

rolls on and each year is a step nearer to the great and final day when the curtain shall drop forever upon the scene and an unending life commence. And the demon knows full well that when the last hour of time rings upon the clock of the universe, his doom will be sealed, his power gone, his despair commence, all chances of future vengeance vanish and the reign of Christ commence. Knowing this, it is no wonder that he is making so many futile efforts to destroy the Church, before it is too late for him to satisfy his hatred.

CATHOLIC SAILORS.

The season of navigation is at hand, and with it the Catholic Sailors' Club will open its rooms, as last year, and will commence its series of weekly entertainments. As already stated in our columns the first concert will take place to-night. To-morrow being a Holy Day it was deemed more appropriate to hold the *soiree* this evening. The other concerts will be given on the Thursday evening of each week, until the end of the season. We feel that this is an opportune time to reply to numerous parties who have been asking us questions on the subject of this Sailors' Club, its aims and methods.

Although the idea of clubs or institutes for the benefit of Catholic sailors, when in strange ports, first originated in England, still the Catholic Truth Society of Montreal was the first to put it into execution. To-day there are three Catholic Sailors' Clubs in the old Country—two in London and one in Cardiff, Wales—but the one in Montreal, which commenced practical operations last spring, was the first to open its doors to the sailors. It is wonderful to tell that over a year ago the members of this club started with next to nothing, without funds or apparent prospects. Yet they secured a splendid hall and rooms on the corner of St. Jean Baptiste street, and facing out upon the harbor. There they set up their abode, placed furniture in the establishment, organized a reading room, supplied with books and newspapers, and all the conveniences for correspondence that the sailors might require. Letters from friends addressed to seafarers awaited them when they came into port, and an opportunity was afforded them of sending replies to their friends and relatives abroad. In the club room were cards that gave the list of the churches, the hours of the masses, and all the requisite information regarding their religious duties. Every Thursday evening a concert was given, and the sailors often took part in these entertainments.

The results of last year's attempt were most satisfactory and highly encouraging. The sailors found amusement and instruction, friends and good-fellowship, and the consequence was that the days spent in port were profitable to hundreds of these weather-beaten toilers of the deep. Less time was spent in the taverns and worse resorts; more wages were saved for their families and children; duties of religion were performed that, perhaps, for years had been neglected; and many a sailor left Montreal a happier, a better, a more contented man than ever he was on leaving any other port in the world.

Encouraged by the success of last year the members of the Club have made extra exertions to extend, this season, the sphere of the Club's influences. The same premises have been engaged; many additions have been made to the accommodations; and the zealous ladies and energetic gentlemen have contributed or secured contributions of books, periodicals, weekly and daily papers for the use of the reading-room. Cards containing all information regarding every

church in the city have been issued. Elaborate preparations have been made for the improvement and perfection of the concerts. In fact, no stone has been left unturned to create a most popular resort for the Catholic sailors, and to induce them away from the countless dangers and temptations that beset their hours of recreation in port. Tickets for these concerts are sold at ten cents each, or three for twenty-five cents: and thus even the poorest can take advantage of the opportunity to aid in the good work and at the same time enjoy some most agreeable and entertaining evenings. In fact for a dollar one can purchase enough tickets for almost a season. What now is required is a fair amount of encouragement. We might remark that non-Catholic sailors are also invited, and the benefits of the rooms are free to them, while they may be sure that no attempts—even indirectly—will be made to tamper with their faith. If a Protestant sailor can be saved by the Club from the sharks that await him in the form of human beings who prey upon his weakness and deprive him of his hard-earned money, so much the better. The grand object is to save the sailor from himself and from his most deadly enemies.

Most positively there could not exist a more praiseworthy institution. The high praise and strong recommendations coming from the leaders in the Church's hierarchy, should suffice to show that it is a move in the right direction. We trust sincerely that our citizens will aid, according to their means, in furthering this work and in giving practical encouragement to those who have undertaken it. One gentleman wrote to us recently in the sense that he had no object to such a club (we don't see on what grounds he could have any), but that if the Catholic Truth Society did not intend to carry it on at their own expense, he had objections to their asking assistance from the citizens of this city. With all due respect to that gentleman's private opinions, we fail to see why the members of the C. T. S. have not a perfect right—as well as any other legitimate organization—to undertake a work of benevolence and Catholic merit, and also to ask those who are willing to help in the cause. They do not try to coerce any person into assisting them; nor has anyone the right to prevent willing citizens from helping. If we feel inclined to contribute—in one way or another—to the formation of such an institution, we hold that it is our right to do so, as it is equally our right to refuse if we do not feel inclined to aid. No person is going to insist upon that gentleman's contributing; he is at liberty to do so or to refrain from doing so—just as he deems well. But to carry his argument to a logical conclusion, no body of men, no organization, no club, no institution, no matter how charitable or praiseworthy its object, would have a right to appeal for assistance or even to lay the foundation of their establishment unless prepared to carry on its operations at their own private expense. We might parody that song so well known to Sailors:

"Shall the Sailors Club die?
Shall the Sailors Club die?
Then thirty thousand Cornish men
Will know the reason why?"

Not less than a thousand Catholic Sailors have an interest in the matter; and we predict that when this season is over, the Club will be one of the most firmly established and prosperous benevolent institutions in the City.

WE WOULD respectfully call the attention of our readers to an item of news on another page regarding the meeting of the Board of Provisional Directors of THE TRUE WITNESS which took place on Monday afternoon.

MRS. SHEPHARD (?)

Some time ago Margaret L. Shephard, the so-called "ex-nun" and the lady who claims to be the editor (or editress) of the British Canadian, undertook to read the Editor of THE TRUE WITNESS a lesson on the subject of pervert priests, celibacy and marriage. As a rule we don't like to give such people free advertisement by paying attention to their vaporings; but in this case—knowing that the British Canadian's editorials were merely attributed to Margaret L. Shephard, and that the day of her success as an impostor was declining rapidly—we did consent to inform the real editors of that organ what the difference is between the Sacrament of Matrimony and a civil or other marriage. We ask our readers to kindly peruse, and most carefully, the following report of a trial that went on last week in Toronto:

In a suit being tried here by Rebecca Marion against Agnes C. Youmans, for \$10,000 for slander, in which Margaret Shephard, the "converted nun," is a witness, the lawyer for the defendants succeeded in drawing from Mrs. Shephard a history of her life, which created a great sensation in court. The witness in giving her evidence frequently appealed to the judge. The main points brought out in her examination were as follows: She was born in India, her mother's name being Regan. She had lived in England and was there imprisoned for taking some money. The name by which she went when she was convicted was Louisa Egerton. She subsequently spent some time at St. James Home in London. She did not go there under the name of Louisa Westland. She admitted being detained in prison in Bodman, Cornwall, awaiting trial on another charge as Georgina Parkyn. She had lived in Ireland. She had gone from Bristol to London in July, 1885, where she entered the service of Mr. Stead, Editor of the Pall Mall Gazette. She was employed by him to interview the mother of Eliza Armstrong and also to interview women of evil life to obtain proof that young children were being sold for immoral purposes. While in Mr. Stead's employment she lived with Mrs. Booth, of the Salvation Army, under the name of Margaret Herbert. In 1886, she came to America under the auspices of the Salvation Army. She married Mr. Shepard in Charlottetown, P.E.I., on April 4, 1886, her first husband being then living, though without her knowledge. Both of her husbands are at present living. She parted from Shephard when she learned that Parkyn was alive. She had subsequently been engaged in work in connection with churches in Boston and Chicago. During Mrs. Shephard's examination the court-room was densely crowded and her replies were followed with close attention by all present.

We are prepared to do Mrs. Parkyn-Shephard full justice. We believe that she can invent all kinds of stories, tell the most wonderful lies, and write the most absurd of fictions—mere falsehoods from beginning to end—and do so without a single pang of conscience, provided she is not on oath. Her sworn statement goes to show that she has respect for solemn assertions made under oath. We are perfectly ready to acquit her of ever having broken a vow of chastity, obedience, or religion in any form; simply because she never made any such vow. So that she is not as bad as she might be painted. But the fact of her telling the truth, about her own erratic and unenviable career, on oath, and the other fact of her not having broken any vows, prove that she has been telling most infamous falsehoods when she claimed to be an "escaped nun," and that her book "My Life in a Convent" is a mere collection of immoral suggestions, the outcome of her perverted imagination; in a word, she never was a nun, never was in a religious community, never had any connection with a Catholic convent—consequently she is not a perjurer, but an almighty big fabricator of false stories. They

serve her purpose, and that is all she cares. She has learned Voltaire's principle, and has put it into practice with a vengeance, *mentez, mentez toujours, et quand vous avez fini, mentez encore!*

Let any Protestant or Catholic young lady, who has spent a few years in a convent and has had an opportunity of observing the habits and rules of the house, read Mrs. Shephard's Baron Munchausen tales about convents, and she will at once perceive that the woman is merely drawing upon her imagination, and that she was never inside a convent—unless in the parlor. She does not even know the names of places, the terms used to designate branches of the work or routine of life, nor the most ordinary and general expressions in daily use—all of which are as familiar to any convent girl as are the technicalities or language of Procedure to a lawyer of large practice.

However, we are very glad to believe Mrs. Shephard to be a respecter of an oath and to have never broken a vow; since the one disproves all her statements of the "ex-nun" nature, and the other shows that she fears the civil consequences of perjury even if she has no respect for anything else in the world.

DESPITE all the abuse heaped upon them, the Jesuits are the foremost educators of the age. In New York, recently, they startled the world by introducing a Latin play, and over three thousand dollars were spent in preparing and securing all the necessities for a complete presentation of the drama. It was a grand success. To-day we find that other institutions are taking the novel method of classical instruction and are preparing their Latin plays. We are pleased to learn that the authorities of St. Mary's Jesuit College, Montreal, have decided to place the Latin play "Plautus" on the boards next June, at the close of the present scholastic term. We may confidently look forward to the richest literary, classical and histrionic treat that our citizens have had for many years. It speaks well for the zeal of the Fathers and the pluck and ability of the students.

SEVERAL enquiries have been made in the Liverpool Catholic Times and the London Universe concerning refutations of Chiniquy; the Rev. James Brown, of Waterloo, Hants, England, refers the correspondents to the Editor of the TRUE WITNESS. Rev. Martin Mahoney, of St. Paul, Minn., has written us on the subject, and we have replied by letter, giving the Reverend gentleman all the information, at present available; however, we may publicly state that no regular work refuting the apostate or exposing his career has been published as yet. Before very many months a complete exposure and refutation will be given to the public, but it will take some little time yet to complete the chain of evidence from irrefutable sources. The work is in progress.

THE FRONTISPIECE, in the May number of the Messenger of the Sacred Heart, is worth the price of the issue alone—even were there not another item of interest or attraction in the number. It is a reproduction of a marble bust of the late Rev. John Drumgoole, "the Father of Homeless Children." Without doubt it is one of the most beautiful cuts we have yet seen in a monthly. One would never grow tired looking at it—and the more one looks the more perfect it appears. There is something so artistic, delicate and refined in the picture, that it attracts immediate attention and admiration.