

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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### THE CONDITION OF THE WORKINGMAN.

We are in sympathy with every effort to better the condition of the workingman. Something has been effected in this respect in regard to a living wage, the sweat shops, and in safeguarding children from the factory, but there is yet much to be done before the toiler shall have time to enjoy the benefits of the public library.

Now by workingman we mean the man who is master of a trade, whatsoever it may be—those who ply hand and brain in the shops—in a word, all who are playing a part in any department of human activity.

But we refuse that title to those who are allowed to enter a union on the strength of a half knowledge of some trade or other. We believe that such men weaken the influence of an organization because they stand for poor work which may cause it to be viewed with suspicion by the public, and by putting themselves on equal footing with experienced workmen they place a premium on inefficiency and dishonesty. We have seen striplings who had picked up the rudiments of some mechanical art receiving a wage equal with the veterans who were conversant with its every detail. And we have also seen the storm centres—the individuals who prate about oppression of the toiler—fattering, if we may so speak, their own nests and emerging from a strike which they incited with money enough to enable them to begin business in independent fashion.

Our advice to the union is to see that they have the honest worker in their ranks. It should turn a deaf ear to the professional "mouth artists" who advocate extreme measures for the allying of discontent and the redress of grievances. In the majority of instances they but ring the changes on worn-out platitudes, or they are frothy declaimers, without influence, who seem, however, to get an audience from among those who are ready to welcome any path through the darkness enveloping their social conditions.

### CAPITAL vs. LABOR.

We know there is just cause for reasonable protest. We can understand, too, the discontent and revolt that lurk in the hearts of those who give brawn and brain for a pittance, and who, work they never so hard, are chained to and broken on the wheel of labor. These men laugh derisively at the admonition to be patient. The skies of the future may be fair and golden; but they live now, and the sky is dark, and talk and argument will not change its sombre hue.

It is the custom in some quarters to ascribe the ills of the toiler to unthrift and intemperance. The charge is made by those who live far from the people and who get their information from the public prints which gush over the capitalist and call upon their readers to regard money making as the greatest achievement of the century. It is, of course, very soothing to the conscience to be able thus to wash one's hands of the matter, though they may waste more than would keep a poor family in comfort, and have the privilege of sipping their toddy in the clubs which are not given to tabulating temperance statistics. And so the good samaritans encourage cooking schools, distribute health manuals, and deliver orations on the abundance of opportunities. But they do not seem to notice the ever growing sentiment that a man should not during his vigorous days be dogged by want and be flung aside in old age as a worthless machine to receive as a reward for a lifetime of toil—for his work in the upbuilding of the nation—a ticket to the poor-house.

### AN IMPRACTICAL SCHEME.

But as we have intimated above no scheme of reform patched by atheists or materialists, and no programme that is actuated by an unreasoning hatred of capital, will make the toilers' lot more bearable. We do not think that anti-Christian Socialism has made much headway in Canada. As there are indications, however, of a propaganda in that direction, it is the duty of intelligent workers to combat and to refuse it support. Socialism, in its origin, says Bishop Spalding, was atheistic and materialistic, an enemy of the family and the Church. However it may change, the original taint will remain always to vitiate it. Socialism is an

impractical scheme. It has failed in small communistic societies.

### A VITAL QUESTION.

The best defence against its principles is Pope Leo's XIII. Encyclical on the Condition of Labor. We recommend its study to our societies because we believe that ere long the Labor Problem will compel the attention of Canadians. It is a question that concerns the dearest interests of society, and no ridicule of the Socialist will settle it. It seems, says Rev. Dr. Kirby, in the Dolphin for February, "that there is but one way to meet Socialism. We must prove that it is not necessary. The proof must be in achievement, not in argument, in life and not in books."

### A SUGGESTION.

It is, then, our duty and privilege to show that Christianity is a barrier to wrong and oppression, and to prove by deeds that justice and human brotherhood find their meaning and support in the words "You are all brothers and of one Father Who is in heaven." Hence every legitimate effort of the toiler to promote his material welfare should get assistance not only from the union but from every member of the community. Every attempt at reasonable reform should be hailed as a sign of life and progress. And any encroachment on the toilers' rights as a man should be repelled by legislative enactment. For the society which gives a clear track to the ruthless capitalist is fostering antagonism between class and class, and is inviting its own destruction.

### A CAUTION.

Again, we advise the workingman to beware of the professional agitator. He has his common sense, the ballot, the union as weapons, and he may be sure that any legitimate use of them will be endorsed by the right-thinking people of Canada. We should also remember that Leo XIII. said: "The maternal love of the Church for mankind is wide as the paternity of God; but nevertheless faithful to her origin, and mindful of the Divine example, she has always been accustomed to devote herself by predilection to the lowly, to the afflicted, to the disinherited of fortune."

### THE CHURCH AND SOCIAL WORK.

We have of course every reason to be proud of the Church's record in social work. But it will alter conditions not a jot to merely solace ourselves with memories of the past. She has had her guilds, and bound class to class by the bonds of justice and charity. Her triumphs in this respect are not writ in water on the pages of history. But as we have pointed out before, and we cannot insist upon it too often, we Catholics, believing in the brotherhood of man and recognizing the fact that the interests of one unit of the Christian family must appeal in some measure to the others, we repeat unless we are recant to our principles we cannot adopt the pagan Don't Care policy. But of this more again.

### A FAMILIAR TYPE.

A short time ago a U. S. Judge referred to the yellow journal as the cause of modern barbarism. He also said that it generated a "very dirty quality of public opinion." And weekly this curse goes unchallenged into households. It is wearisome to say much about it because the people who buy this stuff have no taste for anything better in the way of reading matter. They wallow in it to the detriment of everything that makes life worth the living. They do not patronize lectures, and this, according to themselves, for various reasons. But the fact is, we suspect, that flabbiness of mind renders them immune against any attempt to enlighten them. And the most piteous thing of all is that they are satisfied to be ignorant and to be shamefully silent when there is an opportunity to say a word for the faith. But controversy does little good. Granted. The yellow journal, however, not only incapacitates a man from being a controversialist, but it fosters low ideals and makes its victim, practically at least, as one for whom the supernatural does not exist. To repel calumny against the Church; to explain her attitude towards this or that issue, is merely a question of loyalty. But the knowledge and the spirit for this are not furnished by the yellow journal.

### DEFECTIVE HOME-TRAINING RESPONSIBLE.

One of the difficulties that the chiefs of our organizations have to contend with is the apathy of the average member for the things that are worth while. For the young man who comes from a home that is uncatholic as to literature and ornamentation, the things that count are wealth and position. So when his kind becomes members of an organization they must be "licked into shape," and just how toilsome and heart-breaking is this process only directors can tell. Sometimes indeed an individual of this type undergoes a transformation for the better: ordinarily he never recovers from the effects of his home-training. He is more or less of a convalescent, and when, as it oft-times happens, there is a good many of them in an organization, the time that should be employed to forging ahead is given over to applying remedies. But a battle was never won by a hospital corps.

### APOSTOLIC UNION OF PRIESTS.

Because of His paternal Love for Society Pope Pius X. Reserves Protectorate of Institution.

New York Freeman's Journal.



PIUS X, POPE.

IN PERPETUAL MEMORY OF THIS MATTER. Like Our Predecessors, We are very desirous of promoting by Our fatherly solicitude and by the exercise of Our Apostolic Authority the welfare, edification and spiritual advantage of the Catholic clergy, as it is Our earnest wish that all called to the Lord's portion should be rich in the constant practice of Christian virtues, shining as an example to the people like lights set upon a candlestick.

It, therefore, has been a great consolation to Us to learn that the pious association known as the Apostolic Union of secular priests, established in France in the year 1872, has now, with the approval of the Bishops, spread over a great many dioceses of the Christian world. At present it is flourishing in France, Belgium, England, Scotland, Ireland, Germany, Switzerland, Italy, the United States, the Dominion of Canada, South America, Australasia and even in some parts of Asia, everywhere yielding rich fruits of piety and sanctity in the vineyard of our Lord. We Ourselves were formerly a member of the Apostolic Union of Secular Priests, and so appreciative were We of its usefulness and of its excellence that We decided to establish a branch of it after Our elevation to the Episcopate.

By proposing a uniform method of life to all its members, by its monthly meetings, by its spiritual conversations, by sending reports of its doings to the Bishops, and by its other suitable offices of charity, it serves to maintain and consolidate the union of the clergy and binds the scattered Levites together in ties of spiritual brotherly love. Hence a wonderful harmony and mutual edification among the members, who observe more perfectly the spirit of their vocation. They no longer are exposed to the dangers associated with solitude; their forces are united, and each priest is led to take personal interest in the efficiency and spiritual perfection of his brother priests. The result is that a priest, though he may be prevented from the various cares of his ministry from sharing in the ordinary life of other priests, does not feel like one who is deserted by his spiritual family, or like one deprived of the help and advice of his brethren.

For these reasons Our Predecessor Pope Leo XIII, of venerable memory, influenced by the approbation and recommendations of the Bishops, published an Apostolic Letter on May 31, 1880, in which he approved this association which has been productive of so much good, and bestowed on it the highest praise. Later on, in the year 1887, he assigned to it as its Protector Lucide Maria Parocchi, Cardinal Bishop of the Holy Roman Catholic Church of illustrious memory.

Considering how useful and salutary for the Church, especially at a time like the present, is an association of this kind, and knowing well that the priests who belong to the Apostolic Union of Secular Priests are the best accords to the petition addressed to Us by Our beloved son, Victor Lebeurier, Honorary Canon of Orleans, and Our Domestic Prelate, the worthy founder of this Apostolic Union, and for the last forty-two years its Moderator General. To this end We do make the following provisions for the advantage and increase of the said association.

That all may know Our mind with regard to this Union, We do, as a special proof of Our paternal love for it, assume and reserve to Ourselves the Protectorate of this Institution. More-

over in order that the priests who are members of the Apostolic Union may be strengthened by an opportune supply of spiritual graces, and in order that these same indulgences may move others to enroll their names in this most salutary association as a means of providing more efficaciously for their own spiritual welfare and for their sacred interests. We, relying on the mercy of Almighty God, do by the authority of the Blessed Apostles Peter and Paul, and by Our Own authority, grant mercifully in the Lord in perpetuity, by virtue of these presents, plenary indulgence and remission of their sins to priests, all and several living in any part of the world who at present belong to this Apostolic Union, and have duly subscribed to the formula of profession, and to all who shall in the future join it and make such profession while retaining their membership in it shall on each and any of the Feast of Christmas, the Circumcision, the Epiphany, Easter, the Ascension, Corpus Christi, as well as on the feasts of the Conception, Nativity, Annunciation, Purification and Assumption of the Blessed Virgin Mary Immaculate, and on any feast of the twelve Holy Apostles, after having expiated their sins by confession and said Mass or appropriate prayer, visit any church or public chapel, and there pray on each and every feast for the concord of Christian Princes, the extirpation of heresy, the conversion of sinners and the exaltation of Holy Mother Church. Moreover We do grant in the customary form of the Church an indulgence of one hundred days to all present and future members of the said Union, every time they send, as prescribed by the Constitution of the Apostolic Union, the monthly record of their life to their respective diocesan superiors, and with a contrite heart recite once according to the intention of the Roman Pontiff the Lord's Prayer, the Angelical Salutation, and the Doxology, or with a contrite heart take part in the monthly retreat made in common. We likewise grant that this partial Indulgence may be gained also by priests, who, though not enrolled in the Apostolic Union, yet make the monthly retreat with their brother priests. Finally, We permit these Indulgences, both partial and plenary, to be applied in expiation of the sins and penalties of those who have passed from this life. We also grant faculties to all present and future members to celebrate Mass one hour before dawn when there is grave reason for so doing; and We do moreover allow them that the Apostolic privilege that whenever any of said members duly celebrates Mass at any altar of his church for the soul of anyone of the faithful of Christ who has departed this life united in charity with God, such Mass shall benefit the soul for which it has been offered up in the same way as if it had been celebrated at a privileged altar, this privilege being spread over a period of one week.

Again, We do by these presents grant to all present and future members of the Apostolic Union in all parts of the world, faculties after they have obtained the consent of the Ordinary of the place in which the faculty is exercised, to bless, publicly during Mass, and retreats and privately at any other times, crosses, crucifixes, medals, beads, small statues in metal of Our Lord, Jesus Christ, of the Blessed and Immaculate Virgin Mary, and of all the saints, with the application of the indulgences, all and several, contained in the list published by the press of the Sacred Congregation of the Propaganda on the 28th day of August, in the year 1903. In the case of beads the indulgences known as those of St. Brigitta were not excepted.

Moreover, We grant faculties, *servatis servandis*, to all said members, provided they be approved for preaching, for blessing on the last day of their course of sermons during Lent, Advent, missions and single signs of the Cross, crucifixes, medals, and granting a Plenary Indulgence. The faithful of both sexes who have heard at least half the sermons preached during the course, and who, after confessing their sins with true penitence, and who, after receiving the Holy Communion, shall on the same day devoutly visit the church or chapel in which the sermons have been preached, praying there for the exaltation of Holy Mother Church, the union of Christian Princes, the conversion of sinners and the extirpation of heresy, may gain a Plenary Indulgence and remission of all their sins.

All this notwithstanding, Our own rule and that of the Apostolic Chancery not to grant indulgences *ad instar*, and all other Apostolic Constitutions and Ordinances to the contrary. It is Our will, too, that all copies, even printed ones, of these letters, when subscribed by any public notary, and sealed by an ecclesiastical dignitary, shall have the same force as if the letters themselves were shown.

Given at Rome, at St. Peter's, under the Ring of the Fisherman, on the XXVIII day of December MCMIII, in the first year of Our Pontificate.

ALOYS. CARD. MACCHI.  
The place of the Seal.

Try to "Make God" at the End

"Considerable attention," says the Monitor, "has been paid by our Catholic exchanges to the deathbed conversion of an apostate Catholic who had been a member of the Masonic order for over fifty years. There is nothing very remarkable about the case. Most Catholics who leave the Church for the lodge strive to 'make good' when confronted by death. They don't always succeed.

"Even Catholic obsequies may not be regarded as an infallible indication on that point."

### FOR THE CATHOLIC RECORD.

### ST. JOHN'S AN ARCHDIOCESE.

NEWFOUNDLAND'S FIRST ARCHBISHOP MOST REV. DR. HOWLEY.

News has lately been received from Rome of such a kind as to send a thrill of gladness through all Newfoundland—news that will cause an echo of the same gladness in the heart of every Newfoundland whether at home or abroad. It is a gift "from the royal Pope; coming over the purple sea," a "pledge from Rome of Rome's undying love," and in substance this: that His Lordship Right Rev. Michael Francis Howley, Bishop of St. John's, has been appointed by the Holy See Archbishop of the newly created ecclesiastical province of Newfoundland, which now includes the Archdiocese of St. John's and the suffragan dioceses of Harbor Grace and St. George's. The latter has been changed from a vicariate to a Bishopric—the first Ordinary of that new Diocese being the Right Rev. Niel McNeil. The antiquity of the Diocese of St. John amongst the dioceses of the New World, and also the position of St. John's itself as the seat of Government and commercial capital of Newfoundland, have, doubtless, their weight with Propaganda in moving for the erection of the new Archdiocese. It is now over one hundred years since the arrival of our first Bishop, Right Rev. Dr. O'Donnell. Since that time the city of St. John's has had a marvellous development. In all its institutions, social, political, educational and religious, it has so grown with the years that Newfoundlanders who have been abroad and return always express surprise at the evidence of expansion.

But not alone the prominence of St. John's as the Island capital was contemplated, and there was also in view the eminent service to the Church of His Lordship Bishop Howley. The Archbishop is now some years beyond the Silver Jubilee of his Priesthood—and in all these years (over thirty) he has done yeoman work for the ecclesiastical advancement of his native land. As a missionary in the Eastern and Western hemispheres; as a Bishop in St. John's; as a writer of our Ecclesiastical annals; as a preacher, a lecturer and a poet; as a social leader, an architect and an antiquarian, his motto has ever been "Faith and Fatherland." The restoration of the Cathedral and the completion of the young ladies academy at Littlefield are two of the most visible results of his zeal for religion and education. These were literally colossal undertakings, but the Archbishop pushed them through so rapidly that few realized that the work was even begun when it was completed. The Archbishop is not only a church builder and an educationist. He is also, and has ever been, a missionary. In labor incessant in the confessional, the pulpit and the sanctuary, he has done a work so essentially of the spiritual order that its results cannot be catalogued or appraised by ordinary standards.

I am not now presuming to sketch the career of a prelate whose name is known with praise wherever the name of Newfoundland has reached. That he is a great and patriotic Newfoundland is the united testimony of his countrymen at home and across the seas; that he is a great Church worker is proven by results achieved, and that he is a great ecclesiastical ruler and statesman is shown by the fact that the traditional wisdom of Rome has placed the Catholic Church of all Newfoundland under his jurisdiction.

The appointment of the new Archbishop was for some time expected. At last the arrival of a letter from His Eminence Cardinal Gotti showed that "Rome had spoken and the question was decided."

Most Illustrious and Reverend Lord—it is pleasing in me to send to your Grace, herewith, the Apostolic Letters by which an Ecclesiastical Hierarchy is erected in the Island of Newfoundland. The new Metropolitan See, the Metropolitan See, and the Vicariate Apostolic of St. George's being erected into a diocese.

Herewith, I also send the Apostolic Letters by which Your Grace is named the first Archbishop of the new Metropolitan See of St. John's, and the Right Reverend Niel McNeil is appointed to the new See of St. George's. I will also send, herewith, the sheets of the faculties which are granted both to yourself and to the Right Reverend Prelates.

Your Grace, will please transmit to the respective Prelates the documents intended for them.

As regards yourself, by these presents is conferred the faculty of performing what are called the "greater functions," even before the receipt of the Archiepiscopal Pallium. The Sacred Congregation of the Propaganda will take care to postulate the Pallium in the next Consistory. I hope then that the establishment of an Ecclesiastical Hierarchy in your Island, as it adds new glory to the Catholic religion, will also promote a new increase of the same, and provide a plentiful harvest of spiritual fruits.

In the meantime, I avail of this occasion to wish you every joy and happiness, and to pray with you in the possession of your new dignity.

Most faithful servant,  
FATHER H. M. CARDINAL GOTTI.

The publication of the above letter appealed with force to the national and religious spirit of the people both in the new archdiocese and in the suffragan dioceses of the province. St. John's, Harbor Grace and St. George's felt equally honored in having as their spiritual chieftain so distinguished a prelate and so patriotic a Newfoundland. The Press of the colony made comment on the fact that this greatest ecclesiastical honor ever paid the country had been conferred on a native Newfoundland. The St. John's Evening Telegram laid special stress on the fact that nearly all the prominent offices in Church and State in this Island were at present filled by natives of the country. This view of the Archiepiscopal appointment has been emphasized by all the local

journalists, and Newfoundlanders everywhere will become enthusiastic on hearing of so signal an honor conferred by Rome on so eminent a fellow-countryman.

The new Archbishop has received myriad congratulations, and the country to-day rings with his praise. And it is only right and proper that he should be so honored by all the people when he has been honored by the successor of St. Peter. In Archbishop Howley's promotion St. John's diocese has arisen to new power and influence, and in the rise of St. John's to the position of Archdiocese the suffragan Sees of Harbor Grace and St. George's have also risen, for new strength and unity have been given the Catholic body in the new organization. The hitherto totally separated dioceses have been welded into one fully equipped ecclesiastical Province, and the seventy five or eighty thousand Catholics dwelling in that Province, united now more than ever, are wishing every blessing to their new Archbishop, Most Rev. Dr. Howley, as also they give the same good wishes to the new Bishop of St. George's, Rt. Rev. Niel McNeil.

Rev. J. O'NEILL, D. D.  
Pastor of Salmonier, Nfld.

### LOVE FOR THE MOTHER OF CHRIST.

With faith disappearing from the earth men seem to be relaxing their grasp of the fundamental principles of truth, and their respect for all that is most noble and pure and most worthy of reverence. Christ has been leveled in some minds to our own degree, and all that His teaching has done for the world, and most of all, is fast losing the distinction with which Christendom had learned to invest it out of regard chiefly to the surpassing spiritual beauty of the Mother of Christ.

This is one of the reasons why we should pray for a love of the Mother of Christ. With it one can never lose a sense of regard for the creature of God's hands, whom God has destined to do so much to keep our race pure and reverent and chivalrous. In proportion as this regard possesses men they are less groveling, less conceited, less selfish. It is enough to inspire the true man with awe, and the false with fear, to consider the effect it must have on all good women to look upon Mary, the Mother of Jesus, as their only worthy ideal. We often speak of women as being naturally religious, and even call them the devout sex. It is true, too, particularly of Catholic women; but it is not because they are more capable of religious sentiment and observance than men. It is rather because they cultivate their attachment to the Virgin Mother, and through her to all that this attachment implies, chiefly to Christ, Who cannot be so well or so fully known by any other means as by devotion to His Mother. It is not too much to say that it is through our mothers and sisters, by our perception of the influence of Christ's grace at work in them, that we are led to discover and appreciate at its best the beauty and power of His teaching.

It should not be understood, however, that we are to cultivate a love for the Mother of God merely because it inspires us with a high regard for womanhood. This is a great deal, but it is not nothing compared to the chief benefit of this love. Love of the Mother of God is itself something worth praying and laboring for, even if it should lead to nothing greater. Even were it to do nothing more than actuate men with a supreme regard for the Virgin Mother, what a change would come over the Catholic Church of this world, and what earth! What love and sortid cravings they would abandon, what new and holy purposes they must conceive! What else is there actually moving many a patient, fearless, high-principled soul but this very love of the Mother of Christ. In the nature of things such love cannot be spoken of any more than ordinary human love, except to its object; but there are many ways of professing love of the Mother of Christ, when whole congregations kneel to recite the rosary, when choirs chant the Loretto Litany and men and women pause while the Angelus rings to reflect on her annunciation and repeat, "O Holy Mother, Pray for us, O Holy Mother of God, that we may be worthy of the promises of Christ—that there is no need of further profession of such love. This is why we like to commend sodalities and May services and every form of devotion in which the faithful unite together to practice devotion to the Mother of Christ.

For devotion to Mary, the Mother of Jesus, implies devotion to Jesus Himself. A true estimate of her graces and prerogatives enables us to form some conception of His divine and human nature. By His birth from her we know He is Man like ourselves; by her singular exaltation over all other women we are helped to believe that He is God, to be Mother of Whom she was endowed with fullness of grace and blessed forever among women. This is why it is important that our devotion to her should be simple as that of children, but solidly based on the Scriptural revelation of her sanctity and mission. No doubt, to help us to discern and appreciate her sanctity, there is a very little said of her in Scripture in order that we may meditate it thoroughly, and not be distracted by many details of her life which could in no way add to her title, Hail, Full of Grace—Church Progress.

We dig and toil, we worry and fret; and all the while close over us beads the infinite wonder and beauty of nature, saying: "Look up, my child! Feel my smile, and be glad!"