

### STATUE TO THE VIRGIN IN MONTREAL.

THE proposal to erect a colossal statue to the Virgin in the public park, Montreal, is a most natural outcome of the flattering and obsequious attentions paid by prominent Protestants in Montreal to Cardinal Taschereau. It is the case of an ell being taken because an inch was voluntarily and foolishly given. We earnestly trust that the scheme will be abandoned; it is a gross outrage, as the site of the statue is public, and the intention is to assert the power and dominance of Popery in Montreal, to flaunt the Papal flag as it were in defiance of those to whom it is offensive. That the statue if erected will be destroyed is certain, and whatever evil follows will result injuriously to the city that allowed a foreign potentate and his Canadian advisers to insult their fellow citizens. If a statue is wanted why not raise one to the Queen, or a figure emblematical of Canada? Let the non-Romanists in Montreal pluck up courage to say, "This statue shall not be built," and Rome would back down.

### INSPECTION OF NUNNERIES.

AN attack made upon nunneries by a Baptist minister, who is not notorious for delicacy of language, has called forth from Archbishop Lynch a challenge which will excite great interest. Nunneries are said to be full of women who, if an opportunity were offered, would abandon their vows by returning to the outer world from which they solemnly pledged themselves to retreat in order to lead a "religious" life. This is no new charge; the late Mr. Newdigate again and again made it in the House of Commons when endeavoring to secure a Government inspection of Nunneries. That there have been cases of nuns making their escape from confinement is not denied. That these places are used as prisons is beyond question. But that nuns lead immoral lives, we do not believe. They, with very rare exceptions, come out of our most virtuous and pious families, and would be the last persons to adopt a life of austerity and seclusion, if, at all, inclined of any love for freedom, from the restraints of refined modesty. The case against their confinement is only injured by such cruel charges. Some years ago a young Roman Catholic female known to us, who had renounced the Pope and all his works, was seized near her home at night, taken from one Nunnery to another in order to baffle enquiry and render her incapable of telling by letter or otherwise where she was living. She was tracked to a large Nunnery around which a vast crowd gathered, who demanded her release. The Lady Superior denied in the most solemn terms that this young woman was in the building, until, being threatened that it would be searched by force, the prisoner was produced amid deafening cheers from ten thousand determined men. In N. Toronto this year, a young domestic who had given up Romanism was dodged by nuns whose pur-

pose manifestly was to seize this girl in order to imprison her. To get possession of her they told a daring, impudent lie, which proved, however, the ruin of their plot, for its truth being suspected, enquiry was made by the master of the house where the girl was in service, who found that the nuns' story was as false as it was crafty.

But Dr. Lynch has written to the Mayor of Toronto offering him with four alderman the privilege of visiting their nunneries, and of interrogating the inmates. This sounds straightforward; the *Globe*, the principal organ of Dr. Lynch, pronounces it a complete answer to the charges made against these institutions so far as their "prison" features go. Dr. Lynch is no genius, *save as a political wire-puller*, but he is cunning,—the Church of Rome has a marvellous power of conferring this faculty even upon the dullest intellects.

What would occur if the Mayor and aldermen went on their inspection? *Those inmates in the nunneries who are restless, recalcitrant, bining for a nobler life of freedom, would be removed elsewhere. The inspectors would only see those who, by superstition, or dread, or apathy, would give such answers as were pleasing to the Lady Superior and Dr. Lynch!*

We have heard indisputable testimony to the abominable wrong done to the health of women in these dens of superstitious, and mechanical pietism. Can any woman in her right mind know without a pang of painful indignation of young females being compelled to live in one house, never being allowed to walk in a garden or street, never being suffered to converse with relatives or friends, never provided with any class of books except devotional, never being by literature or converse brought into contact with their own sex except their fellow-victims? *We ask, can any true woman think of such a life without a shudder or without deepest shame that a woman can be got to act as head of such a revolting institution? These nuns do not live out half their days. If they are willing victims, then they are guilty of slow suicide; if unwilling they are slowly murdered. In answer to this, to point to the Sisters of Charity is an insult. We are not fools. The Sisters are not nuns at all in our sense of the word. We meet these Sisters on our streets daily, in our offices they come, where they plead for the poor with moving tenderness and with such success that one Romanist institution in Toronto is chiefly supported by Protestant money! Nor will it do to refer us to the R. C. Schools where "religious" women teach. They are free to converse with visitors of both sexes, a chance they usually employ to talk the customary twaddle about the Church of England being the daughter of the Reformation which so delights the Romanist and equally charms dissenters, to whom the thought is delightful that the Church called "Catholic and Apostolic" is like their sects, a thing of human manufacture.*

But we could tell Dr. Lynch of a Protestant girl who, when a pupil in a Convent school in Canada, was taken off to a place of confinement, her parents being kept ignorant of what

had transpired, and the severest pressure being brought to bear upon this young creature to induce her to renounce her faith, her friends, and *her fortune*. But this infamous conspiracy of "religious" women was broken up. Dr. Lynch boasts of having Protestant girls in his Convent schools. Yes! it is true there are in such Popish places the daughters of men and women who are nominally Protestant. That one single pupil is sent there by parents who are intelligent members of the Church of England we deny. *As Catholics they could not be so false, or so foolish, or so wicked, as to put their children's education in the hands of Romanists.*

In the nunneries are women who took vows from pique, from family pressure from disappointment in love, from a deep but morbid and senseless conviction that piety is best promoted by isolation. Many who enter Convents *are too young to know their own minds or natures*. God help them! They discover in time that *they are not allowed to have either a mind or a woman's nature in their prison!* For them the grave is the goal of hope. But if interrogated by a strange man and a Protestant one, whose sex and whose religion they regard with revulsion, would they open out their griefs to him? Dr. Lynch knows much more of female natures than people who fancy that a crushed woman is dying to tell her most sacred secrets to a strange man!

Convent inspection is then beset with difficulties. We, however, should gladly see it illegal to confine for life, *under any pretext*, women who are cut off from free contact with social life. The notion that a higher life can be led away from the domestic circle than within it is an offence to God and Woman. Piety is not isolation from temptation or care. The supreme elevation of woman was reached by Mary—as the Mother of Jesus.

### A LESSON FROM IRELAND.

THE special correspondent of *Church Bells* in Dublin writes that at a union prayer meeting a Presbyterian doctor, in the presence of several of our clergy, attacked the Church's custom of observing saint's days. The good man doubtless thinks that Burns is more worthy of an annual day being set apart for his honor and glorification than, say St. Paul. Tastes differ! What were the clergy about to sit still and silently listen while their Church was being abused? The correspondent goes on to state that a Baptist minister whose chapel is "in close proximity to a leading Evangelical Church" in Dublin, has succeeded in getting a number of persons "to undergo rebaptism by total immersion in mackintoshes." He adds, "It is remarkable how keenly sensitive Irish Protestant Church people are to conversions to Rome while absolutely indifferent to Plymouthism, or Baptistism, or Wesleyanism. If it were not for the stand made by the Church party in Dublin the leakage would be greater than what it is."

All which is highly instructive to us. We

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