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A TIMELY ESSAY.

POLITICAL ECONOMY AND ITS MISSION.

HISTORY OF THE SCIENCE—IT IS OFTEN MISUNDERSTOOD—UNFOUNDED PREJUDICES AGAINST IT—AN ACTIVE FACTOR IN SOCIETY—DIVISIONS OF LABOR—WORKMEN'S RIGHTS.

Of all the sciences that are contained in the curricula of our universities, perhaps there is not one which is more frequently talked about and whose principles are more frequently appealed to than that of political economy. And as a paradoxical consequence, perhaps there is no science so imperfectly understood in this age of popular instruction. When we attempt to enquire into the causes of this singular fact, we are somewhat surprised to find so few practical explanations of the widespread misconception concerning the object and scope of political economy. It is all more astonishing when we remember that political economy, after all, must be appealed to in all discussions upon political, financial or social questions. The explanation is offered, by those who pretend to despise the science, that the divergence of opinions as to its object is due to the fact that the public have never become familiarized with the study, that its principles have never been clearly defined. This explanation is a fallacy, a mere subterfuge, and vanishes immediately when honest investigation is brought to bear upon the real facts of the case. It must be admitted that a full exposition of the subject was never attempted before 1775. In that year Adam Smith, a Scotchman, gave to the world his famous work "An Inquiry into the Nature and Causes of the Wealth of Nations." However, from this it does not logically follow that before his time the science was altogether unknown and uncultivated. In fact, we have evident proofs to the contrary. For social wealth has been written about as far back as Aristotle, hints pertaining to which are found in the first three of his eight books on politics.

But the reason why no works on this science have been handed down from antiquity is quite obvious, when we learn that the philosophers of those days considered political economy to be only a branch of the science of statesmanship, as did the school headed by Quesnay, called the Physiocrats. They investigated and developed one point only, such as commerce or money, and thus when political economy made its appearance upon our modern curricula, the idea became prevalent that it was an entirely new science, while in fact it has existed for centuries, if not in form, at least in substance.

The mission of political economy is indeed a singular one, inasmuch as instead of conciliating those who might oppose its progress, it rather tends to create prejudices. When people first realize that its object is the acquirement of wealth, they very often grasp at the conclusion that an economist is one who wishes to enrich the few at the expense of the many. Henry Fawcett, of Cambridge University, in his work on political economy, writes thus concerning the origin of these prejudices: "Hardhearted and selfish are the stereotyped epithets applied to this science. Ill-defined antipathy is sure not to rest long suspended upon a mere abstract idea; it seeks some concrete object, and therefore the epithets applied to the science are speedily transferred to those who study it, and a political economist exists vaguely in the haze of popular ignorance, as a hard-hearted selfish being, who wishes to see every one rich, but has no sympathy with those higher qualities which ennoble the character of men." The injustice of these ignorant prejudices becomes manifest to every reasonable person, when we conscientiously examine the true object and scope of this science. For we then discover that the political economist may be the most useful of philanthropists, inasmuch as he seeks and acquires that information which will enable him to improve the moral and physical conditions of all classes of humanity. Far from being desirous of enriching the few at the expense of the lower classes, which after all constitute the great portion of the human race, the true economist should seek to increase the material advantages of the poor, and by so doing heighten their intellectual status, which has deteriorated through lack of cultivation. Viewing the mission of the political economist in this light, which is the only true one, the economist should be looked upon, not as an egotist, but rather as a zealous benefactor, deservingly of our esteem and gratitude.

Liberators, that beacon light in the arena of philosophic learning, defines political economy as "the science of public wealth with regard to its rightful ordering as a means of common well-being." Let it not be interpreted to mean that a nation has no other mission to fulfil than to become rich. For no one, other than a sensualist, will contend that wealth should be the one absorbing aim of life. Notwithstanding the many assertions to the contrary, the great political economists recognize that in dealing with the phenomena connected with the production and distribution of wealth, the other phenomena of man's social existence must not be ignored. If, therefore, an economist considers that the sole aim of his life is the hoarding up of colossal fortunes, by means of the formation of powerful combines and monopolies,

then let the individual be blamed, and not the science of which he professes to be an exponent.

When it is considered that the object of political economy is the acquirement of wealth, an objection is raised by some that the tenets of this science are in direct contradiction to the Christian doctrine "Blessed are the poor." And as many even among the educated classes imagine that this repugnance really exists, it may not be inopportune to show the absurdity of such a contradiction. It is true that the Catholic Church says "Blessed are the poor," but it is not true that she disapproves of acquiring riches. Christianity teaches that the riches of this life are not the sole end to be attained, but that there is another life hereafter, which can be enjoyed by the poor and rich alike. And in the sense alone that the attainment of this end is less difficult for the poor than for the rich does the church rightly exclaim "Blessed are the poor." To accuse Catholicity of fostering poverty among her adherents is a base calumny, that will not bear the light of investigation. History affirms that civilization and Catholicity have always gone hand in hand. Religion has been the plant as it were and civilization its flower.

We recognize two factors in the acquirement of wealth, labor and saving. Who dares to say that Catholicity does not prescribe labor; and what is saving but self-denial, and the restraint upon our sensitive appetites; and are not labor as well as self-denial prescribed by the Church. It is obvious then that the true Christian spirit leads to wealth, and the nation which is faithful to the precepts of Christianity must eventually become prosperous. Idleness, moral corruption or political oppression, not religion, are the causes of poverty.

As an active factor in society, and wielding an influence of its own, political economy has been in evidence only since the time of Adam Smith. And the thoughtful reader is likely to inquire whether this comparatively new science has in any measure fulfilled its mission of the bettering the condition of the human race, and advancing civilization. When we look around us and behold the amazing progress that has been made in all the arts and industries in those countries, where the principles of political economy have been applied, we cannot but admit that this science has achieved wonders in the way of material development.

What a striking example do we find in England the foremost industrial nation of the world! There was a time when England was as poor as any country which is now confined to the wondering Bedouins. But notwithstanding that she possessed then the same natural resources which now sustain her vast wealth, yet under the economical regime she has attained to industrial proportions that have never before been equalled by any people. In France and the United States the same progress has marked the introduction and application of economic systems. While in countries where economists have been ignored, it is found that this modern progress is sadly lacking, and an English economist referring to the fact, remarks that "the village communities of the east remain instructive examples of the patriarchal type of life, the stereotyped condition of China exhibits the features of a remote civilization. These great differences in wealth are partly due to physical causes, but mainly depend upon social circumstances, and thus afford another link in the long chain of proofs, that where the principles of economy have been ignored, there civilization has not progressed." But if we find that magnificent results have been achieved by political economy, we must not be led to believe that all has been sunshine in the march of this science. The truth is, that nothing in this life is perfect, has never been more clearly demonstrated than in the history of this social study. While it is admitted that the poor have been greatly benefited by the economic systems, in as much as it has been shown to the world that the working classes hold the balance of power in their hands, and by uniting, may make the State herself tremble. Yet it cannot be denied that during the last century its most remarkable results have been the enrichment of the few, and the impoverishment of the lower classes, notwithstanding that it has had for object the betterment of general society.

(Continued on Eighth Page.)

NUUESTRA SENORA DE LA LECHE.

BY THE REV. T. J. JENKINS, IN THE "AVE MARIA."

Those familiar with the detailed history of the Dominican, Franciscan, and Jesuit missions in the Florida and Mexico, know that the year 1540-41 was signalized by two events of unusual importance. One was the establishment and confirmation of the Society of Jesus before their beloved shrine of the beautiful Madonna della Strada; and the erection of the first church, temporary though it was, at Tignex, New Mexico, by the Franciscan, Father Padilla, afterward martyred, was the second event.

We may call the shrine of Our Lady of the Milk—the meaning of our Spanish title—the oldest on the continent of America, save possibly that of Our Lady of Guadalupe in Mexico. Visiting the actual spot of its first erection outside the city of St. Augustine, Florida, we search with a avidity for those beloved landmarks of the faith, especially those connected with the first adoration of the Majesty of the Altar and Mary's sweet worship. They were ever united, ever subjects of joyous affection. Father Carter, the Dominican, to be sure, made a brave and

hazardous attempt to plant a Jesu-Maria mission near the present shore of Tampa Bay as early as 1549. But the new Santa Maria, on which he and his companions sailed, was beaten off by the Mobilian arrows.

It was only when the fiery-hearted Peter Menendez was commissioned by Philip II, of Spain, to reattempt the colonization of unfortunate Florida, that the famous first priest of St. Augustine, Mendoza Grajales, finally landed with the forces; and on the Feast of the Nativity of the Blessed Virgin, 1565, said the first Mass at Nombre di Dios, and erected in the chapel the touching statue of Nuestra Senora de la Leche.

The allusion to "the milk" it is impossible to trace to its veritable source. No records seem to have been found by the burrowing genius of Gilmary Shea to resolve us this sweet riddle. Suffice it to advert to the gracious office of Mary towards her Divine Babe, and her evident taking to herself of this new land, her new inheritance, to cherish at her virginal breast as the chosen offspring of her Son in those latter blessed times. This town and chapel existed on its original site at the head of the bay of St. Augustine proper, until, on account of the frequent desecrations of the spot and pillaging of the coast and town, outside the strong walls of the Fort (now called Marion), the Spanish authorities ordered the building demolished.

The second chapel of Nuestra Senora, still under the same tender invocation, was rebuilt inside the wall of the northern-most fortification, and no great distance from another Lady Chapel in an Indian village protected by the guns of the Fort, and to the south of the parallel wall running across the north end of the peninsula on which was built the city, and around whose circling shores forts frowned and villages smiled.

Hard by these ancient chapel sites, and indeed in almost a direct line on the St. Nicolas road, which passed directly north through the still extant square city gates, there exist to-day three successive cities of the dead. In the one incorporated in the present city lie the bodies of some of the Spanish heroes of religion, Father de Corpa's tomb being conspicuous. He was but one victim of the many hecatombs offered on Florida's blood-stained coasts. Another, the famous Father Rodriguez, seeing his end near, begged his Indian captors to allow him to celebrate Mass. This they did, and tomahawked him at the foot of the altar.

To come down to our own times, Bishop Verot, the former zealous pastor of this poor flock, erected a chapel at the old bay point, and in the midst of the ancient graves, to perpetuate the memory of the regrettably chapel. This was in 1870. But, unfortunately, a gale of wind blew down the structure; and its hoary ruins are sometimes yet taken for those of the original chapel of Grajales. Two walls stand; the site is desolate, as this and the two other former cemeteries have been abandoned. Now no one but those wise in history know when they kneel there that it is the site of the beloved shrine of Our Lady of the Milk.

REV. J. A. McCALLEN'S LECTURE.

Rev. Father J. A. McCallen, of St. Patrick's Church, lectured last Thursday night in the Windsor hall, on "My Tour in Ireland," to a very large and enthusiastic audience. The lecture was under the auspices of the St. Patrick's P. A. & B. Society, which on this occasion celebrated the fifty-sixth anniversary of its existence. Mr. Sharkey, the President of the Society, briefly introduced the reverend gentleman, who at once entered upon the subject which he had chosen for the instruction and delectation of his hearers. With the assistance of some magnificent stereopticon views, the lecturer started from the Cove of Cork, now Queenstown, passed on to the Lakes of Killarney, Blarney Castle and all the romantic and beautiful scenery en route, passing into Kerry and thence to Limerick, all the lovely scenery being beautifully illustrated and described in the well known eloquence so characteristic of the reverend gentleman. The historical reminiscences of the siege of Limerick City, its capitulation, the flight of Sarsfield to France, and the violated treaty, were vividly portrayed, and aroused the greatest enthusiasm among the audience. In the course of the evening the choir of St. Patrick's, under the leadership of Prof. Fowler, rendered some appropriate vocal selections very creditably, and a novel feature of the entertainment was a most excellent imitation of the Bills of Shandon.

The lecture was the first of a series of ten which Rev. Father McCallen intends giving during the next two or three years, and in view of the fact that the proceeds will be largely devoted to charitable purposes, should be liberally patronized by the public generally.

ABOUT THE "GRAND COUP."

The Semaine Religieuse publishes a lengthy article on the book "Le Grand Coup," which has brought trouble to many minds by its predictions of some terrible chastisements for the month of September next. The conclusion arrived at is that, not having the sanction of the proper authorities, this literary production should not guide the people in accepting its conclusions as well-founded.

DEATH OF MME. CARTIER.

Mme. Cartier, widow of the late Come Cartier, and sister-in-law of the late Sir George Etienne Cartier, died at St. Antoine on Friday last at the advanced age of eighty-three years.

THE CATHOLIC CHURCH WINS.

A METHODIST MINISTER ENLIGHTENS HIS CONGREGATION ON THIS POINT.

THE HISTORY OF THE CATHOLIC CHURCH SHOULD BE IMPARTIALLY STUDIED BY PROTESTANTS.

"Why does the Catholic Church Win?" was the subject of Rev. Sabin Halsey's sermon in the Methodist church at Janesville, Wisconsin, Sunday, 12th ult. The theme served to draw a large audience which completely filled the auditorium and overflowed into the gallery. The lecture was drawn on such broad and tolerant lines that in these days of anti-Catholic bigotry it is well worth reproducing.

The speaker began his discourse with the statement that it would be a fortunate period in the history of the progress of religion and of the world's civilization when all people, regardless of denominational peculiarities or preferences, draw the line between good and evil, purity and impurity, virtue and vice, holiness and sin, truth and error; then, casting the worthless away, cling for life to the good.

Possibly the Catholic Church teaches some doctrines with which all do not agree. It is possible that her forms and ceremonies, or her splendid rites, are not liked by all, but it is not fair to find fault with her people because they like these things. Under the Stars and Stripes the Catholic Church has a right to exist, to build temples, appoint her services and observe ceremonies without molestation. She has just as good a right to do this as Protestants have to build their churches and observe their forms of worship. This is the home of all religions, because it is the home of all people, a free land with equal rights and privileges.

HISTORY OF THE CATHOLIC CHURCH SHOULD BE IMPARTIALLY STUDIED BY PROTESTANTS.

One statement of fact which would help to prepare the way for an intelligent answer to the question under consideration is that whoever reads the history of past events with a desire to ascertain what influence any religious society has exerted upon the world's civilization, or whoever can fully discern the signs of the times, must, if candid, admit that the Catholic Church has been for nineteen centuries, and is to-day, a mighty power among men. Her influence has been felt in every land. Nations have felt her power, crowned heads have trembled in her presence, and rulers have bowed themselves at her feet. It is the part of wisdom to study a church backed up with such a remarkable history. It is a question fraught with deep interest and one that demanded the most careful thought.

THE SENATE AND THE CHAMBER AT LOGGERHEADS.

PARIS, Feb. 17.—The political crisis which has arisen out of the demand of the Senate for a vigorous and thorough inquiry into the Southern railway scandals, that body having emphasized its attitude in the matter by twice refusing a vote of confidence in the Bourgeois Ministry, is now practically a struggle between the Chamber of Deputies, which has supported the Radical Ministry, and the Senate, which seems bent upon overthrowing it, even at the cost of most serious disturbances. However, in spite of the acute crisis and the possibility of the downfall of the Bourgeois Ministry or even of a dissolution of Parliament, there is little or no excitement here this morning outside of the newspaper offices. But it is claimed that the resignation of the Ministry would not alter matters to any great degree, as it appears to be no longer a question of confidence or of non-confidence in the Cabinet. The Chamber of Deputies, it is asserted, has practically, by defying the Senate, endangered the constitution, and the result is a state of affairs about as threatening as any since the troublesome times of 1870-71. The newspapers are filled with excited articles and vivid productions of interviews with political leaders and many of them have expressed the opinion that a constitutional solution of the problem is impossible. The Conservatives and Socialists demand a dissolution of Parliament and the Moderates and Republicans agree that a dissolution is advisable; but they claim it should take place under another Cabinet.

THE BISHOPS UNANIMOUS.

The Semaine Religieuse of Quebec declares that the bishops are unanimous in claiming remedial legislation, and unanimous, also, in condemning the investigation scheme, and it adds: "To them alone belongs the direction to be given Catholics on this matter."

AN OBLAT CELEBRATION.

Monday was a red letter day for the Oblat congregation, whose members celebrated, with great eclat, the seventieth anniversary of the promulgation of their constitution by Pope Leo XII. The founder of this order was Mgr. Mazenod.

LENTEEN RETREATS.

The Redemptorist Fathers are at present conducting a series of retreats at the Church of the Sacred Heart which will cover the greater part of Lent and conclude with a retreat for the male adult population.

Surely it is not difficult to see in this fact one element of victory. Catholics are loyal to the service of their Church. A little foolish whim does not keep them from the sacraments and from Mass, and in this they are right. They are churched-going people year in and year out. Through storm and sunshine, snow and sleet, they wend their way to the altars of their fathers, to the altars of their Church.—Michigan Catholic.

HOME RULE FOR IRELAND.

MR. DILLON'S AMENDMENT DISCUSSED IN THE IMPERIAL PARLIAMENT.

London, Feb. 13.—The debate on the Address in reply to the Speech from the Throne was resumed this afternoon, the subject being the amendment offered by Mr. John Dillon, member for East Mayo, declaring that the absence of a bill providing for the self-government of Ireland and aroused discontent among the Irish had increased the difficulties existing in foreign affairs. Sir William Harcourt, leader of the Opposition, said it was the belief of the Opposition that the discontent prevailing in Ireland would not be extinguished until the demands of the Irish for local self-government were satisfied. They would never cure the disorders of many centuries, unless they went to the root of the evil. The government had said that they would never grant home rule. "Never" was a word which in the liberal interpretation, was an unwise word, especially in the mouth of the occupant of the office of Chief Secretary for Ireland, and he would advise the Chief Secretary to modify the expression to "hardly ever." The future of home rule, he said, depended much upon the course pursued by the Irish members. Home rule did not get a great deal of encouragement from Mr. John Redmond, whose policy, Sir William said, appeared to be to attack home rulers wherever he found them. (Cries of "hear, hear.")

Sir William Harcourt continuing said nothing had occurred to alter the home rule policy of the Opposition, and they continued to adhere thereto, as they had repeatedly declared. (Irish cheers.)

Mr. Balfour said he believed that when the Irish at home and abroad realized that parliament was sincerely and earnestly desirous of giving to Ireland a full and generous measure of justice, a change of opinion would occur, removing at once and forever the discussions between the two nations.

Mr. T. M. Healy, anti-Parnellite, admitted his disloyalty to England. He had been sent to this parliament to secure the establishment of a native Irish parliament and his endeavor, therefore, would be to harass, attack and thwart in every way the policy of those who refused to grant Ireland home rule.

POLITICAL CRISIS IN FRANCE.

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"LIFE OF CARDINAL MANNING."

BY HIS Eminence, CARDINAL VAUGHAN.

(By the courtesy of the Editor of The Nineteenth Century, this article by Cardinal Vaughan is permitted to be reprinted in full in The Tablet.) The publication of this Life is almost a crime. It throws into the street a multitude of letters defamatory of persons living and dead, to the scandal, grief, and indignation of countless friends and kinfolk. They were never written for publication; they had not been preserved for publication. Many of these letters can never be read or valued unless circumstances, at present unrecorded, be duly set forth—such, for instance, as those relating to Mr. George Talbot. Then, who does not feel that it is something worse than an indiscretion to publish to the world letters on extremely delicate matters that pass between intimate friends, recording their impressions and desires, dashed off on the spur of the moment, intended simply for the life of the moment, never for the public eye, least of all for the pages of a grave biography? But why were such letters preserved? Some, no doubt, were preserved from excess of caution, and not because worthy; and others, to be held in sacred reserve, as records to be referred to in emergency, with all prudence and judgment, in the service of truth, may be of charity. If all private and intimate correspondence were to be conducted with a view to its presently being cast upon the four winds, it might be well for such a biography as this, but such a change in our customs would revolutionize the familiar intercourse of friendship, and would, perhaps, in the end, dry us all up into pedants.

Nothing will ever persuade me that Cardinal Manning intended his diaries, of which he said, "No eye but yours has ever seen this," to be printed in full and sold to the public within four years of his death. They contain matters too sacred, too secret, too personal. Rarely indeed can the self-analysis and reactions of a soul be given to the general public with advantage. It is far worse than exhibiting to the world the inward process of a man's digestion. Too much or too little is said; the truth of the entries is not absolute, but relative and unintelligible to the prying miscellaneous crowd. That Cardinal Manning intended his diaries to be read by his biographer—such parts as he had not crossed—as a guide to accurate judgment in estimating motives, and to enable him to see the inner life of the man whose public life especially he was to portray, is no doubt true. But that he ever intended his spiritual struggles and confessions, the record of his own impressions, criticisms, and judgment on men and measures, many of them still in the process of solution, together with private and personal letters and notes dealing with the faults, real or imaginary, of others, and with matters the most contentious, to be gathered together and lunched back on the story see he had left behind, the moment he had himself set foot upon the eternal shore, is simply inconceivable. But it is this that has been done; as though the Cardinal had designed that the hour of his entering into his own rest should be the sign for troubling the peace of his brethren, for tearing open wounds that he had himself helped to heal and for provoking to controversies which only ungenerous good sense and superior knowledge will decline to engage in.

It has been said that the Cardinal was "double-voiced" and insincere. It is true that he did not give his whole mind to every one. Was he bound to do so? He would often throw himself into sympathy with the speaker who came to him, and would discuss one side of the medal with one person, and the other side of it with another, sometimes, perhaps, with an appearance of contradiction—more apparent, however, than real.

Those who knew the Cardinal well, knew that he had two moods of character. One of great caution and self-restraint when he spoke or wrote for the public. Measure and prudence were the dicta by a high sense of responsibility. Another, of singular freedom and playfulness of speech when he thoroughly unburdened with those who he trusted in private. Hyperbole, epigram, paradox, lightened with a vino humor, of sympathy, or of indignation, according to the subject of the moment, entered not only into his daily conversation, but into many a note and record of impressions, jotted down in the last years of his life. These notes, I know with certainty, were never intended for publication any more than private letters dealing with men's characters. How often them up *seneca capite* when writing was an effort, as memoranda for the guidance of those who might have a duty to refer to his opinions. There are four of them he read to me, when I suggested that he should jot down any results of his experience that he might think useful for his successor.

But of all the letters now delivered to the public I do not remember to have seen more than two or three; of his diaries I have seen absolutely nothing, so reserved was he on these matters, even with those who enjoyed his intimate friendship.

(Continued on Fifth page.)

A PROVINCIAL SUPERIOR.

The Rev. Father G. A. Dion, general bursar of the Order of the Holy Cross in Rome, has been appointed Provincial Superior of the same Order in Canada, in the place of the late Rev. Father Beaudet.