

## The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 18th, 1905.

Mr. Thomas Coffey:

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It is a credit to the Catholic press in this country, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and its influence reaches more Catholic hearts than I can count. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus.

Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1906.

Mr. Thomas Coffey:

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and it is a credit to the Catholic press in this country. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,

Yours faithfully in Jesus Christ,

D. FALCONI, Arch. of Louisiana.

Assist. Deleg.

LONDON, SATURDAY, OCT. 12, 1907.

ST. CYPRIAN, PATRON AND WITNESS.

Not long ago we had occasion to call attention to the claim advanced by Archbishop Sweetman of Toronto, that Bishop Ingram of London, England, is the one hundred and sixth in the succession of that See. Another opportunity is at hand of calling His Grace's theology and history in question by his sermon on the occasion of the dedication of a new Anglican Church, St. Cyprian's. Archbishop Sweetman is reported by the Toronto Globe as follows:

"The English Church is the true way and the old way. The only Church claiming with her any degree of antiquity was the Roman Catholic Church, and the latter had forfeited her claim to being the 'original' when she had adopted the doctrine of purgatory and the invocation of saints and images. She had overlaid and obscured the doctrine delivered to the saints, and in the features in which she is best known of men she was a new creation." Needless of the innuendo contained in the latter we take the liberty of pointing out that the Archbishop was unfortunate either in the selection of the patron of his new Church or in the doctrines of the Roman Catholic Church which he specializes as false. Our Church is deliberately charged with having forfeited her claim to being the "original" church on the ground that it adopted the doctrine of purgatory and the invocation of saints and images. At the very time that the Archbishop was making this charge he was dedicating a church to a saint, St. Cyprian, who maintained these same doctrines. Purgatory was clearly taught by St. Cyprian in the third century as it had been by Tertullian in the second, whom our saint so earnestly admired. "In short," writes Tertullian, "inasmuch as we understand 'the prison' pointed out in the gospel (St. Matt. v. 25, 26) to be Hades, and as we also interpret 'the uttermost farthing' to be the smallest offence which has to be atoned for these before the resurrection, no one will hesitate to believe that the soul undergoes in Hades some compensatory discipline without prejudice to the full process of the resurrection when the recompense will be administered through the flesh 'besides.' Again, Tertullian, writing of a widow and her departed husband, says: "Indeed, she prays for his soul and requests refreshment for him meanwhile, and fellowship (with him) in the first resurrection; and she offers (her sacrifices) on the anniversary of his falling asleep." Now for St. Cyprian. Arguing in favor of readmitting the lapsed when penitent he seems to argue that it does not follow that we absolve them simply because we restore them to the Church. He writes: "It is one thing to stand for pardon, another to arrive at glory; one to be sent to prison and not to go out till the last farthing be paid, another to receive at once the reward of faith and virtue; one thing to be tormented for sin in long pain, and so to be cleansed and purged a long while by fire, another to be washed from all sin in martyrdom; one thing in short to wait for the Lord's sentence in the Day of Judgment, another at once to be crowned by Him." The acts of the martyr, the liturgy of the Blessed Eucharist, tradition, oriental as well as western, testify to the antiquity of the doctrine of Purgatory. Prayers for the dead are frequently insisted upon by St. Basil, St. Chrysostom, St. Cyril of Jerusalem. The "Apostolic Con-

stitutions" specially commends prayers for those who rest in Christ, that God Who in His mercy received the soul, may pardon all sin to His servant and place him in the land of the blessed." St. Cyril of Alexandria wrote a book of controversy against those who presumed to say that no sacrifice should be offered for those who slept in faith. In the Syrian Church we have St. Ephraem in his will asking that there be no pomp at his funeral but that prayers and sacrifices be offered for him. There is no necessity to continue. We have an Anglican Archbishop, in the face of this universal, uninterrupted tradition, charging the Roman Church with adopting the doctrine, as if it were novel, and thereby forfeiting her claim to be the "original" Church of Christ. For the most excellent reasons His Grace does not give any date either official or unofficial on the part of Rome when this adoption took place, and prior to which it was not part of the Roman Creed. Surely, supposing we pass over the Roman Church, Archbishop Sweetman cannot expect us to turn to the Anglican Church for antiquity. Let us consider again this great St. Cyprian, this patron of a new Toronto Anglican Church. Few of the Fathers were so eloquent and none wrote better upon the unity of the Church. His eyes were always fixed on Rome. One of his letters he closes with an exhortation now appropriate from us to His Grace: "Because we cannot forsake the Church, and go outside her to come to you, we beg and entreat you with what exhortations we can, rather to return to the Church, your Mother and to our brotherhood." We just as forcibly maintain St. Cyprian to be a witness against the Archbishop in the invocation of saints. Concerning the last point, the images—he is silent. His contemporaries are enough.

FRENCH CANADIANS.

It is a matter of patriotic gratification that, taken all in all, the two great races of the Dominion pull well together and make for national unity and prosperity. What one may lack the other supplies. Differences buried or at least aside these two peoples who in Europe stood apart for centuries are in the new world a living example that union is strength, and they give fair promise that Canadian soil is rich enough and deep and broad enough for them all provided always they work in the same field and rest under the same maple tree. What is also gratifying is that thoughtful men and leaders amongst us are by their prudence and forbearance giving encouragement to this cementing of the races in one harmonious whole. Now and again we hear a discordant note—distant, harsh and strife-creating—as it were the cry of envy and hatred. Here and there we find this spirit of darkness sowing the seeds of discord, as if either race in its legitimate pathways were treading upon the other. The latest example is Mr. Robert Sellar, the author of a new book: "The Tragedy of Quebec, the Expulsion of its Protestant Farmers." Our advice, before going farther, is that Mr. Sellar should leave Quebec quietly, come to Ontario and start up as an Orangeman. He cannot feel at home amongst so many Catholics—and, how as he may, he cannot stop the old-fashioned love-making and the early marriages and the large families amongst these French Canadians. For his own peace of mind, and likewise for the community, since he shows a quarrelsome disposition, he had better pitch his tent where French is not the mother tongue and Catholics are a minority. His great complaint is that Protestants are decreasing and that French Canadians are increasing—God be praised for the latter anyway. Before modern tricks came to be known and practised the French Canadians had not the monopoly of matrimonial virtue. There is no use looking at facts with a jaundiced eye. What he finds to be the case with English-speaking people in the Eastern townships is the case with many Irish settlements in Ontario. It is the case with the Scotch of Glenngarry. These people had land and large families. As the young generation grew up they moved away, some going West to purchase more land, others to cities, giving up what they should have retained. We may regret such an unstable condition, deplore the rush to cities; but we do not quarrel with the purchasers of these lands and successors of our people. Not so with Mr. Sellar. He sees in this new order the hard of the Catholic priesthood, the union of Church and State, the dominant influence of the hierarchy in all the councils of Quebec. Appealing to sentiment, he pictures the abandoned meeting-house and the neighboring associations of Irish, Scot and English, which once were the scene of pleasant gatherings and old-time merry-making. All is now changed. A fine Catholic Church replaces the meeting-house;

and where the three races met there are to be found only French—strangers in religion, race and language. It is too much for Mr. Sellar. "These acres," he writes, "were meant by the King and Parliament of England to be free land; the blight of servitude to Church is now upon them." Whose fault is this? Why did not the Protestant farmers of the Eastern townships carry out more loyally these pretended intentions of the King and Parliament? Why did they, if they thought their sale would blight their land, sell to Catholics? We suppose the King and Parliament left them free, to be sold or rented to the best advantage. If there is a blight on these lands now it is the loss, not of Mr. Sellar or his co-religionists, but of the French Canadians. They, like ourselves, ask no sympathy where we get no quarter. It is a gratification that neither upon the land nor the families of the French Canadians is there a blight. The Church knows no servitude and asks no favor. Her work and success in Quebec are the result of devotion and organization amongst a free religious people. It is well for the peace of the country that such men as Mr. Sellar are few in number, more prudent in tone, and more correct in reasoning. If any blight is now, or hereafter maybe, upon the vast rich acreage of Canadian land, it is from this man and his ilk. We reserve for another article his historical references.

THE ODD FELLOWS AGAIN.

A correspondent writes us that a friend of his, applying for membership in the Independent Order of Odd-Fellows, was blackballed on the ground that the applicant was a Roman Catholic. "The grounds," says the letter, "were that a Catholic could not be true to his oath of secrecy as an Odd fellow and also to his Church." Our correspondent then asks, "If it be true that a Catholic may belong to no secret society without revealing its secrets." Before entering upon the question we think the members of this Lodge acted quite judiciously. With them we do not see how a man can be true to his Church, which severely forbids secret societies, and the society, not that he may reveal the secrets, but that he will not keep the oath which, if he were true to God, Whom he is calling to witness, he could not in conscience take. The circumstance ought to be an object lesson to the applicant. If he would start by fidelity to God he would find himself more trusted by his fellows—so much so, that he need not seek the support of associations which under all circumstances must regard Catholic applicants and Catholics members with more or less suspicion. We approach the question by calling attention to the term "secret." The Church might deem it right to demand the secrets under very special circumstances. The state, so far as the secret goes, stands much in the same relation to it as the Church. It must not be assumed that these societies are merely philanthropic, mutually benevolent associations. Else, why the secret? It is one thing to keep the left hand ignorant of what the right does, and quite another to take an oath not to reveal the secrets of meetings of a lodge-room. It is not idle curiosity which prompts the Church in her condemnation of secret societies, nor any morbid vain desire of knowing what is said or done within their closed doors. If that were the only motive the Church had, her position would be altogether untenable. The Church is not anxious to know the secret; but why need there be any? There are family secrets, professional secrets, confidential secrets, all of which the Church respects, and requires from her children that they be respected. Why would she show curiosity in regard to oath-bound associations? She has no curiosity in the matter; but she has no confidence in them. An oath-bound secret is a danger. When a man takes an oath to guard the secrets of his association he exposes himself to be made the tool of demagogic or other ulterior purposes which may tell against the State as well as the Church. This is the history of nearly all these secret societies. Started with whatever ideas they may in the beginning have possessed, they have before long become machines for crushing opposition or for advancing selfishness. An example in point is the Orange Society. We are not now touching upon its anti-Catholic vows. The point to which we call our correspondent's attention is the stand this society took at the time of Queen Victoria's accession. There was an attempt to place her cousin upon the throne, and the Orange society was implicated in it. For many years the War Department saw that no Orangeman was admitted into the army. Our correspondent need not look farther abroad than the limits of his own city, and if he is candid he will admit the dangers to society and the commonwealth from

lodge room methods. This is an experience which extends and deepens as time advances in these days when secret societies are so multiplied, and one plot is balanced by a counterplot. Now besides the long experience of centuries during which the Church suffered much from secret societies, there is the principle that no man must give up his liberty to such an extent that he may be made a mere tool. Nor must he place himself in danger of offending against charity, of entering into any league which might be used against his Church or his country. There is, thirdly, a common vicious principle in nearly all, and we may say, all of these societies. It is their naturalism, the unspontaneous character of their bonding.

The only common brotherhood which the Church can appreciate or recognize, the only fraternity which looks earnestly to the common good, which fills the demands of patriotism, which, while it fulfils its own duties, respects the rights of all, is the brotherhood of the Church of God. It takes no oath and has no secret. It has professed its faith before tyrants and practised its creed before the world. Its temples are open and its ritual is sealed only with the Blood of the Lamb. Sonship and brotherhood, mutual benefit, patriotic devotion, eternal glory—these find their highest development and widest expansion in that Church whose history has been so severely tried by secret societies. Another objection to secret societies is the ritual itself—not its form only but its origin. Its source is not authoritative. The Church, jealously careful of the worship of God, will not allow her children to join in any act of worship which, directly or indirectly, she has not authorized. These are some of the objections maintained by the Catholic Church against all secret societies, which prove too frequently to be uncontrollable forces or controlled for undesirable purposes. Our correspondent may not agree with this stand; but we hope we have made clear that in opposing secret societies the Church is actuated by a very different and much higher motive than the desire of having the secrets of the lodge room revealed to her ministers.

THE SILVER JUBILEE OF BISHOP LORRAIN.

The CATHOLIC RECORD sends heartfelt congratulations to His Lordship Rt. Rev. N. Z. Lorrain, Bishop of Pembroke, on the attainment of his silver jubilee. This happy event was celebrated last week with a heartiness and unanimity which proves that the extensive diocese of Pembroke possesses a Bishop whose apostolic zeal, and earnest and untiring labors means much for the Church of Christ in that section of the province of Ontario. While, however, His Lordship was the recipient of pleasant messages and befitting tokens of esteem from those of his own immediate household, whose spiritual welfare has been ever dear to him, testimonials of regard came also from those outside his own flock. One of the first addresses presented to him came from the clergymen of the different non-Catholic churches throughout the district. This message came from the North Renfrew Ministerial Association and gave expression to the high esteem in which the Bishop of Pembroke is held by all classes and by all creeds in his diocese. The address from the Protestant clergy was read by Rev. Mr. Bonsfield, rector of Holy Trinity Church, Pembroke, as president of the Ministerial Association, and the presentation was made by Rev. F. G. Lett, president of the Methodist Conference and pastor of the Methodist Church of Pembroke.

In replying Bishop Lorrain said he very feelingly appreciated the act of courtesy by which the North Renfrew Ministerial Association had kindly joined with the Catholic people to offer him their good wishes and their greetings on this occasion of the twenty-fifth anniversary of his episcopal consecration and his arrival in Pembroke.

"It is a proof," he continued, "of the good feeling that prevails in this part of the country, perhaps the one most beautiful in our grand Dominion, between Catholic and non-Catholic clergy, between Catholic and non-Catholic citizens. There is no doubt the prosperity, the comfort and the home and social happiness that exists in our community is due to that broadness of mind which buries prejudice and fosters a social Christian spirit.

For his part, he had kept in mind, he continued, the lesson early learned in school, and since in the Church, that his neighbor was mankind without exception. He had endeavored to practice the virtues, and this probably explained why he held the good will of non-Catholics. In concluding the Bishop spoke most feelingly, giving the representatives of the Ministerial Association this message: "Rest assured, you and the people of your flocks, that I will do my best, during the few years Almighty God may spare me, to be as good a neighbor as I have been in the

past, yes, and even to amend and do better."

An address was also presented His Lordship from his clergy. It was read by Rev. Father Cheue, the oldest priest in the Pembroke diocese. The Bishop replied in Latin. Then came the French and English addresses from the people of the whole diocese. Mr. Thos McGarry, M. P., of Renfrew, read the latter, and Mayor Martin of Pembroke read the former.

With these testimonials was presented a purse of money amounting to \$15,000, to form the nucleus of a fund with which to build a wing to the General Hospital, this new addition to be called "Bishop Lorrain Jubilee Memorial Wing." An album containing the name, by parishes, of the subscribers and the amounts subscribed was presented to His Lordship at the same time.

In reply to the addresses His Lordship said he was happy to speak of the great cordiality that had existed between them for a quarter of a century. All those years you have been faithful, he said, and as God is my witness my intentions have ever been for your welfare. He thanked them most heartily for their generosity in donating money for the hospital wing. "The new wing," concluded His Lordship, "shall stand, not only as a memorial of my silver jubilee, but also as a memorial of the open-heartedness of the people of the diocese of Pembroke."

An entertainment was given by the children in the Separate school in honor of His Lordship's jubilee. The Bishop and a number of the clergy were present on the occasion as well as a large audience. The concert feature was a great success from every standpoint. On this occasion addresses were also presented to His Lordship on behalf of the children. The one in French was read by Miss F. Martin and that in English by Miss Clara Gorman. Accompanying the addresses was a jewel case containing a substantial purse of money. The Bishop spoke to the children in most touching terms. That he was laboring under great emotion was quite visible. Altogether the celebration was worthy of the good Bishop of Pembroke, and the knowledge that he possesses in a marked degree the affection of his fellow citizens will be a solace to him in all the trials which belong to the administration of his high and holy office. When the time comes for him to lay down his burden, his successor will have reason to say that Bishop Lorrain built well, but all wish that when that time comes it will be far beyond his golden jubilee. Such at least will be the prayer of his spiritual children for whom he has done so much—such, too, will be the prayer of all who know how scrupulously he has carried out the vows made on the day of his ordination as a priest, and the vows made on the day of his consecration as a Bishop. May his remaining years bring him the joy of the reflection that he has been faithful to his trust, and that the Church of the living God is all the richer because of his efforts to plant in the hearts and minds of his people, young and old, an abiding love of our divine Redeemer and a faithful observance of those precepts which have been handed down to us through His Church.

A JOYOUS CELEBRATION.

The diocese of Peterborough has attained its Silver Jubilee, and the CATHOLIC RECORD begs to send greetings to its Bishop, Right Rev. Dr. O'Connor, who now so worthily directs the spiritual affairs of that very extensive tract of country.

We publish in another column an account of the celebration. Few there are who have any conception of the work connected with the administration of this diocese, large as some of the kingdoms of Europe. In performance of his duties Dr. O'Connor has had an experience somewhat similar to that of the early missionaries, and we have evidence on every hand that he has performed his part with apostolic zeal. He is in truth a missionary Bishop, and the hardships he has endured in breaking the bread of life to his flock, scattered at great distances from centres of population, it were difficult to recount, and is known only to Him to Whom he has so unselfishly devoted all the energies of his life. May he be spared yet many years to continue this noble work for God and country.

WELL DONE, HAMILTON.

Some months ago the Board of Separate School Trustees of Hamilton resolved to adopt the ballot for the election of trustees. This action of the Board was prompted solely by a desire to prevent in future elections a degree of bitterness which had unhappily been injected into a local election previously held. The gentlemen of the Board are loyal Catholics, and when they discovered that their action was misconstrued abroad, and that it might be

made a precedent elsewhere to covertly open the door to much greater and more serious evils than the particular one it was designed to remedy, they promptly and unanimously rescinded their former motion and resolved to stick to open voting. That the Separate School Board of Hamilton is a live body may be seen from the well-known efficiency of the Hamilton schools. We congratulate the gentlemen of the Board on realizing their responsibility and on being able to look beyond the parish horizon to the wider field where the Church, in obedience to her divine mission, is ever fighting the battle of Catholic education.

A CASE OF BIGOTRY.

From time to time we are called upon to notice advertisements reflecting upon Catholics, both in this country as well as in the United States. These notices, however, do not appear as frequently as in the old days, for the reason chiefly that it has come to pass that the authors suddenly take a step downward in the estimation of members of the community whose good opinion is of value. The latest example of this crass ignorance and prejudice comes to us from the United States. In the New York Herald, of Sept. 9, appeared the following:

Elective courses for post-graduate work are open to students at Bellevue and Allied Hospitals. Prospective students should apply to the General Superintendent of Nurses, Bellevue Hospital, East Twenty-sixth street.

This particular incident is all the more extraordinary when it is remembered that Bellevue Hospital in New York city is one of the several hospitals managed and financed by the city of New York, which, for convenience of administrative and departmental purposes, are known as "Bellevue and Allied Hospitals." The Government of these hospitals is under the control of a Board of Trustees appointed by His Honor Mayor George B. McClellan, of New York city. If the General Superintendent of Nurses of Bellevue Hospital has not shown, by this advertisement, her unfitness for her position, she has at least shown that the conditions in Bellevue and Allied Hospitals, which result in discrimination in favor of Protestants against Catholics, Jews and other non-Protestant sects, demand an immediate investigation by the authorities of New York city.

When in public institutions or in all the industrial avenues of our country any one in authority draws the religious line and uses his position to refuse employment to applicants because of religious intolerance, he should be called to order sharply and quickly by his superiors, or, if he be at the top of the ladder, by public opinion. Nothing will cure a bigot so quickly as dread of financial loss. The cases where he is not an arrant coward are very rare.

DECRYING THE IRISH CATHOLICS.

A man named George Kennan, who lives somewhere in the great Republic, it matters not where, has succeeded in getting an article into one of the monthly magazines. It deals with the grafting and boddling transactions in San Francisco. George Kennan tries to cast odium upon the Irish Catholics in that city in this connection. But for this outrageous misrepresentation he has been quickly brought to task by the press of the United States. The assertions made in Mr. Kennan's paper are all the more astounding when we recollect that those who have been found guilty of dishonesty in the management of civil affairs in San Francisco after the great earthquake bear names which were never known amongst the people in Ireland. However, in this matter the magazine has a reputation which will no doubt be injured, but Mr. Kennan is in quite a different position. The loss of such a reputation as his would be welcomed by men who have regard for honor. Mr. Kennan, it appears, was ordered out of Russia some years ago for writing yellow literature, entirely devoid of truth, from that country. He had the same reputation when reporting the Russo-Japanese War. No doubt the magazine to which Mr. Kennan sent his contribution will in future give him a wide berth. We do not wish to be understood as claiming that all the Irish Catholics of the United States are above reproach. Some there are who have disgraced their nationality and faith, but taken as a class they stand for all that is good and noble and patriotic in their adopted country. Mayor Collins of Boston and Mayor Dunn of Chicago have given an example of honesty and capacity in the administration of civic affairs which is worthy of emulation in all the other cities of the Great Republic.

Misfortune has few riddles for him who believes that the sole design of Providence is the perfecting of mankind. A great sorrow does not always contain the ruin of a great joy. But I see none except God who can reconcile us with the world.

CARDINAL GIBBONS ON "ORGANIZED LABOR."

OFFERED TO STRIKE AND AS MEANS OF EMBELLISHING CULTURE.

Cardinal Gibbons, in an article titled "Organized Labor," appears within a few days in number of Putnam's Magazine himself as strongly strikes and boycotts as means of differences between the and the employed, and makes appeal for the pacific adjustment of industrial difficulties.

With candor, but in a kindly way, he makes several out-pouches to organized labor. He clearly in detail his view of capital and labor, and his workmen to strive on up-moral and social standards.

Although his theme is "Labor" and much of the addressed to the labor organizations, Cardinal Gibbons does not appear to denounce them. He is his denunciation of those who, he says, "exhibit avarice which has dried up the sentiment of sympathy and a sense that is deaf to the cries of the poor."

While he approves the gathering of workmen for protection, His Eminence does not seem to encourage them to stir up unnecessary strikes.

Regarding the evils of a subject he discusses at length in part:

"Experience has shown us a drastic and at best a temporary remedy for the laborer's grievances. The industry, they often complain, and lead to the destruction of property; and, above all, inflicting grievous injury upon himself by keeping him idle, during which time he is over his situation; and he is frequently suffers from necessities of life. The by strikes on the employees more than half as great as is sustained by the employer, much less afford to bear the cost of peace and order, and classes if the policy of which is now gaining force, settlement of interrelations were also availed of for the disputes between capital and labor. Many blessings would result from the adoption of strikes, the name inclusive and destructive, conciliatory and constructive result in the former case by the weight of the latter by the weight of the CRIMINAL CORPORATIONS.

Cardinal Gibbons believes American workmen and lives better than his the Atlantic by the fact the employers who have welfare of those they employ. Emancipates the conditions in their relations with him.

He says, in part:

"No friend of his race plate without painful heartless monopolists, sole aim is to realize without regard to the justice and Christian These trusts and monopolies of Juggernaut, and stacle that stands in the endeavor—not always, without success—to national and State local municipal councils. The tolerant of honest rivalry lawful means for the market all competing in compel their operators for starving wages, mining districts and protests have but a feeble easily stifled by intimidation places the corporation in the monopoly of stores at exorbitant prices are necessities of life; bill which the workman are from their poverty forced insolvency place mercy of their last supreme law of the land, dictated and enforced, tention should be afforded competing corporations, laboring classes, against monopolies."

Continuing, His Eminence the subject of boycotts says, in part:

"I am persuaded that boycotting, by which unions are instructed to certain obnoxious business not only disapproved public sentiment, but commend itself to the and conservative portions themselves. Every man to select the establishment he wishes to deal, and from one in preference is not violating justice is altered when, by society, he is debared from a particular situation assails the liberer and the rights of an unwarrantable invader, commercial privileges given the Government to him. If such a social ostracism in vogue, a process of naturally follow, the cantile intercourse with every centre of population into hostile feelings which ought to be community would be a 'Live and let live' dictated alike by the by Christian charity."

WARNS AGAINST CARDINAL GIBBONS ON AGAINST TOLERATING OF THEIR OWN WELL-BEING.