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How to Reckon A Living Wage

What is the Minimum Income Upon Which a Man Can Support a Family? A Statistical Discussion, With Tables From Government Reports.

A notable article in its way, dealing with a subject of once vital and open to discussion, appears in the April number of the Catholic World from the pen of the Rev. John A. Ryan of the Catholic University of America. It is entitled "A Living Wage," and is a statistical attempt to determine what is the lowest income on which a family can decently live. It is very interesting, and the author's conclusions are as follows:
(1) Shelter. Under this head it is sufficient to say that the dwelling occupied by the laborer and family should consist of at least five rooms, and in general conform to the requirements of reasonable comfort. Three rooms (one for the parents, and one each for the male and female children) are the minimum for the purpose of sleep, and it would seem that at least two rooms are necessary for all other purposes. As to its interior equipments, the house must, of course, be suitably heated, lighted and provided with a reasonable stock of furniture and household utensils generally.
(2) Food. The material requisites of present-day living for the laborer may be summed up as a reasonable amount of food, clothing and shelter for himself and his wife and for four or five children until they have reached the age of 16 years.
(3) Besides these needs which are constant and pertain to the present, there are others which are intermittent and bound up with the future. The laborer's wage should enable him to make provision for sickness, accidents, and old age. If it does not, he must either emigrate or permanently incapacitate for work, become a burden on the community or on his children. If the latter hypothesis the wages of the children would require to be increased accordingly. This is not in harmony with the social order. Beyond all doubt, the normal condition is that a man's life should bring him sufficient provision for his life's needs.
(4) Finally, the laborer and his family have certain mental and spiritual needs, the satisfaction of which is essential to right living. Among these needs are: health, shelter, insurance, and moral and spiritual culture—all in a reasonable degree—are, therefore, the essential conditions of a decent living for the laborer and his family. It is the duty of the community to provide for these needs, and to secure for each individual to himself and his family, and to give him less than a living wage.
(5) Father Ryan then estimates the probable cost of these necessities.
"On page 888 of the seventh annual report of the commissioner of labor," he says, "will be found a letter from Mrs. J. E. B., the wife of a workingman. The family is seven in number, and so may be regarded as normal. The husband receives \$56 per year. In the letter sent to the department of clothing, the following is a list of the annual family expenditures for all purposes except clothes and sundries. She describes at some length her truly ingenious planning to economize on the expenditure of food. It is safe to say that the average housewife could not maintain a household as cheaply as she does. Yet she is obliged to confess that in her effort to make both ends meet she is like the kitten that twirled round and round trying to catch its tail. The object sought was always in view, but never within reach.
"I attach the greatest importance to the account of this family's cost of living, because I think that it is the very lowest that is compatible with decent and reasonable living. The letter referred to is most interesting and instructive. For purpose of comparison I submit the average cost of living of the 2,132 families mentioned above. (Seventh annual report of the commissioner of labor, pp. 102-103.) The average cost of these families is \$7.75 per month, or \$93.00 per year. It is somewhat under what we have taken to be normal, namely, father, mother and four or five children. Following is their average annual expenditure for various purposes:
Food ..... \$27.66
Fuel ..... 22.58
Fuel ..... 35.75
Lighting ..... 4.50
Clothing ..... 107.40
Taxes ..... 5.42
Insurance (property) ..... 6.47
Insurance (life) ..... 20.22
Organizations (labor) ..... 6.60
Organizations (other) ..... 6.60
Religion ..... 10.29
Charity ..... 2.30
Furniture and household ..... 19.72
Amusements and vacations ..... 9.36
Intoxicating liquors ..... 15.38
Tobacco ..... 12.31
Sickness and death ..... 35.19
Other purposes ..... 35.19
Total for all purposes ..... \$87.02
"Let us go over these items briefly to see whether any of them should be dispensed with, diminished or increased, in estimating the content of a living wage.
"The average expenditure for food was \$27.66. In the northern states but one, and in two of the southern states, the average is considerably above this figure. Now, in the workingman's family already cited, the annual food account was but \$23.62. With regard to this difference of \$4.04, two observations must be made: first, that the average housewife is not as good a manager as Mrs. J. E. B.; and, secondly, that her description of the kinds and amount of food used shows that, in spite of her remarkable planning, her family did not have a reasonable amount of beautiful, nourishing food. Hence we shall add something less than \$10 to her account, making the irreducible minimum of the laborer's annual food bill \$33.62.
"Food, the laborer should have in sufficient quantity, quality and variety to maintain himself and his family in health and vitality.
"(3) Clothing. He should be able to clothe himself and family with clothing adapted in quantity and quality to the reasonable requirements of comfort. In addition, they all should be able to appear in becoming attire on 'social' occasions, in school, in church, and in family gatherings of a holiday or festive nature. It is impossible to state precisely the minimum that is reasonable in this matter, but speaking generally, we may say that the laborer and his family should possess from their ordinary or 'everyday' garments. This is essential if they are to appear among their fellows without loss of self-respect and natural pride

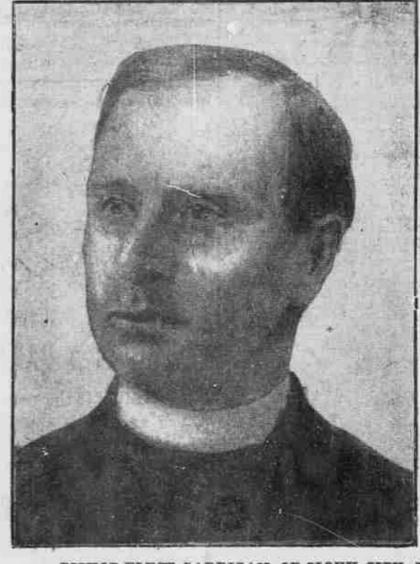
Catholic Church and Mormonism Sectarian Missionary Boards Send Out Appeals to Catholic Newspapers Calling Attention to the 'Menace of Mormonism'—Father Lambert Answers.

The ministers have snubbed the Intermountain Catholic. No copy of the appeal described by Father Lambert in his editorial reply in last week's Freeman's Journal was sent to this paper. Hence we are unable to say whether such document is a product of the sectarian missionaries or a brand 'new article made up in the east. No matter, Father Lambert's position on this question voices the sentiment of Catholics in these mountains and is approved by the church in Salt Lake. It follows:
The representatives of the Methodist, Presbyterian, Baptist and other sectarian missionary boards—ten in all—have sent out 'a statement and appeal calling the attention of the Christian public to the position, work and menace of Mormonism in our country.'
As a copy of this appeal was sent to the Freeman's Journal we suppose a similar one has been sent to the other Catholic papers in the country. Accompanying the appeal was a request that a copy of the paper containing comments on it be sent to them in return. After saying what we have to say to these gentlemen we will comply with their request.
In the first place, considering that these missionary boards have since their establishment devoted most of their attention, time and abilities to antagonizing the work of the Catholic church in various parts of the world, their appeal now to Catholics for help against Mormonism shows that they have more brass than other kind of funds in their treasuries.
For years these boards have been sending their anti-Catholic agents to Catholic countries, to France, Italy, Spain, Mexico and the South American republics, to wage unremitting war against the Catholic church and her institutions. And all this time they have had Mormonism among them and right under their plumed uplifted noses. Under their eyes and without a whisper of protest, from them Catholics have been vilified and misrepresented in the most unscrupulous manner, and their churches and convents burned.
And now, with such an anti-Catholic record, these missionary boards, recognizing their own impotence to cope here at home with the Mormon propagandists, have the superstitious impudence to ask Catholics to join them in an anti-Mormon crusade. We are expected to forget what they have been doing and ignore what they are still doing, and fall into line under their direction. We are more concerned with their old-born and chronic zeal against the Catholic church than we are with their new-born zeal against Mormonism.
The Catholic church stands alone, in magnificent isolation, from the jarring sects as they rise, wrangle and decay. She needs not and holds not the appeal to her of one sect against another. In her eyes they are all the same—rebels against her divine authority, destroyers of Christian unity in the world, and teachers of false doctrines. She condemns polygamy as she condemns it before Mormonism had existence; as she condemned it when Martin Luther and Melancthon first introduced it into Christendom by sanctifying the polygamous marriage of that bunk goat, Philip Landgrave of Hesse. She not only condemns simultaneous polygamy, but she also condemns successive polygamy, or tandem polygamy—as Father Cronin felicitously calls it, a polygamy that flourishes in the United States under our loose divorce laws, and is increasing to an alarming extent, without any earnest or vigorous opposition on the part of the sects.
Mormonism is an offshoot of Protestantism. They read the Bible and judge for themselves, defending their polygamy from it. Its founders, Joe Smith, Brigham Young and others, were Protestants, and its missionaries are successful only in Protestant countries, England, Germany, Norway and Sweden, and Protestant North America. It makes no impression on Catholic countries, Ireland, France, Italy, Spain, Portugal, or in the South American republics. If it be a political, social and

Papacy in the Light of History.

Rev. Mr. Love's Absurd Claim Aneat Oxford and Cambridge—Both Institutions Were Founded by Roman Catholics to Help Poor Scholars.

(Written for the Intermountain Catholic.)
Rev. Mr. Love, in his address at Helena, referred to ancient monuments of Catholic faith in England. These he claimed as the heritage of the Anglican church, which now possess them. Oxford and Cambridge were mentioned as monuments of the Establishment. Both institutions, subject to the jurisdiction of the Bishop of Rome, and were originally under the direction of monks. The object of their founders was to help poor scholars. So we are informed by D. H. Byrne, an Anglican writer, in his "Short Studies in Modern Oxford."
"Whist the university still possesses foundations for poor scholars, it is no longer a charitable institution, but is now essentially a university. To apply the word charity to its present endowments would be a misnomer. In fact, the word charity, which in the true Catholic sense means the love of God, is a sense it places the rich under an obligation to the recipient who represents Christ. No poor scholar will share in the rich endowment of Oxbridge. They go to the dons who are amply provided for already.
"Oxford, as compared with modern Oxford, shows who are the real beneficiaries of rich endowments. 'That colleges,' writes D. H. Byrne, 'which were originally founded to help the poor scholar should have become institutions existing mainly for the purpose of blessing him, is a most disgraceful fact; but so it is, and indeed, we find the same abuse in our great public schools.' 'Charity is a lost virtue, which humiliates the recipient and makes him a quasi slave to the self-worshipful donor. This is so manifest in Oxford that a poor scholar educated on a foundation is judged to be a man of no ability, and who reflect on his poverty. The Oxford servitors are looked down upon as an inferior race of animals—'academicals' who, forty years ago, at their own request, were obliged to dine after the rich students.
"Mr. Love, who claims Oxford as Anglican in its origin, should remember that when first founded and until its halls were opened to young men from all lands, and that those who entered its broken homes were subject to the rules of the religious orders. Up to the time of the Reformation the Oxford schools stood as monuments of Catholic charity, and both faculty and students were loyal to the teachings of Rome. The charters of many of its colleges plainly claim its ancient faith, as well as the faith of those who endowed them. 'All Souls college' is a very significant name. Not only for all souls were the students asked to offer their prayers, but its founders commanded them to pray specially for the souls of Henry V, Henry VII, the Duke of Clarence, and for the souls of all the dukes, earls, barons, knights, esquires and other subjects of the crown of England who had fallen in the war with France, and for the souls of all the faithful departed. An indulgence of forty days was also granted to the Christians who might live within the province of Canterbury, who should visit the chapel and devoutly pray for the souls of the departed. All this is contained in the charter.
"Mr. Love says 'it is our church, not the Roman, which still holds this great seat of learning.' But will the reverend speaker claim its ancient faith, as well as the faith of those who endowed them? 'The reign of Edward VI gave full play to that fanatic and intolerable hatred of letters which had now and again made its voice to be heard under Henry VIII. Oxford was almost empty. The schools were used by landrasses as a place where clothes might conveniently be dried. The city streets encroached on the scattered grounds. Some schools were quite destroyed and the sites converted into gardens. Few men took degrees. The colleges date and lower through the beneficence, were stolen and went to the melting pot. Thus flourished Oxford under Edward VI."
"Will Mr. Love, who claimed that the Reformation 'marked the completion and final emancipation—not from Rome, but from Roman interference,' approve of this change effected during the first reign of a Protestant prince? Had Rome, that 'has hypnotized many intelligent people, even writers of historical text books,' also hypnotized Andrew Lang?
(To be continued.)



BISHOP-ELECT GARRIGAN, OF SIOUX CITY, IA.

Archbishop Keane, metropolitan of the province of Dubuque, Ia., announced on March 29 the receipt of a cable from Rome informing him of the appointment of the Very Rev. Philip J. Garrigan, D.D., vice-rector of the Catholic University of America, as bishop of the new diocese of Sioux City, Ia. So all doubt is at rest, and the new western diocese may be safely congratulated on an incomparable beginning for a long line of bishops.
Dr. Garrigan's fitness for high office has been well tested. During his nearly thirty-two years of priesthood he has had a unique experience, first in parish work and next in the management of the Catholic University of America, and the association with all the usual and commendable religious and educational interests involved.
He was a very young priest when, in 1872, he was made rector of St. Bernard's church, Fitzhburg, Mass., and in building up a model parish in that prosperous city he effected a work alike for the Catholics and the community in general that leaves his name there in grateful and perpetual remembrance.
In 1888 he was appointed vice-rector of the Catholic university. A man of strong, loyal and unswerving nature, a priest with the highest ideals of his state as the evident inspiration of his conduct, an able financier, it is hard to overestimate the part he has played in the firm foundation on which the university rests. Perhaps no American priest has been so widely known among the bishops of the church, or has enjoyed so fully their confidence as an advocate of Christian education in its every grade, a wise and tactful counselor, a prudent and far-seeing administrator.
His loss to the university will be keenly felt, especially by the right reverend rector whose fellow-worker he was in the diocese of Springfield, long before their present happy association.
Dr. Garrigan, in going to Iowa, becomes an affair of Archbishop Keane, with whom he was so closely associated during the latter's six years' rectorship of the Catholic university. This fact, and the joy that it brings to both, Dr. Garrigan's friends in the east find some compensation for their own loss, and heart for their congratulations.

New Voice From Philippines.

Catholic Union and Times: Now we understand conditions in the Philippines perfectly. A new voice has spoken. And remember that it is scarcely the voice of a friend. Nevertheless, it is the utterance of one who has resided in the islands a long time, and as a deliverance it is remarkably frank—so frank, indeed, that we fear many who hear it will be startled. Briefly, the Protestant Episcopal church in this country has had a revelation.
Strange! Possibly, it is a fact, however, that the Living Church, the organ of the "American Catholic" movement in the United States, prints in its issue of April 5, a letter written to a friend by a Protestant Episcopal missionary in the Philippines, which pours a flood of light on conditions in the islands. Many Catholics, of course, are

Practical View of School Question.

New York state is concerned, in order to make the schools what we Catholics think and know they should be, there must be elected to two successive legislatures a two-thirds favored majority. This is not considered even a remote contingency. Again, there are many Catholics who, on the school question, are not adverse to the system and may be counted among its advocates. Then the census shows that about 77 per cent of the people of the United States have no religion at all. If we suppose, for illustration, that there is an equitable distribution of the school fund, would not the irreligious majority get the lion's share? Wherefore, the frozen facts of the problem appear to make our contention impracticable at this time, notwithstanding the argument of our people is ideally unanswerable and on the line of human and eternal salvation. It is a terrible thing that is so, but so it is; and while the presentation of our side should be made, we must also take into serious account the difficulties of bringing about any solution in agreement with right, justice and morality. It may be that the eyes of the American people, in a majority of the school system now regnant, will one day be opened, and that they will make the salutary change, but in what dim future that will be no man can say.
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