

Unlike other married couples, the symbol of their union is not a gold ring but a rubber coated cord. Yesterday a lady came in and put a skirt on Basil, and he said he was never so embarrassed in all his life. When another lady was walking by and tripped over his legs, Henrietta got so made she almost blew a fuse.

Strange to say in all my meetings with Basil, I have never yet encountered him dressed like a gentleman. He always wears the same suit usually tied or pinned about him. His knees bend very well but are not stable enough to hold him long enough to pray.

Henrietta hates to be left alone to use up all her energy, because after getting hot under the collar she is pretty dangerous. Some people change their clothing to suit the season but Henrietta changes in seconds from wool to cotton and doesn't mind what the temperature is.

Basil is always very silent and meek; when put in his place he never answers back. He is not very intelligent because he never moves when people trip over him or never tightens up his garments.

Henrietta is also very quiet and resigned when put in her place, but soon refuses to do extra work unless she has a very strong attachment through her wedding band.

Henrietta is our 115 volt, 100 watt, deluxe, feather-weight, automatic iron and Basil is our beautiful, wooden folding ironing board.

—LUCETTA McDONALD, '57.

#### THE MODERN FAMILY — THE MODEL FAMILY?

A student in sociology will, in studying the basic social institutions, come upon the family as a social institution. This means that it is a cornerstone on which may depend the development and progress or the destruction and ruin of society. The trouble today is that many fail to realize the importance of the family and look upon it as little more than a form of group organization.

When we examine the family as a social institution, we find that it has certain fundamental duties and obligations to fulfill as a part of society. We see that the procreation of children, their spiritual care and general development are entrusted to the family and more particularly to the parents. This general development includes the mental advancement through education and the building of moral principles. Finally another function of the family is to provide for all the members a medium for the expression of the qualities of mutual dependence, love and affection.



These are the basic functions of the family regardless of the changing customs, desires, etc., which have occurred down through the years. Today, however, we are victims of the so-called modern age. This modern age can be called the culmination point of the Industrial Revolution. For the effects of this "Industrial" Revolution not only took the father of the family from his home workshop to the factory, but also through its development in the modern age has taken the mother from her place in the home and fitted her into the assembly line of modern industry.

It is easy to see the effect which this translocation has upon the family as a social institution and particularly upon the children as human beings. A characteristic of today's parents is that they consider their duty as parents fulfilled once they have brought their children into the world. With the father in his office and the mother out earning her pay-check the children are placed in a day nursery or left with a baby sitter, who cannot bestow the affection and love which is so necessary for the proper development of children. What has happened to the function of the family, to provide a medium for the expression of the qualities of mutual dependence, love and affection? Surely no mutability can be developed between members of the family who are separated to such an extent as they are today, let alone the intimate and sensitive qualities of dependence, love and affection.

We have been speaking of the family as a social institution, but we must consider it as more than a cold cornerstone of society. We see what has brought us into existence, nourished us, and given us the start in life we have today. We see the family as the fountain from which flows forth tenderness, love and affection. Finally we see the waters of this pure and sacred fountain putrified by a certain nauseating poison and desecrated by that malicious attempt to sever that bond which cannot be broken by all human forces acting together. This poison which has infected the whole institution of wedlock, is obviously divorce. Many ways can be found to inject this deadly poison into the ruins of matrimony. By reading almost any newspaper today we can easily observe a dozen or so methods by which "parents" (and we make the term stand out to signify that they are no longer worthy to such a title) seek to divest themselves of the perplexing responsibilities which they accepted at the foot of the altar. Incompatibility, mental cruelty, character defects, such as snoring etc., have proven to be very effective means for loosening this perpetual bond. Just as the white and red corpuscles in the



blood-stream of the human body must co-operate to fight off any corporeal infection, so the parents, the father and mother, must co-operate fully, in order to ward off and destroy this venomous evil which seeks to inflict its infection into the very bloodstream of the family.

Thus we see the necessity of parents recognizing the obligations which they undertook at the altar and which they are expected to carry out dutifully in order to secure the harmonious operation of the family. It is not so much the parents who suffer from disharmony within the family but the children, who are deeply affected by every occurrence, be it good or bad.

It is an accepted fact that the formal education of children has passed out of the family through the changes brought about by the years. But can we sit idly by and witness the departure from the family of that mutual love and dependence which is so essential to the perseverance of the family and its survival? If the parents are made to realize their responsibilities and effectively discharge them we have something to hope for.

The age honored adage, "as the family goes, so goes the world," has not changed and will not change. By reasoning from effect to cause, a glance at the condition of the world today will effectively bring us to a realization of the grim but realistic state of the "modern family". Therefore if we are to change the world we must first restore the family to the state of indissolubility which it once manifested and which it is today deprived.

—EDITORIAL.

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"Consequently, education which is concerned with man as a whole, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies (the family, civil society and the Church), in due proportion, corresponding to the disposition of Divine Providence, to the co-ordination of their respective ends."

—Pope Pius XI in "Christian Education of Youth."

"Perfect schools are the result not so much of good methods as of good teachers - -"

—Pope Pius XI in "Christian Education of Youth."