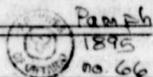


The Protestant

Vol. III. No. 6.

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The Protestant

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Address

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TORONTO, ONT.

TORONTO, JULY, 1895

AN IMPORTANT NOTICE.

Will subscribers remitting be sure and give their post office address, as we are getting letters without any place whatever being named, making it impossible to know where to send the receipt. The names of post offices are given that cannot be found which must end in disappointment to those sending. Give all names very distinctly written so that we may send paper correctly. We are very thankful to those who have sent in their subscriptions and donations promptly. We are waiting for others who fully intend to help but have not yet been heard from.

We call special attention to the communication of Rev. J. J. Baker, in reference to the forming of an organization to carry on our rescue work; so that the many who feel interested in its advancement and would be glad to render any assistance in their power, but lack a medium through which to operate, may form an organization through which to direct their efforts. The Rev. Mr. Baker is very much interested and willing to render all the assistance in his power, that the work might be more fully carried out. Will any of the friends of our Toronto school effort, who would like to have Rev. Mr. Baker or myself visit their locality to give lectures on the Influence of Convents on the Protestant Girls in the Dominion of Canada, write to 106 Yorkville Ave., Toronto, just as soon as possible that time may be had to complete arrangements to that end. Do not be afraid to write us, and do so at once. When changing post office address give the former post office as well as the one to which you want it sent.

Will the time come when Christian men and women will look upon the saving of our Protestant girls from the snares of the convent as an important duty to Christ and his little ones. Immortal spirits starting out on an endless journey, with pro-

bably father or mother or both gone and on account of the carelessness of us who profess to love Christ these dear ones for whom the Saviour died are left to drift from the hope of the gospel to which they were born and become a prey to designing, crafty men, who, after first securing them as students, teach them the delusive system that accepts money as a compensation for sins committed or intended to be committed. The privileges to be granted by corrupt, sinful priests, who become the betrayers of the unsuspecting youth, robbing them of their convictions of right and wrong, impressing them that the church in that sense is supreme with the opportunities made to ensnare these young girls into immorality and crime. These convents are open all over the land, and the work of entrapping young girls from Protestant homes for their wealth and beauty or their social standing in the community to increase the power, social standing and numbers of a church and system that becomes a blight on any people or nation where they can succeed in controlling them.

Who of all our readers of THE PROTESTANT will be one of five hundred to help our work by giving five dollars each, or among your acquaintances will secure that amount if you cannot afford to give that sum yourself. We need active sympathizers, who will take this matter up at once and write us without delay. We are looking to God and Christian people to come to our assistance. We hope to increase our attendance in the Toronto Academy to fifty, we hope to have one hundred boarders this coming year. It can be done if our friends will work. We are now asking you, dear reader, what you will do? Let us hear from you within one week.

The Pan-American Congress, which was held in Toronto this July, and which was heralded by the public press as being of so much importance to Christianity was badly associated when it allowed Romanism not only an equal, but even a superior place, when the question of missioning the world was considered. In one of our leading Toronto dailies we noticed that the Rev. Dr. Eby, a returned missionary, got less than three and one-half inches of a notice of one column, whilst Dean Harris, a Romanist, got nearly four full columns in the same paper, on the same subject. Surely our Roman Catholic friends ought to be satisfied with the proportion of free advertising they get in comparison with true Christianity. The applause, according to newspaper report, was about as generous to Romanism as the notice we have referred to. We did not attend the Congress and listen to the speeches or hear the papers that created such enthusiasm on the minds of our Protestant as well as our Roman Catholic hearers, as the question and claims of Romanism was presented. We may not be charitable enough to appreciate the results and triumphs of that church. Our ardor has been checked on that

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line, as we have studied the history of the nations where Romanism has been successful in winning them to her system of so-called Christianity. Where her moulding influences have been so successful as to subjugate the people to her power. It is true that a change could be seen under her magic touch. These people became more immoral than when in their native state, as Italy and other countries plainly show. The proof of which is that in the country named it is asserted, we believe, under good authority, that more than three-fourths of the children born were out of wedlock. It is a notorious fact that crime and ignorance prevailed to an alarming extent out of all proportion as compared with the people accepting Christianity. Corruption and oppression pertained to such an extent that the people could no longer endure the tremendous pressure brought upon them. This is the system that was heralded in the Christian city of Toronto, standing side by side with a system that is Christlike in its reclaiming power, saving men and women from idolatry, superstition and immorality. That lifts its fellows up, making them better citizens and subjects to their Queen and country, better members of society, and purer in life and purpose. Not depending upon the Virgin Mary and the Saints, but upon Christ for the power to live useful consecrated lives.

CORRESPONDENCE.

Organize! Organize!

Quite recently I heard the Editor of the PROTESTANT give several addresses on the general subject of Romish aggression, and the care and education of Protestant girls in particular. I am in entire sympathy with his aims and efforts. In later months I have been trying to do something to arouse our people to the difficulties and dangers of the situation. The Roman Catholic church is one of the most perfectly organized systems in the world. I believe we cannot successfully meet the power of that church without organization. After consulting with some persons of good judgment in such matters I beg to present the following constitution. I believe all Protestants can unite for this good work on the lines here suggested.

ARTICLE I.—NAME.

This organization shall be known as the Protestant Christian Association, of America.

ARTICLE II.—OBJECTS OF THE ASSOCIATION.

- 1.—To promote true Christian Protestantism.
- 2.—To seek the spiritual enlightenment of Roman Catholics.
- 3.—To save girls from the influences of the convent.
- 4.—To encourage and aid Christian home schools in which girls can be cared for and educated at rates as low as those offered in convents.

ARTICLE III.—LOCAL BRANCHES.

Besides the general association, whose headquarters shall be in the City of Toronto, local branches may be formed in different cities, towns and villages.

ARTICLE IV.—MEMBERSHIP.

All persons making annual contributions to the objects of the association, and all subscribers to the PROTESTANT shall be considered members of the local branch where they reside.

Every person making an annual contribution of at least one dollar shall be a member of the general association.

ARTICLE V.—OFFICERS.

The officers shall be a president, a number of vice-presidents, secretary, treasurer, and an official organizer, who shall constitute the executive.

Local Branches.—The offices shall be president, vice-president secretary-treasurer, and as many additional members as the branch may elect to form a strong executive.

Note.—It is desirable in small places where there is only one branch, that these shall represent as far as possible the different Christian denominations.

ARTICLE VI.—MEETINGS.

The annual meeting of the general association shall be held at such time and place as the executive may determine, due notice having been given in THE PROTESTANT.

Local Branches shall determine their own meetings.

ARTICLE VII.—ORGAN.

THE PROTESTANT shall be the official organ of the association.

ARTICLE VIII.—AMENDMENTS.

Amendments may be made at any regular meeting, by a two thirds vote, due notice if any amendment having been given in THE PROTESTANT.

I shall not do more at present than ask your readers to give special attention to the objects of the Association. This work must be undertaken in the spirit of Christ and for His Glory.

How many churches are there, that consciously seek to minister to the spiritual needs of the Roman Catholic at home?

How many Protestant Christians are aiding the convents in their work? Ought not Protestant Christians at least to care for and educate their own girls? Such questions and many more of the same character must be fairly asked and honestly answered.

J. J. BAKER

FIRST RANK IN HEAVEN.

"Joseph was the head of the family, the foster father of the spouse of Mary. Jesus was subject to him, so the Scripture says, not only loving him but was a dutiful child to him, obeying him readily. The relation of the three are not now changed although the surroundings are; the Virgin Mary is still the spouse of St. Joseph, as Jesus is still the foster child. That Mary queen of heaven and earth, is still the perfect spouse and Jesus still subject to Joseph, his foster-father, gives some idea of the high position in heaven of Joseph; with the exception of the blessed virgin, he alone of all saints takes first rank; for even Mary and Jesus pay homage to Joseph what they could pay to no one else. Therefore his influence with the fountain of grace must be powerful a mere wish of Joseph equaling to Jesus as a command. This immense influence Joseph uses in the interest of the welfare of his clients and as a protector of their temporal interests."

The above is an extract from a sermon by a Roman priest at a church dedication in Wisconsin printed in the Independent. It certainly "gives some idea of the high position in heaven of Joseph," if no idea of the absurd teachings of the Romish Church.

This Wisconsin priest must have been raised by a mother who fed his youthful mind from "The Glories of Mary." And yet our Protestant ministers are anxious (some of them) for Christian Unity. Unity with a people who swallow such teaching, and a priesthood that declare, as facts to be believed.—Primitive Catholic.

ALL YOUR CARE.

"Casting all your care upon Him; for He careth for you."

Wearry, careworn child of sorrow,
Why that hopeless, long drawn sigh?
Why that slow and languid footstep,
Why that tearful, downcast eye?
Does the world press hard upon thee?
Vex and trouble with its care?
Are its burdens great and heavy,
Heavier than thou well canst bear?

Art thou bearing all thy burdens?
Carrying every weight alone?
Round thy ever darkening pathway
Has the light of God ne'er shone?
Hast thou in thy grief forgotten
Him who bids thee, "Turn to Me?"
Dost thou slight the precious promise,
"I will bear it all for thee?"

Turn then from thy dark forebodings,
Turn then from thy doubts and tears;
Flee to Christ, the "burden bearer,"
Cast on Him thy cares and fears,
"All your care," He bids you bring Him;
Do not strive to bear a part;
Take this kind and loving offer:
Bring an undivided heart.

"For He careth," it is written,
Careth for thy every care;
And if thou wilt only let Him,
He will every burden bear.

Learn to thank Him for thy sorrows,
Since thou may'st with Him abide;
Learn to call the trials blessings—
That would draw thee to His side.—Ex.

TRANSUBSTANTIATION.

When Killiers, Duke of Buckingham, was sick King James II sent a Jesuit priest to convert him to popery. The duke, apprised of this, and its object very courteously received the priest and expressed a willingness to be instructed. But before they entered upon religious discussion, it was agreed that they should drink a glass of wine together. After they had drunk awhile the duke took the cork out of the bottle, and stroking it with great gravity, asked the priest, "How do you like this horse?" The priest was confounded and silent. The duke continued all the time to stroke the cork and praise his beautiful horse. "Your Grace," at length said the priest, "has chosen an unseasonable time to be merry." "Merry!" says the duke, "merry! I was never more serious in my life." "Say not so your Grace," replied the father; "you should compose yourself and consider." "Consider! Consider!" answered the duke smartly, "What must I consider? Don't you see how fine a horse it is?" "Oh," said the priest, "don't be foolish; it is surely a poor joke to call a cork a horse!" "What! would you persuade me that so fine a courser is nothing but a cork?" "Nothing but a cork," says the father. "Well," replied the duke calmly, as if recovering from a dream, "I will not be too positive; my illness may have discomposed my mind; but how do you prove that it is not a horse?" And saying this he looked as if insane. The priest by the way of settling the question replied: "My dear lord duke, you must see that the thing is nonsense. You took what you call your horse out of the bottle a few minutes ago; and if you are not out of your senses you must know that it is simply a cork." "Oh," well, well," said the duke, "Your reverence may be right. I

am subject to whims; let us talk no more of the cork, but proceed to the holy business which brought you hither." The priest then entered upon the points controverted between the Papists and Protestants, and continued until the duke said: "If your reverence can prove to me the doctrine of transubstantiation, I can easily believe all the rest." This the priest commenced to do in the best way he could, and concluded by asking the duke if he did not think the transubstantiation believed in by the Roman church both possible and true. The duke listened very attentively to all he had to say, and answered the question thus: "You thought me foolish; perhaps suspected me of being insane, when I spoke of a cork as a horse. Your assertion of bread and wine being the actual body and blood of Christ is every way as absurd, and a little more profane. Out of your own mouth you are condemned. You take a piece of bread out of a box, pronounce a few words over it, and then declare it changed into flesh and blood. You must see the thing is nonsense if not worse. If you are not out of your senses, it cannot but be evident to you that it is bread still, and nothing else. Remember the cork, father; remember the cork."—Bagley's Family Biblical Instructor.

FLOWERS DON'T COUNT IN PURGATORY.

Instead of sending flowers to the funeral of a friend, why not have a mass offered for the benefit of the soul departed?

The above we clip from the Catholic Review, June 9.

Occasionally the truth will out. We have from time to time read and heard of the Romish clergy being averse to floral displays at funerals, etc.

The reason for this aversion on their part, was to discountenance the effort of the poor to emulate the pomp and display of the more wealthy. Thus contracting debts, which in order to meet, they are obliged to subject themselves to many privations.

Therefore, the church showing her maternal care over her children, especially those who were not blessed with over much of this world's goods, put her seal of disapprobation upon floral displays on such occasions. But Rome always has an eye to business, therefore, she jealously guards her poor dupes. After all the motive was purely in her own interest, as the money lavished on flowers and coaches should have been converted into mass-money to help the poor souls out of purgatory.

This bottomless purgatory, that has swallowed millions as well as the sustenance of the widows and orphans, will be ready to swallow all the flowers, coaches and other unnecessary funeral paraphernalia.

Let the reader carefully scan any reform-movement advocated or agreed to by Rome in this or any other country, and he will always find a personal and selfish motive underlying her advocacy of the same. Rome is built that way and will be that way until she makes her exit from the domain of civilization.

PIETY AND PIETY.

The priest of an uptown Catholic Church gave notice to his people on Sunday that the celebration of the forenoon high mass would be suspended at his altar for the rest of the summer, and that there will be a low mass in its place. "I doubt," he said, "if one can maintain a pious frame of mind for an hour and a half under such weather as we are having." It was an honest

confession of the priest. The man or woman who stayed in town all day last Sunday in that frame of mind must have been deeply imbued with piety. The priest justified his conduct by quoting some words of that devout woman, *St. TERESA*, who said that in prayer one should always be comfortable, so as to avoid any distraction of thought; "and I have been led to believe," said the priest, "that this saint had a great brain." It seems to us that there was genuine philosophy, well spiced with piety, in these remarks. It is not everybody who can remain in a state of beatitude while the thermometer is wobbling up close to 100 degrees in a humid atmosphere.—N. Y. Sun.

Sunday high masses are not paid for, they are part and parcel of the contract for priestly service covered by the annual salary of the priest.

A Sunday high mass at best is a tedious, burdensome job for the priest, it is no joke to sit close to a lot of gas lights or ill-smelling candles for an hour or more on a July day clothed with all the pagan toggery and drapery the mass demands. The reader however may rest assured, should during the week a high mass for some inmate of Rome's purgatory be demanded, the fee for which is large enough to tempt any of the priests, that the mass be sung even should the thermometer register over 100 in the church. Piety or no piety, mind with any kind of frame or entirely frameless, to the greater glory of the purgatorial taskmaster, the mass will be sung and the big fee, that alters all the conditions, will be laid away to swell the priest's treasury.

AMERICA'S AIR IS NOT FAVORABLE TO ROME.

The Polish parishioners of *St. Adalbert* in Buffalo, are at war with their priest. The priest upheld by his Bishop desires to manage the temporal affairs of the parish without consulting the layman of the church. The laymen contend, that, as they supply the means to run the church machine, they should have, through their appointed trustees, a voice in dispensing the same.

The priest foreseeing unpleasant times sent his resignation to his Bishop, *Mr. Pyan*, of Buffalo; the latter did not except it and commanded the priest to stay at his post, intimating to him, that they would stand together on the principle of church authority. The trustees are, however, backed by three thousand of the parishioners; none of them will go near the church as long as the offending priest remains. They say he is an able man but as long as he will meddle with the finances of the church without the co-operation of the trustees, they will have none of him.

To a reporter one of the assistant priests described the rebellious parishioners in the following way: "These people in their own country can't say their souls are their own. They come over here and enjoy the breath of freedom and they naturally conspire."

A nice admission for the priests to make. They can't call their souls their own in Roman Catholic Poland. Well we all know this. The Primitive Catholic for the last eleven years has told the American people that Roman Catholics in their countries cannot and dare not call their souls their own; they are the priest's and the pope's.

But mark ye, they come over here and enjoy the breath of freedom; Oh! there lies the rub; yes, freedom, for the poor Pole, freedom from priestly oppression of the church of Rome, the Rome that sold Poland to the powers of Europe to be divided as legitimate Rome-approved spoils, no wonder that the poor Pole coming over here enjoys the breath of freedom and con-

spires. Conspire? against what? against the hand of the priest-oppressor, that wishes to rule it over him as he did in Poland, that wishes to make of him a merely shekel-beggetting automaton and nothing more.

America is the leveler of Rome's pride and tyranny, it is here in America that Rome, the Rome branded with all the crimes of tyranny and despotism, stained with the blood of millions of the oppressed during the long and shameful career of her existence. Yes, right here in America, she will meet her Waterloo. Her very children, who love her and would like to serve her as free men, will be the very first to strike the annihilating blow; for they have learned to see her by freedom's light and find her what she is, a monster of despotism, the enemy to every free thought, to which man's dignity may aspire.

Keep on A. P. A. to enlighten and instruct, cease not to point out to your Catholic brothers the beacon light of freedom, of patriotic dignity, that leads to good citizenship and to union of love for God and for country.

DRUNKEN PRIEST SHELTERED BY NEW YORK'S PAPAL POLICE.

A smooth shaven man in clerical dress staggered along Eighth avenue, near 130th street, at nine o'clock last night. He was apparently drunk, and a hooting mob followed his erratic progress. Suddenly he sank to the sidewalk, and some bystanders, out of respect for his cloth, carried him to a neighboring drug store. *Dr. Perkins*, of Seventh avenue and 131st street, was hastily summoned, and an emergency call was sent to the Manhattan Hospital.

An ambulance arrived, in charge of *Dr. Hill*, and the stranger was about to be carted away when the *Rev. Father Golden*, of *St. Charles Borromeo's Roman Catholic Church*, at 147th street and Seventh avenue, forced his way through the crowd and demanded possession of the man. *Dr. Hill* objected, but *Father Golden* carried his point and removed the man in a carriage to the rectory. Policeman *Weiner*, of the West 125th street station, tried in vain to learn the man's name. To *Dr. Perkins*, however, the man had described himself as *T. Edwin Holden*, of No. 887 Park avenue.

Neither of the doctors who examined the patient would explain the nature of the trouble, but in the Manhattan Hospital book the case is described as "a drunk."

The name *T. Edwin Holden* does not appear in the city or clerical directory.

The old, old story, New York's police and other departments are as priestridden as ever. Had any but a Roman Catholic interfered, no matter how respectable his appearance, the individual would have been subjected to the regular course of the law. By all appearance the drunkard was a priest, and of course that aggravated matters still more so that ambulance doctor, policemen, etc., had to give way.—Primitive Catholic.

PRIESTS AND WAFER GODS.

"Our Vienna correspondent telegraphs: In Venice a number of thieves, who managed to get themselves locked in the church of the Barefooted Friars, during the night broke open the tabernacle, and stole the golden capsule with the communion wafers, two hundred of which were strewn in the neighboring streets. No one dared to touch them and the priests sent out in procession to pick them up. The Patriarch ordered penitence service in all the churches of Venice and a telegram was sent to Rome to communicate what had been done to the Pope."—Daily News, April 26th, 1895.

SPURGEON ON THE FALL OF FALSE RELIGIONS.

Woe to all human societies and brotherhoods which are framed to resist the Lord. Mark the conflict and its end! It is brief enough. A stroke! Where is the hope of the Lord's adversary? Gone, gone, utterly gone; only a few potsherds remain. Oh for such a smiting of the apostacy of Rome! Oh for one touch of the iron rod upon the imposture of Mohammed! Oh for a blow at Buddhism and a back stroke at the superstition of Brahminism, and at all the idols of the heathen! Woe unto the gods of the land of Sinim in that day; a single stroke shall set the potsherds flying. Wherefore, then, should we fear, although they plot and plan; although a solemn conclave of cardinals be held, though the Pope fulminate his bulls, though the Sultan ordain that every convert to Christianity shall be put to death though still the scoffers revile at Christianity, and say that it spreads not as once it did! A speedy answer shall confound them, or if not speedy, yet the stroke shall be sure. Our King waits awhile. He hath leisure. Haste belongs to weakness; his strength moves calmly. Only let him be aroused and you shall see how quick are his paces. He redeemed the world in a few short hours upon the tree, and I warrant you that when he getteth that iron rod, once fairly to work he will not need many days to ease him of his adversaries, and make a clean sweep of all that set themselves against him.

PUZZLING THE PRIEST.

A Protestant little girl, being asked by a priest to attend his religious instruction, refused, saying it was against her father's wishes. The Priest said she should obey him, not her father.

"Oh sir, we are taught in the Bible—'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

But, sir, our Saviour said in John . . . 39: 'Search the Scriptures.'"

"That was only to the Jews and not to children, and you don't understand it," said the priest.

"But, sir, St. Paul said to Timothy: 'from a child thou hast known the Holy Scriptures.' " (2 Tim., iii 15.)

"Oh," said the priest "Timothy was then being trained to be a bishop, and taught by the authorities of the church."

"Oh, no sir," said the child, "he was taught by his mother and his grandmother."

On this the priest turned away, saying she "knew enough of the Bible to poison a parish!"—The Catholic, May, 1895.

In spite of sneers and sanctimonious disclaimers of Papist news papers to the contrary, frightened and hysterical girls are constantly reported by the press here and there about the country as escaping from convents and nunneries. Usually they are captured and taken struggling back. Fine doings these, in a country claiming to be free and Christian. But patience, friend; it's not for long. These wrongs shall be righted as certainly as this earth of ours revolves.—Kenosha Independent.

Rome's influence at Washington and her policy of controlling our army are both illustrated by the promotion of Col. John J. Coppinger to Brigadier General. During the war Coppinger was an officer of the papal guard at Rome, but he was fortunate enough to win and wed Alice Blaine, who joined the Catholic church before their marriage, and he was then provided a soft place in our army that ought to have gone to a war veteran, and is now promoted over the heads of fifteen Colonels superior in rank. Cleveland, thy name is Dennis.—Woman's Voice.

ROME AND RUIN.

(Concluded from last issue.)

TESTIMONY FROM CATHOLIC SOURCES.

Miss M. T. Elder, of New Orleans, a niece of Archbishop Elder, of Cincinnati, in an essay read at the Catholic Congress during the World's Fair at Chicago, asked: "Why is it that the greatest men of our nation are non-Catholic? The great men of our nation have been, and are, and will continue to be Protestant. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors and teachers of our land have been Protestants. When I reflect that out of 70,000,000 of this nation we number only 9,000,000, and that out of that 9,000,000 so large a proportion is made up of liquor dealers, poor factory hands, mill and shop and mine and railroad employees, I fail to find material for buncombe, and yet we are all eulogizing ourselves."

The eminent Catholic theologian, Dr. A. Brownson, who affirmed that "Protestantism of every form has not and never can have any right where Catholicism is triumphant," wrote thus in the Catholic Review concerning parochial schools: "They who are educated in our schools seem misplaced and mistimed in the world, as if born and educated for a world that had ceased to exist. The cause of failure of what we call Catholic education lies, in our judgment, in the fact that we educate not for the present or future, but for the past."

Is it not a fact that the Romish Church controls a large proportion of the desperate people of society? Do not our criminal classes come from countries where the Romish Church has been dominant for centuries? You do not and cannot disprove the testimony of the Catholic journals and Catholic chaplain, which I quoted—that your Church contributes more criminals than any other religious denomination. You did not disprove the Parliamentary report for 1881, which shows that while the Catholics form only three-quarters of the population of Ireland, they furnish six-sevenths of the criminals.

CONDITIONS IN IRELAND.

Her Majesty's inspectors report concerning juvenile offenders in reformatories and industrial schools in Ireland shows that there were in reformatories in 1883 143 Protestants and 956 Catholics. In industrial schools in 1883, 805 Protestants and 5,179 Catholics. In five counties in the north of Ireland, it requires only 11 or 12 policemen to keep order among 10,000 people, while in five other counties of Ireland, where there are more parochial schools, it requires from 41 to 46 policemen to keep order among each 10,000.

In 1841 the Roman Catholic population of Ireland was about 6,500,000, who were under the care of 2,156 priests.

Let the Irish smash the Romish machine and Ireland will be free! Ire and will have Home Rule when Rome Rule ends.

RELIGIONS AND CRIMES.

Leon Bouland, an ex-priest, in the Forum, of July, 1888, calls attention to the fact that in the city of New York 75 per cent. of the criminals are members and adherents of the Roman Catholic Church.

If you will study the reports of our jails and penitentiaries you will find that your Church has from more than three to four times its due proportion according to the population. The same is true of our pauper institutions. The inmates are nearly all foreigners and

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 131, 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 must be 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

course they would have to don the regulation nun costume, for they would have no luck at all if they dressed like Protestants or other brands of heretics, and the police would run them in, too. Go ahead girls. Let's all go begging. Its all for the church, you know, and 'the end justifies the means.'"—Kenosha, Ind.

Some might say that at least this does not refer to the dioceses subject to Archbishop Corrigan, for the latter has been quoted some time ago, as being averse to the begging-sisters frequenting saloons.

We have ourselves seen such a statement in one of the ruled dailies. But we also see the sisters entering the sidemoors of saloons both in New York and Brooklyn. They look upon the saloon keepers as their legitimate prey. As for storekeepers either Jews or Protestants many of them have told to enquirers, that they are averse to giving money to these black-robed beggars, but they give, considering it a tax imposed upon their business by the power represented by these beggars. These meek, charitable begging doves will report the grocer and the butcher, who refuses them money, to every Catholic in the neighborhood, strongly advising them to not have dealings with them. The system of promiscuous street begging, from bloated rum sellers and others unwilling to be fleeced, is in itself matter enough to degrade the self-respect of the beggar-nun. The blackmailing process, the uncharitable spirit of hate, persecution and boycott-demanding, entered upon by them must leave but very little of the refinement of womanhood in the breast of the begging nun.

How far the want of all that is estimable in the Christian woman, can be supplied, by superstitious fumbling of rosaries, materialistic devotions to wooden crosses and brass images, and rapid revolutions or ejaculatory prayers, it is impossible for us to judge. The only thing we know, is this, that the character of a true woman is not plastic, but is of the finest and purest quality, not ready to stand the smirching of methods, such as pursued by the begging nuns of New York and Brooklyn.—Primitive Catholic.

A HYPNOTIZED PRESS.

The silence of the political and secular press in the matter of papal aggression and arrogance in this country is ominous of the potency of Romanism in politics. Unless the spirit of patriotism is revived and our free institutions are guarded by persistent vigilance and at every point, the Pope will Mexicanize the United States. Already the press is hypnotized and politicians stupefied by the magnetic touch of priestcraft. Political manipulators will trample over each other in order to touch the Catholic vote. Any man or body of men who openly oppose Roman influence in our political affairs, can find no favor in party councils. To criticize the confessional or the celibacy of priests, is pronounced intolerance. "Ex-priest," "ex-nun" and A. P. A. are dreaded as much as small-pox or yellow fever.—Arkansas Baptist.

The man who habitually indulges to excess in intoxicating liquors is finding his field for occupation narrowing continually. He is not wanted in the bank, in the store, the public office, and railroad companies are drawing the lines tighter every year, and if the tendency in this direction continues to increase the inebriate will have "hard sledding" to find respectable occupation. This is a good sign and the young man should take warning before it is forever too late.—St. Paul Pioneer Press.

ROMISH PERSECUTION IN AMERICA.

Mrs. Gustave Erdelyi, of No. 255 East Third street, who dramatically renounced the Roman Catholic Church at the funeral of her husband last January, has since that time, she says been subjected to serious annoyances and dangers, which culminated last Sunday morning in the slashing of her hand with a knife by a stranger who had called at her office where she now conducts the Hungarian weekly newspaper of which her husband was the editor.

She was alone at the time. The door which leads to the street was suddenly opened, and a man entered the room. He was a stranger to her and she did not scrutinize him closely. He saluted Mrs. Erdelyi and, then asked her if she could give him the address of the Rev. Father Wolkey, a Greek Catholic priest in Brooklyn.

Mrs. Erdelyi answered in the affirmative and then sought for and found it among her papers. The man thanked her for her trouble and then asked her if she would not write the address for him on a scrap of paper. To this, also, Mrs. Erdelyi, assented and seated herself at her desk. She rose again and extended the paper toward the man.

SLASHED IN A KINDLY ACT.

He reached forward with his hand as if to take it, and then, in an instant, the sharp blade he had concealed in his extended hand slashed the woman's palm. The blood gushed from the wound over her fingers and upon her gown, as she leaped back in pain and fright. For a moment the suddenness of it all left her voiceless, but quickly she began a series of lively shrieks which soon brought all the inmates of the house to her relief. While she screamed her assailant quietly walked out of the house and made his escape. The whole affair was reported to the police.

The cut made in Mrs. Erdelyi's hand was a deep gash, running diagonally across the palm from the base of the forefinger, and was about half an inch deep in the middle.

FREQUENTLY DONE INJURY.

Mrs. Erdelyi told me yesterday that she has been the victim of persistent attacks of a vicious sort ever since her husband's death, when she became a Presbyterian. Not less than four times stones have been thrown at her. On one occasion about two weeks ago, she was sitting alone in her office, when, a fragment of brick was hurled through the doorway and struck her upon the nose. Another piece was thrown almost at the same time but missed her, and smashed the glass over a picture of Kossuth which hung on a wall back of her chair. This time also the enemy succeeded in getting away undetected.

Another attack was made upon her some time ago, when two men entered the office late at night while she was there alone. They begged of her to give them something toward the price of a bed. In response she gave them twenty cents at which they left. She noticed however, that they hung round the outer hall door. Soon after she started to go up stairs, but had only progressed a few steps when she was knocked down by a stone which struck her in the back.

On other occasions also she had been attacked, but less seriously. She had received a great many letters, usually anonymous, some of which warned her to leave the city. Mrs. Erdelyi

insists that she will remain in the city fearlessly, in spite of threats and deeds.—N. Y. Herald.

Should we tell the average American people of Rome's terrible spirit of intolerance, of her hatred to everything that dare oppose her, of her persecuting the weak; we would be met by some shoulder-shrugging.

Some would tell us that we are raking up the ashes of the past.

Some would say that under the present state of enlightened civilization and liberty such occurrences are impossible.

At least such have been sometimes the expressions, which we have heard by well meaning people, who offered them as arguments against our charges. But look right here in our midst, right here in the metropolis, of the greatest and most civilized country on earth; what do we see.

A lonely weak woman, who has thought well to leave Rome for conscience-sake. This woman an American toiler and citizen, is harrassed, insulted and assaulted continually by individuals inspired with the persecuting spirit of Rome.

Rome has not changed, though she has almost lulled into pusillanimity our ordinary American Christian people, Rome has not changed, she occasionally, like in the case cited above, gives us a proof that she has not changed and will not change. That her spirit of persecution, to persecute as her Bishops on their consecration day solemnly swear to do, heretics, schismatics and anybody or anything opposed to her master the Pope of Rome, is as strong to inspire individuals in New York as it is to inspire colossal mobs in Quebec and Savannah.—Primitive Catholic.

ANOTHER INNOCENT PRIEST.

The sequel to a long love affair to-day terminated in the arrest of Rev. Father T. Jakimowicz, priest of the St. Joseph's church, in this place. Mrs. Olga Shier accuses him of a serious charge, and the priest is held in \$1,000 bail for trial.

The young woman testified that in 1887 she and the priest lived at a New York hotel as husband and wife. She says he then sent her to a parochial school at Baltimore, after which he sent her to a school at Chicago. Then they resided together, Mrs. Shier says, at Lincoln, Neb., where the priest occupied a pulpit. In the meantime she married Mr. Shier in the West, and they came here to live, and the priest also came to this town. She says she has been subjected since marriage, to persecution at his hands. The priest declares that he is innocent.—Record, Philadelphia.

Prohibition has prevailed for twelve years in Dalton, Ga., a town of 4000 inhabitants. During this time its property has increased in value 90 per cent., its school attendance 60 per cent., its term of court, both civil and criminal, has been reduced one-half, its police force the same, and its county poorhouse is almost tenantless.—Templar.

Never condemn a man because he's accused. It is unjust, unchristian and unsafe. Wait till he has been proven guilty before you throw the stone of denunciation. Come to think, you better not do any throwing at all. Go home and thank your lucky stars it wasn't you that got caught in mischief.—Independent.

"We should study science by the light of religion, not religion by the light of science."—Josephine Pollard.

The Roman Catholic organs invariably speak of the American Protective Association as a "dark lantern" crowd, "a proscriptive society," etc. They seem to think that the papal army holds a patent on both secrecy and proscription, as instruments to work out desired results. The pope is himself elected by an oat bound secret society in secret sessions; all councils of the church are held in secret session; the reporter cannot gain admission; all important business of the church is decided upon by the clergy in secret, without public discussion or consultation with the laity, the able bodied males are gathered into special secret societies, priest ruled, all save Catholics excluded; the 'Society of Jesus' is the perfection of dark lantern methods and proscription; by means of their secret councils and organization they have enjoyed political supremacy in our American cities and have raided the treasuries, local, state and national with impunity. It is not secrecy or proscription that they object to; it is the fear that they can no longer use those instruments effectively, and may not possess a monopoly of them that gives them the night-mare.—People's Voice.

DESERT FROM THE POPE'S ARMY.

Two members of the local branch of the Xavierien Brothers have discarded their religious robes and gone out into the world to earn a livelihood. The action was the outcome of trouble, the nature of which had not been revealed. The priests were teachers in the boys' department of St. Mary's Parochial school. They were known as Brother's Bertram and Jerome. On leaving the brothers' abode they registered at a hotel as John F. Dobbins and William McNamara.

It is said that they will become book agents—a profession which, with all its drawbacks, is infinitely more honest and respectable than peddling imaginary salvation for palpable dollars.—Patriotic American.

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