

wealth to the prosperity and happiness of nations. Bishop Henry C. Potter heads his contribution "The Gospel for Wealth." Bishop Potter will excuse us for telling him that he writes more like a pagan economist than like a Christian Bishop. There is not a trace of the supernatural in his whole article. Give the poor classical music and art museums and botanical gardens. Elevate their tastes and feelings by selections from Beethoven and views of Raphael's paintings and Michael Angelo's sculpture; let them wear primrose buds and bouquets of peach blossoms every day in the week, and they will not be so vulgar as to cry for bread to satisfy the mere animal cravings. This, however pretty it may be, is not Christian doctrine on the question. Hon. E. J. Phelps has a very sensible article on "Irresponsible Wealth." Wealth, Mr. Phelps rightly contends, is markedly charitable in this country, but where it fails is in its relations with that class of citizens who are too proud to depend on charity, and yet whose labor is not sufficiently remunerative to provide for themselves and their families. Wealth must be satisfied with smaller profits for the employer, and must give higher wages to the employed.

Canadian affairs are exhaustively discussed in two lengthy and able articles. Sir Charles Tupper writes on some phases of the recent political struggle in Canada. The Marquis of Lorne shows that he still retains an active interest in the country of which he was for several years the universally esteemed Governor-General. In his paper, "Canada and the United States," the Marquis outlines what in his opinion should constitute the basis of intercourse between the two countries. His remarks are very just and practical.

The most interesting article of the number is "Napoleon's Views of Religion." It is bound to shake, perhaps shatter, some very generally accepted stories of an altogether contrary nature. If all Mr. Taine says be true (a point difficult to determine, for no authorities are cited), then, the First Consul must have been a consummate hypocrite. There are some valuable lessons to be learned from Mr. Taine's remarks—that the Concordat was (and is) an unmitigated nuisance, that nothing but evil comes of prelates acknowledging any power, even the most indirect, in temporal princes over

episcopal appointments, and that the union of church and state, though theoretically an unassailable proposition, is practically a distinguished failure.

In the "Notes and Comments," Mr. M. F. Egan discusses the reasons why Catholics want Catholic schools, their objections against purely secular education, what their ambition is for the Church in America, and what they hope never to see—one of the last things is the church in politics. Catholics are far prouder of Manning and Gibbons than of Richelieu and Wolsey. Prof. Egan's note should have been expanded into a leading article; we do not remember of ever having seen anything from his ready and graceful pen that pleased us so much.

How to GET ON, by Rev. Bernard Feeney: Benziger Bros., New York, Cincinnati and Chicago:

"How to Get On" comes to us with the *imprimatur* of Archbishop Gross, of Oregon, and a flattering introduction from the pen of the same prelate. This would be a sure passport to Catholic favor did the book need more than its own intrinsic merits to commend it. But it is a work that speaks for itself, that every young man should own and read if he wish to learn the true method of how to get on. Samuel Smiles has written a work entitled "Self Help" and Wm. Matthews another called "Getting On In the World," but both are only partial developments. Material success is the sole object; everything else must shape itself to suit this. There is no such deformity in Father Feeney's book. While admitting the powerful influence and justness of natural motives, he does not allow the supernatural to be hidden. To quote himself, "I have taken reason, self-interest, social happiness, even respectability each as a fulcrum by which I endeavor to raise the moral character toward the supernatural state. I know that nature has no power of its own to ascend to the level of grace, and I repeat this truth over and over in the course of the work; because it might seem from dwelling so much on natural efforts and motives that I implied their sufficiency to sanctify the soul. I guard the reader, also, against the error of supposing the will strong enough to practice virtue unaided by divine help. But still I certainly encourage him to cultivate natural strength and