VOL. LXI., NO. 44.

THE TRUE WITNESS AND CATHOLIC CHRONICLE, MAY 27, 1891,

PRICE 5 CENTS.

THE POPES ENCYCLICAL. THE "EQUALITY OF MAN" ILLUSION.

The fleiations of the State to Humanity A Plea for General Co-operation The Condition of the Industrial

Classes.

ROME, May 22 - The full text of the Pope's encyclical has appeared. In his rlium the Pope dilates upon the task which he has set himself in delining for the guidance of the Church in its position towards the existing social questions, His Holiness refers to the pressing inportance of the matter and the difficulty portant in dealing with it, as from its complex character, owing to the numerous conprent factors requiring consideration. He says a solution can be obtained by applying the eternal principles on which teachings of the Church are always basel. Now as ever, men's relations to gards each other individuals or parts of society must have the sanction of the od authority. The law is stated in Deu-gronomy, vii., 12. The divine law, therefore, rejects the socialist solution of the social problem, which would abolish givate property, substituting a collective

ndcommon ownership. STAIL AND INDIVIDUAL.

As to the relations of the state to the pividual the Pope says :- "To think that the state or glit arbitracily to invade mac on surface is a great and permetous and reference of the control of the contr when the condition of the family is disasticus, but only to alleviate it and to safe until the rights and interests of place power without violating the rights of mulvihals. To go beyond these must would right the nature of things. Lestate should not destroy or absorb dernal power to concidente the rights of state of the capitalist and proletariat. We affirm unbesitatingly that human see of the Church." A long demonstration follows, recalling all that the thatch has done to alter the lot of the poletariat. The Pope says: A capital emeristo believe that the rich and the _{productio} are

CONDEMNED BY NATURE

mintte and duel without end. The one as need of the other. Capital is poweress without work and workmen are powerless without emital. The proletarist cannot and ought not to injure either capital or master. But in order trobtain respect for their rights they must abstant from violence. They ought not to have recourse to sedition nor to Ista to the chamerical promises of agi-tion. On the other hand, masters to no respect the individuality and dignity of the man and Christian in workmen and not abuse them inhumanly in their work nor exploit them beyond their precs. Let the master remember that the divine law forbids them to draw with firm the misery of the poor. But basides the religious means, it is news my there should be a

OC-OPERATION OF HUMAN MEANS.

keeping or religion, justice and modera- the summer. non and the equitable division of the pubac charges, all of which contribute largey to the amelioration of the condthose of the procesariat. The larger this general property, the less will workers seek recourse to exceptional means to amedorate the case ves. Proletarians have the same rights as citizens as the rich, consequently they have a right to the same interest on the part of the state. Governments should carefully observe their objections in the distribution of justice. Absolute equality, however, is t chimera. Social hierarchies are based on natural principles. The state ought tosee that all covenants relating to work are conscientiously observed and should oppose anything that might cause popuar passions. Yielding to

UNHEALTHY EXCITATIONS

would provoke trouble and violence, suall wages often give rise to strikes, disastronsly not only to the workmen and their musters. but to the general inlerests of commerce and public industry. The Government ought to prevent an explosion at these crises. The moral lenity, which is equal among the poor and rich, exacts repose from work on certain days. The state ought to care or the workmen, and not let them betome the prey of speculators and usurers, was are seeking to abuse their weakness Morder to obtain excessive profits. A mais work should not go to such an extent that he is forced to succumb under an excess of corporal fatigue. Everybody's thysical forces are limited, and humanity forbids that they should be exhours which should be interrupted by a ledied of a pose, varying according to conditions of time, place, public health, and the nature of the work.

THE QUESTION OF WAGES.

The question of wages is particularly delicate. Justice exacts that an agreed salary should be paid. At the same time Agreements entered into by workmen ought to be respected. The state should see that these reciprocal obligations are executed. An element or the question that a workman ought to be able, with his salary, to provide the necessities of life. In all these questions it is essential that state representatives should not intervene inconsiderately. It will suffice to reserve the examination of the points

demands. A great social advantage lies in laws which favor a multiplicity of properties. These are the best means to prevent opposition between extreme riches and extreme poverty, but it is also necessary that the properties shall not be overtaxed. The state commits an injustice in undue exactions from individuals. Institutions for aiding the poor and facilitating a concilation between the various social classes are specially useful in obtaining desirable

Following this idea the Pope then particularly mentions associations for

MUTUAL SUCCOR

attaches particular importance to working people's associations, and says that Father Charles Lalemant, writing to his ancient corporations, so useful in the Provincial in 1626, says: "The advice past, ought to be adapted to present which your reverence gives me touching needs. These associations, he adds, would better answer the ends for which they were formed if they were composed of both workmen and their masters, and will never be called anything else but their action ought to develop more and more. The Pope then expatiates on the advantages of tiberty and the right of combination as long as these associations do not present any inconvenience to Gamache, who was so signal a benefactor public interests, but in suppressing asso-ciations the state ought to take precau-ward became a member of their Order. duals and ought not to advance the children of the colonists, to train up the excuse of public utility as a protext to sa vages to Christianity, and to send forth advance unsound political principles. It unhapping it often occurs that these as- was the first harvest field of Daniel, De sociations are made the precepts of ex- | None, and Davost, who went forth gloripholing their poverty. It is important crasty, from beneath the agis of Our to create counter associations to with- Ludy of Angels, to confessorship and to draw the workmen from these unjust marryrdom.

MUTUAL RQUITY

between workmen and their masters, to or Angels, and, returning, had to cross the capitalist and projections, between woman and rapid maintain the sentiment of reciprocal the river St. Charles, swiden and rapid maintain the concurs importing without the concurs duties and to combat intemperance from the spring freshets, while a north-concurrence of the Church." A long demonstration of the concurrence of the church with the concernation of the church with the concernation of the church with the church wi seeking favor with genuine workmen, in anodiately, and appeared no more; and bishops encouraging them, and, the other, whirled along by the current, finally, rich Catholics acting as voluntarily and struggled for a short time with death, bee on the Feast of the Assumption. It three friends of prodetarians, contributing with money to develop these associations. In the presence of the effects of a stone. God preserved my judgment as many persons we have not the right so many persons we have not the right so many persons we have not the right. to despair of our time. Let the state the mercy of the Blessed Virgin. I protect the right of legitimate associations among workmen, but let it take a to more. Insurediately 4 felt myself boune care not to interfece with the internal gently toward the shore, where I landed three religious houses, which were arorder of life of any one. The real condi- without delay, tion of life is that it proceeds from internal movement. These associations should be administered by upright men, to the Divine goodness, to our Blessed who in crisis and in danger can fulfil the | L dy and her dear spouse; but with role of equitable arbitrators. The con- tears in my eyes and sorrow in my heart clusion ir, in all these complex questions her the death of those two poor men who is that universal co-operation is neces- were drowned before my eyes. sary and that everybody ought to help

The Pope's Health.

messare ought to mayor the prosperity Archough the health of the rope is barefoot; so that the editying sight was stant marvel to me. When I think of one to watch over the purity, morals after the consistory on attro-4 he will seen of a young soldier advancing bareaudinterfor order of families, the safe give no extraordinary receptions during feat to receive Holy Communion at the

165 Mala Vita Members Convicted.

Rome, May 24.—The trial at Bari of 179 members of the Mala Vita society has ended. Fourteen members were acquitted, while 165 members are sentenced to terms of imprisonment varying from six months to fifteen years.

Widted Sepulchres

LONDON, May 23. - The St. Jame Gazette says the fact that Bramwell Booth, son of General Booth, of the salvation army, is a creditor in \$10,000 to a bankrupt stock broker named Taylor suggests Stock Exchange gambling upon the part of Mr. Booth. The Gazette on these grounds demands that an explanation be given.

The Pope and the Matta Lynching.

Paris. May, 23 .- A despatch to the Figure from Rome says the Pope has written to Cardinal Glibbons asking the latter to furnish him with details as to the New Orleans dispute and as to its effect upon the position of Italians. His Holiness, according to this despatch, has also requested Cardinal Gibbons to do his utmost to obtain an equitable solution of the questions which have been raised in the New Orleans lynca-

New School Municipalities.

Proclamation is made of the erection into a school municipality, under the name of "St. James of Chrenceville." in the county of Missisquoi, of all the realed. Consequently, expediency is territoro which now comprises the school shown in a certain limitation of working municipalities of Charenceville and Foucault, for the Roman Catholics and their properties situated in the limits of the [honor." new school municipality only. Also of the erection of the parish of Ste. Suzame de Boundary Line, in the county of Stanstead, into a school municipaly, under this name, with the limits hich are assigned by proclamation of the 8th of October last. This nunicipality will exist only for the Roman atholics and their properties in the limits of the said parish and municipality.

Appointments.

to the judgment of associations. In order to safeguard the interests of both employers and employed, the tutelage and authority of the state ought to interest only as much as general interest.

Rev. J. Forget, cure at St. Colomonn; matter of the deepest regret to us when we are unable to testify our gratitude to her. At least we may henceforth procure only as much as general interest.

Rev. J. Forget, cure at St. Colomonn; matter of the deepest regret to us when we are unable to testify our gratitude to her. At least we may henceforth procure of the state on solution, that as often as we shall speak of this principal residence of the Huron mission, calling

AVE MARIA!

"Our Lady of Angels" - Father Latemant -A Legend of the St. Charles-Notre Dame de Foye-Stories of Old Quebec.

Early Canadian annals are full of the most beautiful and touching evidences of devotion to our Blessed Lady. And this devotion was shared alike by the and institutions for insurance in case of accident, sickness and death and the protection of children and girls. The Pope insistence of the Jesuits at Quebec was dedicated to Our Lady of Angels.

tions not to violate the rights of indivi- Its object was threefold: to educate the

oppressions. The Pope greatly plaises In connection with this residence, the those endeavoring to better the could o'd chronicles give a pleasing little story tion of the proletariat, to establish bonds of the miraculous intervention of the B essed Virgin in behalf of Father Claude P.jart. He had said Mass at Our Lady

We see with great satisfaction eminent | se ys Father Pijart, "in which had been men uniting and working in common to two of our laboring mea, passed me, a lyance their aleas, the cilorts of others o orturned. One of the men went down

GIVING THANKS

Some years afterward, it is related

fast three Saturdays on bread and water there was apparently more devotion. Mary and to visit her shrine

Notre-Dame de Foye was another of the celebrated shrines of those early d, vs, of which an account has already a peared in The "Ave Maria." A miraculous statue was brought by the Jesuits from Belgium to an Indian settlement below Quebec. Great devotion was manifested at this sanctuary of the Mother of God, and striking were the favors she hestowed there. The statue yet remains at the village of Lorette, in the vicinity of which still lingers the remnant of the once powerful Huron

Near the old historic Fort at Quebec, tire Fathers of the Society of Jesus also erected a church and residence under the invocation of Notre-Dame de la Reemyrance, Here some of the most eclebrated of the Jesuit martyrs lived and labored. Parkman has given a graphic word-picture of their simple and cheerful community life, whence they went forth to horrors unspeakable, and in many uses to a heroic death.

Our Blessed Lady was solemnly chosen as patronese of the infant Church of Quebec, as Pere Lejeune testifies, written in 1657: "Having taken the Bessed Virgin as patroness of the Church of Quebec, under the title of the Immaculare Commention, we did therefore celebrate her feast with solemnity and rejoicing. At the hour of the first Vespers the flag was planted on the Fort, with sound of cannon; and at daybreak the crash of artillery gave token of our joy. The natives also testified their devotion to the Blessed Virgin, and their belief in her immaculate purity from the moment of her conception, by salutes from musket and arquebuses, while many of them approached the Holy Table in her

It is interesting to observe how lively

THE DEVOTION '

to the Immaculate Conception in the Church of New France over two hundred years before the promulgation of the dogma. Father Vimont, S. J., writing of a new mission which the Fathers had opened in the country of the Hurous, with hardships and privations unspeakable, says: "We have given to this new house the name of Blessed Mary, or Our Lady of the Conception. The general The following are the new appoint- and particular obligations which we are ments made by Archbishop Fabre:—The Rev. J. Forget, cure at St. Colombin; matter of the deepest regret to us when

it by the name of Blessed Mary, we shall It is related that a Huron woman in offer her so many acts of homage for we have and are through her, and what we should desire to be forever."

"It seems," writes Father Lejeune up-on another occasion, "as if Our Lord wishes to authorize the devotion to the purity of Blessed Mother in her Immaculate Conception, so great is the aid which He gives to those who honor that first dignity of the Virgin Mary. Last year I sent to your reverence the formula of a vow which we made in all our residences on the 8th of December, a day consecrated to that sacred Conception. God willing, we shall make this yow Heaven has granted to our poor labors since then are so great that I earnestly beg of all our Fathers in Old France, and in the whole world, as well as of all good souls who are interested in the conversion of these peoples, to unite themselves with us in this holy now, to offer all fasts, prayers, and sufferings, all holy actions, to be presented to the Divinity in honor of, and in thanksgiving for, the grace of the Immaculate Conception of the Blessed Virgin. That so may be obtained, by her intercession, the application of the Blood of her Son to our poor savages; with entire detachment, love of Jesus crucified, and a truly Christian death for all who have procured the salvation of these peoples, and become associates in this devotion."

The residence at Three Rivers also honored Mary under this title, as well him from their hearts. Very soon after as one or two other missions amongst the savages. But, indeed, these early missionaries loved to give the name of Mary to tream and shore,

TO HILL AND VALUE

The rivers bore it onward to the sea; and the settlements in the heart of wildernesses, with their titles in honor of the Virgin Mother, gave a softness even to the ruggedness of pioneer life. Sault Ste. Marie, Bay Ste. Marie, He Ste. Marie, Mission Ste. Marie, Mission of Notre Dame, of the Assumption, of the Amunciation, are but a specimen of the nomen-cature which tells forever the story of how these primitive Canadian apostles true a faith, joined from the beginning loved the Mother of God.

Venerable Mary of the Incarnation ranged as stations. As the places were nor did it forsake them in danger and listant from one another, two more death. Missionary and soldier, governor Fathers were in readiness to succeed the and governed, colonists and the red childfirst and relieve them of their holy bur- ren of the soil whom they replaced, all len. Besides the bulk of the French in- joined in the mighty hymn to Mary, the habitants, about six hundred savages Queen of the New World where they walked in ranks. The devotion of timese toiled, and the Queen of that world begood neophytes was so great that it drew tears from all who witnessed it. I had willingly under the auspices of with and that a young soldier, being also in dan-ger of death by drowning, remembered the favor which had been granted to you that I have never beheld a proces-Pere l'jart. He too, made a promise to sion in France more orderly, or where NEW YORK'S IRISH FUND. what they were before they knew God, and of what they are now that they know Him, it touches me to a degree

which I can not express." The 8th of September of that same the Ursuline mounstery at Quebec. With all the accompaniments of fragrant | al- over the country and would be one of flowers, lights, and harmonious singing, the most powerful anxiliaries that the the Mother Superior advanced to lay the keys of the monastery at the feet of the | had upon this side of the water in many my were the Blessed Virgin, appointing her Superior. The statue of the house. In the act of consecration, pardon was asked for all the faults committed against the duty owing to Mary. After which the Superior, arising, intoned the Te Deum; and each nun came to offer her own personal homage at the feet of the Queen.

Whilst these things were in progress at Quebec and its environs,

A NEW SETTLEMENT

had been founded on the shores of the St. Lawrence in honor of the Queen of Heaven, and had been named Villemarie The Society of Our Lady of Montreal issembling at Notre Dame in Paris, had made a solumn offering of the island to Our Lady before any one should have taken up his residence there. M. Olier, founder of St. Sulpice, officiated at this ermony, which had made the Blessed Virgin liege-lady of Montreal, or Ville-An order had likewise been tounded there especially to honor the Mother of God. Its foundress was the noble and saintly Margaret Bourgeoys, who truly and beautifully," as Father Girard remarks, "exemptified in her daily life the signification of her name -Margarita, a pearl." This community, in the words of its first superior, "recognizes Mary as our mother, our superior, our sovereign, our all after her Divine Son."

The shrine of Our Lady of Bonsecours —upon the original site of which now stands a church, lately renovated—was a place of great devotion in the early imes. It has so continued, as the numerous pilgrimages which fill it each year, during the month of May, sufficiently attest. Thither went all the dwellers in the domain of Mary, from the knightly l'aul de Maisonneuve, the perfect typo of a Christian gentleman, with his coad-jutors in the foundation of Montreal, to the humble Indian neophyte, who learned at Mary's feet the science of the

saints. Indeed, the fervor of these Indian converts is far from being the least interesting page in the story of devotion to Mary in early Canada. Some of the

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Quebec, who after becoming a Christian had led a life of the greatest perfection, desired at her death to make the Blessed Virgin the inheritor of all her possessions. The story loses nothing from the fact that her worldly goods were of the poorest, she having lived, in great part, on the charity of the missionaries.

An Indian couple at the Mission of the Annunciation, near Quebec, are described as conversing together of the beautiful death of two of their children. The husband, Ignace, declared to his wife that, in order to procure a similar grace for themselves he had resolved to make Our Lady the heiress of all that his dear ones had left. The wife eagerly entering into the project, its execution was only delayed by the sudden and violent illness great deal more light upon it than they of Ignace. While still very weak, how- had, either upon this or upon any preover, he caused himself to be conveyed to the chapel for Holy Communion, after favored with a number of speeches on which, calling upon Father Lomercier, this subject for years past, all detailing he said: "Father, I have a little present | the terrible effects of the abuse of intoxi to make to the Blessed Virgin, and I pray you to accept it for her. Here are some that must have his eyes shut, but they skins which belonged to my children. I could not fail to be struck in the first offer them to her with all my heart. She place with the diversity of opinion that is taking such good care of our children existed among the advocates of prohibiin heaven, that it is just we should show tion themselves. There were, first of all, our gratitude on earth by giving her the little they have left." When the missing single, and held that the time had sionary consented to accept the bear-skins, both husband and wife thanked Ignace died a most holy death. His prayer had been heard, his simple offer-

ing accepted.

A pious custom prevailed amongst the church before dawn to offer as many Resaries as possible to the Biessed Virgin, They also made it a practice to stop at the

-that Church which, as the fruit of heroic struggle and glorious martyrdom, has left to its descendants so strong and in the "circling melody" of the poet:

"All took up the strain and echoed Mary's name."

Its members beheld with joy

"The Rose Wherein the Word Divine was made incar nate; And the lilies, by whose odor known, The way of life was followed."

wond the grave where they hoped one duy to rest,-

The beautiful garden blossoming beneath the rays of Christ."

he Money in the Hands of McCarthy ites-An American Federation Organized.

NEW YORK, May 23.—Colonel William L. Brown, chairman of the first meeting of the new Irish organization, said yesyear witnessed a charming ceremony in terday he expected that within a few months the Federation will have spread advocates of home rule in Ireland have

> "Has any money been sent over yet?" was asked.

> "Yes," said he, \$15,000 has just been cabled by Eugene Kelly, the treasurer to Archbishop Croke.'

'Have you sent all the money on "? band

"No," replied Col. Brown, "the fact is the treasurer has on hand about \$25,000 and between \$6,000 and \$8,000 more of the sum subscribed at the big meeting at the Metropolitan Opera house has not as yet been paid in. The reason we have not yet cabled to-day to the Archbishop all of the money on hand is because we were waiting to see whether any of the subscribers will object to this disposition of it, and if they do I presume it will be

returned to them." At the meeting of the Parnell delegates reception committee, held here to-day, Michael Breslin presiding, resolutions were adopted declaring that the action of certain members of the Parliamentary Funds association in forwarding to Justine McCarthy \$15,000 of the proceeds of the Dillon O'Brien reception, is a gross breach of faith to the subscribers. reasolutions expressed approval of the application of the money to the relief of evicted tenants, but declare that it should be sent to Messrs. Kenny and Webb, the authorized joint treasurers of both sections of the Irish Parliamentary party.

Elecutionary Contest.

A contest in elecution took place at the Mount St. Louis College last Monday evening and proved a very interesting affair. There were nine entries, and the prizes were carried off by C. M. Hughen, I, gold medal; H. A. Ryan, 2; J. M. Hayes, 3. The judges were Rev. Louis Drummond, Rev. John E. Don-nelly, Dr. Hingston, Mr. C. Doherty, Q.C., and Mr. J. J. Curran, Q.C., M.P.

The members of the Union St. Vincent had their annual parade on Sunday morning, starting from their hall, in the basetraits related of these children of the ment of St. Joseph's church, and proceedforest touch us with their simplicity, ing to St. Charles church, where Mass often as we shall speak of this principal and gain a pathos from the utter want residence of the Huron mission, calling of worldly in weldge therein betrayed.

PROHIBITION

DISCUSSED IN PARLIAMENT.

Mr. Curran Makes a Powerful Speech in Favor of Practical Treatment of the Question.

Mr. Curran, M.P. is taking a leading part in everything legislative or social which bears upon the "temperance". question. In the debate in the House of Commons, on Mr. Jamieson's resolutions in favor of prohibition, he said :-It was the duty of those who brought forward this question to have thrown a come for its enactment. Then there were those who thought we ought to have prohibition, but that a certain section of those engaged in this traffic ought to receive compensation. Some drew the line at the manufacture of intoxicating liquors, while others went still further Hurons at Lorette of hastening to the and favored giving that compensation to all those who had invested in liquors pur-chused for their trade. There were as thus providing her, they said, with the many camps among the temperance men means of delivering souls from purgatory. as it was possible to conceive. Other men, again, who were equally honest with the church going and coming from work, to other classes to which he had referred, "offer their little services to Mary." who were temperance men and total Surely the pioneer Church of Canada abstainers and by voice and example had sought to promote total abstinence in the community, but who were convinced after years and years of study that pro-hibition was not the proper method to resist the terrible effects of intemper-ance, these temperance men advocated the regulation of the traffic, spoke of the mode in which licenses should be given and the number that should be granted, of the isolation of the liquor traffic from all other branches of the trade, and they advocated that the analysis of liquors manufactured and offered for sale, either by wholesale or retai should be enforced

by the OFFICERS OF THE LAW. He had met prohibitionists who scouted the idea of such a platform as this and looked upon its advocates as almost as great enemies of the temperance cause as those directly interested in the business. For years and years they had had this subject before the House, but he would ask had there been the slightest deviation in the speeches made in that assembly and the speeches these same gentlemen had delivered in the school room and on the platform throughout the country? They had talked on the sentimental aspect of the subject, but they had never in any of their conventions calmly set themselves to conside the objections raised to the working of a prohibitory law. Putting aside the question of prohibition altogether one would have imagined that in the course of all these long years the mover and seconder of the resolution, with those who have supported them, would have been prepared to show the gain or loss by prohibiting the liquor traffic and where new avenues of trade, commerce and manufacture would spring up in place of those that were to be closed. One hon, gentlemen from Toronto had debated upon the terrible effects of intemperance in domestic life, but when he spoke about the breweries and distilleries being converted in-

neverspecified what kind these would be. There was no plan of any kind re-commended. Nothing, in fact, but an appeal to sentiment, which he admitted had caused many persons to turn from the evil of their ways but which did not solve the difficulties in the way or MEET THE OBJECTIONS

to manufacturies of another kind he

raised. These gentlemen declared they were satisfied that public sentiment was with them, but he did not think the leading minds of this country agreed with them upon that point. Only a few years ago the Hon. Edward Blake, in an admirable speech, showed a most conclusive manner that the public sentiment was not in favor of prohibition and that the people had not been educated up to the point that they would regard the traffic in intoxicating liquor as a crime.

Mr. Curran quoted from Mr. Blake's speech, in which he declared that whilst people on the streets would not hesitate to arrest a runaway thief they would shut their eyes to a man stealing quietly into a saloon during prohibited hours. There was no public sentiment of that kind, Mr. Curran went on to say. Four-fifths of the people would revolt at the idea of performing the work of an informer. The honorable gentleman who spoke last had expressed the opinion that the sub-amendment did not satisfy him because, from the cursory reading he had given of it, he thought it would hardly direct. them in the course they should pursue. It was for that reason that he (Mr. Curran) voted for the adjournment of the debate, knowing that they would thus have an opportunity of studying the questions propounded in the amend-ment as well as the sub-amendment. olly, Dr. Hingston, Mr. C. Doherty, C., and Mr. J. J. Curran, Q.C., M.P.

Union St. Vincent.

The members of the Union St. Vincent and their annual parade on Sunday morning, starting from their hall, in the basement of St. Joseph's church, and proceeding to St. Charles church, where Mass as celebrated and a special sermon reached.

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