

has in any measure fulfilled its mission of 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 equaled 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 truism, 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 benefitted 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 impoverish-

ment of the lower classes, notwithstanding that it has had for object the betterment of general society.

In no country do we find the truth of this fact more obviously borne out, than in England, where industrialism has reached its maximum development. For in this Commercial Emporium of the world, statistics show that twenty per cent of the population is in abject misery. As the ordinary individual gazes upon the magnificent results of modern industry in our great cities, it very seldom dawns upon him, that these productions are often the occasion of untold miseries, aye—of the slavery of millions of poor people. But to the Christian economist the continual buzz of machinery and the dense volumes of smoke arising from the factory chimneys, tell the tale of the drudgery and sufferings of thousands of human beings.

These economists are often accused of indulging in sentimentality, when they pity, and endeavor to ameliorate the lot of the poor man. No accusation could be more unjust and uncalled for. Those who make it their business to malign the commendable effort, of economists, who base their aims upon Christian principles are very often grossly ignorant of the real condition of the working classes in our large industrial cities. Let them but visit the cellar life of the poor in England, or the tenement houses of American cities! Let them but spend an hour in the great coal mines, those subterranean horrors into which the light of day never enters! There they would see wretched men, women, and children working twelve hours, day in and day out, year after year, without even once breathing the blessed air of heaven. After having witnessed the physical and moral degradation of these wretched creatures, if some economists still persist in accusing their more Christian brethren in science, of undue sentimentality, we can only publicly proclaim them in the words of Liberatori as "sense-worshippers and self-worshippers who find in human society nothing higher than wealth, to be produced anyhow in the largest possible quantity, and who see in the operative nothing more than a machine." Pellegrino Rossi, another eminent Italian economist accuses the sense worshippers "of abstracting from