

tions. If some who are so easily duped into this criminal course against the interest of their children could listen as we have done to the heartbroken lamentations of Protestants over their past folly, it might wake up those whose sentimentalism is too strong for their judgment. We hardly know what argument can be used that is sufficient to arouse those whose ears are closed to the truth. Who are in too deep a slumber to be aroused to consciousness by any effort that can be made to save their offspring from drifting into the miasmatic pool of Romanism.

ENTERING THE SISTERHOOD.

THE chapel of Loretto Abbey was thronged very recently when the ceremony of the reception of the religious habit by six young ladies was conducted by Rev. Father Rooney, V. G., assisted by Rev. Father Gilroy of Stratford. Mass was celebrated by Rev. Father Campbell, and among those in the chancel were Fathers Cassidy, Walsh and Coyne of Toronto and O'Sullivan of Montpelier, Vermont. Rev. Father Ryan preached an eloquent and touching sermon.

The young ladies were Miss Annie McDermott of Orillia, in religion Sister Mary Thecla; Miss Agness Mitchell of Toronto, Sister Mary Xatoria; Miss Kate Donnelly of Orillia, Sister Mary Bernard; Miss Mamie McKenna of New York, Sister Mary Ethelrida; Miss Teresa O'Gorman of Eganville, Sister Mary Radagona, and Miss Ellen Connolly of Hamilton, Sister Mary Delecta.

It is with sadness that we read the above, and realize that six young lives given by God for Christian activity and usefulness have gone into exile. It is true no doubt it was given voluntary on their part, but none the less sad, that owing to the associations that surrounded them with the show of sincerity and a form of religious ceremony without knowing the import and consequences of the step they have taken, have consented to consign themselves to a monastic life. If it was a place of pure influences and Christian character building, there would be some compensation for such a sacrifice, but to believe that in their new relations having lost not only their family and given names, but their actual personal control over their own lives and persons and are entirely subject to the authorities of a church, some of whose bishops and priests are known from reliable authority to be notoriously immoral men. Whose history in dealing with those under their power in the past is a record of the darkest deeds that any history records, to believe that without any fear of the public knowledge and gaze to restrain them from carrying out their depraved desires, (for their is nothing more clear than that they know nothing of the love of a suffering Christ) with no one to relieve them in their hour of peril, shut in from all protection of those whose hearts are saddened but cannot follow them through the barred doors to their prisoned homes from whence there is no escape. The felon only has to serve out his allotted time to the satisfaction of justice, and then he enjoys freedom again, nor may he suffer unduly during that period, but these deluded young girls without a stain upon their character; may be lured into the monastery by the craft and cunning of the Roman Catholic Sisters for their money or the servitude of their persons. And, because of this almost resistless influence exerted on them and consent being obtained, they must ever after sigh for the liberty lost and with years of bitter regret and weeping endure untold agony without one ray of hope to cheer their monastic cell. That our Protestant press should lend countenance to such a barbarous custom seems terrible. That the law of a professedly Protestant land should allow such a cruel system to exist in our midst seems too painful to be true. If our prisons must be open to inspection so that the murderer who escapes the gallows and any other criminal who enters our penal institutions may not be unkindly treated, is there no voice to be uplifted, no arm to be stretched out to

save the poor deluded girls, many of them born to Protestantism but because of the lack of knowledge and judgment of their parents or guardians are lured from them into these death traps, that Romanism is permitted to build under the very shadow of our churches in this bible land. Do we not hear the cry of these helpless ones. If not, we may heed the voice of an angry God, arousing us to the consequences of indifference if we are not moved by their sufferings.

There is one who will we believe avenge their wrongs. We suppose some of our readers will think us too severe possibly in what we have written. We do not want to be. But let the doors be open of these establishments, and inspection be had, and those who wish let them have their liberty. We are glad to know that recently petitions were rolled into the House of Commons in England, by the hundreds of thousands praying for the unbarring of the monastic prison doors. That light and hope may come though even late to those blighted young lives, that they may breathe once more free air and enjoy the liberty for which they have sighed. It is hard indeed, that for the one mistake of listening to the deceptive and alluring ones to whom they have been committed by foolish parent or guardians to wear the shackles that are more galling than ever the bondage of the African slave. That cost the lives of hundreds of thousands of the neighboring republic to liberate, before they would listen to the cry of the helpless and break the chains that bound them to their life of servitude.

We called a day or two ago by request of a friend to see a lady who has her daughters in a convent for over two years, professedly a Protestant, and is aware of the existence of our school. We take them as low as the convents do, and do not limit the instructions to Roman Catholic books, but give them a thorough course on the public school lines, and as a proof of what we say, a number of our students passed successfully examinations admitting them into the Collegiate Institute. With our extended room and excellent opportunities, our school should increase rapidly. We give a general invitation to all interested in this work to visit our Academy and judge for themselves.

If this work of rescuing the bright young minds that are to influence succeeding generations would take as strong a hold on the public sympathy generally, or even on the religious people of this country, as the act of two men that have been blessed with an unusually strong physique, without even the excuse of a quarrel or grudge against each other, commence the work of pounding and defacing each other, then this mighty rescue work would not have to languish for want of interest or financial assistance. It would not be left to over-burden one or two heads to carry it on, and whilst the fight between the pugilists could command over three columns of a daily, the lifting up of these little ones into the light from the gloomy path of worse than heathen idol worship (Romanism) can only get the space, as a rule, that would be paid for as an advertisement. We greatly regret to see the willingness of our secular press to educate public sentiment so readily on a subject that was far more suitable for the sixteenth than the nineteenth century. We do not forget the many good things that the secular press is doing, still there is a very much higher and nobler work, to our mind, for those whose intelligence gives them the opportunity of moulding public sentiment. Fighting dogs and fighting men should, in our judgment, be imprisoned for the safety, (in more ways than one,) of the general public.

TO THE READERS OF THE PROTESTANT:—

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