The Catholic Record

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ed and recommended by the Archbishops of Kingston, Ottawa and St. Boniface, the of London, Hamilton, Peterborough, and urg, N. Y., and the clergy throughout the

hen subscribers ask for their paper at the post it would be well were they to tell the cierk to them their CATHOLIC RECORD. We have infor-nor of carelesness in a few places on the part of ery clerks who will sometimes look for letters Subscribers changing residence will please give old as well as new address.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir.—Since coming to Canada : have
been a reader of your paper. I have noted with astifaction that it is directed with intellepence and
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Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey

Dear Sur: For some time past I have read your actimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to re-Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, DECEMBER 24, 1910

CHRISTMAS

How time flies! Here we are at Christmas again with the heavenly memories fresh upon us and sweet thoughts surging and swelling, and good wishes going out to our friends far and near. The joys of Christmas be with you and yours forever more. Nothing better could we wish you. No higher gift could we offer you. Christmas is not like the rest of the year at all. Its Music is upon the hills this winter day and its light has illumined Jerusalem with unfading brightness. Knowledge and worship are in the temple together —filling the intelligence and kindling the heart's fervour as with a flame not of earth but of heaven. What an answer to the years! What a fulfilment of prophecy! The Word was made Flesh and dwelt amongst us. There never was a mystery so deep and unsearchably dark as that of the Incarna tion, nor a scene so attractive, sweet, and secret as Bethlehem's Cave. To think that the Second Person has wrapped human nature in the dazzling dor of His Personality and that the blazing fire of the Divinity holds the wood of humanity unconsumed in its everlasting embrace, to think of uncreated immensity becoming a helpless infant-that justice hath looked from heaven and the earth hath produced its fruit-all the glory of God is in Christmas hymn and all the peace of mankind at the holy manger. Winter has heavy life many trying ills, but storms and Christmas is the brightest day of earth's winter, as it is the restorative and consolation of all life's trials.

Can created eye gaze upon uncreated beauty, or earth feel the impress of the Omnipotent's footprint? Through the marvellous condescension of Bethlehem's bed of straw on Christmas morn is the scene of praising worshippers who gaze in love and wonder upon Emmanuel, the God with us, the Orient from on High, Jesus Christ the Saviour of the world. He came unto His own and His own received Him not. There was a secrecy about His coming even though nations had long expected Him, His bright majesty and uncreated sanctity were, and are still, more impenetrable than the old chaos. This secrecy is His loving way of disclosing His odness lest the glory of His greatness terrify us. Yet all the time the angels herald His birth and call us to join the shepherds and Mary the Mother and Joseph the foster father. To look upon the face of the Incarna:e Godto give the heart full play and let the soul sink down in adoration, that God hath visited His people, to draw near the crib and be illuminedherein is our duty as it is our joy. This visit is atonement for those who shut their eyes to Christmas and the Incarnation. What an earth it was for Him to come to! He came not for Himself but for us "men and for our salvation." Gratitude, therefore, that He should leave His high throne and His Father's Adam a fable. Where is the judge? Roman view of the question of ministry bosom to come down to us. Bethlehem on Christmas is our paradise-for where the new born Babe is there is heaven. We must be with Him to-morrow, and when the year closes and the new one It is not an alliance we seek. We look opens. We must be with Him always, for their return. The arms of Mother in life and death, in time and eternity, that we all may have the joys of Christmas and happiness in the New Year. tion against all comers, their certainty May God grant our readers and friends all these mercies and many more through the birth and life, death and resurrec of God. No other alliance can be based tion of our Lord, the Babe of Bethlehem. May we all abide together near

the Christ and His Blessed Mother is

the Christmas greeting of the CATHOLIC RECORD to its many friends and readers. THE CHURCH'S NATURAL ALLIES We have received a lengthy pamphet under the above title with the compliments of its author, Mr. F. W. Grey, of the Archives Department of Ottawa. The Church's allies, according to our friend, are those who believe "in the Lord and Savior Jesus Christ-be they Orientals or 'orthodox Protestants.' We repudiate any idea of giving diswhich the pamphlet contains. On the contrary we appreciate the endeavor We hardly understand the term "Ortho dox Protestant." What is an orthodox Protestant? So far as doctrine is con cerned Protestantism is individuals or at most with small bodies. Here is the obstacle to union or alliance. Admitting that the central truth for all, Catholics and other Christians, Modernism is sufficient proof. Higher kind of an alliance can be expected bechildren of the church than the attacks vocation to which they are tionable lives of priests or prelates at the rear of everything respectable. which gave vitality to heresy. Good

agree with Mr. Grey when he says that "Cleric." lax Catholics, forgetful of their calling, forth the letter was the speech of their duties and their privileges, are the Father Diaz, a Jesuit refugee from Porenemies of the Cross of Christ. We tugal. The good Father is reported differ from him altogether when he writes: "We have attached more importance seemingly to the validity of they may do with others that synagogue Anglican orders than to Anglican ortho- of Satan can never forgive the sons of doxy; they on their part have made St. Ignace de Loyola." Against this more of our loyalty to Christ's Vicar than of our loyalty to Christ Him- able to Freemasonry in Canada self. Surely in the face of a com- He is not unmindful of the mon enemy, that supreme loyalty, in satanic so far as it is shared by them and by masonic lodge in regard to the visiting us, should come first." Let us be can- priests at the late Eucharistic Congress. did. Nothing can be more important Perhaps also he did not notice the case than the validity of orders in which not in a Montreal court in which a witness only is orthodoxy affected but the life openly swore that he put his society and nourishment of souls. The sects do us an injustice in charging that we have testifying. Men just as respectable as more loyalty to Christ's Vicar than to any masons have publicly expressed Christ Himself. It is in Christ, and themselves unwilling to believe a mason through Christ and for His sake we are on oath. These speakers were British loyal to His Vicar. It is by this loyalty subjects who were not afraid to have an we feel securer in drawing nearer to opinion. It comes with bad grace when Christ, in safer possession of Christ's His Majesty the King of England is truth and in the reception of holy, life giving sacraments. It is loyalty to this others who hide beneath his aegis the lodges with implacable hatred against the implacable foes of Christ.
The Church is the tower whose walls are covered with bucklers and which is troubles in Latin Europe did occur commaded by the Vicar. Let all on this continent, how the repetition of who fear the common enemy injustice could make it right. There can be no doubt that Masonry will Our writer enters upon a comparison between Catholic and Protestant piety. We do not question much that he says upon the point. Both alike seek the to touch the hem of His garment, both sit by the city gate asking mercy and that they may see. The difference is less as to the purpose aimed at than the means employed. The Catholic has at his call both doctrine and sacraments. He has the intercession of the saints and the sacraments of penance and holy Eucharist, saying never a word about that rich store of meditation and prayer bequeathed to him by saint and recluse and Holy Mother Church Herfaith and hope—aye, and deepest love, self. To couvince Protestants we are confident that better example, more prayer and less compromise without aggressiveness will bring us closer together. Mr. Grey places great confi- It was a talk rather than sermon—a talk dence in a common English translation rambling, inconclusive and self-comof the Bible. That must be placed in the hands of the teaching Church. was an excellent one, in se; "What con-There's the rub. Along comes a Modernist declaring original sin a myth and

The Catholic looks to Christ's Vicar.

The Protestant stands by private judg-

is a hard saying, who can believe it?"

Church are ever extended in prayerful

welcome. She will then be their protec-

bread strength to walk to the mountain

the coming storm.

ORANGEISM AND FREE-

ping which gives an account of a celebration in an Orange Hall at Ports- primary point is that Christ's Church is muoth, Ontario. The occasion was the apostolic in the two essential notes of mortgage. Some ministers took part in angel from heaven were to preach the proceedings. Their chief themes were the condemnation of Father Bernard Vanghan and the laudation of minister is an ambassador of God and Divinity and in the Incarnation of Our Orange principles. Both may be good dispenser of the mysteries of Christ. enough for Portsmouth Orangemen, but None can dispense the things of Christ they are of no interest. The former is unless he have the jurisdiction. A man pudiate any idea of giving dis-tement to the peace proposal great service to pulpiteers, high up and think." He cannot say: "Thus I low down. Really Father Vaughan will the Lord." Nor can be bestow pardon have to say something new or our Protestant preachers will be dumb as having nothing to say. The poor visitor at this celebration thought he was giving something fresh to the Portsmouth judgment, so that it is dealing chiefly with Orangemen when he told them that that the Protestant religion is soulless. Not that these Portsmouth Orangemen is the Divinity of Christ, we fear that since he spoke thus they would not Keys which Pius the Tenth, now happily instead of it being a bond of peace it will prove a bone of contention. allow him to land at Portsmouth. As a reigning, holds in trust for the Church generation ago their fathers had precriticism, which is so destructive of late King Edward, from landing at wooing the Anglican—the Church of dogma, will by no means satisfy the re- Kingston, so they would prevent Father quirements of Catholic truth. What Bernard Vaughan. Noble defenders of copal Christianity. Poor Miss Angli-Protestautism! As for Orange printween the Papacy and Sacramentar- ciples, we could gather no information ians? Our friends whom Mr. Grey from the speeches upon the occasion of can orders. If there has been any courteously calls Orthodox would feel the mortgage burning, the first cere- wooing we might refer the Canon to aggrieved if they were called upon to mony of its kind in an Orange Hall we the Association of Corporate Union; as the change was, there remained provione and explain their doctrine of the have ever read. What we have read of we might point to the Angli-Incarnation. No doubt the reason of these Orange principles, or of Orange cans who seek to say Mass heresy is more the infidelity of the history, or anything else connected with in European churches. The rejection of external enemies. If all the members and contempt. The ministers who of the Church lived worthy of the laud these things as well as the England and in English speaking coundemagogues who use them sink in tries goes without saying. If Rome called, heresies would be minimized. suicidal self-respect. One Orange and Canterbury could join hands Church Still we must not lose sight of the fact | hall more or less in this Province need that out of the hundred and twenty who not count for much. The sole aim of land is so divided, when it prides itself were in the upper chamber on Pentecost | Orangeism is to make discord and foster at least a dozen became heresiarchs. It hatred against Catholics. Let us leave was not the renaissance nor the ques- the whole association in its proper place

This friend has sent us also a newsexample is a mighty sermon. The gate paper letter upon Freemasonry. It is remains always the narrow one; and addressed to the Kingston Standard by few there are who enter therein. We a correspondent who signs himself The occasion which called to have said . "Freemasonry was ever language "Cleric" protests as inapplicplot of a Montreal oath shead of that under which he was sheltering the King of Portugal, for an anonymous writer to attack a poor Vicar which will protect us and all exiled priest because he rightly charges battle at the church wherever the Church has any national strength. Where the Church consists of struggling dioceses which have hard work to get face of the living Son of God, both seek along, Masonry may not worry. In countries which are poor it is the same Throughout the world as a general thing the great battle is between the Catholic Church and secret societies of which Masonry is first and chief. Nor can any one be so short-sighted as not to see be-

ANGLICAN TALK UPON CHURCH

youd the mere human elements of the

campaign. It is the unfinished fight be-

tween Christ our Lord and His implaca-

ble foe.

UNION The Anglican Rector of St. James Cathedral, Toronto, entered the other Sunday upon a talk about church union. placent. The subject of the discourse stitutes a valid ministry?" The Rev. was "one rigid in favor of Apostolic ment with the word upon his lip : "This as Methodists, Presbyterians and others maintained that the form of ministry was indifferent. The Church of Eogland was divided upon the issue. Some in doubt, their nurse in grace, and their

whether the Anglican ministry is valid, Church's claims, the first great step will years went by the Catholic Church MASONRY
We have been sent a newspaper clipChurch possesses the Apostolic successions. sion, is a secondary question. The payment of the debt and burning of the its ministry and its teaching. If an the trend of non-dogmatic Christianity different from St. Paul he was not to be received. What is a ministry? A upon the sinner or offer holy sacrifice. There is a priesthood as there is an altar. Time cannot change the apos tolicity of the Church any more than the pride of nations can substitute something else in its place. Rome clung Father Vaughan had actually said to apostolicity in the primal ages of the catacombs, in the generations of nation and church-building. She clings to it knew who Father Vaughan was-but still, the sole possessor of the Petrine vented the then Prince of Wales, the Plumptre. He says that two suitors are Rome, a rejected lover, and non-episco can! Rome, a rejected wooer! Surely the Canon forgets the question of Angli-

> Rome would gladly regain all it lost in abandon principle than yield to pontiff we cannot look for union. Canon Plumptre thinks it may be the duty of Anglicanism to plow a lonely furrow. He clings to episcopacy without committing him self to apostolic succession. What is episcopacy without apostolicity? An empty name, ecclesiastical vanity, a play upon a stage. Anglicanism divided is a contradiction on a committee of Church Union. It cannot heal its own

divisions.

A NEW PRAYER BOOK We have before us a neat little Book of Prayers entitled, Jesus Teach us to Pray. The fact that it was edited and prepared by a Redemptorist Father, the Rev. Charles Hoff, is a sufficient ing to the support which our Catholic guarantee for the simplicity and unction | people afford them will be the results of the prayers. Indeed the spirit of St. Alphonsus is manifest throughout. Too often the forms of prayer are too abstract for the ordinary person to derive all the benefit they should or otherwise might. Prayer is so different from everything else that only one of God's saints can write prayers so as to be useful for others. And of all the canonized authors of books of devotion we know none so full of unction as St. Liguori. This volume of prayers is replete with pious ejaculations which will not fail to touch the heart and remind the reader of those touching thoughts in the loftier treatises of the great Moral Doctor. For the size of the book-very convenient for carrying about-it contains a large number of different prayers devotional exercises to the Blessed Vir- and senseless fabrications as those of gin, St. Joseph, and prayers for special virtues and particular occasions. The to the spirit to be obliged patiently to devotions for Mass seem to us admirably suited to occupy the attention during the Holy Sacrifice. We can hardly say so much about the hymns : St. Alphonsus never wrote any of them. They are not poetry; nor do they inspire devotion. We regret that the author did not insert the Litany of the Sacred Heart, as that Litany is frequently given as a penance. One other point concerns Canadians. The Book gives the list of holidays of obligation for the United States. As it now solicits Canadian trade we may reasonably expect a list for the Domin-These points do not detract much from the volume as a book of devout prayers. It is well printed in large clear type so that it may be easily read in the gloaming of our never too well lighted churches.

NOTES AND COMMENTS THE NON-CATHOLIC Mission movement has come to stay in Canada just as it has become a regularly established institution in the United States. The success Canon Plumptre pointed out that the of the Mission given by the Paulist Fathers in St. Paul's Church, Toronto, has, as we had anticipated, given new succession. The non-episcopal churches, life to the Catholics of that city and projects are already under way to ensure permanency to the effects produced in Catholic mission movement spread, so marked a manner by that most but it is taking deep root in Eugland momentous event. Upon Catholics and Scotland, and, as its latest develop-Anglicans hold unswervedly to Apost themselves depends, in large measure, ment, has made its appearance in tolic succession; some hold views much the extent of the harvest. It is white Holland. In no part of Northern surroundings, unable to read or write, more tolerant towards other ministries." and ready for the reaper in Toronto as Europe did the Reformation more That is a nice admission surely. What elsewhere, and if lay Catholics can only a subject to be divided upon or in- be made to realize that just in propor- Countries or the Netherlands. Under it was found, should be taken from their different about! Christ's Church is tion to the moral influence which their the domination of William the Silent,

have been taken in this land to undo the work of the so-called Reformation and nation. That is a consummation to be ardently desired, and having regard to at this hour, it is not so improbable of realization as first thoughts might suggest.

uspices of the Catholic Truth Society was held in the Margaret Eston Hall, North Street, on Monday evening, 12th inst. Its object ostensibly was to consider ways and means for placing the work of the Society on a permanent basis, and, incidentally, of establishing a central bureau of reference and information priests to for all, whether Catholic or non-Catholic, interested in the conservation of the widespread scepticism and of the breaking up of dogmatic teaching in the numerous sects external to the Catholic Church. Dogmatic in the real sense they, of course, never were, since the very foundation of dogma, authority, had been cast aside in the great upheaval of the sixteenth Human caprice and human pride had been substituted for the Divine authority of the Church, and the wayward intellect of man made the last court of appeal concerning those eternal truths for which Christ died. But cataclysma dentially, in the hearts of the multitude, that deep attachment to some at least of the fundamental truths of religion, Orangeism, has filled us with indignation is likewise not hard to seek. That which, though divorced from the sacraments and the guiding hand of authority, has lasted down to our own day. The seed of revolt, however, has at length blossomed into full form and Union would be assured. When Eng | flower, and we are witnesses now to the surrender, in ever-increasing volume, of in its division, when it would rather all that was most precious in religious teaching to the generations that have toiled their day and gone. Their theo logical colleges have become the very citadels of scepticism and their erst while teachers pastmasters in the art of explaining away. The people, meanwhile, hungering for Bread, are being proffered the stones of the street.

> that the opportunity of the Church has come, and that as the years go by the devout and the earnest, despoiled of their heritage, will be willing to listen once more to the old mother Church of Christendom. The Catholic Truth Society and kindred organizations step to their rescue here, and accord which such bodies will be enabled to produce. The project of establishing a central bureau, with a competent official in charge, ready at all times to give information to inquirers and to circulate good literature, is one that should commend itself to all who have the propagation of the Faith at heart. Father Gillis, one of the Paulist missionaries, laid especial stress upon this at the meeting referred to. Judging by the questions asked at the mission, he said, Toronto in the measure of its information and its spirit of enlightenment is fifty years behind the times. In no part of the United States had the Question Box produced such a harvest of antiquated enquiries, indicating there the continued vitality of such timeworn the Maria Monk order. It was a trial only under a compelling sense of duty. But the good seed had been sown and it now rested with local Catholics to follow up the advantage gained, and to make the most of their opportunity.

In pace of such a crisis who can doubt

WE HAVE not heard how this appeal for support was responded to, but directly as it concerns the Catholics of Toronto, it is in a measure the affair of the whole province, and we trust that the call of the Catholic Truth Society will not be disregarded by our people elsewhere. It requires but little reflection to convince oneself of the desirability of the end aimed at. A Catholic headquarters in the Capital of the Province would have an effect throughout its length and breadth and we know of no cause that can have a stronger claim upon those whose means will permit it than this great object, to the accomplishment of which the Catholic Truth Society has, under the direct auspices of the Archbishop of Toronto, set itself with such praiseworthy determination. We wish it every success in the undertaking.

It is an encouraging sign of the times that not only to Canada has the nonon strong foundation or prove lasting in apostolic in its ministry and its doctrine, lives exhale will religious minds be Holland became, indeed, the very tandor it is nothing. The question as to drawn to earnest examination of the ard-bearer of Protestantism, and as And much more to the same effect,

ceased, practically, to have any foothold within its boundaries. But in the Cathto make of Canada a truly Catholic olic revival of the ninteenth centurythe natural rebound from the mental excesses of the two centuries preceding— Holland had some part, and in late years the Church has made notable gains in the little kingdom. Now she comes forth from obscurity, and, as in the age of Constantine, is ready to meet the issues Following the St. Paul's mission a of the day. In the Cathedral of Haarlem neeting of Catholic men under the a regular course of lectures to non Catholics has been inaugurated, and two others are to begin this winter in Amsterdam. One of the Catholic papers has opened a "Question Box," which has met with an encouraging patronage on the part of Protestants, and it is proposed to send one or tw Washington to study the workings of the Apostolic Mission House. "Once the fervent, learned an Christian faith. These are days of pious Catholics of Holland have made a practical success of the non-Catholic missions," writes a correspondent of The Missionary, "we may hope that the methods adopted will spread to other countries in Europe and repair the is, beyond question, developing into a

> As THE WEEKS go by the essential iniquity of the revolution in Portugal is monstrated with increasing force. Mr. Francis McCullagh, to whose telling article in the London World we referred recently, has done good service in unmasking the realities of the situa tion and laying bare the designs of its chief instigators. His latest article in the "Nineteenth Century and After' is a cogent rebuke to the credulity of the English press, as typified by The Times, The Daily Mail, and other London journals. We wish we could think it was wholly credulity. But, unhappily, that malice (the characteristic malice of The Times) had no inconsiderable place in the attitude of that paper, ecomes increasingly evident. The ssumed obscurantism of the Portuguese clergy was too sweet a morsel to be foregone. The fact that one of the most valiant feats of the revolutionists was the smashing of microscopes and the up-to-date scientific apparatus belonging to these "obscurantists," was quit another question and not worthy to be recorded. But the truth is coming out, notwithstanding, and the real character of the revolution being manifested to the world at large. Englishmen had been informed that the enlightened classes were for the Republic and Liberty, while the ignorant were for the lesuits and a King. Now it is seen that with the Jesuits departed the most enlightened element in the nation.

BUT THE RELIGIOUS Orders were verbearing and oppressive, it was said, and the people the sufferers. This the notion takes them to become philanscarcely tallies with the facts as Mr. thropists, and they give of their heard-McCullagh (a non-Catholic) unfolds ings more or less in the way of grants to them. In Lisbon alone, he says, the institutions of one kind or another. It religious Congregations gave, until the is well they should do this; but little outbreak of the revolution, 2,000 free glory or honor belongs to them. They meals daily, and about 30,000 free meals can well afford to spare from their acwere given daily by the monasteries and nunneries throughout Portugal. " The uprooting of the Trinas," he says, "a the very life blood of the poor. To deal native Order of nuns devoted to works of charity, will soon be felt by the tainly a very difficult matter for the poorer classes. Then there will be a political economist. All these abuses the last few weeks. Even during the or unlawful, but it is a bad sign height of the anti-elerical riots soldiers of the times when we see so many men and sailors could be seen weeping for the possessed of an inordinate greed and poor nuns." No wonder that the new caring little or nothing for the welfare regime had Mr. McCullagh escorted had wired his paper that "when the in store for us when He's sending you held in honor. Not Portugal alone, nor away.' " may hope to elude the penaity.

through the Provincial Inspector of the Department of dependent and neglected children. Referring to a recent tour of inspection in company with the local agent, he describes "gross neglect of children, wife desertion, bigamy, adultery and incest" as among the conditions that prevail, and as a result of his tour sixteen children have been taken in charge by the Children's Aid Society; a man and a woman arrested for bigamy. and another man on a still more serious charge. The details of the Inspector's report would not be fit matter for the columns of the RECORD Let it suffice to say that within twenty five miles of the flourishing city of Peterborough incredible conditions exist - " children growing up in filthy hovels, in vicious and deprived of all moral influences.' signally triumph than in the Low In this limited area twenty-four children, parents, but some leniency was shown, and only the worst cases dealt with.

WE FORBEAR lengthy comment upon this very depressing state of affairs. It eems out of tune with the province of Ontario. But it should afford wholesome food for reflection to those elements in our population which would relegate all the depravity and all the vice to other lands, and plume themselves upon their seperiority. The Inspector's report does not refer to South America, or to Spain, or to Italy-nor yet to the wilds of Timbuctoo. It is a tale of the happy, progressive, emancipated Province of Ontario, the acme of all the virtues and the paragon of the deduction is that some of the superfluous energy expended upon Layman's Missionary Movements and so-called missionary enterprises to people already Christian, might with much greater hope of success be devoted to such problems as this nearer home.

To those in our day who have been given a long lease of life, the thought ness are almost the direct opposite of devastation of which we now hear, un- those employed when the country was happily, so much." The little mustard much younger. It was the fashion, a eed planted in faith by Father Hecker few generations ago, for an enterprising and his colleagues half a century ago young man to save some money and start in business in a small way. By industry, perseverance and integrity, he would, in due time, be in comfortabl circumstances, if not independent. About him there was no impetuous rush for millions. He was satisfied with a fair share of the world's wealth, and he was willing to allow others to reach the same goal. It is now-a-days "centralization" and "combination" in almost every branch of industry. The man who has a million wants another, and when he gets the second one, then Rockefellerism takes possession of him. "Onward" is written upon his banner. The feverish thirst for gold becomes his god. It is his thought by day and his dream in the night. If he feels he cannot attain his end he combines with others, and the "Trust" then becomes a Juggernaut car, grinding and crushing the life out of the little fellows. A young man with a few thousand dollars capital cannot now-a-days hope for success in many lines of business. The "Trust" stare him in the face, formidable as a Dread nought, and hope dies within him. The "Trust" brings all its influence to bear upon legislators so that the goods it manufactures may be protected to the topmost notch, and the higher the duty the greater will be the impoverishment of the consumer's pocket. There is another class too, worthy of

mention: the "Captains of Industry who send hundreds of agents throughout the country buying up the smaller products of the farm at the smallest possible cash price, transporting them to centres of population, putting them in cold storage, and waiting smilingly for the prices to double. When the "Captains of Industry" are well fortified with tremendous piles of money bags, cumulations a small portion of the wealth they attained at the expense of with the evils of the present day is cernatural reaction against the savagery of may not be, strictly speaking, immoral of their neighbors. The oldest inhabitover the frontier. It was scarcely pru- ant would like to see the dawn of the dent to leave unmolested the man who old times again, when there was not so much selfishness and greed-when the Jesuits left, people had called out to little fellow had a chance to do business, them: 'God must have some awful fate and when "Do unto others," etc., was

The following passage from an address France, nor any other nation that lays by Max Pam at Notre Dame Univerviolent hands upon the Lord's anointed, sity on this subject, is well worthy care-

ful study:

Nobody can object to wealth wisely used. Its beneficent influences, its power for the devevelopment of a country, its means for enriching the masses through a wise distribution—all make it the one great essential for the world's progress.

The abuse of wealth, either in its use or in its display, will work immeasurably greater injury to a country and its people than the proper use of it can benefit them. This abuse may be classified under two heads: First, the direct improper use of it in the oppression of others; its unjust ful study: Some shocking stories of depravity come from the county of Peterborough it in the oppression of others; its unjust accretion at the expense of others: its use for corrupting individuals or offipractices.

Another abuse which, in my judgment, is as hurtful as, if n judgment, is as hurtful as, if not more so that those already mentioned, is that display of wealth, vulgar and demonstrative, which so largely contributes to the unhappiness of the common people, and so much excites the envy and jealousy of less fortunate persons. Human nature at best is weak, prone to error, readily led, and is most easily influenced by that which appeals to the indulgence of the senses. Therefore, when a person of great wealth vulgarly and lavishly displays it he is making a bid for the envy of those who are less fortunate.

fortunate.
Again, in a country where so large a proportion of the populace is composed.

sch feels perha better opportuni might have been h the faces of thos fortunate people luxury and ease bitterness and dis seed of unbapping majority of the peare unbappy, its is is indelible; and unbappy, the nati the people are is fast approaching under any form of stability and its deed imperiled. tions that so make of a people can be whether written by judicial pro-science born of ful of the sensibil duly mindful of of the enjoyment vulgarly exposin event the unt otherwise invite

> The elections drawn almost dicted in last w of the parties me as in the l dications show increase their four. The stru wards the peo hieved the Lil valiantly for Conservative p paign of the A very ugly nam evolutionary stitution will pieces if the rights, but v wrongs,) of th interfered wit it is, but a per who have the Kingdom at h most rabid ti history of t great moveme ment of the p tionary. Suc measures for and the dise Church were of the Empi against the ocialism an from these gramme of and those triumph of th conditions a Home Rule near future

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