

and I had plenty of opportunities for private conversation, and she always said she was quite happy in the convent. It is nonsense for her to say she had any difficulty in getting outside the walls. She went about the town with me, and once when leaving she came with me to the boat and was actually on board till the very moment of starting. I said to her: "Now, Nellie, if you want to leave, you have nothing to do but to come along;" but she refused. She was sent to different convents to teach English and music, but we never had any difficulty in knowing where she was. Indeed she wrote to us from nearly every convent."

At a later period Mr. Meilhae visited the convent in company with a friend, and he then invited his sister-in-law to come with him to England, but she refused, saying: "No, I prefer to stay."

Referring to some of the tales about poisoning and other evil deeds with which the no-Popery lecturer now adorns her platform deliverances, Madam Meilhae said that during the six months her sister was at her house, "She told me of her life in the convent, but never said one word of the poisoning or immorality she speaks of now. I am positive that if there had been any foundation for these statements, I would have heard it during the six months she lived with us—the first six months she spent outside the convent."

It is evident that Mrs. Meilhae does not desire to do more than correct the grossest calumnies uttered by her sister, otherwise we doubt not she would have spoken with admiration of the self-sacrificing zeal and piety of the good ladies who gave her hospitality, and whose mode of life she had such opportunities of witnessing. But it is unnecessary that she should have done this, as it has already been done by hundreds whose opportunities were even greater than those of Madam Meilhae. She evidently wishes her testimony to go no further than what truth and justice to the calumniated ladies absolutely require from her, and she thus cloaks her sister:

When asked why Miss Golding persists in making such charges against convents, she answered,

"She is my sister, and I cannot think of her going about telling what she knows to be untrue. My own opinion is that her brain is slightly unbalanced. She may imagine that there is some ground for the statements she makes; but I rather believe she has been wrought upon by the people of the Protestant Alliance till she is willing to utter any words they put into her mouth. I have not told you this to defend the system of convents, nor to aid the Catholics, but only because I know there is no foundation for the statements, and my regard for the truth makes me anxious to undo as far as possible whatever evil or injustice my sister has done."

It is the case of Maria Monk over again. This unfortunate woman had the calumnies she uttered put into her mouth by Baptist preachers, while the latest "escaped nun" is the puppet of the Protestant Alliance, an association similar in purpose and methods to the Protestant Protective Association of Canada. The exposure by Mrs. Meilhae is timely, because, although Protestants of intelligence do not believe the lying, itinerant no-Popery lecturers, there is a large class of bigots and ignorant people who are willing to accept the most infamous lies it is possible to invent when the religious orders of the Catholic Church are spoken of.

"MISSIONS" TO CATHOLICS.

The Protestant Episcopal Church of the United States held a Congress last week in Chickering hall, New York. The question of "the duty of the Churches of the Anglican communion towards Roman Catholic countries" was one of the principal subjects of discussion; and though no clear decision was arrived at, there was enough said during the discussion to show the wideness of divergence which exists between different sections of that Church. The Rev. Hall Harrison of Maryland said that the attitude of the Protestant Episcopal Church towards Catholic countries depends upon the attitude of those countries towards them. He claimed that while the Church of Rome shows her fairest face in America, she is schismatic. He also said that intrusion into a country heretofore exclusively Catholic is wrong and unwarranted. While we cannot but be amused at the thought of an Anglican divine accusing the Catholic Church of being schismatical, we readily acknowledge the liberal spirit of the speaker, recognizing as he does that it is an interference unjust and indefensible to endeavor to overturn the Catholic Church, or to gain proselytes from it in Catholic countries. This is certainly the most consistent course for a Church which claims to derive its orders and juris-

diction from the Catholic episcopate, and which, preposterously enough, asserts that it is one Church with the ancient Church of England, which was certainly in communion with the Catholic Church of the whole world, and recognized the Pope's supreme authority. But this view of the case was not acceptable to Bishops A. C. Coxe of Buffalo and W. C. Doane of Albany, both of whom advocated the maintenance of mission work against the Church of Rome. In fact Bishop Coxe has in the past thrown himself heart and soul into such work. He hoped to be able to make a flourishing Church on the basis of Father Hyacinthe's schism in France, but in spite of all his efforts poor Hyacinthe has succumbed, and his Church is now among the things of the past. But Bishops Coxe and Doane have never been remarkable for consistency.

CATHOLIC LOYALTY.

Judge Dunne, whose fame as a ready speaker and writer has made his name a household word throughout America, delivered lately an address on the "Catholic Citizen." It was timely and convincing. Now that the old cry that Catholics cannot be loyal citizens has been raised, it is but just that the relations between Church and State, the duties of Catholics to the government and to Rome, be clearly stated. No one knowing whereof he speaks may contend that an allegiance to Rome means treason to the State. If there is any truth clearly laid down by Catholic teaching, and substantiated by her actions in the past, it is that power is from God—that legitimate rulers are entitled to the complete and perfect obedience of their subjects. If there is one fact visible to impartial eyes it is that the Catholic Church, by restraining lawlessness, by combatting those who would fain destroy all notions of order and justice, has shown herself the friend of ruler and ruled.

It was a tedious task to enumerate the many benefits for which modern civilization is indebted to her. It would perchance be a useless and thankless task to tell many that the Pope claims obedience in spiritual matters only. They have eyes and they see not; they have ears and they will not hear. Catholicity has never yet restricted its adherents' loyalty and usefulness. The history of America tells the glorious story of the work of the pioneers who cleared the forest and prepared the way for the civilizing bands of the future. And they were men who regarded their heritage of Catholic truth as the most precious treasure they possessed, and derived from its tenets the motives of lofty thought and purpose. True they have been maligned by those who are given over to the demon of bigotry and who enjoy the benefits of their labors without a thought of the self-sacrifice they entailed. But they will go down to oblivion, and the men who ploughed the ground and sowed the seeds of civilization will live forever—they will be monuments to the energy and enthusiasm of dauntless men.

There was, we believe, one man who was easily peerless among the detractors of Columbus—a Protestant Bishop. Little heed was given to his venomous statements, but they showed how far a person deserving of respect for his private life, may go when urged on by unreasoning prejudice. Columbus was a Catholic whose first act was to have a Catholic priest celebrate a Mass of thanksgiving. Hence the loud denunciation.

After Columbus came the army of Catholic explorers and missionaries. De Soto, a Roman Catholic, discovered the Mississippi and opened up the West, which is to-day the home of millions and a source of wealth. The first man who ever penetrated into the State of Illinois was Father Marquette, who carried the crucifix of the Catholic missionary. The first settlement that gave refuge to all, irrespective of belief, was that of Maryland, founded by Lord Baltimore, also a Catholic. It was done, too, at a time when the New Englanders were burning witches at the stake and persecuting Catholic priests.

In the War of Independence, that of 1812, and in the Civil War, the Catholic soldiers proved by their heroic conduct and their unswerving devotion how baseless is the charge of their adversaries. Not one instance of a notable defection on the part of a Catholic can be pointed out. The one name that bears the stigma of treachery is Benedict Arnold; and the reader of history knows to what creed he belonged.

In Canada, as elsewhere, Catholics have demonstrated that allegiance to

the Pope of Rome does not interfere with their duties as citizens. The memories of the past are hallowed by the light of Catholicity. Jacques Cartier, Champlain, Massoneuve and the heroic Jesuits who preached the gospel when and where they could and died with a smile upon their faces, were Catholics. And yet there are some base enough to belittle their services, because, forsooth, the stream of Catholic faith and purity coursed through their veins!

"The ground we walk on has been moistened by the tears and blood of our forefathers. Go back to our past and tell us if there is one Catholic who forswore his loyalty to his country and who proved faithless to the trust reposed in him. They cannot, however great their desire to do so."

"The Catholic citizen clings to his religion with hooks of steel, but cleaves just as closely to his Government and country, and stands ready to day, as he was in the past, notwithstanding the sneer of the ignorant and the calumny of the fanatic, to prove his loyalty to his country's cause even at the hazard of his life."

Speaking of this subject at the anniversary dinner of the Xavier Union in 1885, Daniel Dougherty said:

"Proclaim it to the four winds of heaven, sound it to the remotest corners of the earth, shape it in epigram, emblazon it in song, engrave it on monuments, and boast of it everywhere—a monk first inspired Columbus with hope; a Catholic sovereign sent the first ships across the trackless main; the Catholic Columbus, with his Catholic crew, discovered the continent; a Catholic gave it the name of America; the new-found land was dedicated to the patronage of the Blessed Mother; the first strains of song ever heard along the western wave was the hymn to the Holy Virgin; the earliest worship of the true God was the holy sacrifice of the Mass; the first institution of learning and the first institution of charity were Catholic."

AN INTERESTING PAIR.

The nomination of candidates for the Local House took place in Watford on last Saturday. The candidates are Dr. Angus McKinnon, Reformer, and Peter McCallum, P. P. A. A number of outsiders were nominated, so that an opportunity might be given them to make speeches. Amongst others, we find the names of Mayor Essery and Alderman W. C. Coe, of London, both of whom are very busily engaged in the dark-lantern business of the P. P. A. We envy, indeed, the hearty laugh enjoyed by the electorate when these persons—especially the last named—were solemnly mentioned as fit and proper persons to occupy a seat in the Ontario Legislature; and we cannot help thinking that were they nominated in good faith, and duly elected, it were much better, rather than that our weal or woe should be placed in the hands of such men, Canada had again gone back some centuries and was left to the government of the Mohawks and Hurons. If we may judge by the utterances of Mayor Essery and Alderman Coe, we take it that the members of the P. P. A. must be duly sworn not to tell the truth on every occasion. The report says:

"The Mayor defended Ald. Coe against some attacks by Dr. Tait, and held him up as a good citizen who occupied a seat in the Council and Port Stanley R. R. Board, and His Worship was a member of the Hospital Trust, and there were on it representatives appointed by the Government that Mr. Tait supported. It was open to every sick person, no matter what the color; and the man who insulted that hospital insulted us. It was a municipal hospital, built by city and county, and everybody in London was interested in it, yet the St. Joseph's Hospital, a Roman Catholic institution, was built when there was no public need for it. But every dollar that went to it was just so much out of the revenue and support that should go to the General Hospital."

And here is the precise condition of things so far as Catholic institutions are concerned in our city of London, which is ruled by Mayor Essery, Alderman Coe and such like:

General Hospital	\$6,773.13
St. Joseph's Hospital	nil
Home for Aged Men	1,790.00
Women	581.25
Convalescent Home	20.00
R. C. House of Refuge	nil

To Protestant institutions \$9,169.00
Catholic Not One Cent!

What a brilliant example of Equal Rights to all and special privileges to none! And what an example, too, of how low a man may stoop when fully charged with a satanic hatred, as causeless as it is execrable, of a class of his fellow-citizens who never did him an injury and whose desire is to live at peace and perform their duty as good citizens.

It will be noted in the extract given above that the mayor said there was no public need for the erection of St. Joseph's Hospital. In the *Free Press* of Monday, in which Mr. Essery's speech appeared, the statement is made that there is a possibility that a by-law may be introduced to provide money for the erection of a new city hospital. This shows that the present one is inefficient; and such being the case, the statement of the

mayor, that St. Joseph's was not required, was dictated by narrowness, bigotry and jealousy.

EDITORIAL NOTES.

REFERRING to the incidents connected with the Silver Jubilee of Bishop Ryan of Buffalo, the *Catholic Union* and *Times* of that city says:

Not only Toronto, but all Canada, may well be proud of the distinguished abilities and character of Archbishop Walsh. His address at the Jubilee banquet, last Wednesday, was heart-felt and golden.

One of the most eloquent telegrams of congratulation—also of regret—received by Bishop Ryan on the eve of his Jubilee, came from Archbishop Cleary of Kingston, Canada, who says: "Confined to my bed by a dangerous cold, I am grievously disappointed at not being able to offer my profound respects and congratulations personally and publicly, as an admiring brother, and Archbishop of your native diocese. *Vive!—Vale!*"

MARGARET L. SHEPHERD is still lecturing for revenue. As a show woman she is superb, and draws the wool over the eyes of the unsophisticated in a manner that would make the late Mr. Barnum green with envy. As the theatrical people would put it, she has made an entire change of programme. The handbills which she now circulates contain a picture of the statue of St. Ignatius of Loyola, "erected by the Jesuits on the Plains of Abraham;" and Margaret says the saint "has his foot on the neck of a prostrate Protestant holding a bible in his hands." All this would be very dreadful, if true; but what does Margaret care for the truth?

The statue is not erected on the Plains of Abraham, but on the property of the Jesuits in that vicinity, and the saint is represented with his foot on the neck of Satan, not on the neck of a Protestant. This was fully and satisfactorily explained some time since in the course of a controversy on the subject carried on in the Quebec press. Ontario people who place confidence in Mrs. Shepherd are more deserving of pity than contempt.

REV. PRINCIPAL GRANT, of Queen's college, Kingston, has entered the political arena, and long letters from his pen appear in the public press dealing with the policy of the Government. We do not wish to question the right of the reverend gentleman to give his fellow citizens the conclusions he has drawn from a study of our political system, and the actions of those in whose hands have been placed the reins of power. And, as we do not dabble in politics, we will offer no opinion as to the merits or demerits of his argument. We merely wish to ask our Protestant friends—those particularly who are enrolled in the anti-Catholic movement, and to whom the *Mail* gives the title of "extreme Protestants"—what they would say were any of the Bishops or priests of the Catholic Church thus to grasp the political cudgel. Would not the welkin ring with cries of "the Church in politics," "No Popish interference," "No foreign domination," etc.? And, were they to write, as he has written, in favor of discontinuing the free carriage of newspapers in the mail, would there not be a unanimous declaration that the Catholic Church had thus placed itself on record as the enemy of education?

AT THE Anglican Diocesan Festival in the town hall, Melbourne, Australia, Mr. Justice Hodges, chancellor of the diocese, denounced in unmeasured terms the system of secular education in vogue in that part of the world. It was the source of immorality and irreligion. The Catholic Church has long since uttered the truth, manifest not only by reason but by the sad spectacle of so many ignorant of the fundamental truths that must be known by all who wish to become good and serviceable citizens.

IN A current number of the *Presbyterian Review* there is an article on Protestantism and Romanism in public life. The learned writer wishes to prove that Romanism exerts no appreciable influence in public affairs, and uses the famous argument of *Post hoc ergo propter hoc*. Instead of showing how untenable is the contention of the learned professor, and wearying our readers with arguments they heard full often, we shall merely state the opinion of a Protestant who looks upon the Catholic Church with eyes undimmed by bigotry and prejudice. At a recent meeting of prominent educators President Hall, of Clark University, said:

"We realize that we have much to learn from the Catholic Church, which

embodies the great culture of the world. It is comprehensive; it appeals to the heart; its ritual combines the best elements of music and art. The Catholic Church has taken great steps forward, as shown by the university of Washington."

True words from a man that has the courage of his convictions! The Church—and history gives the proofs—has fostered giant intellects and brought them to a glorious maturity. She is the only force in the world to-day that may give battle to the anarchism and socialism that aim to destroy civilization, and the outcry against her in certain quarters shows but too plainly that she is the only force of which they are afraid.

OUR esteemed contemporary, the *Catholic Times*, of Buffalo, publishes an interesting and splendidly illustrated number, containing a full account of the ceremonies of Bishop Ryan's Jubilee. The sermon was preached by Archbishop Ryan, the silver-tongued orator of America, and it, needless to say, was a masterpiece of thought and orate diction. We tender the venerable Ordinary of Buffalo our sincere congratulations, and we hope that he may long be spared to watch over the spiritual interests of his flock.

ITALY is on the verge of a crisis. The treasury is empty and a national debt of gigantic proportions is crushing out her vitality. The fact that the masses are discontented cannot be concealed, and the Quirinal ere long may be demanded to give answer, satisfactory and assuring, to its dupes. History repeats itself, and its philosophy is written not only by man but by God. "Uneasy lies the head that bears a crown" inherited through spoliation and usurpation. Recent cablegrams inform us that a most disgraceful row occurred in the Chambers of Deputies upon the discussion of the Roman Bank scandal, and many of the deputies were shown to be mixed up in the affair. Infidel rule in Italy is beginning to bear its legitimate fruit.

SIGNOR ZWARDELLI, President of the Italian Chamber of Deputies, distinguished himself lately by making a speech at a banquet in Brescia, declaring open war on the Catholic Church. It would seem from present indications that the Government is endeavoring to precipitate the crisis that must come. Perhaps it is but a ruse to divert public attention from the critical condition of public affairs. An impoverished nation, both as regards material resources and respectability, cannot long remain. We shall see. Meanwhile a great anti-clerical congress has been announced for the month of January. The Masons will assemble from all quarters to calumniate and insult the aged Pontiff, Leo XIII. Will, however, 200,000,000 people permit their leader to be taunted and jeered at?

THE A. P. A. of Rochester, N. Y., met with a deserved rebuke from the electors of both political parties at the recent elections. The Republicans and Democrats had each nominated a Catholic for one of the electoral districts, the Populists' nominee being a Protestant. This was an opportunity which the A. P. A. considered should not be lost, and they accordingly issued a circular inviting the electors to support the Populists' candidate on religious grounds. Catholic Democrats and Republicans naturally supported the candidates of their respective parties, and as the Populists were supposed to have considerable strength, the bigots expected that their religious cry would decide the contest. They issued, accordingly, a circular to the Protestant electors calling upon them to support the Protestant candidate, and there was good ground for believing that the Populist candidate agreed to profit by the scheme. The liberal American Protestants, however, resented such conduct and showed their indignation that such an issue should have been raised at all, and the Populist who pandered to the bigots was completely snowed under. This is highly creditable to the Protestants of that city.

MONSIEUR ANZER, Bishop of Valpurga, and Vicar Apostolic of Chantoum, China, has been raised by the Emperor of China to the dignity of Mandarin of the third class, in recognition of his labors in the cause of education, and for his success in maintaining peace between the Christians and Infidels of the Empire. This position is equivalent to that of Lord in England, and confers many privileges and prerogatives. It is all the more remarkable that this honor is conferred

at a time when the minds of the Chinese generally are much excited against foreigners, and the effect will be to allay very much the popular frenzy.

BISHOP SALUBRI, of Grosswardein, Hungary, has issued an important pastoral on the civil marriage question. He says that the Hungarian bill to compel civil marriage

"Is an infraction of the conscientious belief of Catholics and other Christians. The result of the bill will be to inflict damage upon the State and the people. He also maintains that the law of the Church against divorce is best for the community. According to the bill, clergymen cannot unite people in wedlock until a civil ceremony has been performed. If Catholics live together as man and wife without being married under the rites of the Church the sacraments will be refused to them and their children will be regarded as illegitimate by ecclesiastical law."

The other Bishops of Hungary have also uttered strong protests against the law, and so successful has been their plain talk on the subject that according to the latest reports the Government has yielded to their representations, so that the sacramental marriage by the Church will be the valid marriage, in the case of Catholics, and the civil marriage will be merely for registration purposes. This change in the nature of the Bill has been accepted by the Bishops as satisfactory.

An attempt was recently made at the meeting of the New York synod held at Rochester to reverse the decision reached before by a vote of 70 to 68 condemning Rev. Dr. Briggs, of the New York Union Theological Seminary, for heresy. It was voted down, however, by a large majority, so that the decision stands in accordance with the vote of the General Assembly. Professor Lane's case before the synod of Ohio has been similarly dealt with by a vote of 78 to 51. The friends of the two professors of the new school of theology maintain that the Assembly and the synod have no right to restrain freedom of thought, especially as the received standards of Presbyterianism do not condemn the doctrines of the theological professors; and the vote shows that though the professors are in the minority, they have considerable support. The minority declare that there should be greater freedom of belief, and threaten secession if it be not accorded. The Presbyterian Creed Standards were made by men, and they maintain that men may change them. They therefore demand that a change be made in the direction of greater latitude. Their first effort will be made to secure a majority to their views in the next General Assembly, and, failing in this, they will probably put their threat of secession into execution.

AT THE last meeting of the Tynwald Court, in the Isle of Man, Mr. Cowell questioned the Governor regarding certain disabilities under which Catholics labor, preventing them from occupying public offices on the Island. Before 1820 there were no such disabilities, but in that year the oaths of allegiance and supremacy were required to be taken as they existed in the other British Isles during penal times. The Governor stated that he had himself been surprised to find that such oaths are still required in any part of the British Empire, and that they ought to be abolished. He would bring the matter before the next meeting of his council, and if they deemed that it is beyond their power to abolish them he will have a bill for their abolition brought before the next meeting of the Tynwald Court. The Attorney-General remarked that up to the present time he is not aware that any one has suffered owing to the existing law. A few days later a deputation of Catholics waited upon the Governor to urge the repeal of the disabilities in question, whereupon they were informed by the Governor that his Council had already repealed them.

SEPARATE SCHOOLS' EXHIBIT.

The World's Fair.

The following letter is in answer to a natural request for an explanation as to the incompleteness of the recent list of awards for educational exhibits. It is evident that the judges will be required to define their position:

Toronto, 22nd Nov., 1893.

Dear Sir—I was very much surprised to find that no awards were given to the Catholic Separate schools. Immediately on receipt of the list, steps were taken to ascertain the reason for this omission. The (Ontario) Commissioner, in his letter to the Minister, says that he has made application to the Governor, and the Minister has since written urging the Commissioner to do all in his power to have justice done to the excellent exhibits from the Catholic Separate schools.

S. P. MAY, Superintendent.
To C. Donovan, Esq., Separate school Inspector.