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THURSDAY, MAY 3, 1894.

Calendar for the Week.

May 3 Ascension Thursday. Holyday of Obligation.
4—St. Monica, Widow.
5—St. Pius V., Pope and Confessor.
6—Sunday within the Octave of the Ascension. St. John before the Latin Gate.
7—St. Benedict II., Pope and Confessor.
8—Apparition of St. Michael the Archangel.
9—St. Gregory Nazianzen, Bishop, Confessor and Doctor.

A Holy Protestant Reformer.

For some time past a character named Mrs. Shepherd has been lecturing to crowded Protestant audiences in Ontario on the iniquities of Romanism, and regaling Protestant ears with spicy stories about the wickedness of priests and nuns. She proved a drawing card, for she has all the requisites for success in such a role—a tolerable though brassy appearance, a glib volubility of tongue, a daring contempt of truth of statement and modesty of language, and an ever-ready willingness to gratify impure cravings and prurient imaginations, not alone by unchaste innuendos, but by the most unblushing immodesty of thought and expressions. Of course she took, for she pandered to the most stupid bigotry and gratified the most prurient imaginations. Bald-headed old men as well as lusty youth crowded to hear her. The ladies (bless the mark!) were invited, and in multitudes accepted the invitation, to hear foul, immodest lies too dirty, too shocking to be heard by their husbands or their brothers.

The laws forbid the importation of the *Police Gazette* and other immoral publications, but here was a chance for all so disposed to feast their imaginations and their minds on the foulest, the most putrid garbage of immodest thoughts and language—and that, too, in the sacred names of purity and religion. And whilst all this diabolical work was going on the Protestant ministers, as a body, had not a word of protest, but remained like dumb dogs, whilst many of their people were being corrupted. What matter to them even if their people's minds and hearts were besmeared and polluted with impure imaginations and immoral thoughts provided the Catholic Church was reviled, calumniated and brought into disrepute and odium.

Of course Mrs. Shepherd was patronized, praised and canonized. She was a brand snatched from the burning. She was a most zealous convert. She was a heroic witness to the truth, a veritable vessel of election. Crowds attended her lectures and filled her pocket with money. The Mayors of some of our cities acted as chairmen at her meetings, presented her with copies of the Holy Bible, and drove

around with her in their carriages—for was she not as a bird escaped from the toils of the fowler, was she not an earnest apostle of the holy Protestant faith and a most trustworthy witness to the abominations of Popery?

But though the mills of God grind slowly, they grind surely. At length this woman is unmasked; the veil that partially concealed her hideous past from the Canadian public is mercilessly torn from her, and she stands revealed in her true colors before the country. How do the P. P.A.'s and their friends like the picture? Here is how this babe of grace, under oath, described herself a few days ago at the Assize Court in the Marron-Youman's libel suit:

Mrs. Shepherd said she had lived in England a certain portion of her life, and while there had been imprisoned in a London jail for six months for stealing to save the life of her starving child. She was tried and acquitted on another criminal charge. The name under which she went at the time of her conviction was Louisa Edgerton. This was not her real name, however. The name she had borne from childhood was Egan.

Q.—Was your father's name Egan? A.—

No.

Q.—Had you any other name? A.—I don't remember.

Q.—Were you married at that time? A.—

No.

Q.—Then Egan could not be your name. Were you ever baptized? A.—Yes.

Q.—Under what name? A.—Margaret Egan.

Q.—Where were you born? A.—In India.

She did not know her father's surname. His Christian name was Philip. All that she knew about her father was what her mother told her.

Q.—What was your mother's name? A.—

Whalen.

Q.—Were you not known as Louisa Probin, and indicted under that name when you were convicted in London? A.—I don't remember.

In March, 1880, she had gone to the St. James House, a Church of England institution in London, and there had given her name as Louisa Helen Westland.

Q.—Were you imprisoned at Bodmin, Cornwall, Eng., awaiting trial on a criminal charge, and there known as Georgina Parkyn? A.—Yes; after I had married Captain Parkyn.

Q.—Were you ever identified with the Salvation Army, and if so, under what name? A.—I was with Mrs. Booth for a time as Margaret Herbert.

The witness here explained to his Lordship and the jury that she had changed her name this last time to put away from her the sorrows of past life, and start anew. She had lived in Bristol, Eng., and in Ireland also as Georgina Parkyn.

She drifted on to the stage for a few weeks and then was employed for a time by Mr. W. T. Stead, editor of the *Pall Mall Gazette* and the *Review of Reviews*. She first met Mr. Stead in July, 1885, and agreed to secure interviews with Mrs. Armstrong and other women for publication in Mr. Stead's series of articles on fallen women. She was helping Mr. Stead to prove that children were sold for immoral purposes in London. She drew no salary for her services, but her expenses, and afterwards her passage to America, she understood were paid by Mr. Stead.

The next remarkable event of her peculiarly eventful life was her separation from her husband, Capt. Parkyn, when a forged charge was brought against him. She came to America under the auspices of the Salvation Army, and after a time proceeded to Charlottetown, P.E.I., to conduct a series of services for the body. While there she met Mr. Shepherd, her present husband, and was married to him on April 4, 1886. At that time she thought Capt. Parkyn, her former husband, was dead, and when she found that he was still living, she left Mr. Shepherd.

Will this exposure arrest the crusade of lies and calumnies that has for some time been carried on in Ontario against the Catholic Church and her faithful children? Will it stop the preaching of the gospel of filth that has for so long polluted our atmosphere? We think not. The number of fools is infinite, and the credulity of stupid bigotry inexhaustible. So long as the demand for the gospel of the gutter exists, so long there will be preachers galore to announce it, and the demand will exist and grow until good men of all creeds and the public

press will come forward to condemn and denounce it.

The notorious Widdows was condemned to the Central Prison for an unmentionable crime; and when liberated he posed as a martyr, and was acclaimed as an evangelist of purity. He is now imprisoned in England for a similar crime; but were he to come here to-morrow he would draw a crowded audience to a no-Popery lecture. Edith O'Gorman, "an escaped nun," who some years ago staggered on to a platform in this city speechless from what the *Globe* euphemistically named "asphyxiation," called here last year again, and delivered a no-Popery lecture to a crowded house. And so the foul work will continue to the dishonour of religion, the shame of Christians and the ruin of souls.

To us Catholics it is a comfort to know that the Church and her teachings and practices can only be assailed by the weapons of falsehood and misrepresentation; that our enemies are enemies also of truth and virtue and decency; and that while our self-sacrificing and hard-working clergy and holy virgins of Christ are the objects of the hatred and vituperation of the wicked and the depraved, they are respected and esteemed by all who love virtue, pure lives and noble deeds.

Promises of Manitoba's Premier.

O, what a tangled web we weave
When first we practise to deceive!

The more the Manitoba School question is discussed, in and out of Parliament, the more we are impressed with the painful idea that Catholic rights, in educational matters, are ignored and trampled upon. We are forced to the conclusion that solemn Acts of Parliament are not intended to protect the minority of Manitoba from the encroachments of unprincipled politicians, such as have now attained power in that province.

The Act of the Dominion Parliament "to establish and provide for the government of the Province of Manitoba" provides:

(1) That nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the Province at the Union.

(2) An appeal shall lie to the Governor General in Council from any Act or decision of the Legislature of the Province, or of any Provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education.

(3) In case any such Provincial law as from time to time seems to the Governor General in Council requisite for the due execution of the provisions of this section is not made, or in case any decision of the Governor General in Council on any appeal under this section is not duly executed by the proper Provincial authority in that behalf, then, and in every such case, and as far only as the circumstances of each case can require, the Parliament of Canada may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor General under this section.

We have no hesitation in asserting that these provisions are ample for the protection of our co-religionists of Manitoba and it rested only with the advisers of the Governor General to take the necessary steps to enforce the law. Why the Ottawa Government did not make use of the power reserved in the Manitoba Act to protect the minority in their educational rights is what we cannot understand. It is true Sir John Thompson has made a long speech on the subject, but it

is not easy to reconcile it with the promises that public men have made from time to time, and especially the Manitoba Act above quoted.

When we reflect on the solemn promise of Mr. Greenway, the Premier of Manitoba, when appealing to the Archbishop to secure his influence in support of Liberal (?) candidates at the election when Greenway succeeded in defeating the Norquay Government, we feel inclined to doubt the sincerity of professional politicians. As proved by the solemn declaration of the Very Rev. Joachim Allard, O.M.I., Vicar-General of the Archdiocese of St. Boniface, taken before Alex. Haggart, a commissioner for taking affidavits, this Mr. Thomas Greenway assured the Vicar-General, for the information of his Grace the Archbishop, that he was perfectly willing to guarantee under his Government the maintenance and condition then existing as to

"1—The Catholic Separate Schools.
"2—The official use of the French language.
"3—The French electoral divisions."

From his subsequent procedure we cannot avoid the conclusion that his promise was made with the intention to deceive.

Messrs. Greenway, McCarthy and O'Brien (Arcades ambo) appear to be leagued together to do all that lies in their power to prevent the further immigration of French Canadians to the Northwest.

We have read the speech in the Senate of the Hon. R. W. Scott on this burning question which is a very able and exhaustive effort in behalf of the educational rights of the Catholic minority of Manitoba, who are "deprived of those rights by foul play." We join Mr. Scott when he "thinks it ought to be the occasion of our once and for all cutting off any appeal to a court made up of judges who do not seem to understand the questions arising under our Constitution."

The *Weekly Nor-Wester* of Winnipeg of the 12th April, in a very interesting and forcible article on "The North West School Question," makes the humorous remark that "in those days, when 150,000 Protestants in Manitoba, for example, are compelled to band themselves together and stand shoulder to shoulder to defend their religious and political liberties against the assaults of the 12,000 or 15,000 Catholics, it is much as one's life is worth for any one who is not a Catholic to say a word that by the most violent stretch of the imagination could be twisted into one of friendliness for that class of the population. At present, not only in Manitoba, but elsewhere in the Dominion, it is the fashion to curse Catholics and the Catholic religion; and to have peace at all, and, better still, the profits of peace, one must be in the fashion."

After this humorous introduction, the editor follows on with a well written and powerful article defending the rights of the Catholic minority, and closes his caustic remarks as follows: "Mind you, the *Nor-Wester* is not saying that it is dishonorable and disgraceful and altogether shameful to break faith with the minority; how can it be, when it is the fashion to stone that minority, and when the new law is that the majority can wipe