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LONDON, SATURDAY, OCT. 10, 1925

### CATHOLIC BOY SCOUTS

Catholics are predisposed to be conservative. The new, as such, does not appeal to them; rather are they disposed to regard the new with something of suspicion, if not distrust. And in an age of new things Scouting is of the age, new. It was unheard of in the boyhood of the grave and reverend seniors of today.

For this, and for other reasons, we shall treat the subject, indicated by the title of this article, concretely; the concrete illustrates and drives home many things that treatment in the abstract might fail to prove to the satisfaction of conservatives, reluctant to depart from the old, settled traditions.

The Universe (of London, Eng.) has an account of the departure of 750 British and Irish Boy Scouts to take part in the International Scouts' Pilgrimage. This unique Holy Year Pilgrimage brought together in Rome 10,000 Catholic Boy Scouts.

His Eminence, Cardinal Bourne, blessed the special pilgrimage flag and addressed the happy lads about to start on their great adventure.

During the course of his address the Cardinal said:

"It is only to a very few that it is given in boyhood to make that journey which I suppose appeals to a Catholic heart more than any other."

"To every one of you Rome has been a sacred name, because it contains the shrines of those who, at the cost of their lives, built up in the early days of Christianity that world-wide organization known as the Catholic Church, to which you all belong; a sacred name, because it is also the dwelling-place of him whom we are taught to regard as the most sacred person upon this earth, in whom are verified the words of our Divine Master, 'Thou art Peter, and upon this rock I will build My Church.'"

"To every Catholic the name of Rome means something which is deep down in his very heart, something that he loves and cherishes with all his being. You are about to make a pilgrimage such as our forefathers in days now long ago made whenever they had the opportunity, to see him in whom the Catholic Church finds her centre."

He then appealed to their piety and patriotism, exhorting them to bear in mind always that they were going in a spirit of faith and in a spirit of prayer; also that they were going not only as individuals but also as representatives.

Introducing Sir Robert Baden-Powell His Eminence said:

"I can hardly say how glad I am to have beside me the Chief Scout. I was saying to him only a moment ago that it is given to few men, as has been given to him, to see the full realization of a magnificent vision. All over the world there are now Boy Scouts, united—though they may be divided by language and by religious faith—in the pursuit of certain great ideals which he has set before them, ideals which will do, as he desires them to do, an immense work, to bring together all the nations of the earth in mutual peace and understanding. It is, as you know, to his genius and foresight and wonderful power of organization that the world owes the Boy Scouts."

Sir Robert Baden-Powell, after thanking the Cardinal, spoke to the boys; we should like to quote in full; but we give salient extracts:

"You are going with a far better idea than meeting other boys; you are going for what will be the greatest event in the life of any of you—the great privilege of going to Rome and seeing with your own eyes and being seen by the Holy Father. That is a privilege that a

very large number of Scouts would wish to have with you.

"You certainly have to think that over, and when you say your prayers just think of what His Eminence has told you of the serious side of it.

"You will meet 10,000 other Catholic Scouts from different countries, and they will look to you as coming from the home of Scouting to teach them what is the true method of Scouting and what true Scouts are. They will watch in every way all that you do, how you dress, how you behave, how far you carry out your good turns, how far you are cheerful, and they will act accordingly.

"So you have a big responsibility upon you, because you have got to keep up the good name of the British Scouts among all those who come from other parts. Be brothers to them, help them."

The spirit of the Chief Scout's whole address was admirable. From the Catholic point of view it was as unexceptionable as that of the Cardinal himself. But in the following paragraph he touched on something that probably he encountered in his great work—a doubt or a suspicion on the part of Catholics that Scouting in one way or another might conflict with the religion of Catholic boys. The Chief Scout is explicit and pointed in his answer to that doubt or suspicion which may still linger here and there:

"Above all, I want you to do one great thing, and that is by your behaviour and conduct to show to the heads of your Church in Rome that, as Scouts, you have not two masters, but that your only Master is God and your Church. Your Scout-masters are merely your elder brothers showing you how better to do your duty as good Catholics. I want you to remember that, and to obey the discipline of your Church."

There is much more we should like to say in this connection; but, for the moment, we shall rest satisfied with the concrete answer the foregoing gives to many questions anent Scouting that Catholics are sometimes disposed to ask.

Later English papers will give an account of the young pilgrims' experiences in the Eternal City. We shall reprint for we are sure that not only Catholic Scouts, but all Catholic boys, and all interested in Catholic boys will welcome the opportunity of reading of this most interesting of all the pilgrimages to Rome in this Holy Year of 1925.

### IGNORANCE, MALICE OR JUST PLAIN LYING—FOR A GOOD PURPOSE

Commenting on the decision in the Oregon School Case, the World's Work, in its July number, said: "The parochial school system greatly helps to maintain the political solidarity along the same lines as its (the Catholic Church's) religious solidarity. This tends to make every political question take on a religious aspect. The classic example of this phenomenon appeared in the last Democratic Convention. All the Catholic vote was for Governor Smith of New York. As soon as one church votes for a man on religious lines, the other churches vote against him on religious lines. If all the Catholics had not voted for Governor Smith it is quite possible he might have got the nomination."

The World's Work is a magazine which, as its title indicates, presumably seeks to give people the facts about world events of importance. It would be impossible for it to have presented information about the National Democratic Convention held in the city in which the magazine is published, which could have been more contrary to the facts than the statements quoted above.

What are the facts? The facts are that not only did Governor Smith not have solid Catholic support in the National Convention but that he was opposed by some of the most distinguished Catholics in the Convention.

Governor Smith's chief opponent for the nomination, William G. McAdoo, was put in nomination by Ex-Senator James D. Phelan, of California, a Catholic of great wealth and wielding great influence in his State. Another Catholic supporter of Mr. McAdoo was Senator Thos. J. Walsh, of Montana, who was the presiding officer of the Convention. The record of the Convention's proceedings further shows that there were delegates who were Catholics in the California, District

of Columbia, South Dakota, North Dakota, Missouri, Iowa, Nebraska, New Mexico, Kansas, Louisiana, Ohio and Wyoming delegations who persistently voted for other candidates than Governor Smith.

Either the World's Work was woefully uninformed of what actually took place in the National Democratic Convention and by its ignorant comment discredited itself as a magazine of information, or it wilfully distorted the facts to serve a bigoted purpose.—N.C.W.C.

The World's Work probably just fell into line with the procession, knowing that many of its readers were predisposed to believe the impudent lie not only without question, but with hearty endorsement. Religious prejudice did enter into the last Democratic Convention; but it was Protestant prejudice against Governor Smith, the strongest, ablest, and most outstanding Democrat in the country, and the only one who could carry the great State of New York. Were it not for his religion Governor Smith would have been nominated and supported with enthusiasm.

But Governor Smith is a Catholic. The opposition to him did not go well with professions of breadth of mind, liberalism, and democratic equality. So the Protestant wolf howls that the Catholic lamb muddled the water. The World's Work knew well enough that the lamb was down stream from the wolf; but knew, also, that most of its readers would welcome its conciliation of their professions and their prejudices. Truth, therefore, and facts must wait until they serve a good purpose.

### OUR BETTER FATE

By THE OBSERVER

Canada has not suffered nearly so much as the countries of Europe from the after effects of the War. Had we exercised reasonable economy and saved our money during the War and during that period after it which was prosperous financially, when business was still booming, we should be now far better off than we are. But, we did not do that; and it is now too late to think of that save as a warning for the future; and mankind are not much given to taking warnings, even from their own bitterest experiences.

Our fate has, however, been far better than that of the European countries. Great Britain has still a million and a half of her population receiving direct government aid. Apart from direct aid by way of what is called the "dole" to the unemployed, the Government of that country has not been able to relieve the desperate circumstances of the people. Indeed, the powers of a government are, in such a case, much more limited than is supposed by some people. There is a strong strain of the childlike in the way people look to a government to make times good or to prevent them from getting bad.

Governments can do very little. Politicians are tempted to promise much. In those two facts lies the explanation of much that puzzles the average man who has never thought deeply about the questions and problems with which legislators have to do. There are too many people who imagine that, when times show a tendency to get dull, all that is necessary is, that the Government should make a new law of some sort; change something somewhere; send out an order to someone; and that at once times will get better. There is actually this degree of simplicity in the public mind to a much greater extent than one might suppose.

Should there be any need to say in this age of the world to people who have had the chances to learn about politics that are enjoyed by our Canadian people, that all that is nonsense; that all that a parliament or a government can do for any people is, to adopt sound policies; without, however, being able to promise that sound policies will at all times produce the results which governments and peoples alike desire? Further than that, a government can do nothing, except to be careful how they spend the money which they collect from the people in the form of taxes. The greatest "country in the world," Great Britain, does not find herself able to do more than that, although she has to pay out a daily dole to a million and a half of her people to keep them from starving. Taxation, too, is extremely high in England. It almost amounts to confiscation in some cases.

Canada is better off, man for man, than any other country in the world. Let our young men and women think well on the facts before they set out for another country. The United States has its periods of good times; but it has also its periods and areas of great suffering through unemployment, and it is customary to advertise the former and to say little about the latter. Canada has kept up a fair average of prosperity all the time. Compared with the United States, which was the supply house for the world during the first three years of the War and thus was flooded with money, no country in the whole world is in as sound a position as Canada. That fact is beyond question.

Glance an eye at the European countries. They are hard up both as regards public and private financing. What people in the world today can spend, proportionately to population, and are spending, so much money on pleasure as the Canadians? What people have made so little change in their habits of living since the War ceased? We might logically have expected a great slump after the War; but it never came.

It cannot be too often emphasized that the prosperity of a people is a matter to be assured by the people themselves, by the wisdom with which they conduct and manage their own affairs, and that it is a mistake, and indeed a great folly, to waste our means and then to expect any government, be it composed of the wisest of mankind, to get back for us the money we have thrown away.

### NOTES AND COMMENTS

A TREMENDOUS stir has been created in Scotland by the action of the Government in closing down the Royal Dockyards at Rosyth. Almost every paper in the country, and very many Town Councils, Boards of Trade, Labor Unions and kindred bodies have voiced their protests. The nature of these protests may be shown by a resolution passed by the Trade Union Congress. It states that it views with alarm the decision of the Government under discussion as it means the throwing a large number of people out of employment and out of their homes, as in the event of the decision being persisted in they will be compelled to seek employment in other industrial centres, thus further complicating the already serious unemployment situation. The resolution further stated that to close the dockyard would practically ruin the town.

THE GENERAL Council of the Scottish Trades Unions passed the following resolution: "That this Council protests against the Admiralty's proposal to discharge 700 men from Rosyth, thus causing a serious augmentation to the number of unemployed in that area. It further strongly condemns the implied policy of closing down all provincial dockyards owned and controlled by the nation for the purpose of diverting work of national importance to the channels of private profit." In forwarding which to the Prime Minister and the Secretary for Scotland the Council insisted that the question is of too great importance to be disposed of by a Departmental Order, but is one for Parliament to deal with. A member of the Inverkeithing Town Council in moving a similar resolution pertinently asked if it was economy to save £180,000 and starve 7,000 people?

SIR OLIVER Lodge, the eminent scientist, cannot be accused of viewing the boasted progress of humanity in this generation with jealous eyes. On the contrary, he has himself made many important contributions to the development of physics in recent years. Yet, that he sees danger in that direction is evident from a recent utterance. "It is," he said, "no use enlarging our powers of communication if we have nothing worth while to say. The moral and spiritual development of mankind ought to keep pace with material achievement. And if they do not, it is possible to regard even those achievements (locomotion and communication) with gloom and apprehension. That, however, would show a lack of faith. The real progress of humanity is necessarily slow, while the material achievements may be rapid: it rests with ourselves whether or not one can keep pace with the other. There should be no feeling of supine self-

satisfaction in what has been done, but a girding up of our energies to see that the progress is not too lopsided and unbalanced, and to contrive that the reign of good shall keep pace with the reign of power." The danger to which Sir Oliver so aptly gives expression cannot, it is safe to say, be overcome by the abandonment of revealed religion to which what is called "modernism" inevitably tends.

### RADICAL LABORITES IN MEXICO

#### ASSUME POWER OF COURTS

SOME INSTANCES OF THEIR EXTREME ACTION

In his article of last week on the religious situation in Mexico, Mr. Charles Phillips set forth facts which indicated clearly that the war which President Calles is waging on religion is merely a part of his plan for the sovietization of the country. The series of articles by Mr. Phillips is interrupted this week to present information received from authoritative sources in Mexico showing the extremes which labor groups in Mexico are now going.—N.C.W.C.

By Charles Phillips

(Special Correspondent, N. C. W. C.)

Mexico City, Aug. 14.—Although the late Samuel Gompers, as president of the Pan-American Federation of Labor, succeeded in inducing the major portion of organized labor in Mexico to renounce the Communist International of Moscow, the promises made to Mr. Gompers in that connection are not being kept in good faith. Labor organizations in Mexico in general are divided into two groups: the "Confederación Regional Obrera Mexicana," popularly known as the "Crom," which includes most of the urban workers; and the "Confederación General Trabajadora," popularly known as the C. G. T., in which the rural workers are included. The "Crom," through the influence of Mr. Gompers, agreed to modify some of its more radical policies, and is regarded as the more conservative of the two labor groups. This "conservatism," however, is only relative. In fact it is more theoretical than real. In practice the Crom goes about as far toward extremism as does the C. G. T., which is the "Red" organization.

#### LABOR'S EXTRA-LEGAL TRIBUNALS

Perhaps the most vicious manifestation of power on the part of the labor organizations has been the setting up of what is known as the "Junta de Conciliación y Arbitraje." Organized ostensibly for the adjustment of labor disputes these extra-legal tribunals have arrogated to themselves the powers of regular courts. An instance will show the manner in which they operate with the subservience of the legal authorities. A lawyer discharged his chauffeur because the latter was intoxicated while on duty. Under the law, a discharged employee is entitled to three months' salary unless a good reason for his discharge exists. In this case intoxication was assumed to be a good reason. The Junta, however, summoned the lawyer to appear before it and defended his action. He disregarded the summons and also paid no attention when he was summoned a second and a third time. Then the police appeared at his residence, took him forcibly before this extra-legal tribunal and compelled him to pay the chauffeur the salary assessed by the Junta.

Recently the publisher of the Catholic paper El Amigo de la Verdad employed some non-union printers. The union thereupon picketed his shop, threatened his employees and their families, and finally closed up the print shop. Not satisfied with this they instituted a boycott, enforced by violent means, against another and unrelated business in which the publisher of the paper was engaged. After this other business had also been compelled to close its doors, the employer was allowed to resume publication of his paper with all union employees.

#### INTERFERENCE WITH EUCHARISTIC CONGRESS

A classic example of the way in which the unions operate in Mexico was given during the Eucharistic Congress here last October. Plans had been made for the presentation of an amateur theatrical performance of a religious nature. The most prominent women in Mexican society were to be participants in the production and the Olympias Theater was engaged for the performance. This was toward the end of the Congress, the success of which had irritated the irreligious souls of the union leaders. On the evening when the performance was to take place, after an audience of five thousand persons, including the American Ambassador and many other members of the Diplomatic Corps, twenty-eight Bishops and numerous other ecclesiastics, had assembled, it was discovered that the stage hands had stripped the stage bare of the scenery which had been carefully set in place that morning. When the priest in charge of the production asked for an explanation he was told that it was done by order of officials of the Crom. When he sent a delegation to ask these officials to change their orders he was told the orders could not be changed except by authority

of another general meeting of the organization, which would not take place until the following month. To add to the difficulties part of the lights in the theater were extinguished and it was necessary to send out for candles to prevent a panic.

On this occasion as on others the theater employees expressed great sorrow that they were compelled to obey these orders of the labor leaders but all were in such fear of personal violence and persecution of their families in the event of disobedience that they dared not do otherwise.

#### CROWNING INJUSTICE

A few nights after this first interference with the scheduled religious spectacle, an even more striking example of the impotence of the labor bodies was given when an attempt was made to hold the performance in another theater. After renting the theater and making arrangements for his own staff of employees to shift scenes, etc., the priest, wishing to avoid possible disturbances, asked for a police detail to insure order. He was informed that police protection would not be furnished and, furthermore, that if violence occurred, he would be held responsible. When it was time for the performance to begin armed members of the Crom were on hand and prevented the performance a second time. Then came the crowning illustration of Mexican justice. The priest was called before a court—a regularly constituted court this time, not the Junta—and fined \$500 for not giving the performance as scheduled. He was compelled to pay all of his employees just as though they had worked for a full evening instead of quitting when the Crom threatened violence.

A third attempt to present the same religious spectacle was also blocked as were subsequent attempts to exhibit a film of the same play which it had been proposed to present on the stage. All motion picture operators were ordered by the Crom to refuse to exhibit this religious film and were instructed to cut the film if it was placed in their possession. In one instance an attempt was actually made to destroy the film.

#### REBUKE TO OREGON

It was during the Eucharistic Congress also that another incident showed that the temper of the Mexican people generally is not favorable to the atheism which controls the sources of power in that country. The then President Obregon, arriving in the Capital from another part of the country, was chagrined because there was no large reception committee to greet him at the station and his indignation was heightened when he observed that the city was literally covered with signs reading "Viva Cristo Rey" (Long Live Christ the King). The President, in his pique, declared that the officials of the Eucharistic Congress were guilty of violating the section of the Mexican constitution dealing with public worship. The accusation was so obviously unfounded that no attempt was ever made to bring any legal action against the alleged offenders. However, the people of Mexico City responded to this challenge by filling their windows with statues and pictures of the Saints and by expressions of indignation at this outbreak on the part of the President.

### MODEST FASHIONS INSISTED UPON

By Mgr. Enrico Pucci  
(Rome Correspondent, N. C. W. C.)

The ecclesiastical campaign against immodest fashions is being waged insistently. The Holy Father, in addition to the known orders excluding ladies and girls who are not wearing high-necked dresses with long sleeves from being admitted to the Pontifical audiences, has sent another order to the Committee for Assistance to Pilgrimages forbidding the participation in the processions of pilgrims to women not modestly and seriously dressed, corresponding with the austerity of the rite of penance which the processions are supposed to symbolize.

The severity in excluding from audiences women not dressed according to the papal rules is always rigorously observed. One day recently thirty-two ladies and girls were refused admittance to the audience in spite of their prayers and tears.

All the Italian Bishops have published Pastoral Letters and instructions containing severe proscriptions against immodest clothes of women. Particularly worthy of mention is the Pastoral Letter of Cardinal Mailli, Archbishop of Milan, who with great clarity of language points out the indecency and scandal of the present fashions for women.

The following are the rules with which he concludes this important document:

1. Women and girls who present themselves in transparent dresses, or in dresses lower than two or three fingers or centimetres at the neck, with sleeves above the elbow, or dresses not descending to the ankle for women, or below the knee for girls, will not be admitted to the Sacraments of Confession and Holy Communion—nor allowed to be godmothers at Baptism and Confirmation, nor receive particular blessings.

2. Equally, little girls not dressed in clothes at least below the knees,

sleeves below the elbow, or with neck too low, will not be admitted to First Communion or Confirmation.

8. Furthermore women, girls and little girls not dressed according to the above-mentioned rules ordered for admittance to the Sacraments, will not be permitted to take part in religious processions at meetings of Catholic Associations, in schools directed by Religious, neither will they be received in audience by the Archbishop or by their parish priest.

Santiago, Chile.—A recommendation to his clergy that immediately dressed women be refused admittance to their churches is contained in a letter which Monsignor Errazuriz, Archbishop of Santiago, has despatched throughout his ecclesiastical jurisdiction. The archbishop severely condemns the modern dress of Chilean women, whose manners, he says, once "were an example to all Christian families." He also protests at the publication of pictures of women improperly clad.

### PAULIST RADIO OPENED

#### CARDINAL HAYES' TRIBUTE TO SCIENCE

Following is the address delivered by His Eminence, Patrick, Cardinal Hayes at the opening of the new Paulist Radio Station, New York. "Religion tonight, in the dedication of this new station of the Paulist Fathers, WLWL, willingly and gladly wishes to pay tribute to science. Religion praises the Creator of the Universe for the advance and broadening vision of science and rejoices that, in His Providence, another page of the Book of Nature has been unrolled, revealing to mankind the wonders of the radio. Religion and science reverence profoundly the truth that revelation after revelation of God's wonderful handiwork in creation will continue until the crack of doom. It was written by Ecclesiastics of old: 'There are many things hidden from us that are greater than these; for we have seen but a few of the Lord's works.' (48-45) Cardinal Newman puts it:

"Man is permitted much  
To scan and learn  
In Nature's frame.

Thus God has willed  
That man when fully skill'd  
Still gropes in twilight dim.

"Tonight we offer a tribute of praise and gratitude to our scientists, to those devoted servants of truth who dedicate their lives to the advancement of human knowledge. Patiently, unselfishly, perseveringly, in the laboratory and the machine shop, on earth and sea, and in the air they have toiled at their self imposed tasks that all mankind might enter into the fruits of their labor and share the secrets of their new amazing knowledge."

"Within the memory of this generation, physical science has contributed enormously to human comfort and health in life. Indirectly our discovery of the buried history and of the secret laws of the physical universe has brought us even greater benefits. Things seen, as St. Paul says, are an evidence of things unseen. Each fresh revelation of science makes it less and less reasonable to deny the existence of the Creator. The universe becomes more than a massive mechanism grinding out the fate of creatures as mercilessly as the millstones grind out the corn. The thought of God and the immortality of the human soul overshadow fatalism and despair. And now that we have discovered radio, to us in a new and compelling way the heavens declare the glory of God. His voice is heard calling out of the mist, on the wind and above the whirlwind, and through the thunder and the storm.

#### SCIENTISTS AT TRUTH'S ALTAR

"There is a further acknowledgment we must make; Science,—real not false science,—discloses to its followers a lofty ideal worthy of the reverence of every man. This ideal is truth,—always, everywhere, at any cost. Without selfishness or passion or prejudice, at the sacrifice of health and wealth, of fame and friendship and life itself, the real scientist worships at truth's altar, realizing, as the Church teaches, that there can be no vital conflict, or contradiction, between the truth revealed to man by God, in the natural order and that made manifest by Him in the Supernatural."

"Among the most recent and most wonderful gifts of science, comes the radio, and therefore the new station WLWL. As Cardinal Archbishop of New York, I congratulate the Paulist Fathers upon the great work which they have undertaken, congratulate also the people of this immense city, and I may say, of this whole country of ours, upon the inauguration of an enterprise so admirable. May I add that in the building of this station the Paulists have shown themselves worthy sons of their founder; for nothing was more characteristic of the first Paulist, Isaac Hecker, than his readiness to utilize every new instrument of good. How his noble soul would rejoice to witness this scene—the dedication of the twin towers of steel that overlook the Paulist Church here at 59th Street, as an agency for the spread of truth and wisdom!

"By common consent, radio is a force of immeasurable potency, of