

nearly all Roman Catholics. Out of 2,362 State paupers in Massachusetts, Ireland contributed 935, or 40 per cent. of the whole, while of these born in Massachusetts there were only 348.

You made no reply to my charge that out of 4,000 children born in Rome, 3,000 are illegitimate. You want the charge authenticated, do you?

The *El Solfeo*, an Italian journal of prominence, publishes the following statistics:—

In 1870 Rome had 2,469 secular clergy among cardinals, bishops, prelates and cures; 2,766 monks, and 2,117 nuns, in all 7,322 religious of both sexes.

The number of births reached in the same year to 4,378, of which 1,215 were legitimate and 3,163 illegitimate. The illegitimates, therefore, being in the proportion 75.25 per hundred of the total births."

The illegitimates in Protestant London are only four per cent. You will also find similar statistics by referring to a Papal source—namely *L'Amico di Casa*, *Almanacco Popolare*, published at Turin.

And from the same source we find that the average committals for murder per year are in Protestant England 72, or 4 to every 1,000,000; in Catholic Ireland 133, or 19 to every 1,000,000; in Catholic Bavaria 211, or 68 to every 1,000,000; in Roman Catholic Sicily 174, or 90 to every 1,000,000. More than four fifths of the white men hanged in America are Papists. It distresses me to give you all these facts, but you pressed me to do it.

I have stated the actual truth so mildly that I feel that I ought to apologize to my readers, and I promise you that for every fact and citation I have brought I can cite from equally unimpeachable sources ten times as many more.

CONCERNING THE LIQUOR TRAFFIC.

Now how about the liquor traffic? I charged your Church with having a monopoly of the business.

Father Elliot, who is associated with you in your work in the *Catholic World* (September, 1890) of which you are one of the editors, made this honest confession:—"The horrible truth is that in many cities, big and little, we have something like a monopoly of the business of selling liquor, and in not a few something equivalent to a monopoly of getting drunk. I hate to acknowledge it; yet from Catholic domiciles—mis-called homes—in those cities and towns three-fourths of the public paupers creep annually to the almshouse, and more than half the criminals snatched away by the police to prison are by baptism and training members of our Church. Can any one deny this or can any one deny that the identity of nominal Catholics and pauperism existing in our chief centres of population is owing to the drunkenness of Roman Catholics? For twenty years the clergy of this parish have had a hard and uneven fight to keep saloons from the very church doors, because the neighborhood of the Roman Catholic Church is a good stand for the saloon business, and this is equally so in nearly every city in America. Who has not burned with shame to run the guntlet of the saloons lining the way to the Roman Catholic cemetery?"

Yet this same Father Elliot, speaking of his recent missionary tour among the non-Catholics of the West, declared, "America will be converted and made a Catholic country." Perhaps it would be in order to suggest that charity begins at home and that the priests convert their own before they attempt to convert Protestants.

MADISON C. PETERS.

LOOK AT YOUR DRUNKARDS.

If there is one assertion calculated to make a man tired all over, it is that "the Roman Catholic church is the church of good morals." We have read this statement about a dozen times in as many papers within the past few weeks. It is very much as though a drunken man were to stand up in public and call the attention of the audience to his sober condition. The cheek necessary to make such an assertion could only belong to a politician or a priest. Now any man who knows what morality is when he sees it knows that it is something that does not grow to excess in a Roman Catholic community. There are some Roman Catholics who are moral!—some to be sure—but they deserve to be in better company. Morality is not the business sign that the Romish church hangs over its door. This church puts morals on its 5 cent counter or sells them in job lots. It makes a speciality of religion. In the face of facts any pretention to superior morality on the part of Roman Catholics is enough to make the man in the moon laugh.

Bishop Keane of the Roman Catholic University says: "When we attempt to offer Catholic truth to the masses, they reply: 'Look at your drunkards'—and that settles it."

Canon Murnane, at the Catholic truth conference at Birmingham, England, asked this question: "How can you expect conversion when a Catholic prison chaplain can assert that of six or seven thousand women brought into prison yearly, more than 80 per cent. are Catholics?" The above assertions, from prominent Roman Catholic ecclesiastics, show that the boast of Rome that she is the church of good morals is an untruth, and as the devil is the father of lies, he is at the progenitor of that church.—*Kansas City American*.

LET'S ALL GO BEGGING.

"The city halls in many of the large cities—in all of them, we may say—are burdened on every monthly municipal pay day by the presence of black-robed nuns who, with outstretched hands, stand at the door of the treasurer's office begging alms of the employees as they come out with their month's wages. Not content with what they get there, you may see them wandering here and there about the streets of the city, climbing the stairs or taking the elevators to the remotest office in the loftiest building, passing demurely but persistently from store to store and from saloon to saloon along the crowded streets. Oh yes, they never miss a saloon. Whiskey shops are easy marks for them, and by the time the stiff black dress has rustled up to the bar and cast its dark shadow over the bright brass cuspidores at its base the bartender's hand is in the till, the dime or quarter is transferred to the ever-ready hand awaiting it, and the gloomy garbed visitor departs as silently as she came. Policemen see the systematic begging and tip their helmets deferentially or step aside reverentially as the legalized beggars pass. They are begging for an already wealthy church. Divest them of that significant garb and let them go thus upon the streets to beg for some loved one at home, suffering and in need, and some blue-coat would nab them before they had gone a block."

"Wonder how much is turned into the treasury of the Romish church at Chicago from this source every year? Archbishop Fehan of that city is reported as worth, or "holding in trust," \$50,000,000. How much of this vast sum has been gained by the begging described above? But its a jolly good scheme for raising the wind. Let's all go begging. Call in the Salvation Army girls, a few thousand young ladies of the Christian Endeavor, a good delegation from the W. C. T. U., and make up the needed balance from the guilds and Young People's Societies. Of