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Reddite que sunt Caesaris, Caesaris; et que sunt Dei, Deo.—Matt 22: 21.

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THE TEXT OF THE POPE'S ENCYCLICAL.

ROME, May 22.—The full text of the Pope's encyclical has appeared. In his exordium the Pope dilates upon the task which he has set himself in defining for the guidance of the Church in its position towards the existing social questions. His Holiness refers to the pressing importance of the matter and the difficulty in dealing with it, as from its complex character, owing to the numerous concurrent factors requiring consideration. He says a solution can be obtained by applying the eternal principles on which the teaching of the Church are always based. Now, as ever, men's relation towards each other individuals or parts of society must have the sanction of the old authority. The law is stated in Deuteronomy 7:12. The divine law, therefore, rejects the socialist solution of the social problem, which would abolish private property, substituting a collective and common ownership.

As to the relations of the State to the individual the Pope says: "To think that the State ought arbitrarily to invade family intimacy is a great and pernicious error. Undoubtedly it can intervene when the condition of the family is disastrous, but only to alleviate it and to safeguard the rights and interests of public power without violating the rights of individuals. To go beyond these limits would violate the nature of things. The state should not destroy or absorb paternal power to conciliate the rights of the state of the capitalist and proletariat. We affirm unhesitatingly that human efforts are unpolitic without the concurrence of the Church." A long demonstration follows, recalling all that the Church has done to alter the lot of the proletariat. The Pope says: A capital error is to believe that the rich and the proletariat are condemned by nature to battle and duel without end. The one has need of the other. Capital is powerless without work and workmen are powerless without capital. The proletariat cannot and ought not to injure either capital or master. But in order to obtain respect for their rights they must abstain from violence. They ought not to have recourse to sedition nor to listen to the chimerical promises of agitators. On the other hand, masters ought to 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 forces. Let the master remember that the divine law forbids them to draw forth from the misery of the poor.

But, besides the religious means, it is necessary there should be a co-operation of human means. The state ought to favor the prosperity of society as much as of individuals. It ought to watch over the purity, morals and interior order of families, the safe keeping of religion, justice and moderation and the equitable division of the public charges, all of which contribute largely to the amelioration of the condition of the proletariat. The larger this general property, the less will workers seek recourse to exceptional means to ameliorate themselves. 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 obligations in the distribution of justice. Absolute equality, however, is a chimera. Social hierarchies are based on natural principles. The state ought to see that all covenants relating to work are conscientiously observed and should oppose anything that might cause popular passions. Yielding to unhealthy excitations would provoke trouble and violence, small wages often give rise to strikes, disastrously not only to the workmen and their masters, but to the general interests of commerce and public industry. The Government ought to prevent an explosion at these crises. The moral dignity, which is equal among the poor and rich, exacts repose from work on certain days. The state ought to care for the workmen, and not let them become the prey of speculators and usurers, who are seeking to abuse their weakness in order

to obtain excessive profits. A man's work should not go to such an extent that he is forced to succumb under an excess of corporal fatigue. Everybody's physical forces are limited, and humanity forbids that they should be exceeded. Consequently, expediency is shown in a certain limitation of working hours which should be interrupted by a period of repose, varying according to conditions of time, place, physical health, and the nature of the work.

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 of the question is 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 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 intervene only as much as general interest 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 conciliation between the various social classes are specially useful in obtaining desirable results.

Following this idea the Pope then particularly mentions associations for mutual succor and institutions for insurance in case of accident, sickness and death and the protection of children and girls. The Pope attaches particular importance to working people's associations, and says that ancient corporations, so useful in the past, ought to be adapted to present 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 their action ought to develop more and more. The Pope then expatiates on the advantages of liberty and the right of combination as long as these associations do not present any inconvenience to public interests, but in suppressing associations the state ought to take precautions not to violate the rights of individuals and ought not to advance the excuse of public utility as a pretext to advance unsound political principles.

Unhappily it often occurs that these associations are made the pretexts of exploiting their poverty. It is important to create counter associations to withdraw the workmen from these unjust oppressions. The Pope greatly praises those endeavouring to better the condition of the proletariat, to establish bonds of mutual equity between workmen and their masters, to maintain the sentiment of reciprocal duties and to combat intemperance among workmen. His Holiness says: "We see with great satisfaction eminent men uniting and working in common to advance their ideas, the efforts of others seeking favour with genuine workmen, and bishops encouraging them, and, finally, rich Catholics acting as voluntary friends of proletarians, contributing with money to advance these associations. In the presence of the efforts of so many persons we have not the right to despair of our time. Let the state protect the rights of legitimate associations among workmen, but let it take care not to interfere with the internal order of life of any one. The real condition of life is that it proceeds from internal movement. These associations should be administered by upright men, who in crisis and in danger can fulfil the role of equitable arbitrators. The conclusion from all these complex questions is that universal co-operation is necessary and that everybody ought to help willingly under the auspices of faith and Christian morality."