

tion in the land, save the convents of the Romish Church.

Did any one ever hear of, or see, a census that mentioned the number of immured nuns? They pass into convents, they drag out their prisoned lives, they die, and are buried, where? What is the death rate? No one knows. No statistics, we believe, have ever been made public concerning the thousands of women domiciled in convents in our country or any other. Why? To all of these the State gives no protection. The individual is merged in the "nun," and the "nun" forever the slave of the Romish system of seclusion. Why should a church covet the power to immure women for life, beyond the reach of law or liberty? Why should a church be allowed such a power?

Evidence of abuses has many times reached the public ear, but has been promptly silenced, and we go on our way too thoughtless, or too indolent, to seek the truth and the remedy. What mean those dense, high walls, but restricted liberty? O could walls speak, and cells give forth their history, and grates and bars echo the sad refrains, we earnestly believe the united efforts of liberty-loving Protestants would demand regular government inspection of every convent, and government protection for every nun. If the Church of Rome ever falls, it will be through the entrance of the light and liberty proclaimed in a pure gospel. We must think on these things, read about them, talk about them, pray about them, and work willingly and intelligently to strengthen the hands of the Missionary Society; to educate public sentiment, and in every way to help bring about the great work of French Evangelization, for its own sake, and for the good of the land God has given us.

In this "Queen City" of Protestant churches and Protestant newspapers, a converted priest of acknowledged ability, good standing in his Church, well known both in the States and Canada, possessing the confidence of the clergy of all denominations, Rev. Mr. Chiniquy, has lectured many times to crowded houses. On several occasions hundreds had to turn away, not finding accommodation, yet, strange to say, only the simplest notices appeared in the papers, not one that we have seen of five or six dailies attempting anything like full reports of the addresses.

But the presence of the Roman Catholic Cardinal for a few days became the occasion for columns of reports, and even for a State dinner at Government House. In short, the courtesies extended to Cardinal Taschereau by Protestant Toronto were more befitting the ambassador of a friendly foreign power than a priest or officer of any church, and such, certainly, as Government officers would be slow to offer a dignitary of any other church.

What do these things mean, if not a pandering to Catholic influence? If we Protestant Canadians do not want our children and our children's children to live under the tyranny of a Rome-cursed country, let us be up and doing, and in the only way it can be done, let us free the Catholic conscience from the fetters of priestcraft by giving them the open Bible. We should aim steadily at the conversion of the youth, the training of native workers as teachers, preachers, and colporteurs.

May we learn and teach them also the true value of Christian citizenship, the gift of God, and in every way vindicate the right of our country to its title "*Protestant*."

THE following was in type for the November number, but was left over to make room for the proceedings of the General Board:—

Some dissatisfaction having been occasioned by two paragraphs which appeared in this department last month, we think it due to ourselves to make an explanation.

In the first place, we desire to say, this department of the OUTLOOK is the recognized organ of the Woman's Missionary Society. An organ exists for the purpose of voicing the thought, desires or suggestions of the society to which it may belong, as well as for the diffusion of information. Just in proportion as it does this, does it possess interest to the society.

As a Society of limited experience, we do not, on behalf of ourselves or our officers, lay claim to the virtue of infallibility. Consequently, if members have suggestions to make concerning our work, or our mode of carrying it on, this department is open for that purpose—a medium for the exchange of thought; and nothing but improper personalities should close it to the weakest member who desires to be heard.

The first paragraph referred to contained suggestions only, reasonably and kindly worded. The second paragraph contained a statement and a query likewise, kindly put, and to which, it seems to us, we would do well to take heed;—viz., a more careful distribution of committee work in our annual meetings. In the conviction that these sensible suggestions would be appreciated, they were inserted without any conception that they would prove unacceptable.

The mistake by which these paragraphs were discussed in the Central Branch and the Board of Managers occurred solely by a misapprehension of the terms and spirit used therein. They were simple suggestions as to our mode of working. Suggestions are not accusations; nor are they charges, suspicions, nor insinuations. Only a hasty action, which, we believe, calmer moments will regret, could so construe them. There was no intention, we are sure, on the