



RADIO AND RELIGION

Will the radio supplant the Church?

Some who hail the advances of science as rendering obsolete former practices would see in the radio a complete substitute for "church-going." By the simple method of "tuning-in" they would lift the home and its members to new heights of morality and religious fervor. The radio would be the altar of "home-worship" and attendance at church old-fashioned and antiquated, tolerated in the primeval but ridiculed in the modern. For these, the radio would not only revolutionize the method of practicing religion but also the very substance of it.

Religion, however, is something more than a matter of sound waves and listening-in. It is not something that can be turned off and on like a dial, that can be listened to when it is agreeable. Religion is something positive and active. It is the deepest of convictions. It is a standard of living, a conformity to divine decrees. It springs from the heart and flows in a vivifying stream through all the currents of life. It attempts to direct those currents into divinely marked channels.

It is futile to prate about anything offering a substitute for the golden chain that binds man to God. Yet religion and radio are not enemies. There is no conflict between religion and science. Radio has its own proper sphere and religion welcomes it as a true advance of science. It can be made a means for furthering the Word of God, just as the press, the railroad, the

automobile, the airship and other modern devices have been utilized for this purpose. But the glow of the vacuum tube can never replace the flicker of the tabernacle lamp.

Man has ever felt the need of religion and it is responsible for all that is good and noble in this life. Radio is welcomed as a medium for increasing the spread of religion, but so long as God abides in the Tabernacle men and women will leave home to come to Him, to lay their burdens at His feet and be consoled by His word.

Radio will not supplant the Church.

CHILD LABOR AMENDMENT

A few days before the adjournment of Congress a resolution providing for an amendment to the Constitution for the regulation of child labor was adopted. The measure as passed by Congress and signed by the President proposes to give to Congress the power to regulate the labor of children under 18 years of age. The campaign for this amendment was a long struggle. Many organizations, among them the National Council of Catholic Women, worked diligently for the passage of the proposal.

The proposed amendment will now be submitted to the various states of the Union. Ratification by three-fourths of the states is required before it will become an amendment to the Constitution. Already three states have voted on the resolution. One, Arkansas, accepted the amendment; the others, Louisiana and Georgia, failed to ratify it. The remaining states will in the near fu-

ture take definite action on the resolution, but it will be some time before all the states will have registered their approval or rejection.

Already, it appears, considerable confusion exists as to the exact provisions of the proposed amendment. In some cases the objections to ratification are the result of intentional misrepresentation; in other cases the real intent of the proposal is beclouded by incorrect assertions regarding its provisions; and yet others honestly and rigorously assail the amendment on the basis of interference with "states' rights."

The language of the proposal as adopted by Congress is clear and concise:

"Section 1. The Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age.

"Section 2. The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by Congress."

The misrepresentation made of this amendment is that it will prohibit all labor by persons under 18 years of age. But, in fact, the amendment in itself does not affect the status of any child worker. It merely empowers Congress to regulate the labor of children under that age. If the amendment is ratified by three-fourths of the states, then Congress by a law will specify the national regulations and prohibitions of child labor. Congress may take advantage of its full power, or it may not enact any legislation on the subject at all. The probability, however, is that a moderate law will be enacted, similar in general structure to the present requirements of the more advanced state laws on this subject.

The assertion that the proposed amendment would abolish the power of the various states to regulate child labor within their own borders

is not a whole truth. The amendment merely gives Congress the power to establish the minimum requirements to which all the states must conform. But each state remains as free as heretofore to enact such additional or more stringent regulations as the state may deem necessary.

Those who see in the proposed amendment an encroachment upon the rights of the states, naturally regard it with disfavor, because, to their minds, it is a departure from democratic government. This is the most sincere objection raised against the proposal and those who advance it are honest in their fear of centralization of government.

However, child protection is not a local question. It is a national problem and has been made so by the refusal or negligence of states to protect children. The heritage of childhood is national in its scope. The nation, it has been pointed out by those who defend the amendment, regulates live stock, prevents the spread of disease, controls the sale of drugs, nationalizes banks and does many other things which have met with little or no objection from those who fear a "centralized government." These advocates of the amendment claim that child labor regulation on a national scale—in view of the fact that more than a million children under the age of 16 are gainfully employed—is merely meeting a national problem in a national way.

Child labor is indeed a national problem, not one entirely of the states and Congress should have the power to regulate it. Children pass this way but once. We owe them their rightful heritage of spiritual, mental and physical benefits and advantages. Their right to study, play and growth should not be denied them. Their exploitation in workshop, field or factory is indefensible.

CHAPTER OF PROVINCIALS

The Very Rev. Raymond Meagher, O. P., S. T. Lr., provincial of St. Joseph's Province, and his socius, the Very Rev. J. A. Heenan, O. P., prior of St. Louis Bertrand's Convent left Aug. 9th for Rome to attend the Chapter of Provincials to be held in the Collegio Angelico. The chapter will be in session during September and the following months until its tasks are completed. The main object of discussion is the revision of the Constitutions of the Order in conformity with the New Code of Canon Law.

The Holy see directed the religious orders and institutes to adapt the disposition of their constitutions along the lines followed in the New Code. The last General Chapter, held at Corias, Spain, in 1920, instructed the Master General to appoint a commission of four to discharge this work for the Friars Preachers. The General named the following Fathers: Very Rev. Father John Casas, O. P., S. T. M., Socius of the Master General, presiding; Very Rev. Father Albert Zucchi, O. P., P. G.; Very Rev. Father Alphonsus Langlais, O. P., S. T. Lr., former Provincial of the Canadian Province; Rev. Father Thomas Crotty, O. P., S. T. Lr.; and Rev. Father Dominic Ratnik, O. P., S. T. Lr. They worked at the Collegio Angelico, in Rome, in conference with the great canonists of that city.

When their work was completed a copy of the proposed form of the constitutions of the Order was mailed to each province for study and suggestions. St. Joseph's Province received its exemplar around the first of the year; and during February the commission appointed by the Intermediate Chapter (1923) assembled in the House of Studies to discuss the changes. The observations made by this commission of our province, as well as those of the other provinces in the Order, were sent to Rome for collation. The sum of opinions will be pre-

sented to the Provincials to assist them in recasting the Dominican Constitutions according to the method and mind of the New Code of Canon Law.

THE SEASHORE SAID

As one sits by the seashore and looks out over the vast expanse of water, he can not fail to be assailed by thoughts solemn as the wrinkled face of the aged sea and profound as the soundless caverns of the deep. Before him lies a body of water so great that he can not see more than a small fraction of the whole, and yet in the little sector which lies within his vision he finds evidence of the prodigious and, seemingly prodigal, power of "the wild and wasteful ocean."

Unceasingly and with never a sign of fatigue the crested ranks of the sea come charging in upon the land; advance and then retreat. Each wild plunge of the sea gains, perhaps, only a fraction of an inch; but it is enough, and the waves contentedly form their serried ranks again and dash on for another lunge at the land. A few hours of triumphant advance and then regularly follows the steady, inevitable retreat to the old positions. Day and night with never a rest the ocean continues to expend this tremendous amount of energy required to hurl its countless tons and tons of water upon miles and miles of shore; and day and night it works steadily and methodically.

What are the trophies of the battle of land and sea? What are the products of all this hydraulic energy? We see on the shore only a few strands of dirty seaweed, a broken crate, a lost hatchway, some water-logged boards, the rotting carcass of some fish or turtle. These are its silly conquests, these its vain works. Nothing more! Nothing more?

Yes, there is something more. Something which shows the beneficence and wisdom of the power

creating and directing the land and the sea. Each tiny grain of sand, of which there is an unnumbered host, bears the mark of the craftsmanship of God. These are some of the products of God's labors in the sea. The grinding, crunching force of the ocean has pulverized each individual grain of sand from some huge rock; bit by bit, never discouraged and never fatigued, the great power of the sea has turned boulder to pebble and pebble to sand, rolling and twisting and turning uneasily until it completed a work which would stagger the combined forces of this, the greatest engineering country in the world.

And after God has worked for ages to make this sandy shore men come out on the beach to be alone, to leave behind them the competition and crush of disprivacied city life. Being alone they think the thoughts that do not tread the selfish marts of the world. They see so many of God's creatures that they begin to learn how pathetically small and unimportant they are themselves and how great is God. Just as easily as God sends forth a sand crab or even a grain of sand, He can make a man; and He has made men as numerous as the sands you see. Within that vast multitude is one grain and it is the swelling ego. Mankind, find it, if you can. No, do not trouble about it; one grain is too small and insignificant to be sought out when there are so many others within sight.

But discouragement is not the lesson of the sea. Far from that, the ocean teaches a calm and sensible optimism, the optimism of unrelenting labor. Never leaving its appointed task and never surrendering its unending mission, the great might of the ocean labors as no man could ever hope to imitate. But with all its labors and wracking regularity, it never grows stale or monotonous. It knows the secret of recreation: variety of labor, not idleness. Never does it stop its swells or its waves, but never does it duplicate one swell or one wave.

Little children, too, come out upon the sandy beach and bring their tiny shovels and their buckets and dig and build to their very heart's content. And each mother sits by and watches and loves her child because it is happy and makes her happy. And all the world is gay with a sober, quiet gaiety which does not exhaust or cause any gloomy reactions. Children are made plump and hardy and entrancing; and the hearts of parents and of spectators are made clean and honest and cheerful by the view of these unblemished, unwearied and untried bits of human nature; and all this little part of humanity around the seashore is better in a way no machinery or artificial convenience could make them, because the simple unadorned wisdom of God has set to work the mighty strength of the sea to build the sand and the waves and the welfare of His thoughtless child, man.