THE SAME OLD S

SOMETHING ON THE OT

THE WORLD.

The Catholic Record

Price of Subscription-\$2 00 per annum THOMAS COFFEY, Editor and Publisher,
Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St.
Boniface, the Bishops of London, Hamilton,
Peterborough, and Ogdensburg, N. Y., and
the clergy throughout the Dominion.
Subscribers changing residence will please
give old as well as new address.
Obituary and marriage notices cannot be
inserted except in the usual condensed form.
Each insertion 50 cents,
Mesers. Luke King, P. J. Neven, E. J. Broderick, 'and Miss Bara Hanley are fully
authorized to receive subscriptions and transact all other business for The CATHOLIC
RECORD, Agent for Newfoundland, Mr.
James Power of St. John. Agent for district
of Nipissing, Mrs. M. Reynoids, New Liskester
Of Nipissing, Mrs. M. Reynoids, New Liskester THOMAS COFFEY, Editor and Publi

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Apostolic Delegation.

Mr. Thomas Coffey:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is impacted with a strong Catholic spirits. It strenuously idefends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will demonstrate the same time to reaches more Catholic homes. I therefore, expensely recommend it to Catholic homes. With my blessing on your work, and best wishes for its continued success, and best wishes for its continued success, Donatus, Archbishop of Rphesus.

Donatus, Archbishop of Rphesus.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:
Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner is which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, and it is to the fatisful Blessing you and wishing you success, believe me to remain.

in, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MAY 25, 1907.

MORAL TEACHING.

with the Church upon the subject These signs are not many: nor are they forceful. They are spasmodic in the rarity of their appearance, theoretical in the remedies proposed, and promising but little fruit by the timid manner in which their suggestions are made. Education without religion and morality is worse than no education. The starting point is religion. Religion begets morality, and both beget education. Why is the age irreligious? False principles have the field to them selves. Godless schools are sending forth their half-formed students without religion. out the mention of God, without a sterling principle which might be ballast to the ship of life, and with their mind sharpened as to how they can acquire the greatest amount of wealth with the least amount of labor. Morality without religion is demand without supply, the end without the means of obtaining it, a building without foundation. It is an acknowledgment. Morality is needed. And god less education, so far from giving it, is weakening it and undermining it. How is the deficiency to be made up? The Church, handing the catechism to her children, says: "Here in this little volume, under the guidance of your teachers, you will find all the truths of your religion which you must believe and all the moral law you must put in practice." The duties of charity to God . that it was such doings that made and our neighbor are clearly laid down. the old Protestants weep and exclaim : book of morality. But it is not all. The literary part of a child's education must be as carefully attended to as the catechetical. So is it with the moral surroundings. We might as well expect strength from breathing a vitiated atmosphere as look for sound moral training where ordinary reading matter is irreligious and where companions are not all that they should be. It is a serious error to imagine that morality or religion is like any ordinary branch of study, to be conned by rote or to be stored in memory. Morality and religion are like the muscle and blood of man-to be exercised in every part of his system, and to course through every vein and artery of the body. Religion, which is to morality as the form to matter, is the life of man, that higher, truer life which our blessed Lord came to bestow. To have a mere book of morality, from which recitations are to be made, will be exceedingly limited in its beneficial results. The proposal we have in view is one made by one of the Methodist ministers of a city church a few weeks ago. He suggested as a book of morals a volume made up of the Book of Proverbs, the Ten Commandments, extracts from the Sermon on the Mount, doctrines of Buddha and Confucius, and extracts from Grecian Christian morality will that be? Hotehpotch. Buddhist morality and the sermon on the Mount! From Buddhism the love of God is entirely

God or makes Him a mere abstraction. As for Confucius, his morality is much inferior to the Buddhist. Both of these systems have been exalted far beyond their true worth by the deists and the infidels of modern times. Their sole desire has been to depreciate Christian morality. What that class of men might do with a set purpose it ill becomes a Christian minister to advocate. We have not much to say in regard to a few extracts from Greek and Roman literature. We see nothing worth borrowing. Whatever part Hellenistic philosophy may have taken in the civilization and progress of Europe, it contributed nothing to its noral welfare. In fact it fell into such grave errors that it became unable to save society from moral corruption. Notwithstanding the few examples of austerity and heroism which it affords, it failed to reform the races amongst whom it presented its best forms. Greece and Rome both perished in the age in which philosophy flourished most amongst them. The reason is that all philosphy lacks the divine principle of Christianity. And because Christianity possesses a divine principle Christians do wrong in going elsewhere for lessons of morality. They dig unto themselves broken cisterns, instead of drinking from the pure fountains. Surely the command ments of God, the means for keeping these commandments, the Christian virtues, are sufficient for people. The difficulty lies not in morality but in dogma. When salvation by faith was made the pivot of belief, morality was left without support. All the lessons In education there are a few signs from all the books ever written will which, showing discontent with a most never teach morality where salvation erroneous system, give encouragement by faith alone is the central doctrine that, sooner or later, leaders will think It all, therefore, comes to this, that true morality is based upon true dogma and true dogma requires a living teacher with power and authority. Without this authority the teacher cannot enforce the lessons imparted. The only comfort we can gather from such suggestions as this well-intentioned minister made is that the advocates of the little red school-house are not satisfied. The Catholic Church never was satisfied with it-saw its evil tendencies from the start, and never ceases to draw her children from the snares and dangers lurking in education with-

PROTESTANTISM BETRAYED. If we may judge by the proceedings of the town council of Westmount, a suburb of Montreal, Protestantism seems to be in danger. It all comes of appointing a French Canadian firm town solicitors. What led to the trouble was a motion appointing Messrs. Dandurand, Brodeur and Boyer solicitors for Westmount. This had passed the Finance committee. When it was being put before the council one of the members complained of a letter he had re ceived, and in which he was accused of betraying the Westmount citizens "into the hands of the Philistines." " Make up your mind," continued the letter, 'Save me from my friends.' Try and wipe out such disgraceful work, and avoid it in future." A letter from the difficulties which follow in the train of same party in the same tone and addressed to the mayor was even more pointed. "You must remember," was the writer's injunction, " that they (the legal firm) are Roman Catholics first, French second, and anything you like after that." Town and city councils are frequently the subject of the citizens' severest criticisms. Wrong of many kinds has been imputed them. But this is the first time on record that they have been the cause of sorrow to Protestants as such, and have actually brought tears to their eyes. Street railways and their managers, the privy council and its celebrated decision, have roused Toronto the good, if not to tears, at any rate to indignation, but never has the Protestantism of Toronto, staunch as it boasts to be, suffered from mayor, aldermen, or board of control. The lodges' vigilant eyes attend to that. To think of Westmount-a suburb of Montreal, within range of French-Catholic guns acting thus: it is enough to make Protestants, old and young, weep. These old Protestants of Westmount have our deepest sympathy. Let them dry their eyes and wipe their tear-stained cheeks. Let them keep their feeelings more to themselves, and and Roman literature. What kind of not act so foolishly before the whole world. If they have any linen to wash let them wash it at home without calling everybody's attention to it. We do not see why a French firm of lawyers eliminated whilst it forms the basis of should be voted down because they are Christian morality. The means of French or because they are Catholic. practising Christian morality are If the races are to harmonize and if reprayer and the sacraments, whilst for ligious strife is to die out-if we are to the Buddhist there is nothing but allive at peace with one another in this phabetic stupid contemplation. The country, it is not by writing such child-

union, strength and peace will be sought to dwell apart or only amongs builded up to a nation's proportions.

DONAHOE'S MAGAZINE.

Amongst the more important features of the May number of Donahoe are two The sentiment of Old Home Week and A Character Study of Pius X. Both articles are well and copiously illustrated, the photogravures of His Holiness being very life-like. In the latter of these two articles the writer seems quite hopeful of the religious outlook in France. He thinks that "trouble has visited the Church of France that her children might the better exterminate the spirit of irreligion and unbelief which was fast gaining ground in the country, and destroy forever the seed sown by Voltaire and Recan." Whatever may be the designs of God in visiting France with humiliation and loss of religion we can trust that good will ultimately come out of evil and that the land of St. Louis may again bloom with faith, but the sky at present is dark and lowering. Not in poverty so much as in the apathy of a majority lies the worst sign of increase ing decadence. And if we compare the hold which Voltaire had upon French thought in his time with that which Renan exercises to-day we fail to see how religion is gaining against these two masters of atheism. So many forces are at work disintegrating society, undermining principles, desecrating the sanctuarles of faith and truth that it will take a much longer time to see even a rift in the clouds. Beyond the irreligion and unbelief diseminated by the revolution there is still much faith and devotion in chivalrous France. This gives us hope-and the solidarity of the bishops, the unity of the clergy, the sifting of the laitythese are spectacles not often witnessed in history. And, back of Christ's un failing promise that nothing should prevail against His Church, this union s our well founded hope.

THE CHURCH IN CITIES.

Amongst the many difficulties with which the Church has to deal is that of congested and business districts of our cities. There was a time when men yearning for contemplation went out from the crowded cities of the East and peopled the desert with the cel's of solitude. An age came afterwards when men flocked to monasteries and women to convents for a life of prayer and benevolence. Modern times and Western ideas present a new phase. We are living in an age of the keenest activity and the closest centralization the world has yet witnessed. These two tendencies of social life do not con tribute much to spiritual and religious devotion. They present opposite inducements. The activity is almost entirely materialistic, worldly, wealtheeking. And the centralization serves more to propagate evil principles, and to corrupt than to advance truth and prevent degradation. Where overcrowding is common, extreme poverty enters. Where competition is keenest wealth gains while poverty becomes more pinched. Nor is it always the survival of the fittest. With competitive business, the Church must deal in patience and equity. Souls have to be sought wherever they are. They may tangle and wound themselves more in crowded cities than in simple, solitary walks of life. The Church must seek them where they are; for too often the shepherd has to go for his sheep rather than that the sheep will come to him. This, too, has been the life and action of the Church. So far from standing apart, so far from moving up town and abandoning the down town districts our Church has kept her footing in the crowded portions, and at the same time served the residential quarters. Let any one go to New York or Boston or Philadelphia. They will see how crowds of working people find in the street where they spend their busy days the chapel for their religious duties and consolations. We noticed in the press the other day a rallying cry for those of the sects who are so easily driven up town. Business demands are exacting and its offers tempting. Sometimes a congregation changes personally and diminishes in numbers. The church property is needed for commercial purposes. An inducement is held out with the idea of building a finer building more pleasantly situated amongst the stone-front palaces on some fashionable street. So far as Protestant churches go it does not make much difference. Closed six days in the week, the busy man cannot enter them. It is different with the Catholic Church. Open all the time, holy Mass every morning, abiding Presence continuous, the poor and the strenuous may find quiet amidst their busy surroundings

another, that the courtyards of Canada's the city's busy marts. She has never her most favored children. souls most abound, where sin is most active and where the world is busiest there is the Church found with earness zeal and tender vigilance watching over the interests of God and souls. which are so fearfully threatened by materialism and the occasion of sin. In the thickest of the battle the Catholic Church is bravest. In the slums where poverty is most dangerous and appalling there is she most generous and self sacrificing. She fears not the down town districts - which she continues to serve whilst her neighbors with more worldly wisdom but with less heavenly zeal hasten to more comfort-

able quarters. HOME RULE IN THE BREAKERS. Advices from the old country, regard ing the Irish Bill of Mr. Birrell, lead us to the conviction that, before Home Rule is granted to the people of the Emerald Isle, there will be much acrimonious discussion. While the Nationalist party will doubtless feel not a little disappointed at the meagrenes of the instalment of self-government which the predominant partner proposes to bestow upon the sister isle, the Ulster faction, made up almost entirely of landlords and Orangemen the latter the creatures of the formerdesire to prevent anything in the shape of Home Rule being granted. A Nationalist convention will be held in Dublin on the 21st and 22nd of May, and it is expected that there will then be formulated amendments to the proposed Irish bill which must be accepted and embodied therein before it will be satisfactory to the great majority of the people. A few days ago there came to us from Dublin a despatch stating that the Bishops of Ireland were unreservedly opposed to the bill in its present shape. Mention is made of Cardinal Logue having joined with Archbishop Walsh and the Bishops of Limerick and Kildare in denouncing the measure, and the lead given by these prelates is particularly fateful, as practically every parish priest in Ireland will be a delegate to the convention.

Mr. Timothy Healy has placed him self upon record as opposed to the bill. He states that it was the worst day's work done for Ireland in his time. He added:

"The first draft of the bill was better than the last. Each fresh draft grew steadily worse under the shears of Roseberyism."

Mr. Healy further states that neither the chief secretary for Ireland nor the premier favored the introduction of the stunted bantling which only saw the light of day because of the pressure of the Irish leaders."

Cardinal Logue goes so far as to say: "I believe that any politician who
will try to secure the bill's acceptance
by the forthcoming convention will incur the grave suspicion of endesvoring to deceive his countrymen in the interests of the ministry.

The Bishop of Limerick describes it as "a grotesque measure," while Archbishop Walsh says:

"The bill seems so bad all round that I will find difficulty in saying any thing to induce the convention to approve it."

It is believed the effect of these utterances will be, that the convention, at the most, will give a qualified sanc tion, the condition being that the Government consent to certain amend ments.

It is thought Mr. Birrell is willing to amend in the direction of modifying the lord lieutenant's power of veto, and increasing the Government allowance from \$3,250,000 to \$5,000,000, but it is doubtful if even these concessions will

satisfy the convention. Our firm belief is that eventually ome scheme will be adopted which will be fairly satisfactory to the Nationalists, and the Government, we think, will go a long way to meet their wishes. Small regard will, we hope, be paid to the Ulster faction, because their motives are simply guided for the most part by selfishness on the one hand and stupid and ignorant bigotry on the other. "Divide and conquer" has for ages been the motto of the autocratic landlords in Ireland, and they have only too well succeeded in creating in the minds of a large portion of the people of the North of Ireland a distrust and a hatred of their Catholic fellow countrymen. There is no reason whatever for this condition of things, but it serves the purposes of the landlords, and they take every means to promote and keep it alive.

Regarding the Home Rule question and the visit of the Colonial Premiers to London, the Philadelphia Catholic Standard and Times has this to say:

"It was a good stroke of courtesy or the part of Mr. John E. Redmond and the Irish party to invite the Colonial Premiers to a banquet in London on the eve of the introduction of the new ent. The rational principle of all quoting, nor by fostering the spirit true morality is before all else God. Now the primitive moral idea of Buddhism either decries the existence of by greater consideration one for the spirit and another world's relief from the greater world's relief from the greater world's relief from the greater and another world's relief from the greater of earthly burthens. The pressure of earthly burthens. The pressure of earthly burthens. The pressure of earthly burthens and show the primitive moral idea of Buddhism either decries the existence of by greater consideration one for by fostering the spirit and another world's relief from the greater and another world's relief from the legislation. There were no political species, but the fact that all these pressure of earthly burthens. The pressure of earthly burthens are pressured in the event of the introduction of the new like the spirit and another world's relief from the greater and another world's

was as elequent a testimony of their belief in Ireland's right as any speeches could be. Moreover, several of those colonies have more than once sent to the Home Government, through their representatives, the most amphetic sentatives, the most emphatic ments of their view that the interests of the empire would be best served by extending to Ireland the right which had brought to themselves not only peace but prosperity."

WHAT DOES IT MEAN?

Will some one, and we have special reference to the Rev. Mr. Patterson, who lately lectured in Toronto, give us some information as to the cause for dread on the part of the Protestants of Ireland, that, were Home Rule granted that country, they would in some way suffer injustice or persecution at the hands of their Catholic fellow Irishmen We have thought the matter over and over again-looked at it from every possible point of view-and are forced to the conclusion that it is nothing more nor less than something which properly belongs to fabledom. It is a sort of bluebeard kept prominently before the vision of the uncultured by those who wish for selfish purposes to retain the conditions now existing in Ireland. We will suppose that a Home Rule Parliament is now established in the capital of Ireland. Will the Catholics discriminate against their Protestant fellow countrymen in the matter of taxation for any purpose whatever? Will they compel Protest. ants to help support the Catholic Church or any of its institutions? Will they oblige Protestants to contribute towards the maintenance of Catholic schools? It were simply ridiculous to imagine that such would be the outcome. The Catholics of Ireland would not if they could, and could not if they would, do any injustice to their non-Catholic neighbors. Let us take Canada for an example. The highest offices in the gift of the Government and municipalities of Quebec are at times bestowed upon Protestants. When a Catholic, however, aspires to any prominent position in the Protestant province of Ontario, the fact that he is a Catholic is invariably put forward as a reason why his advancement should be retarded. A few months ago a Catholic doctor was named by the Ontario Government as superintendent of one of Ontario's public institutions and a storm of indignation at once arose from the Orange press and the Orange lodges. So intense was the feeling against the appointment that some ultra Protestants threatened to revive the P. P. A. of unhallowed memory. We never find occur-rences of this kind in the Catholic South of Ireland or in the Catholic province of Quebec. The fear on the part of some Protestants in Ireland that the Catholics would inaugurate an era of persecution in case Ireland is given her own Parliament in Dublin, comes partly from a bad conscience, and partly from the fact that the new order of things would bring about an era of justice and equal rights to every inhabitant of Ireland, thus doing away with that monstrous injustice which has been inflicted by the minions of Dublin Castle and which has been the disgrace

> JUSTICE TO FRENCH CATHOLICS. Philadelphia Catholic Standard and Times. In the Messenger for this month th situation in France is surveyed in that clear and elegant method of speciwhich marks the polish

of England.

French school of literature, by Count De Mun. There is no pen better qualified to describe the phases of the struggle, the underworking forces on either side, and the successive acts of the great protracted drama. This task the distinguished parliamentarian task the distinguished parliamentarian performs as effectively, in a small compass, as any hurried reader who, despite his hurry, desires to get at the real truth, could desire. He is qualified for the task as Lamartine was to write his "History of the Revolution," by reason of being a participator and actor in the drama. The case is put from the point of view of a Catholic, who, though a Frenchman, is still mindwho, though a Frenchman, is still mind-ful of the konor of his country, and so patriotically refrains from casting any undue reflections on her as a whole. The Count is not disposed to fall in with the views of those who cast the blame for the present conflict on th Catholics of France. On this point, since there are some here who have

adopted such a view, we think it well to quote from his notable article: "I think there is something of injustice in these criticisms. The French Catholics have been for the last thirty years in a most difficult aituation. I have shown in the course of this article to what premeditated, perfidious and bitter warfare they have perfidious and bitter warrare they have been exposed. Without doubt the necessary divisions brought about by the revolutions of the past, together with the successive political and social changes which have taken place during the last one hundred years, have greatly weakened them; doubtless, also the oblig-ation under which they find themselves of constantly resisting the Ministers and the Parliamentary majorities who were conspiring against Christianity, has placed them in false positions of opposition to the Government, a fact only too quickly utilized against them, but they have taken no part with the encmies of the Government, which, instead of making an effort to calm their very natural disquietude and to gain their confidence, waged an incessant war against them. Furthermore, when a large number of Catholics, obedient to 'Freem

the voice of Leo XIII., refrained from all opposition to the oppressive measures, they were not only violently repulsed by the Republicans, but attacked with renewed rancor.

However, despite the exactions to which they have been subjected and the civil war to which necessity condemned them, they have during thirty years, with inexhaustible generosity and tireless energy, increased not only their charitable and scholastic works, but also their social undertakings, in order to bring the people back into close touch with the Church, to safeguard then against the infidelity which is spreading among them, to render then fervent by their practicing of works

WISDOM OF THE POPE'S DEFIANCE.

From Sacred Heart Review. The Literary Digest, April 20, informs us of a vindication of Pius X., in his treatment of French statesmen and French Governmental action toward the Church in France, which appears in a summer to the control of the pears in a somewhat unexpected quarter
—in the columns of The Positivist in the columns of The Positivist Review (London). In an article in this radical little magazine the clear light of common sense and logic is thrown upon the question by professor E. S. Beesly of University College, London, who declares that the head of the Roman Catholic Church has been misjudged by the property of the Roman as well as in the many in England, as well as in the united States. Professor Beesly be-lieves that the Pope's action was the only course to be taken if the French Church were to be saved from disintegration. Such action was based upon a clear sighted knowledge of history, and a wise provision of the future. He

remarks:
"In this country the Pope has been contemptuously, very severely, and even contemptuously, criticized for vetoing one plan after another by which the French clergy, though disestablished, might still have retained a favored position. Accustomed to a Church which has always tamely submitted to every interference and behest of the State rather than forand behest of the State rather than for-feit its privileges and emoluments, Englishmen think it sheer folly of the French bishops to relinquish at the bidding of a foreign superior the very considerable advantages that the Government almost pressed upon their acceptance. As the dispute went on, it became evident that what displeased it became evident that what displeased the Pope was not so much the nature of the accommodation proposed—for in-dependence went far to compensate for disendowment—as the fact that it was not proposed to him. The Government addressed its offers to the French Church, or rather to each separate parish priest. It took no notice of the

The very existence of the Church, its unity, orthodoxy, and power, would be sacrificed in France if the Supreme Pontifi had permitted the keystone of its Bishop of Rome." stability to be demolished by surrendering his own authority. The centralization of the Catholic Church is the the papal authority. To quote further ecret of its vitality, and is based up

"It is, I think, a mistake, at all events it is unnecessary, to attribute the stubborn intransigence of Piva X. to wounded vanity or ignorance of the woulded vality or ignorance of the world; a mistake, too, to suppose that the bishops have obeyed his injunctions merely because disobedience would have been impious. He knows, and they know, that the strength, and not only the attempth, but the man and they know, that the strength, and not only the strength, but the usefulness, of the Catholic Church lies, as it has always lain, in its organization and government. In that government the laity have no share."

The contribution made by the Church of the Middle Ages to the cause of human progress was mainly effected by the very policy now adopted by the Pope. Nor is the French Church to be fairly judged from an English stand point. The courageous and loyal point.

emplary and credible. In the words of this writer: "All French Governments have aimed at making the Church a tool of the State, as it has been in England since the Reformation, and have therefore Rome. French democrats would long ago have disestablished it if they had not foreseen and dreaded its centripetal tendencies. In leaving it free they wish to leave it also disintegrate wish to leave it also disintegrated. It is this disintegration which the Pope and the Bishops are most legitimately resisting. I do not wish them success; but they have my respectful sympathy.

THE "CATHOLIC FREEMASON."

MISNOMER KEENLY RESENTED BY STERLING CATHOLICS.

To a correspondent who signs himself "A Catholic Freemason," Father Hull, S. J., editor of the Examiner,

Bombay, says:
"You might as well sign yourself a
Catholic Swedenborgian' or a 'Catholic Christian Scientist.' You may
have been born and baptized a Catholic olic, and may still believe in the Cath-olic Church and its doctrines. But so long as you are a Freemason you are out off and disowned by your own Church. No Bishop, priest all the world over, from the n the Pope down wards, will acknowledge you as a member of the Church. You may attend Mass and Benediction still, and no one will turn you out. But if you go to confession, no priest will or can give you absolution; and if you approach the altar no priest can or will (knowingly) give you the Holy Sacrament. Nor will any priest celebrate your marriage for you, or give you Extreme Unction, until you have resigned your membership of the craft and confessed your sin and disobedience and made ourself over repentant for reconcilia tion with Mother Church. You may resent this; you may not understand this; you may think it all wrong. But you can not alter the fact that you are no longer a Catholic in the eyes of the Church to whom you profess
—nor will be; so long as you
Freemason 'to your name.' g as you append

A SLANDER THAT COMES OU CHUSETTS—A CLERICAL RREED WHO COMMONL

> There are liars who defa olic Church. But there a olic editors willing, ready wield the pen in such a the lies of the liar tumb head, much as a toy lapses to the prick of Note the following which week in the Messenger newspaper of Worcester, Another clerical liar loose in Worcester and for loose in worcester and to his slanders against Church in the columns local dailies. In common his kind, this man tolpriests and deprayed peo land—Cuba this time. such men tell of the way and French Canadians a their priests in America of this has heard the whereof he speaks. In v ter of the globe such gen they always claim that t much worse, that the Ca sches a different doctr ent prayers and robs more unscrupulously in thousands of miles awa case in the place where

case in the piace whether the at the time.

This man, Todd, is re said in one breath that (the Catholic) has held t in a grip of iron," a priests wielded a great have a great power, etc next sentence he deca next sentend few people in Cuba are lics." These statement gether very well; in contradiction disposes his diatribe.

"We haven't Anglo-S and the people are not nor do they have the st of the New England Sabbaths are more of they are in Europe its is a day of pleasure. like overgrown child attending Mass they see that of the day not be the day of the day not be the day of t rest of the day, rathe worship of God." Th complaint.
It would appear fro

people do go to Chur bers. Has the speak the small attendance a churches in all the la country and compared ner in which people fic lic Churches in the sa him, or anyone else, a tions. By what author of rest changed from day? What Churche wrong to amuse onese manner on Sunday a duties have been com

The answer to the that the change was ority of the Catholic no warrant for it in the authority vester and their successors. question, only those P which are of made Sunday a day of Lutherans nor Epi any such doctrine. idea of Sabbath obser with the awful doctr bora to be damned glory of God, and fants in hell a span of and disbelief in the save, according to eminent theologians

forgiveable sin again It is needless to lic Church teacher was made for man Sabbath. Her's is terror and darknes light.
Todd, of course,

distance blackens as

Strange is it not, foul mouthed " ref

heard of those farselves up to a Church have alw posts in New Or Cruz and other pl ent, when yellow others fied? W when the battleshi up in the harbor o done immorality. What Church a refuse to sanction guise? Who along

any man or any those whom God or to grant any letion from that one ments which thi "seventh?" Pr percentage of the So did one There is no more class because of all the apostles proved a traitor. The breath of

lied the reputat

isters and mis famous and mo American Prof known did not of the Church w serve forbids its tives to indulge character. The command. "Ev shall speak, the Lest this traduc version and lag ally the same i Such a story city would not

introduction of who wanted to he made the ch been told a