

great communities ; and professional men—lawyers, doctors, and notaries—and, as a matter of course, politicians of all shades and degrees, whether in the city council, the local Parliament, or the House of Commons at Ottawa, must for similar reasons do the same, which makes the work of collecting and begging comparatively easy and sure of success. But there are numerous other devices for enriching the coffers of the Church, far less respectable than the methods of the Nuns, which we must notice. By a barefaced perversion of truth, in the casuistry and ethics of Rome what is wholly immoral in ordinary business may be piously employed in behalf of religion. Thus Papists have no scruples in using lotteries and similar agencies for Church purposes. Possibly Protestants also have erred in the employment of questionable means to sustain gospel ordinances. They have not always been sufficiently careful of the honor of Christ, the glory of his cause, and the true Scriptural methods of developing Christianity. The governments of civilized nations have, with singular unanimity pronounced lotteries as a form of gambling unlawful ; but the end sanctifies the means in Romish theology and practice. Hence we have in the Province of Quebec, Father Labelle, of St. Jerome, the illustrious apostle of lotteries, who has gone, again and again, to the Legislature to procure the passage of Bills legalizing lotteries by which to gain millions ; and the great dignitaries of the Church have not frowned but smiled upon him. He has not suffered in reputation, but the reverse, by his persistent lobbying efforts. Why should his fair name be smirched by these doings ; for, while gambling in a saloon is criminal, gambling for the Church is pre-eminently virtuous. Accordingly, the Bishop of Montreal, not very many years ago, considered it consistent with his sacred office to be at the head of the *Grand Loterie du Sacre Cœur*, in connection with which tickets were offered for sale to the value of millions of dollars, with prizes amounting to over half a million. Some of these tickets, of course, represented real value, but many of them were for building lots the locality of which we could never discover. The example thus furnished by great dignitaries is diligently followed by common priests, specially those who have the spiritual oversight of the lumbermen of our forests. Their method of conducting pas-

toral work is certainly novel, and by no means elevating to the people. They usually carry with them tobacco, clothing, and ecclesiastical trinkets for sale. On arriving at a shanty in the evening they literally smoke the pipe of peace with their parishioners, and engage in song-singing and general hilarity. This over, they begin the business of the hour by unpacking their goods and producing a box of dice, charging ten cents for a throw. When all the dimes that are likely to be forthcoming have been secured, a confessional box is extemporized by the use of blankets in a corner of the shanty, and there all kneel and tell the story of their sins of heart and life at the price of \$1 each. The next day, rising up early in the morning, mass is celebrated, and the holy Father takes leave of his little flock in the wilderness, having disposed of a portion of his stores, and carrying with him forty or fifty, and, in some instances, one hundred dollars.

To sum up, then, the Romish Church in Quebec, as established by law, draws its vast revenues from public endowments, and private gifts and bequests of unknown value, from tithes annually collected, from legal assessments for building purposes and repairs, from fees for Church rites for the living and the dead, from the profits of the labors of great communities of celibate women engaged in Convents, Hospitals, and Asylums, and as collectors, and from gambling in lotteries and the sale of indulgences and innumerable charms and trinkets of all sorts. But what benefits does the country receive in return for all the resources thus absorbed ? Can we point to advantages—material, intellectual and spiritual—to justify this expenditure ? We cannot. On the contrary, we are prepared to indicate evils which are the undeniable outcome of Romanism as it exists in Canada and elsewhere, which far more than counterbalance all that can be said in its favor.

It is the fertile source of idolatrous and puerile superstitions. We might in proof of this draw upon the records of the historic past. They are full of conclusive evidence in all parts of the world. We might appeal to the decisions of councils, and to the great dogmatic writers of the Church, such as Cardinal Bellarmine, St. Thomas Aquinas, St. Liguori, Peter Dens, and others, to show what is taught and practised as to the worship of saints and angels, the Virgin Mary, and the Host.