

Business Review Page

Catholic Lay Organizations To Aid Catholic Papers Using Fr. Guilday's Series

Washington, Jan. 2.—Lay organizations of Catholics throughout the country are adopting a suggestion to cooperate with the Catholic newspapers in their various dioceses in bringing to the attention of the general public a series of articles these papers will run on "The Catholic Question in the United States," written by the Rev. Dr. Peter Guilday of the Catholic University of America, the eminent Catholic historian.

Thirty-five Catholic papers have already subscribed for Dr. Guilday's series and it is expected that there will be at least forty subscribers before the series begins.

Being impressed with the peculiar value of the articles, and the desirability, from a general Catholic viewpoint that as many persons read them as possible, the Director of the News Service sent a letter to a number of Catholic lay organizations explaining their importance. He told them that Dr. Guilday's series will constitute a textbook on the "Catholic Question" in the United States, and not only will be deeply interesting and informative to Catholics, but also would be tremendously broadening and enlightening to non-Catholics, thus removing, if non-Catholics read them, much of the misunderstanding of Catholics now found in the country.

Accordingly, he suggested to the Catholic lay bodies that if they wish, they could perform a great service to the Catholic press and to the Church in general by helping their local Catholic editors publicize the articles and thus obtain as many readers for them as possible. One of the suggestions was that the lay bodies might aid by inserting advertisements of the articles in the secular press of their cities, thus calling the series to the attention not only of non-Catholics, but also of Catholics who did not subscribe to Catholic papers.

The National Council of Catholic Women immediately adopted the suggestion, in its news letters to its affiliated organizations, and by individual correspondence, it asked Catholic women wherever the articles are published to read them themselves, and to advise their friends, non-Catholic as well as Catholic, to read them. If these women were not already subscribers to the paper concerned, the Council urged them to subscribe.

The Council also asked the women to do what they could locally to have the articles advertised in their secular newspapers, paying for the advertisements themselves, if they felt that they could.

Moreover, the Council advised its members that outlines using Dr. Guilday's articles as a text would be sent them by the N. C. W. C. Study Club Committee, to synchronize with the publication of the articles, and that these outlines would eventually be bound into a single volume for future use. Accordingly, members were advised to clip the articles from their local Catholic papers for Study Club use.

With equal promptness, the National Council of Catholic Men announced that it was sending out requests to its members that they read the articles and cause them to be read by as many persons as possible. Members of the N. C. C. M. also were urged to arrange, if they saw fit, for the advertising of the articles in the secular press.

The Supreme President of the Knights of St. George, Joseph H. Reiman, was among those who wrote to promise compliance with the suggestion. Supreme headquarters of the order, said Mr. Reiman, would take pleasure in bringing the matter to the attention of local branches and in having them carry out the suggestion if possible.

Christian doctrine, ethics, and ideals would naturally tend to fit the individual for dutiful family life. Where the individual really lives this religion, where it vitally enters into the home itself though there may be those little failures found at times even among the just, one may well expect to find a confiding and permanent love between husband and wife, a serious effort to train children in the way of righteousness, and a spirit of love and obedience on the part of children.

The country, fundamentally, Father Schmiedeler shows, has in general the same industrial and economic unity and interest it had before the "revolution," "while in the town" the difference is largely one of degree. In the city, he says, the change is far more striking. There, he says, the home is no longer an industrial unit and married women, even mothers, and some children, work away from home.

"And then," he says, "there are the mothers of the future, the unmarried daughters of the present. Some are entirely separated from home influence. In general, they are freer not to marry than was the case in earlier rural times. Their newly acquired self-consciousness may more easily lead to family friction in later married life. If she does not work after marriage, former standards and accustomed luxuries may have to be sacrificed. If she does work there will be an incomplete home life. In either case marriage may even seem a failure."

Msgr. Thos. O'Reilly Given Warm Eulogy By Envoy To France

Cleveland, January 2.—Myron T. Herriok, Cleveland banker and U. S. Ambassador to France who has just returned here following a visit to President Coolidge, has joined in the many tributes paid by Protestants as well as Catholics to Monsignor Thomas C. O'Reilly, Bishop-Designate of Scranton.

Mr. Herriok said: "I congratulate Msgr. O'Reilly on the recognition by the Supreme Pontiff of his great worth by appointing him to be Bishop of Scranton. I count the Bishop-Designate as one of my dearest friends and one of our most valuable and outstanding citizens. He has always been foremost in every good work. He has a delightful personality that radiates good will and friendship. No one can wish him greater success in his new task than I do."

W. R. Hopkins, City Manager of Cleveland, who has already congratulated O'Reilly, added the following to his previous cordial expressions: "Salutations and congratulations to Cleveland's own Bishop O'Reilly. In time past Cleveland has had sons worthy to stand in the great company of American Bishops, but that rare honor fell to none of them. Now that it has come to one of them we are especially happy not only because he is our own but also because he so finely and vigorously embodies the

Effect On Home Of Industrialism Shown By Priest

Washington, Jan. 2.—The industrial revolution, with its attendant urban congestion and commercialized business, has sherry the city from the power it exercised through pleasure and play, and has led to an evident falling off in religious practices within its circle, the Rev. Edgar Schmiedeler, O.S.B., of St. Benedict's Abbey, Atchison, Kansas, shows in his dissertation submitted to the faculty of the Catholic University of America as a partial fulfillment of the requirements for the degree Doctor of Philosophy. The effect of the "revolution" has been less pronounced in the rural districts and towns, he shows.

Father Schmiedeler gathered the material upon which his dissertation, "The Industrial Revolution and the Home," is based through the medium of questionnaires submitted personally to 150 families, equally divided as to rural, town and city residents. Referring to studies "from the general field," Father Schmiedeler declares that it is shown that a large per cent of the leisure time of city children is spent in idling.

"Thus," he continues, "urban congestion tends, as it were, to push play out of the home by making it difficult, if not impossible. On the other hand, that other growth of the modern city, commercialized play, with its bright lights, its fascinating music and its crowds, attracts and lures away. Between the two forces, the home is short of an earlier power that it exercised through pleasure and play. Undoubtedly, the Industrial Revolution has gone far in taking play out of the home. This has not been without derogatory effects on healthy family life.

"From the foregoing data," Father Schmiedeler says in summing up the chapter on "The Family and Religious Influence," "perhaps the conclusion most strongly suggested is, that common religious practices in the home circle are most easily kept up in the country home. With all evidence pointing to a vigorous religious life in the city families, there was evidently a falling off as far as religious practices within the home circle itself were concerned. With regard to extra-domestic religious practices, which should also have a wholesome effect on family life, the evidence suggests that the same opportunity offered the people for the practice of their religion and the same inspiration and guidance given them, evidently produce much the same result in the city, town and country."

Continuing a discussion of this chapter, which he says is dealt with "from the natural social viewpoint and also from the viewpoint of the individual," Father Schmiedeler says: "In fact, the whole vast scheme of

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