

# 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 LABOR QUESTION.

In 1896 Cartoonist Davenport, desiring to show the attitude of a certain capitalist towards the "Labor Question," depicted him as standing on a naked skull. Now this same gentleman, Mr. Hanna by name, has evinced of late a great friendship for organized labor. He believes in arbitration and conciliation, and the newspapers, which acquit him of political designs or fashions public opinion at the beck of corporate interests, are loud in his praise. It may be that Mr. Hanna is becoming eccentric or intent merely on showing commercial cormorants how to do business with organized labor.

Soft words, though they butter no parsnips, fall more tunelessly on ears than purse-proud ultimatums, and arbitration, though it may benefit the fidler, will not hurt the capitalist. The old man of politics has not lost his resourcefulness. His advice to get together and talk things over may ameliorate the lot of the laborer, but if we know anything of the trust system it is not going to help the general public. For a concession in the form of a raise in wages means nothing to the trust when it can bleed the man who buys its product.

If Parliament and the Trusts would get together and talk things over, it might be to some purpose. Years ago Mr. Pitt said in the House of Commons that if Englishmen were ever persecuted by commercial tyrants "Parliament ought to be called together, and if it cannot redress your grievances, its power is at an end. Tell me not that Parliament cannot; it is omnipotent to protect." But if Mr. Pitt were alive to-day he might have many an anxious hour before he succeeded in drafting a law that would regulate the trusts to any satisfactory extent. And when drafted, the trusts would have no difficulty in engaging lawyers to pick flaws in it, or, with the contempt not infrequently displayed by them for law, ignore it altogether. The brutally despotic coal trust, for example, has for years, according to trustworthy authority, been the most persistent of law-breakers. The Sherman anti-trust and other laws framed to restrict monopolistic tyranny have never been taken seriously by the mine-operators, or at least have never curbed their rapaciousness, and, not only have they defied law, but with an amazing insolence, as evidenced by their refusal for six months to arbitrate, have placed themselves on record as despisers of public opinion. These millionaires, however, are not fools, and it is safe to say that all the influences which guarantee them immunity from the punishment due the law-violator and which prompt them to bate not one iota of their arrogance, are not known to the general public. And these influences will keep the abyss yawning between employer and employe until bridged over by love of God manifested by love for our fellows.

### THE INDUSTRIAL BODY.

Some time ago John Burns, M. P., the English labor leader, declared in Parliament that industrially America is hell with the lid off. In justification of this picturesque and imagination-compelling description he contends that so far as the intensity of toil is concerned, so far as unhealthy conditions go, and especially in so far as the determination of the masters were concerned to take advantage of every self-interest in the individual, he cannot compare the conditions in the United States with those in England. It was brutality, sheer brutality, but the brutality was not that of the ignorant animal, but of the wily human being determined to take advantage of every sordid motive in every human breast, whereby one individual was encouraged to work harder, longer and cheaper, not for the benefit that he himself derived, but for the still greater benefit which accrued to his employer.

We have all heard something like this within recent years. Remedies also have been brought into play for the betterment of conditions, but so far the industrial body is not in a state of health. It is a victim to the disease of greed; and strong language, legislative nostrums and social experiments in the shape of better housing, sunlight and gardens for the toiler will not cure it. Men who depended upon their wisdom and the garnered experience of years to still the turbulence and unrest of the ever encroaching

waves of human cupidity have failed to do so. The trouble with some of them is they want to make this world something it was never intended to be. But though we are frankly pessimistic about the situation, others, however, are more hopeful and predict the dawn of a new order of things.

### THE SPIRIT OF GREED.

Still, whilst waiting for it, we can hear the commercial wheels go around, turning out gold for the man who owns them and the men who direct them. And this man, who oftentimes cares as little for the laborers as the dirt under his feet—who values them only as money-producing factors, and recks little whether they have a soul and spiritual and mental wants, is a power in the community. His doings and sayings are chronicled for our delectation. His wealth is the theme of conversation. It dazzles even those who are supposed to stand for other things, and betrays them into babblings which give one the idea that they have a feeble grasp of Christian principles. And the moneyed man can appraise the true worth of much of the fustian talk about him. He knows that it is inspired by envy, or that it is but the pratings of the idle and improvident, or the outpourings of sentimentalists. He is aware that to many among us the important question is having and not being, and that many dollars will give him an honored place among those who talk prettily about the blight of materialism. We have, let us be understood, no word of censure for the man who comes by his money honestly. The merchant or financial magnate, who plays fair game and wins out, is entitled to respect. What we desire to say is that money, whether unallied by any deflection from the code of honor or amassed by throttling the public and slave-driving the workingmen, is paid a deal of reverence. We stand cap in hand before it. For it represented power and position, and so the veriest dullard or moral non-descript is a beautiful thing to the eyes of the many who cannot, or will not, see over the rim of the world. And some of us are among this many. We may take any pleasure we like in talking about materialism, but certain it is that we are on the move for every dollar in sight and get an 18 karat thrill whenever we rub elbows with the rich. We cannot see the how and why of the blessedness of the poor. We hear it, indeed, from the pulpit, but still we rarely detect felicity in the company of poverty. We may be mistaken, but listen to the remarks of the matrons who have young things in the matrimonial market. Watch the individuals who reel off pious platitudes and notice the scant courtesy they have for the blessed poor. And it happens betimes that the sweet graduate who writes soulful essays on the simple life has made up her mind that her prince must be not the poor young man who does very well in fiction, but a well-groomed gentleman with an automobile and a block of stock.

Our home-training, in a word, is not conducive to our seeing the blessedness of poverty. We are taught by example that our business is to make money. The fireside talk is focused on this topic. We are familiar with the life-stories of the kings of finance. We are reminded in season and out of season of the excellence of worldly ideals. And so we begin our work fretful and anxious, looking to temporal things not as means but as ends, and eager to acquire them at whatever cost. The spirit of greed takes hold of us and fashions us into individuals who enervate and degenerate society.

### NO FRIEND TO LABOR.

SOCIALISM HAS NEVER AIDED THE WORKINGMAN.

By Rev. Anton Heller.

Socialism is not and has not been the friend of the workingman. It opposed the movement toward a better life for the laboring class when that movement took form under the direction of organization in labor unions and decried the efforts for advance until opposition could no longer prevail. Then it knocked on the portal of unionism for admittance, and, gaining what it sought, now aspires to obtain control of unionism.

Socialism is in no way responsible for the progress that labor has made to-day, and the workingman is better paid and lives better in every way than fifty years ago. Among all enlightened nations laws are being adopted or considered to shorten the hours of labor and provide against sickness and old age among the laboring classes. All these things have been brought about by organized labor, and in the beginning Socialists stood aside or sought to destroy the fruits of such efforts. They wished to bring the workingmen so low

in the mire that they would rise in revolution and bear the Socialists to power and leadership.

But when unionism could no longer be ignored the Socialists appeared upon the scene with outstretched hand; they sought out the most labor had built and despoiled therein their "cuckoo eggs" and asked labor to hatch them out for them.

The better class of citizens are organizing to bring labor and capital together, but all the while the Socialists are trying to keep these two forces apart. The State has joined with socialism in promoting harmony, which society have found the Church in full sympathy and support of the effort. The highest authority of the Catholic Church as long as ten years ago issued the famous encyclical letter pointing out the method by which the final betterment of the workingman's condition could best be brought about. The Church preaches peace to all the world, urging capital to give labor its due and labor to recognize its duty.

### THE IMMACULATE CONCEPTION.

The Fiftieth Anniversary of the Dogmatic Definition of the Immaculate Conception of Mary Most Holy.

LETTER OF HIS HOLINESS POPE LEO XIII.

N. Y. Freeman's Journal.

To Our Beloved Sons, Vincenzo Cardinal Vannutelli, Mariano Cardinal Rampolla del Tindaro, Domenico Cardinal Ferrata, Giuseppe Calasanzio Cardinal Vives:

Lord Cardinals:

From many sides evidence has been manifested to Us of an earnest desire on the part of the faithful to celebrate with extraordinary solemnity the fiftieth anniversary of the Dogmatic Definition of the Immaculate Conception of the Blessed Virgin. How dear to Our heart this desire has been may well be imagined. Devotion to the Mother of God not only has been from Our tender years among Our most cherished affections, but it is for Us one of the most potent means of defense granted by Providence to the Catholic Church. At all times and in all trials and persecutions the Church has had recourse to Mary, and in her has ever found solace and protection. And now that the days in which we live are so stormy and so big with menace for the Church herself, we are rejoiced and stimulated to hope when we see the faithful seizing upon this auspicious opportunity, turn with a unanimous impulse of love and confidence to Her who is invoked as the guide to Christians. This longed-for fiftieth anniversary is rendered all the dearer to Us, too, by the fact that we are the only survivors of all the Cardinals and Bishops who gathered around Our predecessor at the promulgation of the dogmatic decree. But as it is Our wish that the anniversary celebrations should have the stamp of greatness befitting this sacred feast, and as a nature to serve as a stimulus and a spur to the devotion of Catholics throughout the world, we have determined to form a Cardinalial Commission, whose care it will be to regulate and direct them. You, Lord Cardinals, we nominate as members of this commission. And with the certain hope that through your wise solicitude and wishes and those of all will be fully gratified, we impart to you, as a pledge of heavenly favors, the Apostolic Benediction.

LEO XIII., POPE.

From the Vatican, May 29, 1904.

### APPEAL TO CATHOLICS.

All loving children of the Blessed Virgin and of the Catholic Church will certainly read with profound joy the Pontifical Letter printed above, in which the august Vicar of Jesus Christ, yielding with paternal affection to the earnest desire of the faithful, so tenderly invites the Catholic world to celebrate with extraordinary feasts the fiftieth anniversary of the dogmatic definition of the Immaculate Conception of the Blessed Virgin.

The Supreme Pontiff, who has already done so much to increase devotion to Mary and to the faithful, has not contented himself in this venerated letter with evoking the happy memory of the sweet affections of his tender years—among which his fervent and constant piety towards the Mother of God occupied a foremost place—nor with that timely mention of the difficulties of the present moment that devotion to the great Mother of God has been at all times, and ever continues to be one of the most powerful means of defense which Providence to the Catholic Church; nor yet with the loving and, as it were, grateful acknowledgment of the comfort and hope on which his children, amid his many troubles, pour into his heart by their unanimous impulse of loving confidence in her, who, with good reason, invoked as the Help of Christians, and who has already so often liberated the persecuted Spouse of Jesus Christ from such dire trials.

For the great Pontiff, after reminding us that he is the only survivor of all those Cardinals and Bishops who shared more intimately in the joys and triumphs of the proclamation of the Dogma, a fact which renders all the dearer to him the long-for fiftieth anniversary, declares, now that he sits on the Chair of St. Peter, that it is his wish that of so extraordinary a solemn occasion, especially in Rome, as to bear the important of the greatness of this festivity, and serve at once as a stimulus and a guide to the devotion of the faithful of the whole world in honoring the Mother of God on this happy and auspicious occasion.

The Pontiff of the Rosary, lifting his eyes in confidence to Mary after he himself has three times been lovingly fettered by his dear children in three most happy jubilees, appropriately invites them all to solemnize the Jubilee of the Immaculate Virgin, in order that they may give a fitting recognition of the great benefits from her intercession, with which she has been so lavish, even in the most afflictive times to the Roman Pontificate, and that to her may rise unanxiously from the Catholic world the hymn of glory and of gratitude, invoking her salutary assistance in the new trials and danger which threaten.

To ensure that his wishes may be effectively carried out, His Holiness has been pleased to appoint a special Commission of Cardinals, composed of Cardinals Vincenzo Vannutelli, Mariano Rampolla del Tindaro, Domenico Ferrata and Giuseppe Calasanzio Vives, to whose care is entrusted the lofty and noble task of prescribing and regulating worthily the above-mentioned fiftieth anniversary celebrations.

In order to correspond worthily, therefore, with this august invitation, and at the same time to satisfy the earnest desire of their hearts, the Catholics of every country in the world should unite harmoniously to prepare themselves for these solemn celebrations, and with ardor and constant and assiduous activity turn their minds to give effect in the best possible manner to the following programme proposed by the special commission of Cardinals, in the hope that the Blessed Virgin, honored and invoked with ever growing fervor, will finally obtain from God the desired fruits of peace and prosperity for our souls, for the Church and for society:

### GENERAL PROGRAMME.

Approved by the Commission of Cardinals.

The principal celebrations which it is intended to promote on the occasion of the fiftieth anniversary of the Dogmatic Definition of the Immaculate Conception of Mary Most Holy, are as follows:

1. Special solemn functions to take place in the Patriarchal Basilica of St. Peter's in Rome, where the Proclamation of the Dogma was made; and in the Basilica of St. Mary Major. Representatives from all countries will be invited to take part in these functions.

2. A universal Marian Congress, to be held in Rome on the occasion of the celebrations, on lines to be laid down in a special regulation.

3. The formation of a Marian library, consisting of publications concerning the Blessed Virgin.

4. Sacred Missions during the year 1904, as a fitting and devout preparation for the feasts in honor of the Immaculate Virgin.

5. First Communions to be celebrated with more elaborate preparation and with greater solemnity during the course of the year 1904.

6. Spiritual exercises specially proposed for the members of Catholic associations in preparation for the feasts of December, 1904.

7. Devout and numerous pilgrimages to the most privileged shrines of Mary Most Holy in the different countries during the year 1904.

8. Religious services on the 8th of every month, beginning with Dec. 8, 1903, with the object of preparing the souls of the faithful for the great solemnity by prayer and frequentation of the Sacraments. In Rome these functions will be held principally in the Patriarchal Basilica of St. Mary Major; elsewhere, in such churches as shall be appointed by the local ecclesiastical authority.

9. Special prayers will be offered up for the happy preservation of the glorious Pontiff, Leo XIII., sole survivor of the Bishops and Cardinals who were present at the solemn Definition.

10. Some special work of Christian charity will be proposed for the different localities, according to local needs; and Solemn Suffrages will be offered up for the Holy Souls of Purgatory, especially such as were most devoted during life to Mary Most Holy.

11. A solemn funeral office will be celebrated in St. Lorenzo, outside the walls, for the blessed soul of Pius IX., who defined the dogma.

12. Arrangements will be made with the Collegium Cultorum Martyrum, for the rendering of a special tribute to the earliest representations of Mary Most Holy venerated in the Roman Catacombs.

13. An appeal will be made to the various religious orders, confraternities and pious institutions, for persons of both sexes to carry out special acts of devotion among themselves in honor of the Immaculate Virgin, and to lend their willing aid to the local and general celebrations and works connected with the commemoration of the happy and holy event.

14. Other suggestions for the celebration of the fiftieth anniversary both throughout the world and more particularly here in Rome, may be added to those indicated in this general programme. All Catholic institutions, however, desiring to take any initiative of a general character; that is to say, applying to the whole world and extending outside their own circles, will take care before proposing it to the public to obtain the approval of the Commission of Cardinals.

GIACOMA RADINI-TEDESCHI, Secretary Commission Cardinals.

Rome, Feast of Pentecost, May 31, 1903.

For accomplishment of the different features of this programme, a Central Committee has been formed in Rome, to which the different local committees in other countries may affiliate themselves. The Central Committee will keep the local committees acquainted with the

arrangements for the general celebrations to be held in Rome. At the head of the Central Committee is the Commission of Cardinals appointed by His Holiness Pope Leo XIII., the Secretary of which is Mgr. Giacomo Radini-Teleschi, Domestic Prelate of His Holiness and Canon of St. Peter's. Depending upon the Cardinalial Commission is an Executive Commission, formed of the Circolo della Immacolata della Gioventu di Roma and aided by the representatives of the principal Catholic societies of Rome.

The Executive Commission will publish a special periodical, entitled "L'Immacolata," which, besides containing the acts of the Central Committee, will give all the news connected with the celebrations and promote as efficaciously as possible the success of the movement.

### DRIFTING TO PAGANISM.

Rev. William O'Brien Pardow, S. J., writing in the New York World, says:

In these days of modern civilization we glory in the horseless carriage, smokeless powder and wireless telegraphy; soon we will be coming to the motherless child and the childless mother.

More than five hundred thousand divorces have been granted in the United States during the past twenty years. Think of the homes broken up, the children whose parents are separated, the untold misery that such a state of affairs brings about. There are to-day in this land probably as many as 1,500,000 children who have not what we call a real home—the home in which father and mother unite to bring up their children as God willed them to do.

In 1859, by authority of Congress, the United States Commissioner of Labor was ordered to report upon marriage and divorce in the United States for the twenty years from 1857 to 1886 inclusive. He found that in that time there had been granted 328,716 divorces—657,432 people had severed the marriage tie! All we can say in estimating figures for the past twenty years is that the ratio is increasing every year, and that since those figures were compiled more than a round half million of divorces have been added to the number.

This is no mere speculation. The figures 328,716 were upon an estimated population of 50,000,000. With our present population of 80,000,000 the estimate of 500,000 divorces is little enough.

During the same period in Europe, with its population of 380,000,000, the number of divorces has been only 214,841. With a population five times greater than the United States, there have been less than one-half the number of divorces.

What a far greater frequency of divorce relatively to population! It is striking and ominous. Laws of various States permitting divorce include among the statutory reasons the lightest infractions. In a country where matrimony is looked upon as a civil contract the disposition to open a wider door for divorce is almost a natural consequence. There is but one State in the Union which has no divorce law—South Carolina.

I say it very frankly, young men and young women of to-day are brought up under the idea that marriage can be easily and properly dissolved, and that therefore they can enter into that serious contract with little forethought. Many thousands in this country are degrading marriage to the level of the bargain counter. The women of this country must be made to realize that marriage is not merely the securing of a man to escort them to the opera and pay their glove bills, but that they are entering upon the marriage state to be a helpmate to man.

The remedy? Considering the loose hold that religion seems now to be having upon so many of the people of the United States, it seems as if the power of coming to the rescue of the country has been transferred from the Church to the State. The responsibilities of the rich and the educated upper classes cannot, therefore, be too much insisted upon.

As water runs downhill by its own weight, so the breaking of the divine law among the Four Hundred will soon reach the millions, spreading from the classes to the masses.

The religious penalty seems not to have the power of restraining from divorce.

There remains now the question of social ostracism in the world are in Newport. If people in high life frown upon divorce and make it a social reproach, those who fear such censure would be less liable to kick over the traces. Let society men and women subject the remarried divorced people to social ostracism, and an almost universal alleviation of this curse would be secured. But what hope is there for a glorious future when this very social sentiment is becoming more tolerant of the divorce evil the more frequently it meets it?

It is for the educated ladies of the upper classes to become in a measure the saviors of the country. It is not the bustling battalions that keep a nation from decay. The only sure support of the home is the indissolubility of marriage.

There is another evil which few think about. This divorce evil reacts on the tying of the bond. Since young people see how easily they can break it they rush into marriage. And so we have in our society to-day so many living embodiments of the old proverb, "Marry in haste and repent at leisure."

A woman has a right to get a separation to protect herself or her children legally or pecuniarily. But she has no right to marry again during the lifetime of the man. To give an example of how strict our Church is, we had one of our best schools, St. Ann's, which she and afterward divorced herself. Then she remarried. At once her name was erased from the rolls, and those who were once her friends indicated their desire to cut her off from social equality. She was plainly ostracized.

### MOTHER OF GOOD COUNSEL.

By a decree dated April 22, but just published, Pope Leo XIII. has directed that in the Litany of the Blessed Virgin a new invocation be inserted—"Mother of Good Counsel, pray for us," to be placed immediately following the petition, "Mother, most admirable." This is the second addition the present Pontiff has made to the Litany of Loretto, for in the beginning of his reign he added the petition, "Queen of the most Holy Rosary."

The Church of Our Lady of Good Counsel, which has lately been made a basilica, is situated at Genazzano, in the hill country of Latium, about thirty miles south of Rome.

There in the year 336 Pope St. Mark built a church which he dedicated to Our Lady of Good Counsel. It was given over to the Augustinian Hermit Friars in 1306, being then in a most dilapidated condition.

Early in the fifteenth century, a widow named Petrusia undertook to rebuild one of the chapels in that church that was dedicated to St. Biagio. But her means gave out before it was finished. Then happened a miracle that made the church a resort for pilgrims.

On April 25, 1467, the people of Genazzano were startled by the simultaneous ringing of all the church bells in the town. They rushed out to see what was the matter. They saw a white cloud in the sky rushing towards them. It descended on the chapel of St. Biagio. They rushed to the place and found a beautiful fresco of the Immaculate Mother holding her Divine Child in her arms.

Two men from Scutari, in Albania, visited the town a few days later and declared that the painting came from a church in their town.

Scenaut was about to fall into the power of the Turks, and rather than have that picture pass into their control Heaven took it away to Italy.

On a certain day in April, 1467, as two devout clients of Our Lady of Scutari were praying before her picture, they were astonished to see it becoming detached from the wall on which it had been painted. Enveloped in a white cloud, the fresco was borne by some invisible power out of the church and westwards towards the sea.

Impelled by a sudden impulse, the two worshippers followed the picture and their devotion recognized the power of the Adriatic. They never lost sight of the picture, and for a moment until they had arrived outside the walls of Rome, when it suddenly disappeared from their view. A few days after news reached Rome of the wonderful apparition at Genazzano. Hearing this report, the two Albanians, who were named Giorgio and De Selavis, immediately repaired thither, when, to their great delight, they instantly recognized the features of their beloved Madonna, and told the authorities the facts in connection with its translation. These two men subsequently settled in Genazzano with their families.

Naturally enough the news of this miraculous occurrence spread rapidly all over Italy. Pilgrims rushed to Genazzano from every direction. The blind, the lame, the deaf and the dumb, and others afflicted from various peculiar ailments besought the Virgin Mother of Good Counsel, for by this title the miraculous fresco came to be known henceforward, to obtain for them the cure of their bodily afflictions. Countless extraordinary graces were vouchsafed, as they still continue to be, at that favored shrine. In time the church had to be enlarged. From the offerings of the pilgrims it was beautifully decorated, and from the same source a large convent was built on the adjoining ground for the accommodation of the Augustinian friars, who to the present hour have filled the office of guardians of the shrine of the Virgin Mother of Good Counsel.

Pope Paul II. had an investigation made of the miraculous translation of this painting.

Many Popes have visited the shrine and have conferred favors on it. The picture has been crowned. A proper Mass and office have been granted.

The great Pontiff and theologian, Benedict XIV., extended the benefits and graces attached to the shrine at Genazzano to the general body of the faithful when he approved of the Pious Union in the brief *Innocentius Nobis* given at Rome at St. Mary Major's, under the seal of the Fisherman, 2nd July, 1753. The primary object of the Pious Union is to promote devotion towards the Virgin Mother of Good Counsel. The names of the members who have been enrolled are forwarded to the guardian of the shrine at Genazzano, by whom they are entered in the special registers kept for that purpose.

And now Leo XIII. has added the invocation of Our Lady of Good Counsel to the Litany of Loretto. So with all the fervor of our minds and hearts let us join in the universal chorus, which in obedience to the command of the Holy Father, is soaring heavenward to-day, and say *Mater Boni Consilii ora pro nobis*—"Mother of Good Counsel, pray for us."

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