

of the court dignitaries and Cabinet ministers and numerous deputations of veteran Garibaldians. The latter with banners and bands of music, occupied the places of honor.

Premier Crispi delivered an oration, eulogizing Victor Emmanuel and Garibaldi as the saviors of Rome from foreign tyranny. If christianity could conquer the world without the aid of arms, it was difficult to understand why the Vatican should desire a civil principality in which to exercise its functions.

In no state, he declared, had the church so much liberty as in Italy and Catholics ought to be grateful for this to those who had striven to unify Italy by making Rome its capital.

Signor Crispi concluded by saying that if, despite the advantages which the clergy enjoyed, they should violate the laws or vituperate the country, their punishment would be prompt and inexorable.

A procession of great length marched to the open space about the Porta Pia. A thousand flags were carried by the paraders. At the head of the procession marched numerous delegates from the Provincial Commons. Next came pupils of the military schools and delegations from the Italian colonies broad. These were followed by various bodies of Freemasons after which came a long line of military political and workmen's societies. The whole procession made a magnificent and imposing spectacle. As the paraders passed the Austrian Embassy there was some hooting by the men in line, which was caused by the fact that the Embassy, like the Embassies of France and Russia, displayed no flags in honor of the occasion.

King Humbert has conferred the decoration of the Order of the Annunciata upon Gen. Cadorna, who commanded the troops who marched into Rome on Sept. 20, 1870. In the evening a gala dinner was given at the Quirinal.

### WHY ARE NUNS NOT QUALIFIED TO BE THE TEACHERS AND GUARDIANS OF OUR GIRLS.

BY MRS. J. J. BAKER.

God made this beautiful world and intends us to live in it. He does not want His creatures imprisoned in cloisters. The woman who shuts herself in from this world and from fellowship with those who live in it, opposes God's purpose in her own life and utterly disqualifies herself to be a teacher or guardian of others. Let us not forget that the cloister is the goal of the Roman sisterhood. Not all sisters embrace the cloister life, but that life is held up before every novice as a great spiritual attainment for which she should strive. What is the influence of such a life, and why are nuns not qualified to be the teachers and guardians of girls?

First, They have quenched in their own hearts all filial affection. Should loving, obedient daughters be given to the care of women who have separated themselves forever from father and mother and who look upon filial devotion as something unworthy their so-called religious life, and as an obstacle to their perfection and salvation?

Second, They denounce the relationship of wifehood as unholy. What God has honored and sanctified is, to a nun, sin. Many a sister has done long and painful penance because she has felt an

old love coming to life in her heart, she is taught that to cherish it would defile herself and displease God.

Third, They knew nothing of maternal love. The strongest and most tender feelings have no place in the heart of a nun. We see the woman of the world comforting the half-clad, dirty little fellow who is crying with the cold. She takes the little hands in her own and breathes on them and holds them to her face till they are warm. We have faith in that woman and know she has held little hands that are dearer to her than those cold, soiled ones. I should not be afraid to place my only daughter under the care of such a woman, but I should be afraid to place her under the care of a so-called Mother Superior, whose heart is cold and hard and whose arms have never learned to embrace little children.

Fourth, They are not women of the highest moral attainment. The very principles for which they live tend to weaken the moral sensibilities. It must be remembered that the convent is a religious institution as opposed to the "god-less protestant school" and that the nun is professedly a religious character. Her whole life is given to the interests of her religion; and yet protestant girls are induced to enter the convent with the positive assurance that they shall have perfect liberty of thought and action in religious matters. What an inconsistency! Nuns cannot be true to their religious principles as devotees, and at the same time keep faith with protestant parents. There cannot but be moral failure somewhere.

Fifth, They are not women of superior education. There are not a few protestant mothers who think their daughters would be very finely educated if they could only send them to the convent. But if we want our daughters to receive an education that will be of service to them in after years, we must send them elsewhere than to the convent. The instruction given by the nuns is far inferior to that given by any well equipped protestant boarding-school. This fact has been demonstrated again and again. Students from convents are repeatedly failing to pass creditable examination in any line of study when put to the test, either in protestant schools or under efficient private teachers. The convents do a certain superficial work which appears very brilliant to those not well qualified to judge; but the foundation of a substantial education is not laid by Roman Catholic sisters, nor do they build a thorough superstructure.

### WHITHER ARE WE DRIFTING.

We may surely ask the question what does all these things mean. We see the highest officially and socially paying marked attention to Rome. A short time ago, as we mentioned before, Lady Aberdeen gave an address in our Queen City, Toronto, under the auspices of a Roman Society. Archbishop Walsh goes to Ireland, Lord and Lady Aberdeen give him special attention, the latter according to the press give letters of introduction to special places in Ireland and see him off when he starts. What we have been looking for is some little attention