in the schools. It is not long since two boys there, not more than 14 years of age, I think, killed a whole family."

"Ireland has some things which properly may be regretted, but, thank God, this increase of depravity among the young is not of them. We have young criminals, but, by comparison, their sins are petty—theft and things of that sort only. Our Irish boys are mischievous—they may break windows now and then, but they do not do murder. It is the teaching of the church, and that alone, which makes this true."

"No; America cannot expect to prosper, as she easily and properly might prosper, till she learns that marriage is a holy institution and that righteousness is vital among the things which must be taught the young."

The cardinal's fine eyes took on the sternness of the prophet as he closed with this prediction, and the fire still hung there as he bade me goodbye.

Many File Expense Lists.

(Salem Bureau of the Journal.)

Salem, Or., Oct. 8.—A. E. Clarke, secretary of the non-political committee, expended \$1407.20 in behalf of candidates on the non-political judicial ballot in the primary campaign. The money was contributed by candidates and others interested in the welfare of the ticket.

Clyde T. Hackett, candidate for joint representative, spent \$99.06. George N. Farrin, candidate for joint representative from Cook and Curry counties, spent \$39.15. S. B. Pierce, candidate for joint representative from the same district, spent \$69.75. Alex. Stewart, candidate for joint representative from Hood River and Wasco counties, spent \$31.50. J. T. Harper, candidate for representative from the same district, spent \$5. Henry D. Reed, candidate for joint representative from Douglas and Jackson, spent \$4.

A Distinguished Churchman.

The cardinal, whose home is in Ireland, was one of the distinguished churchmen who came to New York city recently to participate in the great celebration over the last payments on the mighty debt which for years had burdened the Cathedral of St. Patrick, the twin spires of which rise beautiful, serene, above the turmoil of Fifth avenue. He graciously received me twice. On the occasion of my first visit he was garbed in the sombre robes of priesthood, and when I saw him the second time he wore all the glory of the crimson trappings of a cardinal in the Roman church. Both times he was reluctant, both times he was, when urged, explicit.

I almost feel that I am doing the delightful, pleasant-voiced gentleman a wrong in telling only of the things he sees in us which he thinks should be condemned, because he sees so many things in us to be admired, and speaks of them so frankly and with such genuine enthusiasm; but we know our merits—know some possibly which foreigners would not adjudge so meritorious. It is criticism which always is most interesting.

The cardinal is short, not fat, stooped by his years and labors. He was born in Northern Ireland in 1846, and 70 years and such tremendous labors as have been this churchman's would have stooped most laymen more. Indeed, his vigor is amazing. I asked him for the address of a photographer and, much to my distress, he hurried from the room and up a flight of stairs to get it. But he went with all the vigor of a youth, and when, two minutes later, he appeared again, having secured the information I desired, he was not breathing with rapidity at all above the normal. This, and his wonderfully clear skin, bright, active eyes, completely steady hand, told an impressive story of right and wise living.

When he speaks of us with words of criticism his voice dropped often, until it came so faintly that the stenographer who was recording what he said for me was forced to strain his ears to catch the words; when he spoke in praise his tones rose and his words came distinctly.

He thinks we are a mighty people in a mighty land; he glories in the freedom of our institutions and man-making methods; he sees in us a wondrous mental vigor which the older nations on the ocean's shore may envy, but not rival. In our public men he discerns marvelous ability, and in our women many admirable traits; but— we have faults—grave faults. And under protest he spoke to me about them.

Our Two Greatest Faults.

Chief of these, he thinks, is the evil of divorce.

Next most deplorable, he thinks, is the lack of religious training in our public schools.

A few weeks before I saw him I had talked with Lord Northcliffe, an world's greatest journalist, an Irishman, although now a British peer. Northcliffe had found our greatest fault to be too much conventionalism. Cardinal Logue does not at all agree with him. He finds our greatest fault to be too great an independence of those laws of God and man which he considers necessary to the preservation of society.

Our lax divorce laws and our tendency to fly to them without what to him seems sufficient provocation, he thinks the greatest of our faults; to the absence of religious training in our public schools he attributes the increase of juvenile crime, which of late has been so widely noted that the infamy of it has reached across the seas and to his ear.

I tried, with a persistency which I am afraid I carried almost to too great a length, to get the cardinal to preach a sermon to the mighty congregation which the American Sunday newspaper offers weekly to the men who speak through it; but, after careful thought of the idea, he decided not to yield to my strong urging. It was not because he lacked material or lacked convictions; it was because he thought was strong in him that he was here, in some sense, as our guest, and should not take no great a liberty as to admonish us.

"You have been very kind to me here in America," said he, "and very courteous. I must not preach to you as a return for all your kindnesses. Besides, you have among you able men who know you better, and who far better understand how best to talk to you

Discusses With Edward Marshall America We Do Not Know at All Nuptial Experiment. Copyright 1910 by C. J. Mar. Pub. Press.

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Leads the Children Into Loose Lives.

"This cannot but encourage the children to lead loose lives in their turn, and so the evil spreads and spreads until at length it reaches everywhere and vanishes in the parents, must inevitably vanish in the children, unless by the grace of God they are miraculously preserved in purity, which sometimes happens, certainly. And by destroying the morality of the child you destroy the safety of society."

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