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LONDON, SATURDAY, MAY 31, 1924

FAMILY LIFE

It is a fundamental principle of Catholic sociology that the family, not the individual, is the unit of society. Many non-Catholics are beginning to realize the truth of this principle and to assert it with emphasis. Few Catholics, it may be assumed, would refuse assent to the abstract principle; but there are many, infected more or less with the spirit of their environment, who fail to realize its full application or its many implications. Hilaire Belloc more than once has adverted to the fact that in the Protestant atmosphere of the English-speaking world it is difficult to get a hearing for the Catholic view of social questions, not to speak of securing a sympathetic understanding of Catholic principles. And he noted the fact that amongst French free thinkers and anti-clericals there was understanding, even acceptance of fundamental Catholic ideas rarely if ever found amongst Protestants. With regard to the family as the unit of society the non-Catholic population of North America has drifted much further away from Catholic teaching than the people of England. Divorce with its ravages may be taken as the measure of America's bad eminence in the destruction of the Christian ideal of family life.

In this connection it is interesting to note that at the annual Belgian Catholic Social Service Week, held the first week of May, the topic of the various papers read was "The Family." Distinguished speakers from all parts of Belgium took part. The various phases of the subject included: "The Philosophy of the Family," "Catholic Ethics and the Conjugal Tie," "The Home in Contemporary Literature," "The Individualistic Philosophy of the Family," "Modern Conditions of Existence," "Moral Laxity in Belgium," "Civil Marriage and Divorce," "How to Develop the Spirit of Home Life," "Woman at the Hearth," "The Home and the School," "Large Families and Economic Prosperity," "Wages and Family Allocations," "Cheap Homes" and "The Juridical Regime of Property and of the Home."

The fact that at this Catholic Social Service conference everything was considered and discussed from the point of view of the family; that the Catholic teaching which regards the family rather than the individual as the social unit dominated the whole conference; that the remedy for social ills and the regeneration of society can be found only in and through family life; this fact, we believe, is of infinite significance, and should be suggestive to Catholics the world over. Social welfare workers everywhere deserve our sympathetic understanding, and our sympathetic cooperation, so far as Catholic cooperation is possible. But in the recent Conference at Louvain the atmosphere, the inspiration, the thought and the action, all were Catholic. From the vast treasure-house of Catholic teaching and Catholic experience loyal sons of Holy Mother Church drew forth old things and new and showed their application to present social conditions.

These papers, when available, will doubtless be of great utility to Catholic students of sociology and to thinking Catholics the world over. We are indebted to the N. C. W. C. News Service for the outline given above, and for the following brief summary of two papers:

Professor Janssens of the University of Liege, speaking on "The Individualistic Philosophy of the Family," declared that the growth of individualism during the nineteenth century is responsible for the deterioration of parental authority, for increasing prevalence of marital infidelity, and for the toleration of moral laxity in young men before marriage. These factors, he said,

account for the modern increase of divorce and birth control practices.

Father Cardyn, Director of the Social Service Week in Brussels, spoke on the effects of modern living conditions upon family life. "It is of paramount importance," he said, "for the regeneration of society, to link together again the various members of the family circle and to associate them with the elements which are indispensable to growth and development. Work, property, education, social service, pleasure, public life and religion should be organized with due consideration for the family and the home."

We have from time to time insisted on the importance of a clearer recognition on the part of parents of their duties; for the Fourth Commandment imposes duties on parents as well as on their children.

The lack or the weakening of parental control of children is commented upon widely and frequently. Where parents do not measure up to their responsibilities family life ceases to be the school in which strong Christian character is formed, ceases to play the most important part in the education of the child. Civics may be a good and useful subject in the school curriculum; no doubt it is; but it can never take the place of family life in the teaching of social and civic virtue. In the well regulated Christian home children learn to respect the rights of others, to deny themselves individually for the sake of the general good, in short they learn, practically not theoretically, the chief duties that devolve upon them later as good citizens.

There is one further consideration that we should like to urge here. We Catholics are justly proud of our charitable institutions. In our orphanages holy women, with heroic selflessness, devote their lives to the little ones who have been deprived of home and parents. This work of Christian charity is done cheerfully, indeed eagerly, because of a simple, confident, unwavering faith in the promise of Christ: Inasmuch as ye have done it to the least of these little ones ye have done it unto Me.

But too often when one or even both the parents are yet spared, because of sickness, ill-health or unemployment it becomes difficult to maintain the family life, impossible without assistance, the first and easiest way out of the difficulty seems to be to send the children to an orphanage, send the sick or invalid parent to another institution, and allow the other to get work. Thus lightly is the home broken up, the family life destroyed. For it is a very easy matter to break up a home, to destroy family life; but it is often extremely difficult to reestablish the home and restore the scattered members to family life. Something infinitely precious has been destroyed that too often cannot be restored. And this in wealthy parishes with comparatively few who are in need. Such parishes seem never to think of their duty and their privilege of caring for their own poor. That wonderful efflorescence of Catholic charity, the St. Vincent de Paul Society exists—and that is all. It is to most parishioners something of a side-show, instead of being one of the vital activities of parish life. With the St. Vincent de Paul Society properly functioning the last thing that would be considered is the breaking up of the family life. Now, unfortunately, it is often the first. Charity is not truly Catholic that does not make the sanctity and inviolability of the family life and the integrity of the Christian home the first consideration. Cases there are in plenty where the maintenance of the home is impossible; but there are all too many cases where the home is broken up merely because it is the easiest way.

THE AVE MARIA

The Ave Maria, the Hail Mary, is that wonderful message that the Angel Gabriel brought to the Virgin Mary. Added to the words recorded by St. Luke is the natural, simple, trusting prayer to the mother of God that countless millions have recited in faith and confidence and love.

Ave Maria has been the inspiration of the greatest musical composers who have endeavored to translate the sublime message and prayer into the language of music. It has always seemed to us to be

pathetically stupid on the part of our Protestant friends to try to divorce these masterpieces from words that inspired them and to try to fit to the music other words that have no relation to it.

We came across lately a tribute to the universally loved Ave Maria from the pen of that ardent lover of Jesus, Giovanni Papini, whose Story of Christ has made such a wonderful appeal to the heart of all Christians.

Here it is:

"The sweetest, deepest, and most celestial prayer of the Church. If there were still in the world some true Christians, they could not pronounce its words without falling into ecstasy."

"Its contents, divided in three parts, are sublime. In the first part the Angel appears and bows to the Virgin, then, as if amidst a melody of harps, announces to her the will of the Eternal Father. In the second part, the Precursor's Mother, hostess to the Chosen among all women, blesses her immaculate bosom wherein the mystery of Divine Incarnation is guarded. In the third part the whole Militant Church, turning to the Queen of Angels, invokes her intercession with the Son Who sits at her side, in the Eternal Glory."

"Here is the entire human and divine poem of Christianity; but perhaps, while the world is in its death-throes, no one bends adoringly over this abyss of love."

A CENTRAL OFFICE

We have received a very interesting book, compiled in Rome and published in Paris. Its title is "International Handbook of Catholic Organizations." It does not give an account of institutions but a list of Universities in appendix. It describes chiefly those organizations of the Catholic laity which are neither parochial nor diocesan. The Canadian societies included are:—

L'Action Sociale Catholique.
Association Catholique de la Jeunesse Canadienne Française.
Association Catholique des Voyageurs de Commerce.
Catholic Women's League of Canada.
Confederation des Travailleurs Catholiques.
Federation Nationale St. Jean Baptiste (for women).
Ligue de la Presse Catholique.
Les Semaines Sociales du Canada.
Société Catholique de Protection et de Renseignement.

The Handbook is published in English, French, German, Italian, and Spanish.

The Knights of Columbus are given in the United States list, except in the case of Mexico where the Knights are a separate independent society. It is only in the United States list that mention is made of the Catholic Hospital Association, the International Federation of the Catholic Alumnae, and the Catholic Order of Foresters.

How did such a compilation come into existence? Its chief promoter was Senator Steger of Holland, a professor in the University of Delft. In 1921 a preparatory meeting of representatives from eleven nations was held in Paris. The United States was represented by Bishop Schrembs and he was elected president of the association then formed, with the Hon. A. Steger as secretary.

The plan was then submitted to Pope Benedict XV. who not only approved but also contributed 25,000 lire to help meet the expense of publication. The present Holy Father added 10,000 lire and these pointed words:

"All these organizations must not only be firmly preserved, but strengthened and developed, as the circumstances of persons and things permit. They may be hard and burdensome to the pastors and the faithful; but it is evident that they are necessary and that they must be placed among the principal duties of the pastoral ministry and of the Christian life."

It requires a book of nearly four hundred pages to give some account of this class of society throughout the world. As a specimen we quote what it says of the Catholic Women's League of Canada.

"Founded in 1920, Office 103 St. Mark Street, Montreal, President, Mrs. W. H. Lovering, Secretary, Miss M. Jones. Official organ; The Canadian League, (Monthly Magazine.)"

"Object: To unite all Catholic women of the country in a bond of fellowship for the promotion of

religious and social interests, social and patriotic work, and in particular to further the cause of Catholic education, to encourage and direct the formation of committees throughout Canada for the purpose of helping foreigners belonging to our faith who have come to settle in Canada; to promote racial harmony; to stimulate effort in all lines of women's work; and secure adequate representation in associations organized for local and national purposes.

"Members: About 50,000 in 24 diocesan subdivisions and 240 district subdivisions.

"Membership Fees: Left to the discretion of the subdivisions, 25 cents annually being the minimum for individuals.

"Governing body: National Executive consisting of seven officers and one councillor for each diocesan subdivision.

"Activities of National Executive: The founding of subdivisions in every centre where twenty-five Catholic women can be organized; national commissions to study the best means of dealing with the problems which the aims of the society comprise; and the holding of an annual convention of the delegates from all subdivisions to discuss the findings of these commissions."

The central office of Catholic organizations is in Rome and the Rev. Joseph Monti is Executive Secretary.

The societies catalogued in the different countries are in number: Argentine Republic, 7; Australia, 1; Austria, 20; Belgium, 29; Canada, 9; Chili, 3; China, 1; Columbia, 6; Czechoslovakia, 23; Denmark, 4; Egypt, 1; France, 52; Germany, 58; Great Britain, 18; Hungary, 18; India, 1; Ireland, 2; Italy, 31; Luxemburg, 12; Mexico, 5; Holland, 31; Poland, 10; Serb-Croat-Slovene State, 15; Spain, 13; Switzerland, 23; United States, 16; Uruguay, 8; International, 17.

Of course, in this first effort to compile such information many societies are omitted. But making all allowance for the difficulties of the initial publication it is passing strange that the Catholic Women's League is the only organization credited to English-speaking Catholics in Canada.

WHY MORE MONEY IS NOT AVAILABLE

By THE OBSERVER

That bad times should follow after good times is the most common of the experiences of mankind in all ages of the world's history. That is not at all surprising; for there is a fluctuation in the affairs of mankind which seems to be in the nature of things and to be practically unavoidable. But a thing which is a continual surprise, at least to those who imagine that men are always getting wiser, is, that mankind, after all their experiences for six thousand years, of alternations of bad times with good times, are as far as ever from realizing the inevitability of that alternation; as far as ever from making ready for the coming of bad times when times are good.

For one reason and another for the last ten or twelve years, money has circulated in North America; that is, in Canada and in the United States, in a steady flood. Some people who never know what it is to have enough money may not think so; but the fact is as we say. Now, times are getting duller; and the public are, seemingly, as much surprised as mankind have always been to find that good times do not last forever without slipping back into bad times.

What did we do with our prosperity? The Boston Commercial discussed the other day the prospects for the automobile manufacturing industry. It says that in the United States at the present time there are sixteen million registered automobiles; and that of that total number it is estimated that fifteen million are pleasure cars. That is to say there is registered in that country one automobile for every seven persons, old or young, in the United States. There is one pleasure car for every eight persons in the vast country.

Canada is well up in the total figures of the huge over expenditure which is represented by the automobile figures. That is one thing we did with our prosperity; and we are strongly determined to hold on to that huge extravagance now that times are dull. Some one may say what is that to us? We have no automobiles; we are not

able to indulge in any such extravagance as that. That is true of many people; yet, not so many as one might have supposed before seeing those figures of one automobile in the United States for every seven persons in the population.

But, unfortunately, the automobile figures do not by any means exhaust the information as to our extravagance as a people during the fat years. It is only the most striking case or illustration of an extravagance which has wasted our means for years in ways that were as numerous and as various as human imagination could conceive. In clothes, in travel, in household furnishing, in every way and along every line where money would be spent unnecessarily, and without adequate return, we as a people have lived beyond our means and as a people we shall have to pay the price of our bad judgment and folly.

We have cited the case of the automobile craze not because it exhibits mankind in a new folly; but because it is a modern instance, a strikingly costly instance of what folly mankind are capable of in the matter in which, of all human matters, mankind are supposed to be best at; namely, in getting ahead of the world. If men have made progress in anything it ought surely to be in that occupation which is dearest to human hearts; that is, the acquisition of money. But that is just where men have failed once more; for, we suppose the average man, when he stops to think, will at once agree that to have the possession of money just long enough to hand it over to someone else is not beating the world at the money game.

One automobile for every seven persons in the United States—just think of the proportions of that gigantic folly. Fifteen of every sixteen of that huge number of cars is a pleasure car—just think of the meaning of that. We suppose that those fifteen million cars—pleasure cars—may be taken as representing at least twenty billion dollars; that is, twenty thousand millions. That is putting it low; the total is very probably much higher than that.

Not even the great United States can spare that much money from active business work without feeling the effects in a manner that is destructive to the best interests of the country. Speculations are now being made as to how far this extravagance can go before it stops itself because it will be impossible to carry it farther. And in the course of this discussion it is stated that the average life of a car is about five years. Just think of that; fifteen million cars with a life of about five years each means, at the very low computation we have made, that twenty billion dollars of capital disappears absolutely—deducting scrap value only—every five years, taking average figures.

What has made times bad? This for one thing; and it is a very important thing. We wish it were the only extravagance which has lost to the people of this continent the proper gains of the period of good times.

NOTES AND COMMENTS

THE LATEST accession to the Catholic Church edifies in the English Metropolis is that of the "Catholic Apostolic" or "Irvingite" sect which has been acquired by Cardinal Bourne at the instance of the Irvingites themselves, who, as their officials expressed it, "preferred that it should pass into Catholic hands rather than into the hands of any other denomination." The episode is not without significance in view of the breaking-up process so evident among the sects, or "Free Churches" in this generation.

THE IRVINGITES, or the "Catholic Apostolic" body as they later called themselves, was founded by a rather celebrated man, Edward Irving, a Scottish Presbyterian minister, who, going to London, won great distinction as a preacher but, developing certain tendencies towards "antiquity," fell into Presbyterian disfavor, and finally withdrew from that body and (as has often happened in such cases) instead of going back to the Old Faith, set up a little sect of his own, having some semblance in its outer manifestations to the Catholic Church. Later, however, he, or the body of which he was the head, developed

eccentricities which soon became absurdities, and made them the object of public ridicule. The little sect, though quite prosperous for a time, has gradually melted away, and is now seldom heard of. Irving himself was a very worthy man, of great ability, the friend of Carlyle's, (who wrote his life) and of the noted men of his day. He seemed at times to have had glimmerings of where the truth lay, but, like many other less worthy men, lost his way and landed nowhere. Passing now into Catholic hands the church, the scene of his labors, is to be used as a mission chapel under the supervision of Westminster Cathedral.

AN "INVASION" of London of a different sort by a Scotsman is signified by the recent consecration of Mgr. William F. Brown, as titular Bishop of Pella and Auxiliary to Right Rev. Dr. Amigo, Bishop of Southwark. A native of Dundee and a grandson of a Lord Provost of that ancient burg, Mgr. Brown removed to London in early manhood intending to enter the India Civil Service, but developing an ecclesiastical vocation, studied for the priesthood at St. Thomas Seminary, and was ordained in 1886. He has since had a distinguished career as an educationist, a sociologist and a preacher, and is a constant contributor to periodicals, especially the London Times, on educational subjects. He was a close friend of Mrs. Craigie ("John Oliver Hobbes") whose funeral sermon he preached. It is worthy of remark that the Duke of Argyll, though not a Catholic, but of pronounced Catholic sympathies withal, journeyed from Scotland, with the Bishop of Argyll and the Isles, and the Bishop of Dunkeld, for the consecration. It is also worthy of note that the Mayors of Southwark and Lambeth attended the ceremony in full civic state.

FRIENDS of the Good Shepherd Order in Canada will rejoice with its members at the official proclamation at Rome of the Heroic Virtues of its Foundress, Sister Marie Pelletier. This brilliant ceremony, particulars of which reach us through Roman correspondents, took place in the Consistorial Hall of the Vatican in March, and was characterized by all the solemnity which ordinarily obtains to such function. The Superior General of the Congregation was at the ceremony, accompanied by the English, French, and Italian Provincials. Among the prelates assisting, Canada was represented by the Archbishops of Halifax and Ottawa.

MGR. VERDE, Secretary of the Sacred Congregation, read the decree, while the Bishop of Angers, addressing the Pope, recalled many events in the religious career of the Ven. Sister Pelletier. Interest especially centred in the Holy Father's reply. He entered fully, he said, into the happy sentiments expressed by the Bishop of Angers, which he took to be those also of the Good Shepherd Sisters, adding that the title of the Good Shepherd Congregation very fitly implied the sweetness of its charity, its pity, and many other merits which had ever characterized it. "Even statistics," the Pope went on to say in this connection, "become poetical. In less than a century the work of Sister Pelletier has developed to such a point that today it counts some 282 houses, with 9,000 religious, who, carrying on the work of the Good Shepherd in various countries throughout the world, have brought some 60,000 souls to salvation."

THE POPE further referred to the fact that the Venerable Sister lived at a time when Gallicanism, though dying, was not entirely extinct, and that notwithstanding the ties of kindred and affection on one hand, and duty on the other, made claims upon her, she never for an instant wavered in her duty of obedience to the Holy See. The Holy Father concluded with a tribute to the daughter of the Venerable Foundress, upon whom and their work throughout the world, and upon the diocese of Angers, the scene of their foundation, he implored the Divine blessing. To the devoted members of the Congregation in Canada, congratulations are due for this signal mark of Papal commendation.

BOY SCOUT MOVEMENT

CATHOLIC INTEREST GROWING

St. Louis, Mo., May 16.—Increasing interest on the part of Catholics in the Boy Scout movement in America was one of the important facts brought out at the fourteenth annual convention of the National Council, Boy Scouts of America, which has just closed here.

A substantial increase in the attendance at the scoutmasters' training course at Notre Dame University was reported, and it was announced similar courses are to be given this summer at the Lake Champlain Catholic Summer School, at Cliff Haven, N. Y.

Brother Barnabas, F. S. C., executive secretary of the Boy Life Bureau of the Knights of Columbus, and special field scout commissioner of the United States and Canada, addressing the convention Friday, said that all Catholic seminaries and college students would soon be going out with a knowledge of Scouting. When the churches realize that the Scout movement works through them, they come to the Scout executives and Scout masters, he said. He advocated correspondence courses in Scouting for prospective Scout masters. The thing of most importance, he said, was to have men prepared to do duty as Scout masters, which he called a new profession. He pleaded especially for the 4,000,000 poorer boys who are likely to go astray in life through lack of leadership.

PRESIDENT SENDS MESSAGE

At the election of officers Saturday, President Coolidge was chosen honorary president, and the following message from him was read by Colin H. Livingston, of the National Council:

"Please extend to the Boy Scouts of America my greetings and good wishes. The future of our country is in the hands of the boys of today, and I believe that the Scout movement, with its ideals of service and honorable conduct, helps to make that future secure."

The election resulted as follows: President, Colin H. Livingston, re-elected for the fifteenth consecutive time; vice-presidents, Mortimer L. Schiff of New York City; Milton A. McRae of Detroit; Walter W. Head of Omaha; Charles C. Moore of San Francisco and Bolton Smith of Memphis, Tenn.; national Scout commissioner, Daniel Carter Beard of Flushing, N. Y., re-elected; international commissioner, Mortimer L. Schiff, and treasurer, George D. Pratt of Brooklyn.

All the officers of the Court of Honor were re-elected and William H. Taft and William G. McAdoo were re-elected honorary vice-presidents. Chief among the resolutions adopted were those giving approval to the Sea Scout program, expressing regret at the deaths of Presidents Wilson and Harding, urging the enactment of a migratory bird law and expressing fraternal good will toward the Elks, Knights of Columbus, Kiwanis, Rotary and Lions Clubs.

\$10,000,000 DRIVE VOTED

A feature of the Saturday sessions was the announcement of a nationwide campaign to raise an endowment fund of \$10,000,000. The campaign was placed in charge of Clarence H. Howard, of St. Louis, and the money will be expended principally, it was said, in the training of Scout masters and executives. The committee of which Mr. Howard is to be chairman will be composed of about ten members. St. Louis is now ranking third among American cities in membership; the total here being about 5,400. The Scout camp at Irondale, Mo., in the Ozarks, is one of the best equipped and most admirably located in the country.

More than 400 delegates attended the convention and about thirty States were represented. President Livingston, in his opening address Friday morning, said losses in the number of Scout masters and Scouts were too great.

James E. West, Chief Executive Scout Master, submitted a general report in which he stated that April 30, 1924, there was a membership of approximately 661,000, made up of men and boys, and that this was the highest in the history of the organization. Mr. West said that the movement had grown tremendously, despite the fact there was not a full appreciation by the public of its scope and its real meaning. Only 813 men are being paid as Scout executives and field workers, the remainder giving their services voluntarily. Scouts have earned 663,000 badges for various achievements, 161,000 merit badges and 8,000 higher awards. This summer there will be 250,000 Sea Scouts in camp, surrounded with every safeguard as to sanitation, health and prevention of accidents, he said.

ALL FAITHS UNITED IN MOVE

The educational department, he continued had developed training courses for Scout leaders which are being used in 350 councils and 45 normal schools, colleges and universities. There are now 20,313 Scout troops in full operation, and Catholics, Jews and Protestants are entering with enthusiasm into the work, he said. Parents of Scouts and friends of Scouting donated \$3,500,000, or \$10.84 per boy. This money covers current expenses, exclusive of campaigns, which alone cost \$500,000. The total expenditure in 1923, he said, was \$9,000,000. Concluding, Mr. West said there is