

BEAULIEU ON THE PAPACY AND DEMOCRACY.

THE Encyclical of Leo XIII on the Condition of Labour forms an epoch in the social developments of this latter part of the nineteenth century, and will form the basis and the starting point of all healthy change in the coming century. The noted French economist, M. Anatole Leroy Beaulieu, who certainly cannot be accused of undue leanings towards the Church, has begun a series of articles on the Papacy, Socialism and Democracy. "The nineteenth century, which we may consider as ended, had flattered itself that it had excluded the Church from the affairs of this world. It appeared to it that religion, made for heavenly matters, had no pretension to concern itself with those of earth. Liberalism, professing to respect religious liberty, had been solicitous to shut up the clergy in their churches, in their seminaries and their convents. The age had done, as those mayors and sub-prefects who, in virtue of the law, forbade Christ to show Himself in the streets. The cross should no longer be seen, except in the solitude of the cemeteries, on the tombs of the dead, or far from the eyes of the living, upon the summit of the spires and towers which are lost in the sky. To many it appeared that they were thereby serving religion. It was compromising it to let it issue forth from its double dominion—the nave of the church and the dominion of conscience. To confine it, by shutting the door of the temple upon it, was to bring it back to its mission. As in the days of Gregory VII and of Sixtus V., the Pope of to-day will say his word on human affairs, and the world is not irritated against him, and the age does not show that it is much surprised. And this, too, is a sign of the times which are coming. It appears that we are assisting at the return on the world's stage of one of the great actors of history, and upon the old theatre whence it was supposed to be banished for ever the Papacy plays a new part very different from that to which during a thousand years it has responded. Instead of dynasties consecrated with his own hands, it has in face of it the democracy—a touching meeting, certainly—but on which greatly depends the development of the drama of the immediate future. The Papacy feels this, and without getting lost in useless discussions, it addresses itself directly to the democracy; and of what does it speak? About that which it has most at heart; the social question.

"Rome," continues Leroy Beaulieu, "has declared that democracy, the republic, social reforms have nothing which frighten her. To the poor, to the workmen, to all who suffer the burden and heat of the day, the dethroned Pontiff seems by preference to address himself, and to discourse to them of that which these poor people have most at heart, of their work, of their pay, of their daily bread. . . . The increasing importance given to social questions is not a contradiction to the Church, but rather a contradiction to the Revolution or to what the Church regards as perilous, . . . to Liberalism. . . . The Revolution had pretended to establish society without God; what was there unexpected or sorrowful for the Church in the fall of the presumptuous who have obstinately refused her blessings? She never believed in the solidity of their work; she cease not to predict their fall."

The French economist, rising to the height of his theme, says that "but a little while ago it appeared as if the Ministers of monarchies believed that the Church was instituted to form a guard around the thrones or to make docile subjects for kings; the enriched bourgeois pictured it to themselves as made to watch over their money-safes and over their sideboards. . . . Behold to what the usefulness of religion was reduced by the greater part of men of the nineteenth century. Ask M. Prudhomme; it is for this that he consented to vote the budget of worship. And yet it is not for this that the Word was made flesh; that Peter of Galilee and Paul of Tarsus brought the Gospel to the nations; that the Urbans, the Sixtuses, the Hildebrands, the Alexanders struggled for ten centuries against the ancient and the modern Cæsars."

Such are a few of the thoughts that this writer expresses on the Encyclical of Leo XIII., which is destined to shake the false and unjust employers of labour who have ever in their mouths the misleading phrases of a false political economy. And the Encyclical is destined to make it way first among Catholics, who have in many cases as much if not more need of its teachings than any others, and then amongst all men. It has already been declared to be the rule of conduct in the relations between capital and labour, to which the twentieth century will be obliged to conform. As the days pass, its force and justice come home to all except the hardest hearts.—*Pilot*.

The news that there are fifty European prisoners in the South Sea revises a very slender hope that O'Donovan, the famous traveller, soldier, and war correspondent, may be alive. If so, his life will be an additional illustration of the fact that truth is stronger than fiction. Edmond O'Donovan, served through the Franco-German war on the French side, then he joined the Republican army in what is known as the Carlist War. After that he became a war correspondent, and saw a good deal of fighting in the Russo-Turkish war. Subsequently he drifted about Europe and Africa for awhile, until he went to Khiva, where he was elected a chief; then he returned to England, and went with Hicks Pasha for the *Daily News*.

MINISTER EGAN'S COURAGE.

A CABLE despatch was received at the State department from United States Minister Egan on January 12, saying that all the refugees, nine in number, who had been under the protection of the American Legation at Santiago have been transferred to the United States man-of-war, Yorktown, lying at anchor in the harbour at Valparaiso. These refugees, it is thought at the Navy Department, will be transferred from the Yorktown to some passing vessel to be landed at Callao, Peru, or if that is impracticable, the Boston, which is now at Callao, will return to Valparaiso, and the Yorktown will land the refugees at Callao.

The *Daily Nation*, of Buenos Ayres, on November 20 last, published a long letter from a former Chilean refugee at the American Legation in Santiago in defence of the American Minister in Chili. This is a translation of the letter:—

"The Press of this city published a telegram from Santiago de Chili dated October 30, 1891, in which the correspondent states that Don Eduardo Matte paid Mr Egan, the American Minister in Chili, 4,000dols for the time that an asylum was granted to him at the American Legation, and that others paid 100dols a day. Soon after our arrival in this city that telegram was shown us, and we hastened to contradict a report which is wholly false, and which can only have been sent with the deliberate purpose of injuring a most worthy gentleman, who has gained the respect and attachment of the Chileans by his noble and generous behaviour toward all who have asked him to grant them an asylum, whether they were revolutionists or adherents of the established Government.

"The most prominent leaders of the revolution found an asylum at the Legation. There were such men as Don Augustin Eduard, Don Eduardo Matte, Don Pedro Montt and others, who not only received all manner of attentions from Mr Egan, but also passports to enable them to leave the country when they considered that their presence was no longer so necessary at Santiago.

"Since the success of the revolution Mr Egan has refused asylum to nobody, notwithstanding the considerable number of refugees who have been at the Legation ever since the troubles began, and he has always manifested annoyance whenever any of them has offered to pay his board. With a view to contributing to the expenses entailed by their stay at the Legation, the refugees resolved to purchase several boxes of wine, and to place them in the pantry without Mr Egan's knowledge. As soon as Mr Egan learned of this he ordered the wine to be removed, and the refugees to be notified to take it to their rooms.

"When a mob threatened to attack the Legation, Mr Egan looked out for the safety of the refugees even before he did for that of his own family, after which he came out of the building with his wife and children, some of whom were quite small, and told the people that they should not remove the refugees without passing over the dead bodies of the members of his family, and that he would fire upon anyone that should attempt to enter his house.

"Mr Egan's firm attitude restrained the people, although it is possible that the leaders of the mob had received orders to do nothing more than frighten the Minister, so as to force him to send away the refugees, or to induce the latter to surrender voluntarily in order to save trouble to the distinguished gentleman who so generously granted them an asylum. Fortunately Mr Egan, so far from being intimidated, begged his guests not to think of abandoning their asylum, since, so long as they were covered by the American flag, he feared nothing, either for himself or for them. He added that they need not care how long they remained at the Legation, for if the Government refused to grant them passports to leave the country they might remain at the Legation for a year or more, feeling certain that he would not abandon them or diminish his attentions and good-will. We often saw him jump up from the table and give his arm to one of the refugees who had difficulty in walking, owing to his wounds. He never allowed anyone but himself to help his guests to food at the table.

"All that can be said in praise of the generous and delicate attentions received by the refugees at the Legation from Mr Egan is very far from being commensurate with what it deserved. Notwithstanding all the annoyances to which he has been subjected since the triumph of the revolution, he has not said a word that could offend the refugees or even offend their national pride.

"The writer of this was a refugee at the American Legation from the time of the revolution until quite lately, when he was able to leave the country. He consequently speaks with a perfect knowledge of the facts and as an eye-witness.

"AUBELIO COTAPOS."

Mr John H. Parnell wrote to a meeting held in County Roscommon on Sunday excusing himself for not being present on the ground that he was not a "born agitator" like his brother, and asking what had Gladstone ever done for Ireland?

The remains of an old and well-known Dublin pressman, Mr Austin Shortt, were interred at Glasnevin on Saturday. The deceased, though a Catholic, was for over twenty years the representative of the Belfast Orange organ, the *News Letter*.