ROMANISM AND TREASON.

Roman Catholics Give Their First Allegiance to the Pope.

Should Roman Catholics Hold Public Office—The Old Policy of the Vatican Revived.—The Church is Supreme Over Civil Governments.

This is the Masterpiece of a Modern Politician, How to Qualify and Mould the Sufferance and Subjection of the People to the Length of That Foot That is to Tread on Their Necks.—JOHN MILTON, *of Reformation in England.*

A recent writer in the public press has laid down a proposition which has created quite a flutter in the Roman Catholic dovecots in Canada, and brought forth a series of protests and denials notably from Mr. Laurier, the Liberal leader, who referred to the subject in a speech delivered in the city of Quebec.

The proposition was this "Every Roman Catholic who is a communicant must give his allegiance to the head of his church in all temporal matters. In so doing he becomes in every sense of the term an alien."

This proposition is in brief the reason advanced by the Protestant Protective Association, or as it is often called the Canadian Protective Association, why one of the planks in the platform of that association says that Roman Catholics should not be allowed to hold either civil or military office in the state.

The writer without a doubt voices the sentiment that is fast becoming widespread not only in Canada but also in the United States, and it involves a principle, that of allegiance, which is of vital importance to all civil government.

Before discussing the question of allegiance, it is desirable for us to review briefly the present state of affairs. After that we can discuss the causes that have lead to present abuses, and by analyzing the causes we may be able to arrive at a just conclusion and determine whether the proposition that Roman Catholics should be treated as aliens is just and equitable rather than prompted by intolerance, and whether the renewal of Roman Catholic disabilities is a necessity even in this enlightened age.

A well-known writer observes "that the ancients said 'our ancestors,' we say posterity. We do not as they did *la patrie* the country and the laws of our forefathers, we love rather the laws of our children. 'Tis the magic of the future and not the past that seduces us." There is a great deal of truth in this saying, but there is a great danger in idealizing the future and neglecting the present. The tendency of modern thought is to build castles in the air. If the poor are becoming poorer, if there is anything wrong with the machinery of government, instead of ascertaining the causes that are leading to this trouble and removing the cause, there is always someone ready with a beautiful theory, a charming plan, that will completely revolutionize the body politic. Followers by the score are easily obtainable, and there is no fad so foolish as not to find followers. A great deal of intelligent effort is wasted in disseminating the principles of single tax, socialism and anarchy, which might be of vast service to the community were we content to wipe out the present cause of our troubles instead of going about with our heads in the clouds dreaming dreams and seeing visions that cannot become real, at any rate in our day and generation.

Now we find that at the present time the vast majority of the people are becoming discontented with the manner in which our public affairs are managed. One of the chief causes of this discontent is that we realize more and more every day that the Roman Catholic Church is seeking unjust privileges and unfair advantages.

SPECIAL PRIVILEGES TO ROMANISTS.

It is also realized by us all that the Romish church not only asks but obtains privileges not accorded to the people of any other communion. We realize that these privileges are obtained not so much through favor as through the dread of some hidden power which she possesses and it is only natural that we should dread the growth and power of any ecclesiastical institution whose history has always been a struggle against the civil and religious liberties which we now enjoy.

In the Province of Quebec we find the priests have grappled with the civil power so successfully that the Church has become omnipotent, that it controls the legislation in parliament, the election of members to parliament, the courts of justice so that trial by jury has become a mockery, the legal body to such an extent that an advocate dares not plead a case for an antagonist of the Church and the public press so much that the ecclesiastical condemnation is sufficient to ruin the business and circulation of any paper. Thus ecclesiastical authority has succeeded in shattering one of the most potent weapons of civil liberty, the freedom of the press. Nothing now remains there but to legalize the torch of the executioner for the suppression of heretics and to institute the Inquisition.

ONTARIO DRIFTING ROMEWARD.

In the Province of Ontario affairs are rapidly drifting into a similar state. Sir Oliver Mowat by profession, at least a Presbyterian and at one time the sturdy opponent of clerical aggression has joined hands for the sake of political power with the enemies of liberty and progress. The Separate Schools have been turned completely over to the mercy of the priests. The principle laid down by Dr. Ryerson when these schools were established, "That a man may send his children to a Separate School to-day but he has the legal right to send them to the Public School to-morrow if he pleases" has been grossly violated and all Roman Catholics are now compelled to support these schools whether they desire to do so or not. The schools are built on church property and the title deeds vested in Rome instead of in the state. The law of assessment, municipal institutions, charities, marriage and mortmain have been amended and adjusted to suit ecclesiastical convenience, and special reference to the Roman Catholic church has been so often dragged into the statute law of the province that it is indeed an open question if this church has not been established to all intents and purposes as a state church. If Sir Oliver Mowat has a drop of the blood of his ancestors, the stern covenanters, in his veins he must often have qualms of conscience. Perhaps however his studies in church history may be perverting his mind and he may end like Manning or New, man by embracing the Roman faith. Like Sir Allen McNab, another Protestant champion of Separate Schools, a priest will be admitted to his bedside and it is only when the last rites have been performed the world will realize that for years Sir Oliver was a Romanist at heart.

In the affairs of the Dominion a similar condition exists. The leader of the government is a man who has left the Methodist church to join the Roman Communion. Since his apostacy his advancement politically has been singularly rapid. On the Opposition side of the House we also find the Liberals led by a faithful son of the Church.

The Jesuit Estate Bill which recognizes the supremacy of the Pope over her Majesty the Queen, the desperate efforts made by both political parties to graft the Separate School system and the dual language upon Manitoba and the North-West provinces, go to show that the Church is supreme even in the Canadian House of Commons.

THE ROMISH DESIGNS.

Now this supremacy in politics cannot be the result of accident. It must be due to design and it is only natural that we should ask the question whence comes the plan and what is the ultimate object of this design. How is it that the Roman Catholic church has such control over legislation, even in the Province of Ontario where Roman Catholics are in the minority? What is the secret of the power of this Church in civil affairs? There is only one reasonable explanation and we hear it from the politicians who ought to know, and the secret of this power is that **Roman Catholics vote as a unit at the dictates of their bishops.** Surely this is a very grave danger that requires our earnest attention. Were the vote weilded in the interests of the public it would be a blessing. But unfortunately first that this vote is used solely in the interests of clerical aggression, and secondly that instead of being a purifying force in politics it is the brooding place of bribers and boodlers like Connelly and McGreevey, discredited politicians like Mercier and Langevin, the home of "pluggers," "repeaters" and all that is evil in politics. These are the charming influences that find a biding place in the corporate vote of Rome. Apparently the Church may have lost her power to cast out devils but she certainly has not lost her power to tame them to do her bidding.

PROTESTANTS PERSECUTED.

The Roman Catholic Church has been the spoiled child of this country. Time and again individuals have protested against the advantages and privileges granted to the ecclesiastics. Instantly the cry of bigotry and intolerance has been raised. Appeals to British fair play have too often drowned the voice of warning. But the Church does not stop there. Woe to the man who dares to speak his mind openly against Romanism in Politics. The cry of bigot is raised against him. He is talked down. The old methods of slander and falsehood that obtained in ancient Rome, during the consular elections, are employed just as successfully to-day and the daring lover of justice and equal rights is soon buried beneath a heap of foul calumny and reproach. He is suppressed by his indulgent friends and public feeling is stirred against him. But the Church does not stop there. He is persecuted to the bitter end. He may recant but he is never forgiven and his recantation is nothing but a fresh victory for the Church. If he is a strong and brave man, if slander and reproach fail, there is yet another weapon which the Church has never been backward in using, the dagger of the assassin or the bullet of the bravo. That is the last resort—Many an example can be found in history.—William the Silent of Orange, D'Arcy McGee in Canada, Dr. Cronin in the United States—removed because they opposed the policy of the Jesuits. Another favorite method is political assassination. Many a brilliant political career is blasted by opposition to the policy of the Vatican. Political assassination is followed by private persecution. The Church has her emissaries everywhere; and with devilish ferocity they pursue their victim. Even his [illegible] violate. At his grave he [illegible] held up to scorn and execration. [illegible] why Protestants in this country [illegible] the power of the Roman Church. [illegible]rance in an unguarded moment has [illegible] way to indulgence, and indulgence has been turned into persecution. Why was George Brown a political failure? Why is Dalton McCarthy at this moment assailed by all the powers of the Church of Rome and her emissaries? Because they opposed the policy of Rome. The ballot, that most potent weapon of freedom, has been placed in the hands of the enemies of freedom. With all these facts and examples, with such persecution and falsehood to overcome, is it any wonder that Protestants have been forced to ally themselves together and form secret societies.

WHY THE P.P.A. IS NECESSARY.

The Roman Catholics have become the standing army in politics, and civil life. The soldiers owe their allegiance to the Pope and not to any civil authority and their object is to overcome all civil authority. It is a hopeless task for any single individual to contend with this organized and disciplined power that does not stop short even of crime to suppress rebellion or opposition. For that reason secret combination is a necessity. If a revolt against Romish Supremacy is to succeed two things are essential, unity and secrecy. Secret combinations and societies overcame the power of the Pope in Italy, and in Mexico. What has succeeded in the home of the papacy can succeed elsewhere even in Canada.

Now I have pointed out that there is a spirit of discontent abroad: that good citizens are beginning to dread the growing power of Rome: that this power politically is due to the solid vote the Church wields in politics: that the ultimate design and natural consequence of these conditions is to make the Church supreme over civil authority.

I have in the beginning quoted a proposition by a writer to the public press wherein it was stated that Roman Catholics gave their first allegiance to the Pope, in other words that their allegiance to the state is divided, and that as long as the Pope claims temporal supremacy just so long as a measure of safe guarding civil authority, Roman Catholics should be treated as aliens. Now we have seen how the Roman Catholic vote has been organized as a unit and sold to the highest bidder. It will therefore be advisable for us, before deciding whether Roman Catholics should be accorded the rights of citizenship or not, to consider whether the charge that their first allegiance is to the Pope is well founded or not. If it can be shown that Romanists give their allegiance to the Pope and place his authority in the same [illegible] they are aliens in every sense of the term and not only should they be excluded from office but they should not be allowed to vote.

WHAT CONSTITUTES AN ALIEN.

Now an alien is a man who lives in one country but gives his allegiance to another country. Thus a citizen of the United States living in Canada is an alien: He is entitled to every legal privilege accorded to Canadians. He has to pay taxes and water rates; he receives the full protection of the law and is compelled to conform to the laws of this country but he is not allowed to vote for any office in the gift of the people. This has never been considered a hardship, for the rights of citizenship, the right to vote and take part in the making of the laws of the state, have always been held very sacred from time immemorial.

Citizenship is the greatest privilege that a man can enjoy in a free state. The Romans valued their citizenship above all things and it was only when Caracalla conferred citizenship upon all the free inhabitants of the Empire that the mighty Rome began to totter to a fall. Paul was an instance of one born to the rights of a Roman citizen which protected and benefited him on three occasions: Acts V, 37; XX, 25; XXV, 11.

WHAT CONSTITUTES TREASON.

A man who is a true citizen and entitled to the privileges of citizenship should maintain the supremacy of the civil government of the state against all other powers, princes or governors. A man who denies the supremacy of the civil government of the state in which he lives is either an alien, or a rebel and a traitor. He is an alien, if he acknowledges himself frankly to be the citizen of another state and does not take any part nor demand a voice in the government of laws of the country in which he lives. He is a traitor and a rebel if he claims and exercises the rights of citizenship, at the same time secretly denying the supremacy of the civil government under which he lives, and receives protection, or secretly gives his allegiance to a foreign power or potentate and uses his rights of citizenship in order to subvert the privileges or weaken the authority of the government of the state in which he lives. This is the most dangerous form of treason, worse than open rebellion, for open rebellion can be met by force whilst secret sedition can only be guarded against by stringent legislation.

We will now examine the position of the Roman Church with regard to its members and with respect to the authority of the Pope over such matters as conflict with the civil authority and we will seek to ascertain if the church demands obedience to the Pope in temporal matters so as to divide the allegiance of Roman Catholic citizens.

TEMPORAL SUPREMACY.

Prior to 1870 for nearly ten centuries the Popes claimed to be infallible and supreme in temporal affairs as well as in spiritual. This belief was not made a doctrine of faith, however, until the Vatican Council of 1870. Now what does infallibility and temporal supremacy mean? Let us look to history. When the Pope excommunicated King John and absolved all English Roman Catholics from allegiance to him as King of England he exercised the power that he claimed of temporal supremacy. In the reign [illegible] VIII, Pope Paul III issued a bull deposing the King because the latter favored the Reformation and denied the right of Rome to interfere in the state affairs of England. Again in the reign of Queen Elizabeth, Pope Pius V issued a decree deposing of the Queen and absolving all Romanists from allegiance to her. On each of these occasions the Roman Pontiff exercises the doctrine of temporal supremacy. Because the Pope declared that Roman Catholics were absolved from their allegiance to Queen Elizabeth the Act of Supremacy was very justly passed. By this Act all parties holding office in the state had to take a solemn oath affirming the supremacy of the sovereign in all temporal affairs within the realm. Now the Popes claimed supremacy in matters pertaining to faith and morals, and so did the sovereign but as already stated the doctrine was not made a matter of conscience and the claim had often been denied especially by the Gallican church in France. For this reason many Roman Catholics took the Oath of Supremacy. But the Jesuit order which had been founded by Ignatius Loyola, had for its chief object the restoration of papal Caesarism. The Jesuits were the chief upholders of the doctrine that all authority was vested in the Pope as head of the Church. This doctrine of Ultramontanism (infallibility, temporal supremacy and obedience) was advanced among the English Roman Catholics, stirring them up to such a degree that orders had to be issued to ecclesiastical visitors in 1559 by Queen Elizabeth explaining that it was not the intention of the Oath of Supremacy to declare other than the temporal Supremacy of the Queen in the realm. The Jesuits, however, grew in influence and power all over the world till it became a life and death struggle between them and the civil power of the different countries where they had established themselves. Their ambition was to make the Pope temporal and spiritual ruler of the world and to make the civil governments of nations subservient to his will. They proclaimed the doctrine that the Pope was ruler of the universe, that Roman Catholics were the Pope's temporal subjects, and that in civil matters members of the Roman Communion should obey the Pope rather than the civil government of the country in which they lived. They also urged upon their followers to use their rights of citizenship in whatever country they resided so as to combat the supremacy of the civil power, undermining the power of the state by secret sedition so that in the end the government might become a willing tool of the Vatican.

THE STRUGGLE WITH JESUITISM.

The struggle between the national governments and the Jesuits raged fiercely and finally led to the expulsion of the order from almost every country where they had found a foothold. The national idea triumphed when Pope Clement XIV suppressed the order in 1773. During the struggle English Catholics suffered many hardships as they were ground between the power of the civil government and the power of the ecclesiastics. Every Roman for a time was looked upon as a traitor and Acts, such as the Test Act, were passed, totally excluding them from all office in the country. After the Jesuit order was supressed the doctrine of papal infallibility and temporal supremacy were allowed to fall into innocious disquietude. The Roman Catholics once more began to seek the civil liberties of which their adherence to Ultramontanism had shorn them. In 1788-9 the English Roman Catholics signed a protest which set forth that the subscribers to it denied the doctrine of the infallibility of the Pope; that the Church had no power that could directly or indirectly injure Protestants, as all she could do was to refuse them her sacraments, which they did not want; and that no ecclesiastical power could directly or indirectly affect or interfere with the independence, sovereignty, laws, constitution, or government of the realm. This protestation led to the passing of the Relief Act. The agitation for the relief of Roman Catholics from all disabilities followed. To show that the doctrine of papal infallibility had ceased to be a belief in the Roman Catholic communion the Vicars Apostolic who, with Episcopal authority governed the Roman Catholics of Great Britain, issued a declaration in 1826, which said: "The allegiance which Catholics hold to be due and are bound to pay to their sovereign and to the civil authority of the state is perfect and undivided" further "That we declare that neither the Pope nor any other prelate or ecclesiastical person of the Roman Catholic church has any right to interfere directly or indirectly in nor to oppose in any manner the performance of the civil duties which are due to the King." On Jan. 25th, 1826, the Roman Hierarchy in its pastoral address to the clergy and laity of the Roman Catholic church in Ireland said (Article II) "They declare on oath their belief that it is not an article of the Roman Catholic faith, neither are they thereby required to believe that the Pope is infallible;" further on "After this full explicit and sworn declaration, we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing toward our most gracious Sovereign only a divided allegiance" After every assurance had been given that the doctrine of Ultramontanism was dead and buried the British House of Commons passed the Emancipation Act which gave Roman Catholics equal rights with Protestants.

But soon the order of the Jesuits was once more restored by Pius VII in 1814, and along with it the old doctrines. The order began to grow in influence and in power. Pope Pius IX became a tool of the order and thus it has come to control all the offices and patronage in the gift of the Holy See. The first hint that the old doctrines of infallibility and temporal Supremacy were revived was in 1864 when Pius IX issued his famous Syllabus of Errors accompanied by an Encyclical letter making the Syllabus of Errors binding upon the faithful. The Syllabus of Errors contains a great many propositions given negatively. Those that interest us most run thus, (See Gladstone's "Vatican Decrees.") It is an Error to believe or maintain:—Liberty of speech or the liberty of conscience and of worship: That the state should have the power of defining civil rights, and the province of the Church; that Roman pontiffs and Ecumenical councils have trangressed the limits of their power, and usurped the rights of princes; that the Church may not employ force; that in the conduct of laws, civil and ecclesiastical, the civil laws should prevail; (Syllabus Prop XLII "In conflictu legum utriusque potestatis Jus civile praevalet") that any method of instruction of youth, solely secular, may be approved; that the abolition of the temporal power of the Popedom would be highly advantageous to the Church; that this and any other religion but the Roman religion may be established by a state.

The Encyclical letter which accompanied the Syallabus of Errors in unmistakable terms laid down the doctrines of papal infallibility and temporal Supremacy and enjoined obedience at the expense of grievous pain and penalties. Thus the doctrines of the Jesuits had been reaffirmed by the Pope. Nothing was left now but to call a council of Bishops and Cardinals at Rome and elevate what had hitherto been a part of ecclesiastical policy into an article of faith. The council was called in 1870 and in spite of great opposition from many of the most eminent Roman Catholic divines, decrees of the council were passed declaring the Pope to be infallible. Obedience to the Pope's will was enjoined at the peril of salvation in all matters appertaining to faith and morals as well as in the discipline and government of the Church. And to crown all to the Pope alone is left the power to define the limits of his domain in temporal affairs. Roman Catholic casuists will argue that "Temporal Power" means the right to rule as a civil governor in the papal states of which right the Italian government has dispoiled his Holiness. I will grant this but "temporal supremacy" in matters of faith and morals is a different thing. Three fourths of our statute laws deal with faith and morals and this is where the civil law conflicts with the ecclesiastical law, and according to the Syllabus the ecclesiastical law must prevail.

ROMANISTS MUST ACCEPT THE DOCTRINES.

When the Vatican Decrees were promulgated a great outcry went forth against them. A number of eminent Roman Catholics denied the doctrines, among them Dr. Dollinger the most learned man in the Church in Germany. Denial of the doctrines were followed by excommunication. Mr. Gladstone in England wrote several pamphlets on the subject of the attitude of the Papacy towards civil allegiance. In those productions Mr. Gladstone beyond question showed that the attitude of the Roman Catholic church towards the allegiance of her membership to the state had undergone a change since the passing of the Emancipation Act: That the Church now demanded that the first allegiance of a Roman Catholic was to the Pope; and that the claim of the Pope to infallibility and temporal Supremacy which at one time led to the passing of the Act of Supremacy and other penal statutes against Roman Catholics, had been by both Pope and Council elevated to a doctrine of faith binding upon the conscience.

Sir Alexander Galt in Canada, also took the same view in his pamphlet on "Church and State." A number of Roman Catholic writers combatted Mr. Gladstone's opinions and by quibbling they endeavored to set aside the question. The edicts of the church are always issued in Latin and this leaves a loophole for Roman casuists to avoid a direct issue as they always question the accuracy of translations. But what Cardinal Manning, the leader of the Roman Church in England says can be accepted as correct. In the present crisis of the Holy See P 73, he says, "If then the civilpower be not competent to decide the limits of the spiritual power and if the spiritual power can define with a divine certainty its own limits it is evidently supreme." In "Caesarism and Ultramontanism" the same cleric says, "Let us then ascertain somewhat further what is the meaning of supreme. Any power which is independent and can alone fix the limits of its own jurisdiction and can thereby fix the limits of all other jurisdictions is ipso facto supreme. But the Church of Jesus Christ within the sphere of revelation of faith and morals, is all this, or is nothing, is worse than nothing."

It was pointed out at this time that the Roman church sought to undermine governments and that the Pope had declared war on the civil authority. This was denied. There was no hostile movement for a time as it has always been the policy of the Church to work patiently and wait.

Let us now ascertain if the Church has interfered, as predicted, with the civil authority. The civil matters which come largely into the domain of "faith and morals" are Education, Charity, Mortmain and Marriage.

ROMISH CONTROL IN CANADA.

It is evident that the first step towards securing control in these matters would be to control the legislators for they make the laws. It is also evident that it is in those parts of the British Empire where Roman Catholics are greater in number that these advances would first be made upon the civil authority. Now that part of the Empire is the province of Quebec. Some deny that the Pope claims supremacy in temporal affairs. A glance at the statutes of this British province would show that he does and that the claim is acknowledged. Here are a few choice extracts from the pastoral letter of the Bishops of Quebec dated Sept. 22, 1875. "Not only is the Church independent of civil society, she is superior by her origin, her extent, and her object". "A civil society embraces only a single people, the Church has received for her domain the entire world. The state is therefore in the Church not the Church in the state." To show further the extent to which the Church claims the right to interfere I will quote from Bishop Bourget's letter in promulgating the decrees of the Fifth Council of Quebec. Speaking of the election of candidates he says that only those who are inflexible in the rights and liberties of the Church should be elected. No one is to be elected who sustains the propositions condemned by the Syllabus of Errors, or who reject "The intervention of the Pope, the Bishops and the Priests in the affairs of governments as it of these governments were subject to the principles which God has given to the Church for the good administration of affairs." Since then the Jesuits Act and other Romish legislation has abundant evidence the Church has triumphed in Quebec.

ONTARIO.

[illegible] Ontario. We find the [illegible] Roman Catholic [illegible] turns the education [illegible] of the priesthood. The laws of mortmain have been amended so that clerical terrors can rob the family of a dying man of all their inheritance. Archbishop Lynch in a letter to the Hon. Alexander Mackenzie, Jan. 20, 1876, said "Priests may instruct their people on the conscious obligation of voting for the candidate whom they judge will best promote the interests of the community." Of course the interests of the Church are the interests of the community.

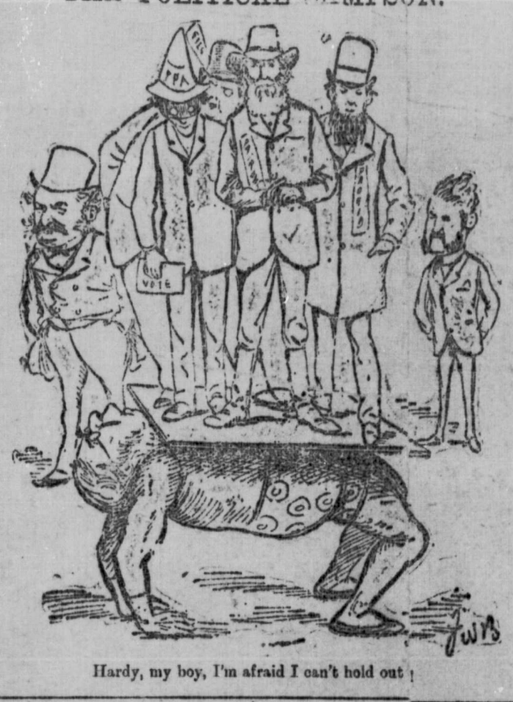
From all these facts it is evident that the Church in Ontario is actively promoting the principles laid down in the Vatican Decrees. She has entered into a struggle with the state for supremacy over the domain of faith and morals which embraces three-fourths of the matters legislated on by civil governments. It has been established that on all these questions Roman Catholics must obey Rome rather than the will of the state. Such a position severs their true allegiance to the state and for that reason the civil society cannot but consider Roman Catholics either as aliens, and not entitled to office or a voice in the affairs of state, or else as traitors. A man cannot serve two masters. Roman Catholics must give their allegiance either to the Pope or the state. In doing the latter they violate their conscience and their Church places them beyond the pale.

From this there is only one logical deduction and that is that the C. P. A. is right in declaring that as long as the church of Rome enjoins the doctrines laid down by the Vatican Decrees, so long should Roman Catholics be kept out of office in the state. The position of the P. P. A. or C. P. A. is quite sound on this point, as it is the duty of civil society to organize against foreign foe or domestic treason. A citizen has no right to belong to a church that declares war upon the civil government of the state of which he is a citizen. If he enlists under the banner of the church and gets some hard knocks he must take the consequences. He cannot expect to run with the hare and hunt with the hounds. There are only two courses open to him. He must forswear his church, or else forego his rights to citizenship.

Let British Subjects use their votes and influence against the politicians that ally themselves with the Romish vote.

P. P. A.—First come, first served: this gun is double-barreled.

THE POLITICAL SAMPSON.



Hardy, my boy, I'm afraid I can't hold out!

THE POLITICAL SITUATION.

Tourist John Thompson—Say, Oliver Mowat, what do you call that thing?

Fellow Traveller Mowat—I-I-I d-d-don't know, Jack, unless it's one of them there obelisk things these cannibal fellows worship. You make an oblation at that side and I'll try one on this. The natives might take it kindly.

A MONEY SIEVE.

A Simple Device Which Quickly Sorts a Pile of Coins.

An inventive genius recently patented an invention which is likely to revolutionize one phase of church work. A church collection usually consists of quarters, five and ten cent pieces, and coppers and it takes much time to sort them out. Counting the money is the least part of the work, the great trouble being to separate it.

The coin separator consists of a box or case in which there are small drawers. Each drawer is perforated with round holes

TO SIFT YOUR COIN.

large enough to allow a certain sized coin to pass through. The top drawer will only hold half-dollar pieces, the next drawer quarters, the next nickles, the next pennies and the bottom dimes.

When the collection has been taken up all the money received is placed in the top compartment. Then the box is locked and thoroughly shaken. When it is opened it is found that the coins have dropped through to their respective compartments. It is then a matter of very little moment to arrange them for rapid counting. The box in appearance is very neat. It is made of polished oak and can be carried to the trustee's or treasurer's house. It is about a foot square. The drawer bottoms are made of metal or hard rubber.

The flattening of the poles of Jupiter can be seen through the telescope.

The wife—"John you're intoxicated How did you find your way home?" The husband—"Darling, your bright eyes would light me home 'f I were twish's full 's am now."

"The Common School system of the United States is the worst in the world."—*Cardinal Manning.* **Cardinal Manning was one of the highest authorities of the Roman Catholic Church.**

THE CROWN LANDS

The attitude of the Church towards the Church—The Pope can absolve from allegiance—The persecution of heretics commended.

The Canon Law of the Church of Rome is a collection of the bulls (mandates) edicts, papal briefs and rescripts of the Popes, the whole collection making nearly a score folio volumes. They have been issued by the Popes as absolute sovereigns, as the Czar of Russia promulgates his laws in his imperial? The professor of Comercial law at Prague, Dr. Von Schutte, has given a summary of these from which the following are taken.

1. The Church is empowered to grant or to take away any temporal possessions.

2. The temporal powers must act unconditionally, in accordance with the orders of the spiritual, that is of the Romish Church.

3. The Pope has the right to give countries and nations, which are non-Catholic, to Catholic regents, who can reduce them to slavery.

4. The laws of the Church (these bulls of the popes) concerning the liberty of the Church and the papal power, are based upon Divine inspiration.

5. The Pope has the right to annul state laws, treaties, constitutions etc., and to absolve from obedience thereto, as soon as they seem detrimental to the rights of the Church or those of the clergy.

6. The Pope possesses the right of admonishing—and, if need be, of punishing—the temporal rulers, emperors and kings; as well as drawing them before the spiritual forum in any case in which a mortal sin occurs. Henry III and Henry IV of France were murdered; they had opposed the Jesuits; many attempts were made to assasinate Elizabeth, Queen of Great Britian, after the Act of Supremacy had been passed; a German Emperor was called to Rome and forced to stand half naked, for five days in winter, in an outer porch of the Vatican before he was admitted to confess his error, real or imaginary, to the being father of his children.

7. Without the consent of the Pope no tax or rate of any kind can be levied upon a clergyman or upon any church.

8. The Pope has the right to absolve from oaths and obedience to the persons and laws of the princes whom he excommunicates.

9. The Pope can annul all legal relations of the [illegible] under papal censure especially their marriages.

10. The Pope can release from every obligation, oath, vow, either before or after being made.

11. The execution of papal commands for the persecution of heretics, causes remission of sins.

12. He who kills one who is excommunicated is no murderer in a legal sense, and of course, could not be brought to justice.

"The Public Schools have produced nothing but a godless generation of thieves and blackguards."—*Priest Schaner.*

A GLASS SKULL.

A Newly Invented Poison Bottle and the Story That Goes with It.

Accidental poisoning cases are likely to decrease very materially if the poison bottle recently invented by a genius catches the public fancy.

It is of blue glass, in order that the contents may better resist being affected by light, and it is molded into the shape of a skull with the cross bones underneath. The word "poison" is placed with raised letters on the forehead, and at the base of

THE NEW POISON BOTTLE.

the skull a space has been left for the red label that tells the nature of the drug. The hollow eye sockets, the jaw bones, and the teeth would tell its purpose to a blind man, and ghastly as it may seem to those who are blessed with sight, it is better to be frightened than to die. That at least is the philosophy of the inventor, and he is not a druggist or doctor, by the way, but a plain, every-day jobber in boots and shoes.

There is a little story that goes that his invention came to him in a peculiar way. To use his words; "A very dear friend of mine, the invalid daughter of C. H. Bowker, while groping about in the dark one night searching for her medicine, drank a solution of carbolic acid by mistake. The effect was frightful and almost fatal. I was immediately possessed with an idea to get up a poison bottle for universal use that could be distinguished from anything else, even by a blind man. Well, my reflections resulted in the glass skull. What could be more appropriate or better understood? Once known no one with a modicum of sense need commit the fearful and often fatal error of taking medicine from the wrong bottle. The only criticism offered by the drug trade is that it might frighten some sensitive people. That is exactly what I want to do. I should rather be frightened than killed at any time. The bottle is being used by several of the largest dealers in the trade, and I believe that eventually it will come into general use."

Misunderstood.

The young Laird of Lochnow was a character in the Scotch camp life of the early eighteenth century. He was cool in actions and full of fun in daily life. One day he was detailed to command a burial party, and as he strolled over the battle-field his orderly came to him in great perplexity.

"Sir," said he, "there is a heap of fellows lying out yonder who say they're only wounded and they won't let us bury them like the rest. What shall we do?"

"Bury them at once" replied young Agnew, without moving a muscle of his countenance; "for if you take their word for it, they won't be dead for a hundred years to come!"

The man saluted and started off, in all simplicity, to carry out the order, and Agnew had to despatch a counter-order in haste to prevent his joke from been carried further than he had intended.

This recalls an "o'er true" tale of Border life. Some Galloway moss-troopers were brought before Sir William Howard, who was an enthusiastic mathematician. He was deep in his studies when the prisoners were marched into the castle court-yard and a lieutenant came running up to get orders as to their disposal. Enraged at being interrupted, he cried, "Hang the prisoners!" and went on with his work.

He finished his problem and went down with a cheerful mind, only to learn that his exclamation had been taken for an order, and the prisoners were all hanged.