#### HONOR IN BUSINESS.

CARBINAL GIBBONS ON THE DIFFERENCE BETWEEN CORPORATE AND PERSONAL STANDARDS OF HONESTY.

In the January number of Van Nor-den's Magazine, Cardinal Gibbons has a timely article on "Honor in Busi-mess Life" which is being quoted and commented on in all parts of the country. Among other things, the Cardi-

Business life in this day is all absorbing. We are running the risk of carrying our enthusiasm for doing things too far past the sensible means where ambition to succeed and industry are still compatible with a certain com mendable enjoyment of the things of this life that are good and pleasant.

"Some of the modern seekers after

wealth will sacrifice anything rather than to be known for what they are. Clear and palpable dishonesty itself is shielded behind barriers cleverly constructed by the brightest minds in the country. Men of the highest standing in the financial world are guilty of acts as members of corporations which they would scorn to commit as individuals. This statement was made to me by the late James G. Blaine. I believe it to be true. The money craze with the corruption it has developed in this

corruption it has developed in this country is to me, the greatest of the evils we have to face.

"Not only is it true that men of the highest financial standing take part in transactions in their capacity as members of a corporation which they could not be induced to take part in as individuals, but it has come to be true that the greater the richer, the more the greater, the richer, the more powerful the corporation, the more the powerful the corporation, the more the individuals composing it thrust the corporation itself to the front, shielding themselves behind its great bulk.

"When men form themselves into a consiness league their responsibility is so overshadowed that their individual responsibility is, seemingly, lessened. This is why many men, in their corporate capacity, assent to measures from which, as individuals, the dread of public opinion or the dictates of conscience would cause

" No friend of his race will quietly "No friend of his race will quietly contemplate the grasping avarice exhib-ited by such heartless monopolies. Their sole aim is to realize large divi-dends without regard to the paramount claims of justice or Christian charity. They are filled with a sordid selfishness

which is deaf to any cry of distress.
"Intolerant of honest rivalry, they use all sorts of unlawful means to drive

use all sorts of unlawful means to drive from the market competing industries.

"They endeavor—even often, it is feared, with success—to corrupt our National and State Legislatures and our Municipal Councils.

"Throughout the whole of these United States, and, of course, in other countries also, there is to day a network of syndicates, of trusts, of companies and partnerships so that every operation from the construction of a huge steamship to the manufacture of huge steamship to the manufacture of a tiny pin is controlled by some cor-

poration.

"And, like the car of Juggernaut, they crush every obstacle that stands in the way of their success.

"The great question is, how shall we

"The great question is, how shall we remedy the evil? Undoubtedly correction will be found in the creation of a more intelligent and less complacent public sentiment.

A corporation should be regarded as the sum of the entire number of individuals composing it, and each mem-ber of that corporation should be held the public to a full accountability for each and every act of the entire corporation, whether that act be great

or small, important or unimportant.

"It may take years to educate the public to this comprehension of the responsibility of the individual in the responsibility of the individual in the great monopolies, but the work must be undertaken by each one of us who calls himself a good citizen if corrup tien, graft and the many other evils

growing out of our modern system of finance are to be checked.

"We are confronted with the ques-tion of placing restrictions upon the accumulation of great wealth by individuals. This question is, perhaps, more within the province of discus-sion by the master of social economics than it is within that of the church man, but, personally, I think that dethe man himself rather than the amount of his fortune.

"Unfortunately, it seems to be too true that swift expension of business and quick rise to wealth on the part of a great many men have brought about certain shames in their private

"It would be unjust to suppose that all lor even a majority of millionaires, make an unworthy use of the money they have earned or that they have earned this money by dishonest methods. I know some of these men, too, whose generosity is commensurable with their wealth, and they are a pleasing counterfoil to the other type. They make at possible for us to retain our optimism They make mo matter how grave conditions may appear in the financial world. They make us realize that the sturdy virtues will survive and form always a great barrier against the continued spread of corruption and dishonesty.

"People who know me will agree that I am not in any manner antagon me will agree istic to anything that tends to assist in the great commercial and financial progress of our country. Quite to the contrary. But I do believe that this progress must be made along the line of the most absolute and incorruptible

integrity. destined to greatness among the great nations—far greater than it has so far achieved, even. It must sweep onward, growing stronger at each step, and there should be nothing to halt its

ercial greatness. "This is a young country. It lacks topologround. Its possibilities are barely ed at this time, but the country is a growing giant, and no man may know to what heights it may attain. There should be no desire to halt or

of us that our country should prosper.

"But above all we should ever re-

"But above all we should ever remember that commercial prosperity is not the highest aim of life. There can be no stable prosperity without justice, no justice without morality, no morality without religion, no religion without God.

"The root of the commonwealth is in the homes of the people. All social and civil life springs from the domestic life of mankind. The official life of a nation is, ordinarily, the reflex of the moral sense of its people. The morality of public administration is to be gauged by the moral standard of the gauged by the moral standard of the

"In one century this country has grown from 3,000,000 to more than 80,000,000 of people, and to me it is a wonderful manifestation of Christian wonderful manifestation of Christian civilization. Nevertheless, we cannot ignore the fact that even if our government and legislation are permeated and fortified by Christian traditions, they are also assailed by unbelief and socialism. We are confronted by evils which strike at the very root of the family and sociaty.

ily and society.
"The disregard of the Christian Sabbath, gross and systematic election frauds, unreasonable delay in carrying into effect the sentences of our criminal courts, with the numerous subterfuges by which criminals evade the laws, ex ravagances of the rich, the discontent of the poor, may all be traced to un-

of the poor, may all be traced to un-belief and implety.

'It is religion which is the only solid basis of society. If the social edifice rests not on this eternal and immutable foundation it is bound, sooner or later, to crumble to pieces.

"Our country has grown up, not as distinct, independent, conflicting communities but a second conflicting communities. munities, but as one corporate body breathing the same atmosphere, gov-erned by the same laws, enjoying the same political rights as proof of the humanizing influence of religion. "The Paritans, who founded New

"The Puritans, who founded New England; the Dutch, who settled New York; the quakers, who established themselves in Pennsylvania; the Swedes, in Deleware; the English Catholics, who colonized Virginia, Georgia and North Carolina; the Irish Presbyterians, the French Huguenots and the Spanish and French, who settled in Louisiana, all made an open profession of Christianity in one form or another, recognizing religion as the basis of society and the true foundation of the home. "It is perfectly safe to say that had

"It is perfectly safe to say that had our country been colonized, developed and ruled by races hostile to religion, we should have sought in vain for the social order and civic blessings with which we have heretofore been blessed. We live as brothers, because we recognize the brotherhood of humanity one Father in heaven, one origin, o

destiny.
"We are all children of the same father, brothers and sisters of the same Redeemer, and, consequently, members of the same family."

#### WHAT HAS RUINED RELIGION IN FRANCE.

VI. FOURTH REASON-INFIDEL EDUCA-TION.

Written for the True Voice. While the poison of Jansenistic errors and the writings of infidels were alienating the French people from the Church of their fathers the education of the young had remained in the hands of the clergy. Under their tuition France had produced the masterpieces which adorned the golden age of its literature. In medieval times, until the fourteenth century, the teaching body received all its privileges from the Church, but every one was free to open a school, and although this liberty was often abused, as by Abelard, it was not therefore limited for others. From the fourteenth century down to the latter part of the eighteenth all the teachers in the public schools, particularly in universities and col were either diocesan or regular clergy-men over whom the authority of the Church was paramount, and the state confined its action to the enforcement

The first blow was struck at religious education on April 1, 1762, when the parliament of Paris closed all the colleges of the Jesuits. On the same day the entire country was suddenly inun-dated with infamous libels against those religious. For the Jansenists, who had all along found in the Jesuits who had all along found in the Jesuits their most powerful opponents, and who had long been plotting to destroy their society, had been joined by the infidels in a united effort to effect the

ame purpose. The leader of this persecution was Chriscul, the all powerful prime minister of the effeminate King Louis XV. He had much opposition to overcome; for, only a few months before, the Jesuits had been pronounced innocent of all fault by an august assembly summoned by the king and consisting of fifty one Cardinals, Archbishops and Bishops. Only six of these had any fault to find with the Order, and yet on August 6
the parliament issued a decree depriving the Jesuits of all their property of
every kind and forbidding them to exe any function whatever. Thus four thousand members of their society were driven from their numerous col-leges and churches and soon after banished from their own country. One of the provinces of France went so far as to punish all parents who should send their children abroad to Jesuit colleges. Christian education thus re-ceived a blow in France from which it never fully recovered. Then a generation grew up which came to maturity at the time of the revolution. In 1793 the convention established the old pagan system of Sparia, declaring that the children belong to the country, not to their parents; it taught them pa-triotic and revolutionary songs, such as the Marseillaise, occupied them in in public festivities and parades, in iistening to lectures on the rights of man, and in learning the creed of in-sidelity. A decree forbade any clergyman or former religious to teach in the

s hools.

When Napoleon had succeeded in re-

the Spartan idea; leaving the Church in control of the higher seminaries for the training of her clergy, he insisted that no child should receive instruction from any one but his state pro-fessors : and he established his univerfessors: and he established his university to control this entire system of education. After his fall, the Bourbon kings naturally adopted the same idea, because it gave them an opportunity of instilling into the new generation monarchical principles. Charles X. in 1828, went further still in his usurpation of authority in education. Prompted by the loud outcry of pretended liberals he took the very illiberal step of closing the colleges which the Bishops had established under the title of the Petits seminaries, and entrusted to the reestablished Jesuit Fathers. And he introduced the novel distinction, which has since been so powerful a tool of oppression of

so powerful a tool of oppression of the liberal Governments in France, declaring that no religious congregations would be allowed to teach unless they were authorized by the state. The teachers employed by the Government were, generally speaking, both unfit and unwilling to give a religious education. cation, and many of them inculcated infidelity.
From 1830 till the anarchical revolu-

tion of 1848 the same process of tyranny was continued: and, of course, religion kept on diminishing its influence over the people. Still, during those years there was hope of better those years there was hope of better things coming; for some leading Cath-olics, headed by Montalembert de Fallon and Dupanloup, pleaded most eloquently in parliament for freedom of education. The rapid growth of anarchy at last forced Cousin, the rationalist, and the Voltairian Thiers to promote the efforts of the Catholics. The latter statesman in a public an romote the efforts of the Catholics. The latter statesman, in a public appeal to the country, wrote: "The state university— evidently wants to teach our children, together with mathematics and natural sciences, a great deal of demagogueism. I do not see any way of saving the country except by granting freedom of teaching. The education given by the clergy seems to me far better than what our state professors prepare for us. My state professors prepare for us. My antagonism is now turned against the social enemy, which is the mania of the demagogue. I do not intend to surrender to it. I wish to save from destruction the last hope of social enders which is evidently attached to

order, which is evidently attached to Catholic institutions." Liberty of education was granted in Liberty of education was granted in 1850 and it produced the most copious and consoling fruits. Primary education in the state schools was put under the supervision of the parish priests, and religious were allowed to teach in them. Even the Jesuits, whom the infidel press had continued to oppose to the last were allowed to open pose to the last, were allowed to ope colleges, and to confer degrees under the supervision of the university. By 1876 they had 27 establishments, and 62 others belonged to other religious congregations. In all these the total congregations. In all these the total number of pupils was about 20,000. Their favor with the general public was daily increasing. In 1880 General Farre, the minister of war, complained that he expected great trouble to reduce to his own infidel way of thinking a large number of army officers who had openly fallen into the meshes of clericalism.

The infidels could stand it no longer, The infidels could stand it no longer, So in 1880 Jules Ferry brought in a bill which aimed at destroying liberty in education. Its seventh article was this: "No one shall be allowed to take part in public or private teaching, nor to direct any establishment of whatever class it be, if he belongs to any congregation not anthorized to any congregation not authorized. Of course the government would not authorize the bodies of religions that were most efficient in the right formation of youth. The Jesuits were principally aimed at. But the minister was defeated in the senate. Yet, soon after the unauthorized congregations

were driven out. at the death of Gambetta in 1883, Ferry became the leader of the republican party, he inaugurated a new plan of weakening religion in education For this purpose he organized a power ror this purpose he organized a power-ful system of state education, to which such privileges were given that it was expected to produce most brilliant re-sults, and thus to attract the youth of the country to its establishments. At the same time he secularized all Public schools, so that, though religious perschools, so that, though religious persons might still have private schools at their own expense, they could no longer teach in those paid for by taxation, nor could any priest give instruction in them, nor could the lay teachers incul-

cate any religious principles.

It was the system of godless education which now lies like an incubus tion which now lies like an incubus on the Christian population of the United States, crushing out, by a slow but sure process, religious thought and sentiment from the hearts of its unfortunate victims. The Catholics of France fought hard and long against its enactment; and when it had become law they are recovered. come law, they spared no pecuniary sacrifices to build and maintain their own religious schools and colleges. Just what our Catholics have done and are doing here. It is a grand spec-tacle presented by both lands, France and the United States; Catholic parents in both places bearing expenses almost beyond their means to hand down their faith and virtue to their children. Unfortunately the in-fidel and indifferent classes of the French, already very numerous—owing to all the causes mentioned so far and others to be mentioned - sent their children to the state schools, and thus

infidelity made rapid progress.

At last, in 1901, the law against the congregations closed all the Catholic schools, drove their teachers into the street or into exile and confiscated the institutions built at such sacri fices and yet the party in power calls itself liberal. C. COPPENS, S. J.

Newfoundland Note.

The very esteemed and popular Father March, for seventeen years or more rector of the Cathedral, Harbor wheok this development in any way.
We should all work together, since it is to the individual interest of each one storing order, he eagerly seized upon Rev. Royald McDon.id. The choice

of the Holy Father has given satisfac-tion to all, irrespective of class and creed.

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A COMPLETE BREAKDOWN

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