

The Condition of Labor.

ENCYCLICAL LETTER OF OUR
HOLY FATHER.
OFFICIAL TRANSLATION.
CONCLUDED

It is with such ends in view that we see men of eminence meeting together for discussion, for the promotion of united action, and for practical work. Others, again, strive to unite working people of various kinds into associations, help them with their advice and their means, and enable them to obtain honest and profitable work. The Bishops, on their part, bestow their ready good will and support; and with their approval and guidance many members of the clergy, both secular and regular, labor assiduously on behalf of the spiritual and mental interests of the members of the Associations. And there are not wanting, Catholics possessed of affluence, who have, as it were, cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading Beneficent and Insurance Societies, by means of which the working man may without difficulty acquire by his labor not only many present advantages, but also the certainty of honorable support in time to come. How much this multiplied and earnest activity has benefited the community at large is too well known to require us to dwell upon it. We find in the grounds of the most cheering hope for the future; provided that the Associations we have described continue to grow and spread, and are well and wisely administered. Let the State watch over these Societies of citizens united together in the exercise of their rights; but let it not trust itself into their peculiar concerns and their organization; for things move and live by the soul within them and they may be killed by the grasp of a hand from without.

In order that an association may be carried on with unity of purpose and harmony of action, its organization and government must be firm and wise. All such Societies being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their objects. We do not deem it possible to enter into definite details on the subject of organization; this must depend on national character, on practice and experience, on the nature and scope of the work to be done, on the magnitude of the various trades and employments, and on other circumstance of fact and of time—all of which must be carefully weighed.

Speaking summarily, we may lay it down as a general and perpetual law that Workmen's Associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, mind and property. It is clear that they must pay special and principal attention to piety and morality, and that their internal discipline must be directed precisely by these considerations; otherwise they entirely lose their special character, and come to be very little better than those societies which take no account of Religion at all. What advantage can it be to a workman to obtain by means of a Society all that he requires, and to endanger his soul for want of spiritual food? What doth it profit a man if he gain the whole world and suffer the loss of his own soul? This, as Our Lord teaches, is the note or character that distinguishes the Christian from the heathen. After all these things doth the heathen seek. Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you. Let our Associations then, look first and before all to God; let religious instruction have therein a foremost place, each one being carefully taught what is his duty to God, what to believe, what to hope for, and how to work out his salvation; and let all be warned and fortified with especial solicitude against wrong opinions and false teaching. Let the workman be urged and led to the worship of God, to the earnest practice of Religion, and among other things, to the sanctification of Sundays and festivals. Let him learn to reverence and love Holy Church, the common Mother of us all, and so to obey the precepts and to frequent the Sacraments of the Church, those Sacraments being the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

The foundations of the organization being laid in Religion, we next go on to determine the relations of the

members one to another, in order that they may live together in concord and go on prosperously and successfully. The offices and charges of the society should be distributed for the good of the society itself, and in such manner that difference in degree or position should not interfere with unanimity and good will. Office bearers should be appointed with prudence and discretion, and each one's charge should be carefully marked out; thus no member will suffer wrong. Let the common funds be administered with the strictest honesty, in such a way that a member receive assistance in proportion to his necessities. The rights and duties of employers should be the subject of consideration as compared with the rights and duties of the employed. If it should happen that either master or a workman deemed himself injured, nothing would be more desirable than that there should be a committee composed of honest and capable men of the association itself, whose duty it should be, by the laws of the Association, to decide the dispute. Among the purposes of a Society should be to try to arrange for a continuous supply of at all times and all seasons; and to create a fund from which members may be helped in their necessities, not only in case of accident; but also in sickness, old age and misfortune.

Such rules and regulations, if obeyed willingly by all, will sufficiently insure the well-being of poor people; while such mutual Associations among Catholics are certain to be productive, in no small degree of prosperity to the State. It is not rash to conjecture the future from the past. Age gives way to age, but the events of one century are wonderfully like those of another; for they are directed by the Providence of God. Who overrules the course of history in accordance with His purposes in creating the race of man. We are told that it was cast as a reproach on the Christians of the early ages of the Church, that the greater number of them had to live by begging or by labor. Yet, destitute as they were of wealth and influence, they ended by winning over to their side the favor of the rich and the good will of the powerful. They showed themselves industrious, laborious and peaceful, men of justice, and above all, men of brotherly love. In presence of such a life, and such an example, prejudice disappeared, the tongue of malevolence was silenced, and the lying traditions of ancient superstition yielded little by little to Christian truth.

At this moment the condition of the working population is the question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably decided. But it will be easy for Christian workmen to decide it aright if they form Associations, choose wise guides, and follow the same path which with so much advantage to themselves and the commonwealth was trod by their fathers before them. Prejudice, it is true, is mighty, and so is the love of money; but if the sense of what is just and right be not destroyed by depravity of heart, their fellow-citizens are sure to be won over to a kindly feeling towards men whom they see to be so industrious and so modest, who so unmistakably prefer honesty to lucre, and the sacredness of duty to all other considerations.

And another great advantage would result from the state of things we are describing; there would be so much more hope and possibility of recalling to a sense of their duty those workmen who have either given up their faith altogether, or whose lives are at variance with its precepts. These men, in most cases, feel that they have been fooled by empty promises and deceived by false appearances. They cannot but perceive that their grasping employers too often treat them with the greatest inhumanity and hardly care for them beyond the profit their labor brings; and if they belong to an Association, it is probably one in which there exists, in place of charity and love, that intestine strife which always accompanies unresigned and irreligious poverty. Broken in spirit and worn down in body, how many of them would gladly free themselves from this galling slavery! But human respect, or the dread of starvation, makes them afraid to take the step. To such as these, Catholic Associations are of incalculable service, helping them out of their difficulties, inviting them to companionship, and receiving the repentant to a shelter in which they may securely trust.

We have now laid before you, Venerable Brethren, who are the persons, and what are the means, by which this most difficult question must be solved. Everyone must put his hand to the work which falls to his share, and that at once and immediately, lest the evil which is already so great may by delay become absolutely beyond remedy. Those who rule the State must use the law and the institutions of the country; masters and rich men must remember their duty; the poor, whose interests are at stake, must make every lawful and proper effort; and since Religion alone, as we said at the beginning, can destroy the evil at its root, all men must be persuaded that the primary thing needful is to return to Christianity, in the absence of which all plans and devices of the wisest will be of little avail.

As far as regards the Church, its assistance will never be wanting, be the time or occasion what it may; and it will intervene with the greater effect in proportion as its liberty of action is the more unfettered; let this be carefully noted by those whose office it is to provide for the public welfare. Every minister of holy Religion must throw into the conflict all the energy of his mind and all the strength of his endurance; with your authority, Venerable Brethren, and by your example, they must never cease to urge upon all men of every class, upon the high as well as the lowly, the Gospel doctrines of Christian life; by every means in their power they must strive for the good of their people; and above all they must earnestly cherish in themselves, and try to arouse in others, charity, the mistress and queen of virtues. For the happy results we shall long for must be chiefly brought about by the plentiful outpouring of Charity; of that true Christian Charity which is fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and which is man's surest antidote against worldly pride and immoderate love of self; that Charity, whose office is described and whose Godlike features are drawn by the Apostle St. Paul in these words: *Charity is patient, is kind . . . seeketh not her own . . . suffereth all things . . . endureth all things.*

On each of your Venerable Brethren, and on your Clergy and people, as an earnest of God's mercy and a mark of our affection, We lovingly in the Lord bestow the Apostolic benediction.

Given at St. Peter's Rome, the fifteenth day of May, 1891, the fourteenth year of Our Pontificate.

LEO XIII. POPE.
St. Matthew xvi. 26.
St. Matthew vi. 32, 33.
1 Corinthians xiii. 4-7.
[THE END.]

A FLYING TRIP.

To Europe on the Westernland, by Father Stewart.
(Continued.)

Many hundreds of orphan children were left to the charity of the French Canadians. Their kindness to our people at this awful time warms up affection in my heart for them; as it should in every Irishman. Among the hundreds of orphans left, many were too young to know their own names. They were scattered among families and institutions of the city. Their number was so great that it became necessary to provide homes for them. A scene was enacted in one of the churches of Quebec which has never been equalled in dramatic pathos: The parish priest came into the sanctuary, at the time of the sermon holding in his arms a little child. Its tears fell on his surplice, and it clung to him sobbing as though its heart would break. After drying his own tears, and quiet was restored to the congregation he said: "Look at this beautiful boy, see his pretty blue eyes, no wonder he weeps. His mother and father died of ship fever; they now lie at the bottom of the sea. There, darling don't cry, nestle closer to my bosom. God has given you to us, we will be a father and mother to you."

If required a long time for the congregation to dry their tears and suppress their sobbing, before the good priest could resume his remarks. He said, "This is only one of many who appeal to you for parental care. They will bring a blessing to you. Their pious faithful parents in heaven will watch over your homes, like guardian angels. We have not enough for each of you to get one of these blessed Irish orphans, so you must come early to-morrow morning for them. 'First come, first served.'

The scene of the following morning would be laughable were it not so lovely in charity. Before dawn, the farmers started with all sorts of vehicles. It was a race to the priest's house. Before noon every Irish orphan was in a loving home, with a French Canadian mother's care. Many are the romantic tales told of these scattered children of Ireland. I have introduced this little history into my narrative to show the contrast between the past and the present. The life of the emigrant on ship-board has no trials now—stringent laws and kindly captains and officers render the passage of the steamer comparatively luxurious and healthy, as we shall prove in your next issue.
J. P. STEWART.

OUR LONDON LETTER.

THE CARDINAL AND THE WORKMEN—THE IRISH LEADERSHIP—THE COMING GENERAL ELECTION—A LIBERAL AND HOME RULE VICTORY AT WISBEACH—ALARM IN THE TORY CAMP—THE PROMISED IRISH LOCAL BILL—BANQUET TO MR. HAMMOND—JUSTIN MCCARTHY ON THE CARLOW TRIUMPH—A DUBIOUS FARNELLITE CONVENTION—SIR FREDERICK WELD—A FASHIONABLE CATHOLIC MARRIAGE—THE BEGINNING OF THE TOURIST SEASON.

Special to the Catholic Press Association.
LONDON, July 26, 1891.—I find the following statement in the American papers received here by the last mail. It is contained in a cablegram dated "London, July 6."

"Cardinal Manning is forming a union of Catholic workmen on the lines laid down in the recent Encyclical of the Pope. The society embraces the entire English speaking world. Cardinals Gibbons is working in conjunction with Cardinal Manning in organizing the American branch of the union. The organization is open to both skilled and unskilled labor. Its aims are to oppose Socialism, to warn members from Socialistic bodies to maintain a good standard of wages and to find employment for members. Membership in the Union does not involve resignation from other trade unions unless the tenets are opposed to the letter or spirit of the Pope's Encyclical. Cardinal Manning is very hopeful of good results to flow from the movement."

With these precise assertions before them your readers must have wondered at not finding a word about the business in my recent letters. The reason is a very simple one: the cable report is "just a little too previous." No such organization exists, or is even in process of formation. The possibilities of such a movement have, however, been more than once discussed, and it may eventually take definite shape. As to the actual position of affairs Cardinal Manning writes to me this week in reference to the American report:

"As yet nothing has been done in the sense of the paragraph. But I will be most glad to begin, and this afternoon I was speaking of it. Yours faithfully,

Henry E. Cardinal Archbishop."

The Cardinal contributes to the current number of the "Dublin Review" (our Catholic quarterly) a most striking article on the Pope's Encyclical. He interprets it as the new charter of the labor movement. The Cardinal begins by saying:

"Since the divine words, 'I have compassion on the multitudes,' were spoken in the wilderness no voice has been heard throughout the world pleading for the people with such profound and loving sympathy for those that toil and suffer as the voice of Leo XIII. This is no rhetorical exaggeration, but strict truth. None but the Vicar of our divine Lord could speak so to mankind. No Pontiff has ever had such an opportunity so to speak, for never till now has the world of labor been so consciously united, so dependent upon the will of the rich, so exposed to the fluctuations of adversity and the vicissitudes of trade."

As the whole article will doubtless be reproduced in the American press I shall make no attempt to summarize it here.

With reference to the Irish leadership I understand that no change will even be discussed for some time to come. I mentioned in my last letter that after his liberation from Galway jail, Mr. Dillon would take a short holiday. I hear that he will then proceed to the United States to collect subscriptions for the support of the evicted tenants.

There is no truth in the report, which has appeared in the London papers, of three priests of the London Oratory converts, having gone back to the Church of England. The only

grain of fact on which the story has been built is that Fathers Fawkes and Williamson have left the Oratory—but they have left it to go working elsewhere as secular priests.

It is now understood that the dissolution of Parliament and the general election are fixed for the early autumn of next year immediately after the harvest. Mr. Arthur Balfour and Lord Salisbury have both spoken in public on the subject, Mr. Balfour's utterance being the more definite of the two. Addressing a demonstration of Primrose Leaguers last Saturday in his uncle, the Premier's beautiful park at Hatfield, he told them that there was now no time to be lost in preparing for the great fight for "Unionist principles," for it would have to be fought out on the register of voters now being prepared in the revising courts, in other words during the year 1892, the period for which this register will hold good. I hear that during the present week Lord Salisbury himself had a conference with several of the leading agents of the Tory party, in which he insisted that the present registration was the last chance that there would be for bringing up the register of Tory voters to its full strength, and warned them that the party could not now afford to lose a single vote. He was frankness itself and admitted that the contest at the general election would be an up-hill piece of work and that the Tory electioneering agents would have to do their level best from this till the day of dissolution in order to escape disaster.

Since this important conference Lord Salisbury's frank words of warning to Tories have been emphasised in a way they little anticipated. There has been a by-election to fill the vacant seat in the House of Commons for the Wisbeach division of Cambridgeshire, one of the purely agricultural counties in the east of England. The Tories regarded the place as one of their strongholds. At the last election they won it by a majority of 1,087 in a poll of just 7,000 votes. The Tory papers confidently predicted that the result of the contest would be a grievous blow to the hopes of the Gladstonians and Home-Rulers. It must be added that even the Liberals themselves felt that it was no easy matter to reverse a majority of over a thousand. The poll was declared yesterday (Friday) with the result that the Tory majority of 1,087 has been wiped out and replaced by a majority of 260 for the Liberal and Home Rule candidate, Arthur Brand, the son of the late Speaker of the House of Commons. There is a kind of panic among Tories at seeing their old and trusted friend the rural voter turning against them. The fact is that Hodge in the English rural districts has learned something from Paddy in the last few years, and the Tories have good reason for their alarm. It is echoed by all their newspapers to-day. I need only quote one of them. Here is what the "Times" has to say about Wisbeach:

"It would be foolish to ignore the serious character of this defeat, or deny that, coming after the unsatisfactory results of recent contests in the Stowmarket, Harborough, South Dorset and North Bucks divisions, it points to the growth of dangerous restlessness at least among the rural voters. In some respects the check is more decided than any of those which the Unionists have hitherto sustained. Mr. Gladstone has apparently obtained some logical and practical arguments in favor of his confident predictions of success."

Such admission from the organ of Piggott and the O'Brienists are a pretty good proof that the game of Toryism and Coercion is over.

In Parliament this week the chief business done has been the passing of the Irish Estimates. The debate occupied much less time than was anticipated, the Irish members showing no wish to obstruct the transaction of business. The most important incident in the debate had reference to the Irish Local Government Bill promised by the Tories for next session. Mr. Healy had said in the course of his speech that the Irish members could not expect much from the present Government, but that they would not listen to anything short of the measure of Local County Government that has already been given to England and Scotland. On this Mr. Balfour asked if the Cabinet could count on the Irish members supporting a Bill based, broadly speaking, upon the same principles on which the English and Scotch Government Bills were framed? Amid hearty cheers from the Nationalist party Mr. Healy replied that he was quite certain that

the Irish members would do all that was necessary to facilitate the passing of such a bill. We may take it as the result of this incident that the Cabinet stands pledged to introduce a bill next session on lines, which whether they intend it or not will make the new Irish system of Local Government a powerful machinery for helping forward the National cause.

A banquet was given on Wednesday evening at the Holborn Restaurant to Mr. Hammond, M. P., by his colleagues of the Irish party in celebration of the victory at Carlow. The toast of the evening, "The health of Mr. Hammond and of Carlow," was proposed by the leader of the party, Mr. Justin McCarthy, who amid ringing cheers, assured the hero of the occasion that he had won a triumph for the Irish cause which had been hailed with joy everywhere in Ireland and everywhere in England where Irishmen live and labor, and throughout America and Australia.

By the way, the deposed dictator attempted to hold a "National Convention" in Dublin. Whatever the cablegrams may have said about it, I can assure you that it was nothing but a most pitiful exhibition of the weakness of the dwindling faction that still clings to him. For seven counties there was not a single representative. As to those that were supposed to be represented, I note that one single district in Wexford sent a delegate. In the great county of Cork only one small district had any representatives. Mr. Parnell's speech was a thinly veiled anticipation of defeat. It is about time that he recognized the true state of the case and stopped the farce of playing at dictator with no one who will stand his dictation.

I have only space left for a few personal notes. One of the many Catholics who have attained high distinction in the British colonial service Sir Frederick Aloysius Weld, died on Monday. He was a worthy son of an old English family that had never lost the faith. It was the Weld family that gave the house and lands of Stonyhurst to the Jesuits, and Sir Fredrick was a pupil of that famous college. He was Prime Minister of New Zealand in 1884-85, and then successively Governor of Tasmania, Western Australia and the Straits Settlements.

There was a very fashionable wedding last Saturday at the Church of St. James in Spanish place. The bridegroom was the Marquis d'Hautpoul, the head of one of the first families of the old French noblesse; the bride was the Hon. Julia Stoner, the sister of Lord Camoys. Her uncle, Mgr. Stoner, came from Rome to perform the ceremony. Miss Stoner is an old friend of the Princess of Wales, so she came to the wedding with the Prince, and of course all fashionable London, including several members of the royal family and half the House of Lords crowded the spacious nave and isles of the church during the wedding and Nuptial Mass.

The tourist season has begun. American visitors to Europe, generally on their way to the Continent, are to be seen every day doing the sights of London. Dublin is also being well patronized. A friend in the Irish capital tells me that Mr. C. Vanderbilt is there with a large party.

AROUND THE GLOBE.

The Jesuit order, has a total membership of 12,300, divided into 27 provinces.

A German Catholic daily paper is to be started in Chicago shortly. One hundred thousand dollars has been raised for the enterprise.

Cardinal Rampolla had not left the Vatican for four years, when he was called to Frascati, a few days ago to his mother's death-bed.

Munkesey is said to be engaged upon a large "Christ with His Disciples" to form part of the series, including the famous "Christ before Pilate" and the "Crucifixion."

The sum to be paid by the Prussian Government to the Catholic Hierarchy in restitution of the stipends and other payments withheld during the Kulturkampf amounts to upwards of £800,000 sterling.

The German Centre Party has lost another of its most active members by the death of the Abbe Mossler, Professor at the Seminary of Treves and member of the Reichstag. He was an intimate and valued friend of the late leader, Herr Windthorst.

Extensive preparations are being made for the forthcoming golden jubilee of Archbishop Kenrick, of St. Louis. He is the oldest prelate in

the United States in point of service, and the only one who has lived to see the preparations required by the canon of the Church for the celebration of the golden jubilee of his consecration.

There are three great tribes of Red Indians in Idaho—the Nez Percés, the Owl-Hearts, and the Kootenais. Last year the Catholics had nineteen churches, nine chapels, and sixty stations, visited regularly by fifteen priests, several of whom were Jesuits.

The favorite topic of conversation among the Catholic Indians at Standing Rock Agency for the last few months came to its fulfillment on July 4th—namely, "The assembly of the first Catholic Indian Congress among the Sioux nation." The delegation from Devils Lake was the largest, numbering about 100 families, twenty families came from Cheyenne, and about the same from Rosebud. Chief Red Cloud, from Pine Ridge, would also have come, but was prevented by old age and sickness, and so were many others by the same reason and the great distance. The Crow Creek Indians were very anxious to come, but could not on account of a regulation forbidding them to leave their reservation for a certain length of time; but their missionary came.

Wednesday July 15th, was the birthday of Cardinal Manning. His Eminence has now entered upon his 84th year.

Rome, July 30.—The Holy See has just appointed an extraordinary commission of Cardinals to re-organize the Catholic missions. Two years ago Cardinal Simeoni prepared and communicated to the Pope a plan of reforms in order to better regulate the action of the Propaganda. Leo, who has always been in favor of the missions taking a leading part in the work of colonization, has revived these projects of reform. The inquiry of the Commission of Cardinals will, it is said, extend over the whole of the apostolic world.

Autumn.

The O'Donnell family's excursion to Charlotte on Thursday, August 20, will without a doubt be the largest excursion run from Auburn this season. The train will stop at all stations until Geneva is reached and from this city and the other places along the route they expect to fill between 25 and 30 coaches.

Gusie Flynn, a lad twelve years old met with a very painful accident on Wednesday last. He fell from a cherry tree and struck on his face and hands breaking both arms and cutting his face quite badly. He pluckily walked from the place where the accident occurred to his home a distance of nearly a mile and would allow no one to assist him.

The Aid Society of the Ames Iron works of Oswego held their annual excursion to this city on Saturday last bringing about 500 people with them. The pleasure of the day was considerably marred by the rain which fell in the afternoon, but despite the weather they enjoyed the lake, a visit to the prison and other points of interest.

The members of St. Mary's Temperance Union received holy communion in a body at St. Mary's church on Sunday morning. They presented a very fine appearance as they marched from their rooms to the church, and from the appearance of things their ranks seem to be swelling rapidly. They are laboring for a good cause and it is to be hoped they will meet with the best of success.

The members of St. Mary's congregation held a basket picnic at Cascade on Tuesday. About 400 of the congregation left in the morning at 8.30 for the popular picnic grounds and a large number left on later trains. The morning's sun was very deceiving for the picnicers had been on the grounds but a short time when it commenced to rain and it rained at intervals during the entire day. The party made the best of it however and enjoyed themselves between drops, to their hearts' content. They returned to the city shortly after 8 o'clock none the worse for the slight ducking which all had received.

Charles Brennan and Miss Maggie Holihan were married at the Holy Family church Wednesday morning. Rev. Dean Seymour officiating. Miss Mamie Holihan, a sister of the bride, and James M. Grosbie supported the happy couple at the altar. After the ceremony a wedding breakfast was served at the residence of the bride's father in Cottage street, where they were the recipients of many beautiful presents as well as the best wishes of their many friends.