

BOY LIFE

THE GANG AND THE PATROL

In a real sense the patrol is the gang. Patrol life at best will partake of the best in gang life. The strength of a gang lies in its unity. Adventure, combativeness, enterprise, daring, and all those qualities commonly revealed in the life of the street-corner bunch, knit its members together and make possible the development of a common purpose. Gradually, almost imperceptibly, by reason of their common interest, which often is hostile to those of the community at large, the individual members are welded together, each acquiring the characteristics dominant in the group. Like public calamity, these boy gangs are mighty levellers. The tragedy of the poor gang is, however, that the levelling process is downward.

But the nature of gangs is greatly misunderstood. There is no virtue in the life of a natural gang, so called, that cannot, under adequate leadership, be improved upon or better developed in any heterogeneous group of normal boys near the same age. The much-talked about "gang instinct" is nothing more than the social instinct at work among boys, thrown together by chance circumstances of environment. This fact is substantiated by abundant instances, where boys who have been arbitrarily removed from gangs wherein certain interests and practices were common, have immediately, without any apparent inconvenience, adapted themselves to wholly new conditions and opposite expression in their gangs. Boys upon moving into other neighborhoods may become prominent members of groups toward whom, under old conditions, they would have been desperate enemies. Conspicuous culprits in bad gangs, have been known to become reliable, and have exhibited fine qualities, not evidenced among old associates. When boys of good repute have been thrown in with bad gangs, the converse has been demonstrated.

In the ordinary street gang, leadership is determined chiefly by physical force. Membership is determined by chance. Acknowledged leaders in them hold their positions only so long as they are able by force to compel recognition. In the Scout gang — to call the Scout patrol by its other name — a higher basis of estimation must be held. Membership is retained by qualities of good-fellowship.

These boy leaders must be selected according to character, ability, and capacity for wholesome influence. Their fitness for membership must be determined by thrift, mutual interest, ability, or their opposites. The Scout gang must cultivate a spirit, based on prestige, of effort and achievement, such as directs the strongest and best of street gangs and which, by supplying different motives, develops only virility, intelligence, and manhood.

Scoutmasters are encouraged to understand that the boy who has a desire for "group" life is the boy for whom Scouting is intended. Indeed, the supreme virtue of Scouting lies in its ability to direct and develop this group spirit, providing through its utilization a liberal amount of fun, and cultivating by means of it the best side of a boy's nature. Just as in playing ball the boy is taught that all members of the team must work together in order to secure the benefits of combined strength, so the Boy Scout in the patrol, a much more inclusive form of organization, must be taught in preparation for citizenship to yield his will to the will of the group whenever he realizes that it is for the benefit of the group, and in this way add his support to the success of a project of common interest.

Scouting was never meant for, and has never appealed particularly to, the mollycoddle or the dandy. It claims its support from the active, responsive boy who is brimful of life, able and willing to meet emergencies, in which he can be of service, and who as a man will dare to stand squarely by what he knows to be the right.

Remembering this, men of sound reason say: "Take the boy who has life enough to get into mischief and direct his energies into paths where they will become productive. Good effect is sure to result."

The adolescent boy of this type is sensitive to the best. He is plastic, impressionable, buoyant, and eager to forge ahead, desiring to explore the untried and the new. Imagination, hope, and ambition open for

him the springs of creative pleasures. The Scoutmaster, with a keen perception and a national interest in the welfare of the boy, should teach him to enjoy, appreciate, and use his life so that he may in reality become a Scout.

"Who through all he meets can steer him,
Can reject what cannot clear him,
Cling to what can truly cheer him;
Who each day more surely learns
That an impulse from the distance
Of his deepest, best existence,
To the words, Hope, Light, Persistence,
Strongly sets and truly burns."

IN ENGLAND

PROTESTANTS JOIN CATHOLICS FOR SOCIAL ACTION

London, Dec. 15.—The movement in favor of co-operation among the various Christian churches in England for social action is spreading, and hardly a week goes by but that in some town or other there is made a real effort for united Christian action.

The movement began in London, when Jesuits and Dominicans united with Anglicans and members of the Free Churches to put Christian principles in the first place in social, political, and industrial action.

The latest phase of this movement has unfolded itself at Brighton, an important seaside resort on the south coast, which bears a relation to London something like that of Atlantic City to New York.

Father Bernard Vaughan, the London Jesuit, met on the public platform with Bishop Gore, a former Bishop of Oxford, and local Anglican and Protestant dissenting leaders, to form a Christian Social Council for the town.

The chairman of the meeting, who was the Anglican Vicar of Brighton, said that the meeting showed that the Christian people of the town desired to act together in visible fellowship. The aim of the Council, he said, would be to look for solutions of moral and social questions that could best be solved by the united action of all Christian believers.

Brighton itself has had a rather remarkable religious history. It was at one and the same time a center of extreme Protestant Evangelicalism and of extreme High Anglicanism. A few years ago the whole Church of England was startled by the conversion to the Catholic Church of the vicar of a well known advanced church in the town, together with his clerical staff. About seventy years ago there were very few Catholics in the town, and only one Catholic Church. Now there are five churches, an extraordinarily large number of Catholic schools and academies and several convents.

ORDINATIONS IN ENGLAND

London, Dec. 16.—Ordinations to the Anglican ministry have fallen off until they no longer far outnumber those of the Catholic Church, according to a contributor to The Month, who comments on the article recently written for The Tablet, in which A. H. Nankivell commented on the steady progress being made by the Catholic Church in England.

The average number of Anglican ordinations for each year between 1881 and 1891 was 701, it is pointed out, while in 1920 there were only 158 ordinations as compared to 110 Catholic priests ordained for service in England and Wales.

The number of confirmations in the Church of England has fallen off from an average of 298,000 a year between 1898 and 1907 to 210,235 in 1920.

"It is only fair to note," says the writer, "that the inferences drawn from these figures ought to be checked by remembering the great decline in the birthrate. In the 'eighties and 'nineties of the last century more than a million children were born in England each year, and though the rate of infant mortality was much higher, still the survivors at the age of fifteen must have been considerably more numerous than can be the case now when the total births stand normally at well under 900,000."

"In the year 1919, 692,438 children were born in England and Wales, and in the same year the number of Catholic baptisms, as we learn from the Catholic directory statistics, was 58,092. This implies that very nearly one-twelfth of the newly born were Catholics. If the same proportion be assumed to hold for the population as a whole, the figures would show that the entire body of the Faithful in this country, excluding of course Scotland and Ireland, numbered 3,153,455. The objection to this reasoning, is, first, that these children are in many cases the offspring of mixed marriages (a fact which implies that we get more than our fair share of baptisms); and secondly, that birth-control has become so prevalent amongst the populace in general, that Catholic parents, who, as a rule, respect the law of God in this matter, have a much larger proportion of children born to them than is commensurate with their numbers. In countries like Germany and Holland, where a religious census is taken, it has long been recognized that this is invariably the case.

"Now, in the year 1920 there was a sudden and quite unprecedented rise in the birth-rate of England which showed that to a large extent the practice of birth-limitation had been for a time suspended after the conclusion of the war. It will be interesting to observe whether under these conditions the figures for Catholic baptisms maintained the same high proportion of 8% when the general birth-rate suddenly leaped up by two-fifths. If this is the case we shall be inclined to agree that our Catholic population cannot now fall very far short of an aggregate of three millions."

FRANCE AND ROME

Philadelphia, Dec. 24.—Proof of the favor with which the press of Paris has received the vote of the French Senate approving the Government's re-establishment of Embassy at the Vatican is given in a special copyrighted cable dispatch received by the Public Ledger of Philadelphia.

The Petit Parisien, proclaims the Senate's approval as the result "of a desire to have an Ambassador in the pontifical court which is one of the great centers of European diplomacy and one of the best political observatories of the world, a desire to efface by this mark of striking deference toward the Holy See the harm our unjustified reputation of anti-religious sectarianism does us in all Catholic countries which are so easy to exploit against France; a desire to profit by our presence at the seat of all Catholic missions to care for French interests in our colonies and foreign propaganda of our language and our interests."

Besides, many lay Republicans wished to show a mark of sympathy for their Catholic compatriots who, for sentimental reasons, were so anxious for this mark of respect toward their religious head. They gave it hoping French Catholics and the papacy would, in return, accept loyally the 1905 Separation Law, with its regime of *associations cultuelles* of which the Republic never wished to make a fighting machine against religious beliefs. If all the freethinkers and all the Catholics of France will now show a little goodwill there will be a little less reciprocal intolerance and more national concord in France tomorrow."

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admission. The college is lacking in funds to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary.

J. M. FRASER.

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SPLENDID WORK AMONG THE FOREIGN BORN

San Francisco, Dec. 26.—More than one thousand men and women who have come here from foreign countries have received instruction and many of them have become citizens through the class conducted here for the past four years in the Salesian School under the auspices of the Catholic Professional Women's Club, of which Miss Eleanor Tierney is president. These include about 700 men and 300 women.

Four evening classes and two afternoon classes are now being maintained by the club, it was disclosed during the annual celebration of Citizenship Week, with an attendance of two hundred in the evening. The night classes, at first restricted to men, have now been thrown open to women and in many cases husband and wife or brother and sister attend together. Men and young boys who work at night are also permitted to attend the afternoon classes, which were originally intended only for women.

Not only is social life given an impetus by acquaintances formed through these classes, but there are also frequent entertainments and receptions held by the Club. A trained kindergarten teacher is employed to care for the little ones whose mothers are attending classes.

For mercenary gain.
No glittering gold nor paltry thing
Inspires you brave Sinn Fein!
Your country's prayer your one reward,
Your tent the starry sky.—
No Spartan chief nor Roman guard
Could teach you how to die.

When Freedom for defenders cried,
You pledged your life in faith.
Though well you knew the plight implied
Toil, misery, or death:
And you have proved in many a fight
Against oppression's hosts
Nor Spanish Don, nor Norman knight
A nobler courage boasts.

The martial sons of Greece and Rome
Were glorified as gods,
Yet ne'er did they defend their home
Against such awful odds:
No fabled knights half-deified
Surpass the gallant Gael,
And friends of freedom hail with pride
You sons of Innis Fail.

The Persian's might the Greek defied
At famed Thermopylae,
And bards have sung of those who died
For right and liberty.
They sing of flags nailed to the mast
In many a by-gone fray:
But ancient heroes ne'er surpassed
You heroes of today.

—SEN COLLINS, MOORE JAW, SASK.

THE HEROES OF TODAY

It is well known that the Archbishop made recent efforts to secure congregations of American religious for the establishment of Catholic schools in Peru on the plan developed so well in the United States.

Social stigma for attending bad movies

Montevideo, Dec. 11.—The appointment by the International Union of Catholic Women of Mrs. Maria Garcia Lagos de Hughes, ex-President of the League of Catholic Women of Uruguay, as a member of the committee for the censure of dramas and films, give strong hope for a successful conclusion of this movement.

Mrs. Hughes originated this movement in Montevideo in 1905 and the local success of theatrical censure has been remarkable. A catalog of 6,500 plays was prepared under her direction, and it was understood that social stigma would affect all persons attending any plays classified as undesirable by this catalog.

THE POPE'S BLESSING

Dublin, Dec. 15.—A remarkably striking description of an audience of the Pope written by a Protestant appears in the "Irish Independent."

Lieutenant-Commander W. H. Bytham, the writer, not being a Catholic, did not think at first that he would be accorded the privilege of being received by the Pope. When he received the invitation he was filled with excited curiosity. He goes on to describe how he and the visitors with him on the occasion were received at the Vatican. He gives the following personal sketch of the Pope:—

"A short slender figure, with black hair, wearing glasses perched on the bridge of the nose through which he looks in a paternal, if perhaps, a trifle quizzical manner, dressed in a cream-colored robe with a cape, a round cream cap, scarlet shoes with a simple design worked on them in gold cord and round his waist a broad cream-colored watered silk sash the two ends having a gold cross worked on

them and a gold cord fringe—such was the Holy Father."

His estimate of the Pope was that he was the man "who can exert the most powerful influence in the world."

Next he describes how the Pope went round the room to each visitor and then in a voice remarkable for its strength and clarity said what pleasure it had given him to receive them. Finally, he imparted his blessing. Lieutenant-Commander Bytham describes the effect of the blessing in these words:—

"With an indescribable feeling of sanctity each of us rose reverently to our feet feeling that indeed we had been richly blessed. Never in my life have I felt the potency of a blessing such as that bestowed on me by the Holy Father."

EXCHANGE STUDENTS IN SOUTH AMERICA

Santiago, Chile, Dec. 9.—The South American record for the pole vault was broken recently by John C. Powers of the Catholic University of Santiago. Mr. Powers is a graduate of the University of Notre Dame and is doing post graduate work at the University of Santiago as an exchange student. He will be eligible to compete in the South American Olympic Games after the completion, in February, of his first year of residence in Chile. These Olympic Games will be held in either Rio de Janeiro or Buenos Aires next August.

The favorable reception of Mr. Powers in Chilean society augurs well for the success of the student-exchange plan inaugurated by the University of Notre Dame. It is common experience that the majority of Americans going to Chile are not received into Chilean society until after a long period of residence has established social integrity. The result has been that young men have allowed their characters to deteriorate by association with less desirable society. Under the plan of exchanging students the social standing of the American is passed upon by the University of Notre Dame with the result that he is made as welcome in Chilean society as he would be in his hometown.

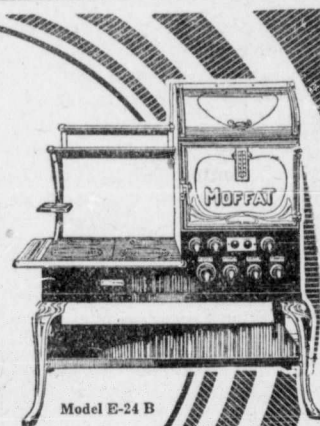
U. S. SCHOOL MISSION TO PERU

Lima, Peru, Dec. 9.—Recent sessions of the Peruvian Parliament have devoted considerable attention to the American Educational Mission which has been working for the past year to effect a reform in the educational system of the Republic. The criticism has been freely offered that in some sections of the Republic this Mission has taken on an anti-Catholic character. There has been no disposition to criticize Dr. Harry Bard, Director of the Mission, as responsible for these isolated incidents of interference, but it is felt that close surveillance over the Mission is required if the interests of the Church are to be completely safeguarded.

The need for reform in the educational system is denied by no one, but there is universal feeling that this reform should be brought about with the fullest co-operation of the Church authorities. The Archbishop of Lima is universally recognized as a progressive ecclesiastic who has at heart the interests of both Church and education, and it is believed that with the introduction of more Catholic elements into the personnel of the Mission and the establishment of a working agreement with the Archbishop, the reform can be brought about very effectively.

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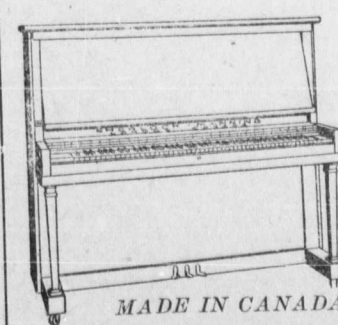
What You Must Consider When Buying A Piano---

Tone—Yes, that's an important factor in a good piano, but a piano must not be judged on tone alone.

Construction—Ah, that's a big thing in a piano. A well constructed piano is made by the most skilled workmen and from the best materials.

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