

We have repeatedly written and spoken in justification of our evangelical missionary labors among the Roman Catholic community, because we know that on the one hand there are many who are only nominally Catholics, who are unbelievers in Christianity itself, and with whom one has to stand for the defence of the truth. On the other hand with the multitude of church-going people and devotees, the mass of superstition which is taught and practised by them is such, that much as there is need of making Gospel truth known among them, it is next to impossible to make it comprehensible and acceptable.

Moreover, with both these classes, with the exception of a few devout souls who have the intuition of higher spiritual realities, you will find that reliance is placed as a last resort, on the efficacy of the magical power of some ritual act or another. That is the incurable defect at the centre of all Roman Catholic teaching, and that is taught even by their most religious authorities. It comes out in bold relief in the *absoloute* at the confessional, the *extrême-onction* at the death-bed hour, the participation in the *Holy Eucharist* as they call it, as a sure and saving viaticum, or the mere touching of some antiquated relic of a dead saint to cure body and soul. Alas! of late particularly, some of these who are called Protestants rely also on something similar to this to secure a safe passport to heaven. Then it is not surprising that the teaching of the Gospel, even when freed from marked denominational color, should not find an easy access to souls thus preoccupied and biassed.

Still, we do not intend to leave the impression on the minds of our readers that nothing or very little has been done through our labors on this wide and varied field, for, as the sequel of this Report will show, much real good work has been done, and very substantial results attained, enough to encourage both the worker and the prayerful helper.

Much greater results are sure to follow sooner or later. Something similar to that is now manifest in old France. It is very well known in spite of the deplorable state of things recently revealed in governmental and military matters, that in quite another sphere there are most interesting movements and progress in religious things. During the last two years, not less than a score of priests

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