

"The Liberal" Richmond Hill

The Protestant

Printed
1895 no. 66

VOL. III. No. 8.

SEPTEMBER, 1895.

WHOLE No. 32.

The Protestant

IS PUBLISHED MONTHLY

Yearly Subscriptions, - - - - -	50c.
5 Copies, - - - - -	\$2.00.
12 Copies, - - - - -	\$4.00.

Communications for publication require the signature of the sender, not necessarily for the public, but as a guarantee of good faith.

Address

REV. A. B. DEMILL,

106 YORKVILLE AVENUE,

TORONTO, ONT.

TORONTO, AND OSHAWA, SEPT. 1895.

LITTLE MISSIONARY.

BY MRS. J. J. BAKER.

If I were big like one of you
I know where I would go;
Not to the warm and sunny South,
Nor where the north winds blow.

But I would go to dark Quebec,
Whose borders touch our own;
For there the people do not know
That Christ is on the Throne.

They trust to Mary and to priests
To take their sins away;
But I the true sin-bearer know
More great and good than they.

The little children fear to die,
Because they do not know
That all we have to pay for Heaven,
Was paid long, long ago.

They do not talk of Jesus' love,
They dare not read God's word;
They have not heard the sweetest songs
That children ever heard.

If I were big like one of you,
I'd go this very day
And tell them of the Great High Priest,
Who takes our sins away.

A chance to make fifteen dollars on every one hundred dollar share purchased now. A person having five paid up shares in the Demill Residential Academy Company of Toronto, Limited, who requires the money, offers one or more of the one hundred dollar shares for eighty-five dollars each. Will anyone wishing to secure this offer write to Miss F. A. Demill, 106, Yorkville Ave, Toronto, for any particulars required as to payments, etc.

Once more we thank those who have kindly heeded our request and sent or handed in their subscription money. Some we fear have overlooked the matter. We are waiting dear friends to hear from you also. We need it to meet the demands that are coming in. We hope that all our subscribers will kindly pass the paper around among their friends. We know many do, some may not think of it. Kindly suggest to them the propriety of sending in their names or handing it to you with the money. Our motto now is to secure twenty thousand regular subscribers. See what a liberal offer we make to pay those who help us to extend the circulation of this important educator of public opinion. Forty per cent. is given as commission to any one who will take up the work of getting names and money for the Protestant. The regular price is 50 cents per year. Twenty cents may be retained as commission on each yearly subscriber when the money is sent us.

We hope that those who are so sure of the excellency of convent education will take notes of the schools in Ottawa and in Quebec. The former under the Christian Brothers, who have been turned out by a commission of Roman Catholic laymen as utterly unqualified to teach, and yet for years they have been subsidized by public money. There was a great bluster made by them as though they would invoke the law to secure their rights, but now we learn that their effects have been sold and they are leaving, and no doubt will impose themselves on others who may, like the community they are leaving, endure many years of imposition and inefficiency, before they are again dislodged. Our Roman Catholic fellow citizens should arouse themselves and drive from their midst those who weaken the educational standard by posing as teachers when they are entirely incompetent for the work.

Intelligent Protestant mothers, Christian praying mothers—you whose hearts burn for the unsaved heathens, will you listen a moment? There is need of your sympathy, prayers and financial

interest in our home rescue work of Protestant girls. You are conscious that Romanism is not in harmony with the Bible, or you would not send money and missionaries to convert them. Do you know that church is taking from the Protestant faith yearly thousands of our girls, many of whom are orphans and others who are equally to be pitied because their parents are godless or so indifferent about the spiritual welfare of their children, that they send them to the convent school, where every permissible effort is made to turn them to that faith. Hence the vast number that embrace that system of error and die confirmed Roman Catholic members. Will you as consistent, intelligent women lay this matter to heart and help in some way to rescue those girls from the deadly snare to which they are exposed?

We have the fact from those who have been patronizing these institutions, that in the Loretto Abbey in Toronto there are three hundred boarders nearly all of whom are Protestants. But that is only one of fourteen such convents or schools for girls in that city. Surely this should sufficiently inspire you all to become sincerely interested and active in helping anyone who takes up this work in a practical way. That is what we have faithfully done for over five years, for which time we have been running a school in Toronto and in every reasonable way making it known that Protestants who required a school and home for their little ones could send as cheaply to us and have them under Protestant Christian influence instead of Romanism. Many who have heard of this effort have failed to interest themselves in it in any way. In some instances when they have known of our work, they have declared themselves as true to God and Protestantism and yet sent their daughters away to be taught by those trained sisters (as they are called) to embrace the habits and faith of those designing women, who are true to the church in securing every convert possible. Think of your responsibility to God and your younger sisters, and do your utmost to keep them to the same faith and hope that gives you inspiration as you look heavenward.

In reading and looking over the history of convents as given by those who are conversant with the facts and the frequency with which we are told of another company of young women taking the veil, a question naturally arises as to the fate of these beautiful, bright girls. We know they are fully instructed as to the great merit of giving their lives to the church, and the happiness they are to expect and enjoy in the new condition of things. What a terrible revelation must come to those poor deluded souls when they realize that they are really prisoners for life and in the power of those whose apparent former goodness is cast aside while they appear in their true character. Their oppressors being without any moral or religious restraint, these poor deluded girls very soon find that they would be just as successful in appealing to a demon as to these men with unbridled passions, in those haunts beyond the reach of civil law. Where blood curdling scenes transpire, and there is no earthly hand to rescue them, while our British law is too weak to demand an inspection of these prisons in this Dominion. It has proved sufficient in

Mexico and in Italy where the scenes of degradation have been too shocking to relate, when an entrance has been made against all resistance that could be given and the wretched inmates were released. Some of these have spoken and written as far as propriety would permit, but a complete exposition cannot be given; and yet these places are built and tolerated, with all their horrors and iniquity in our midst and some of our dear Protestant men and women are greatly offended because these places are spoken against. Just ask these girls whether they are as much enamored with the inside of these walls and dungeons as they expected and whether they have not been deceived and abused and their higher nature outraged and destroyed. Ask them if they will be allowed to escape. No people, of whatever name or religious profession, should for one moment be allowed to imprison others or keep them in bondage upon any pretence whatever, much less a church that has, in the name of religion, perpetrated cruelties that would put the veriest heathen to the blush. The question of the inspection of the convents is a live question to-day, and Protestantism should hide its head if this matter is long delayed. It is for the best interests of humanity, both Protestant and Catholic, that the bars and bolts of all such premises be broken and that they be fully inspected by the authorities of the land and any institution that will not bear inspection should be broken up.

LOOK FORWARD FOR SOME HOLY ROMAN DECORATIONS.

As some Catholics spend the summer at Chautauqua, N. Y. and have no church in that neighborhood, Chancellor Vincent, of the Protestant summer school, has granted to them the use of the chapel for mass early on Sunday mornings until they erect a building of their own. Father Gibbons of the Buffalo Diocese, was the first priest to offer up the Sacrifice there. This gracious courtesy is fully appreciated by us. The Lord of the Mass will know how to show His own thanks for it.—CATHOLIC REVIEW.

The Lord of the Mass is no other than the Pope of Rome. We may look forward to a letter from his Roman Holiness, granting a plenary indulgence to regular students at Chautauqua. Chancellor Vincent, the Methodist Chaplain, Vincent, the aggressive Minister Vincent, very likely will be made a count of the Holy Roman Empire and small count at that. This is an extraordinary age we live in; we should not wonder to hear yet of some ministerial knight-errant, famous for his prohibition views, toasting with Satolli on a big glass of potheen his Holiness of Rome as the peace-maker in general of the world. This would be in keeping with Chancellor Vincent's more than stupidity flagrant exhibition of weakness, to use no stronger term.—PRIMITIVE CATHOLIC.

ITALIANS IN WASHINGTON JUBILATE.

The Italians of Washington celebrated the anniversary of the unification of their country. The celebration began with a street parade and was conducted by the local society. Baron De Fava, the Italian ambassador received the society about 400 strong at his residence on Connecticut avenue and gave them a luncheon. Patriotic speeches were made and a message to King Humbert congratulating him on the unity of the Italian states, was sent by the society through Baron De Fava. A banquet presided over by Baron De Fava, formed the concluding feature of the celebration.

THE CHRISTIAN ENDEAVORERS.

The following resolution was passed before the final adjournment of the Christian Endeavor convention at Sedalia, Mo., last week :

"Whereas, in various places in Missouri for many years the Constitution of the United States has been violated and civil liberty outraged in that helpless girls and women have been illegally and cruelly held in a condition of slavery in prison houses not recognized by the law of the land, viz : nunneries, reformatories, and convents, now, therefore, we, representatives of the Christian Endeavor societies of Missouri, 140,000 strong, do most earnestly request the governor of Missouri to recommend legislation which shall prevent the unwarranted arrest and detention of any person whatever in this state. We further request the general assembly of Missouri to pass said laws to the end that the grievous wrongs be summarily stopped.—PATRIOTIC AMERICAN.

The above is practical work. All our Christian Conventions and gatherings should pass a like resolution for the opening of convents for inspection.

Startling statements are made by Mrs Fossett in the Methodist Recorder, of London Eng. She says that convent schools in and around London are largely patronized by nonconformist middle-class parents for the sake, among other things, of the supposed superior tuition they give in French and German. A lady wesleyan, who sends her daughters to such a school, remarked that nearly half the school was made up of wesleyan and congregational girls.

UNION.

The common statement, "with union there is strength," is true, where there is true union, but there can be an outward union where there is not a union of sentiment—such a union as the Roman Catholic church with other churches. The object of the Roman Catholic church would be to impede the progress of and cripple the protestant church in her work, and there would be no more benefit from this union than from one person taking another in his arms and then striking and kicking him. With this kind of union there is not strength. The protestant that will place himself and his work at this disposal of the Roman Catholic church, if he is not a fool, has not been properly informed and cannot read human nature. There is a vast difference between allowing a man or a church to think as they choose and worship as they choose, and in uniting with them in that thinking and worshipping.

If the Roman Catholic church could be called a christian church there would be some ground for an argument, but she is not a christian church. She is a pagan church. Where the Virgin Mary is honored she takes the place of a herthen deity. The fact that the commandment regarding the worship of images is taken from the commandments by the Roman catholic church shows that they are pagans.

If men want to unite in any way with the Roman catholics, the next step for them to take will be to unite with the Brahmins and then with the fetich-worshippers of Africa. The only thing that we can do with the Roman catholics is to act on the same principle that they do—unite with them on the ground that they will take the Bible as their rule of faith and practice, and believe the Bible as all evangelical christians do. That is the only way a christian can consistently unite with them. Sweet charity sounds well, but it does not look so well when it is pulled through the mire and among the pots of papal paganism.

We are glad to hear from the south. It does us good to see them standing firmly against the common enemy of this Nation. As we, they look upon the monster as a two-headed best—political and religious. It is the same foe that did so much to cause the late war, as my ny said at that time, "If a few were hung we would not have had a war," and that few would have been a heavy blow to the church of Rome, whose hand we see so plainly at the assassination of Lincoln. But now, when the pope orders another method of attack the South shows her love for the country, and says with us "Down with the enemy."

One of the best things that could have happened to unite the North and South is this fighting of the pope. It will unite the states as nothing else would.

Let the fight go on and let the Southern boys have a chance. Let no good article from them go into the waste basket, and let them pay to Rome a good amount of solid, good advice for putting them and the United States into so much trouble.

O'Connor, of New York, Dr. Fulton, of Massachusetts, Connellan, of Dublin, Ireland, and some others, are taking the right position regarding Roman catholics. They do not simply oppose their schemes, but they make plans to convert them. By this method they not only capture the enemy but also create a fellow soldier, and every convert accomplishes more than the average protestant. This is the only solution of this sociological problem. If there are persons who are christians and deplore the fighting of political factions, they take your Bible and any literature which is adapted to this kind of work and go at work. Go and convert them as you would expect the missionaries who go to Italy, Spain, South America, and Mexico would go and convert them. If you say you do not know how there are many who are engaged in the work, and it would be advisable to write to them for suggestions; and if you say you "just can't," it shows you are worth comparatively nothing to the cause of christianity. There are many workers who have a good amount of common sense, let them use it and let the ranks of the pope's army feel it.

This is the charge made by the Roman catholic clergy. Then that there may not be ground for this statement, let every one use his influence to put the Bible, which is not a sectarian book, in the school where he or she lives. Let no stone be unturned. If the Roman catholic priests do not wish to study the Bible, that is no argument that we should not want our children to hear the Bible read, without note or comment. Let every

christian have enough courage to do what he or she can and not be afraid of the boycott of Michael Maloney, or Dennis McFadden, or Tommy O'Rourke, or some of the rest of the people who have some one to do their thinking for them. If the people of the United States, who are protestants, want the Bible in the district and various public schools they can put it there.

If the Roman catholic priest of Buffalo, was the cause of the Roman catholic building being burned, he accomplished two things, first, he got the insurance, second, he caused many to believe the A. P. A.'s did it. Now let the people watch the causes of all the fires of Roman catholic institutions, and see that the proper persons are punished.

If we remember correctly, there is an editor in New York city who may have something to say regarding the bishop who is associated, to a certain extent, with the reports of these fires. He may have something to fire at him, and he may have something to fire at the pope regarding things in general, and thereby balance accounts with a man whom Rome has seen fit to honor and whom others saw fit to dishonor.—PATRIOTIC AMERICAN.

QUEBEC'S POOR SCHOOLS.

A congress of school inspectors meet at St. Hyacinthe recently under the presidency of Hon. Boucher De La Bruere, superintendent of education for Quebec and the revelations that have been made regarding the common schools of that province should not only kill the agitation in Quebec for separate schools for all time to come in Manitoba, but should also fill the heart of every patriotic son of French Canada with grief and humiliation.

The inspectors are, in fact, an able and educated body of men and one after another felt obliged to get up in open convention and declare that 90 per cent of the Roman Catholic common schools of Quebec Province were in the hands of unskilled, incompetent and uneducated teachers. Although the official program plainly stated that none but those holding diplomas can teach in the public schools, yet this is violated day by day, and some of the inspectors said that if it were otherwise hundreds of the schools would be closed the year round.

Mr. Lippens, who is a very zealous educationalist, and is inspector for the rich counties of Vercheres, Richelieu, and Chambly, told how many teachers had been driven out of the profession by woman with low licenses, or none at all, and where districts paid their teachers \$400 some years ago they were getting the work done for \$160 by incompetent lady teachers.

Inspectors Murot, Demers and others reported that the average salaries paid in their districts were \$60 per annum, and it also came out that the parish of St. Antoine, on the Richelieu, the home of Cartier, and one of the richest in the province, paid exactly \$100 to each of their lady teachers per year to educate their children.

This, however, is not the worst feature of the case. Instead of having a central board of examiners, as was universally de-

manded at the congress, the province is divided up into local boards, where diplomas can be had for the asking. The thing seems so absurd that it can scarcely be believed, but it is stated upon the authority of several inspectors that there are men belonging to their boards of examiners who can scarcely read and write, and that the whole system is nothing more nor less than a screaming farce.

No action whatever is paid to the uniformity of books used. When the congress wanted to make a recommendation on this point, Judge Vallee made a scare speech declaring that this was a point in which the social and religious rights of the people were involved, and the paragraph was consequently dropped from the findings of the convention. However the inspectors have done good work and as they state themselves the deplorable condition of affairs had to be known some time, and the sooner the cat jumped out of the bag the better for all concerned.

Quebec province, with a population of nearly two millions, rates \$160,000 for her public schools, while Nova Scotia with a population of less than half a million, provides \$200,000 for the same purpose. Most people will think that the real question, if common school education should be fought out, is here on the St. Lawrence and not in Manitoba.

A MONEY MAKING CHURCH.

The Catholic church in this country does not encourage inquiries into the amount of its secular possessions, but attention is sometimes drawn to the subject by events like that of the recent deposition, or nominal transfer, of Archbishop Kendrick, of St. Louis, and the installation in his place of Archbishop Kain. The place carries with it the custody of \$50,000,000 worth of property, the title to which is personally held by the Archbishop, with some limited and partial power of alienation, not considered good form by the church, but by no means unknown in its history here and elsewhere. It is not surprising that the retiring prelate, worn out with long service, should be no longer equal to a place involving so much temporal, as well as spiritual, responsibility, but the amount of property accumulated during his administration is an evidence of his former business talents. It is mainly the accumulation of a single generation, showing among other things the money making power of the church, not confined to St. Louis, and as its property remains a unit and goes on increasing it is hardly a matter of surprise that it has always and everywhere tended to a point requiring redistribution by the State.—NEW YORK TRIBUNE.

JOHN WESLEY, FOUNDER OF METHODISM.

Condemn not a man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment since every man must give an account of himself to God. Abhor every approach in any kind of degree, to the persecution, if you cannot reason to

or persuade a man into it. If love will not compel him to come leave him to God, the judge of all.

Wesley was a most determined enemy to Roman catholicism. As a protestant he emphasized the right and duty of private judgment, a right denied the individual by the church of Rome. Persecution and the right of private judgment are mutually exclusive. No consistent protestant will enforce his views by fire and faggot. Wesley, in this excellent paragraph was merely expressing the Protestant view of religious liberty.—**FREEDOM'S BANNER.**

Some of our ministers get very wrothy when speaking about the A. P. A. and its principles. They have never taken the trouble to investigate or make themselves acquainted with our platform and principles. They in doing so exhibit their ignorance and want of judgment in berating something, of which they know nothing whatever.

These same men will endorse, approve and extol Rome and Romish methods on the same principle of ignorance, and want of knowledge for they never perused any original work of Roman theology in their life. To hear such men, in their arrogant tones talk to their congregations about the bigoted and persecuting A. P. A. is enough to make men wish that the Lord would hasten the day, when those that represent themselves as His ministers, would cultivate knowledge and tact to the exclusion of that proud, selfish and lazy spirit, which, alas is governing too many pulpits in our churches.

The A. P. A. is patriotic and preeminently Christian, taking the golden rule as its maxim.

We are represented some times to the unwary by selfish ignorant notoriety seekers, who disgrace the pulpits of our churches as firebrands, as disturbers, as cruelly persecuting the Roman Catholics of the land. We are nothing of the kind, we are Christians, we are believers in God, and as such of course we are patriots. We feel that we have other duties to perform, besides eating and drinking and making money we feel that our energies of mind and body are required to maintain the freedom and all the felicitous conditions of our land. Rome is the great enemy that is seeking to reduce America, to a mere province under the rule of her infallible, spiritual and moral sceptre.

We are seeking to fence in our privileges as American citizens with such safeguards, by amending certain sections of our constitution so as to make it impossible for Rome to be tolerated by the law to interfere with the privileges and rights of citizenship of any, let him be Roman Catholic, Jew, or Gentile, or Protestant. For this our Roman Catholic fellow-citizens and brothers will thank us some day, some of them are with us now, they understand, we are leading them to shake off the foreign yoke of an Italian Pope, which is galling them not a little, by the continual chafing intermeddling and dictating in affairs that concern them as citizens and as American citizens only.

If the slaves of Rome in America could breath with the assurance of having the ever watching priest with his craft banished from their presence, they would gladly hail the A. P. A. that has undertaken to relegate foreign temporal and spiritual in-

truders and meddlers to where they belong, and stop them once and forever from disgracing the shores of America, the land of liberty. Let us all be up and doing, doing all in the name of God the author of our liberties, and the day for which we sigh, this great day of a united brotherhood of Catholic and non-Catholic citizens, will be an assured fact at no distant day. May God speed the right.—**PRIMITIVE CATHOLIC.**

FIRST EXAMINE THE NUT.

A neat story is told of a Roman Catholic priest in Victoria, whose sermons are usually of a practical kind. On entering the pulpit one Sunday he took with him a walnut to illustrate the character of the various Christian churches. He told the people the shell was tasteless and valueless—that was the Wesleyan church; the skin was nauseous, disagreeable and worthless—that was the Presbyterian church; he then said he would show them the holy Roman Apostolic Church. He cracked the nut for the kernel and found it rotten! Then his reverence coughed violently and pronounced the benediction.—**EPWORTH HERALD.**

SET YOUR OWN HOUSE IN ORDER FIRST.

The Province of Quebec is really at the bottom of the agitation to coerce the Province of Manitoba into the recognition of Separate Schools in that province, and we believe we make no unfair inference when we say that the kind of schools the people of Quebec would enforce upon Manitoba are schools similar to those which they now have in the Province of Quebec. A sample of the schools that they have in Quebec is to be found in the City of Ottawa, across the river, in Ontario it is true, but schools on the Quebec system and conducted after Quebec methods. It is also brought to light in the dispatches on this question that the schools in the Province of Quebec on a whole are of very inferior character—the teachers without certificates, and many of those who have more or less to say in their administration people of very inferior education. If all these statements are facts, and we believe they are, the people of the Province of Quebec, and we say it with all respect, would be much better occupied in improving their own schools and securing better teachers and better methods and better text books than in trying to foist inferior schools upon the people of Manitoba. Manitoba is in every way competent to settle her own affairs, and taking our stand on the principle of provincial rights in this matter, we say that the Dominion Government and the Dominion Parliament ought to avoid being a party to this attempt to force inferior schools on any portion of the people of Canada. The people of Manitoba have got hold of progressive ideas in regard to education, and ought to be allowed to work them out as they please. They certainly ought not to be dictated to by people who are satisfied with a reactionary system of public education.

Let Quebec devote her entire energy to improving her own schools, and she will enjoy the recognition and assistance if necessary of all her sister provinces. Of all the futile things

that ever were attempted, the most futile we can imagine would be an effort on the part of the parliament of Canada to dictate to the people of Manitoba how they should conduct their schools. So confident are the people of Manitoba that they are going to manage their own school system as they see fit, that the question that is agitating the rest of the Dominion gives them very little concern at all.—TORONTO WORLD.

THE C. T. A. U. MEETS AT NEW YORK AND DOES NOTHING.

Another annual convention of the Catholic Total Abstinence Union has come and gone and save for a few motions and fewer masses the temperance question—from a papist standpoint at least—is where it was before the convention.

It is true that the convention patted Theodore Roosevelt upon the back for his work in New York but then Roosevelt is half a papist and has already spread himself at considerable length in the public press to uphold the papacy and denounce the A. P. A. so that the patting comes but naturally after all.

A telegram from the Buffalo League of Public Good (whatever that may be) to the convention is unique and runs thus:

"The Buffalo League of Public Good prays God's blessing on your deliberations, and urges that you encourage voters to protect the Lord's day from partisan politicians.

The communication, despite the apparent obscurity of its meaning, was well received.

Priest Zurcher, chairman of the Buffalo delegation made the banner hit of the convention however, when he denounced the Roman catholic newspapers of the country, a bundle of which he carried under his arm for reference. He said that the union got little or no support from the sectarian newspapers, and he was particularly severe on them because they printed the advertisements of the brewers and whiskey sellers. He interspersed his speech with extracts, which he read from those newspapers. He read whiskey advertisements and temperance editorials from the same pages, and declared that it was a shame that such publications should be called Roman catholic.

"Here" he said pointing to the page, "is a two column advertisement of somebody's whiskey, and here, right opposite to it is a picture of Archbishop Corrigan, and next to that is a picture of Archbishop Ireland."

"In this paper" he continued "we have whiskey advertisements all the way down the page, except a small space at the bottom, which contains the only good thing in the sheet—an advertisement of a gold cure!"

As nine-tenths of the papal newspapers in the United States are the property of papal bishops or published under their patronage, Priest Zurcher's comments appear in the light of an attack upon the leading lights of the papacy in this country, which by the way is forbidden in a recent encyclical of the pope.

Priest Foley of Baltimore reported that as far as that city was concerned the Total Abstinence Union was dead.

Think of it! In the home of that most eminent of American papists James Gibbons cardinal, the Total Abstinence Union is "dead!" Are the priests who are advocating total abstinence sincere when they assert that the pope and his lieutenants are heartily in sympathy

with the movement? Is the pope, when he sends his blessing, and is James Gibbons, when he gives the movement his patronage and permits the organization to die in the city where he reigns supreme, sincere?

Now comes the protest against the monks at Latrobe, Pa., who make \$30,000 per year out of the manufacture of beer. Some well disposed priest with more honesty and consistency than his fellows raise their voices in convention declaiming against the practice. What follows? The protest goes to a committee and is never heard of again.

Who believes in the honesty or earnestness of the Catholic Total Abstinence Union when they suffer such tricks of crafty relatives to go unresented. Of what use to impress upon the papist laborer that he ruins body and soul by the consumption of alcoholic liquors; of what use to denounce the papist saloon keeper for selling, so long as priests and monks manufacture with the consent of the papacy and the proprietor—bishops of papist sheets accept high rates for saloon advertising.

Who believes that the pope or his satraps desires to suppress the liquor traffic so long as no ex cathedra utterance upon the subject comes from the Vatican.

Is the drunkenness and the liquor habit less harmful to papists than membership in secret secular orders. The pope published a decree, threatening in effect eternal damnation to all who dared to retain or obtain membership in the Knights of Pythias, the Freemasons, Oddfellows and Good Templars. If he honestly desired to suppress the liquor traffic would he not have laid an anathema upon it. Let consistency answer.

The convention at New York was a farce played to delude the American public and to exalt and vertice the papacy. While the most prominent papists in the United States derive their income from the manufacture and sale of whiskey, while priests receive the largest donations and most substantial support from saloon keepers, none but the crazy or the imbecile believe that either priest, prelate or papacy as a class desire any change in the existing system. So long as Pat gets drunk regularly so long he will be poor, so long as poor he will be ignorant and superstitious and fair game for the priest. Sober him up educate him and set him to thinking and the money that now goes to fill the wine cellar and larder of the priest will be upon the backs and into the stomachs of his little ones.

We repeat the convention at New York was the most dismal and unholiest of farces.—PATRIOTIC AMERICAN.

UNIFICATION OF ITALY.

Buildings throughout the city are literally covered with decorations and the streets are crowded with people eager to witness the ceremonies of this, the principal day of the series of celebrations commemorative of the entry of the Italian troops into Rome. It is noticeable, however, that only the embassies of the United States and England display flags. All of the other embassies and legations abstain from any participation in the fetes, whatever. The Pope went to St. Peters where he spent an hour in prayer.

The chief event of the day was the unveiling of a monument to the memory of Garibaldi on Janiculum Hill in the presence of 50,000 wildly enthusiastic persons, King Humbert and the royal family all

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 abroad. 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

to Protestantism in some of its socially higher representatives. For the last few years Romanism seems to be on deck about all the time when special notice and favors are given. We could hope that this is only accidental but we must conclude that it is not. One of the most popular summer resorts on the other side has had nearly a monopoly of advanced educational and religious attention from its extended literary influence becoming almost world wide. Its founder is justly celebrated for his far seeing powers in conceiving so mighty a work and successfully developing it in its various departments. Occupying the exalted station of a Bishop in the leading evangelical church in the United States, broad minded, we fear to a fault, after setting in motion all the springs of action to carry forward on such an extended scale, the study of God's word and social development of truth amongst old and young, now startles us all by inviting a Roman priest to come to the place, and celebrate high mass with protestants in attendance. Can anyone understand or explain how true religion is to be advanced by such a course? Somewhat recently one of our leading religious universities of Canada had the baccalaureate sermon preached by a priest; in fact we grow wearied with the recital of so many evidences of want of manliness and consistency on the part of protestants. If Romanism is a true ism why send money and missionaries to convert it to Christianity? If it is a false and idolatrous system why give it power and assistance to continue to carry on its aggressive work? According to our conviction of right and wrong it is a false and superstitious system, as any person who will read its history can know for themselves. Whenever it secures supremacy, it blights the prosperity of the nation, impoverishes the people and becomes an unbearable load for nations, resulting in insurrection. We have not penned these lines for the gratification of any personal spleen but in the interest of truth and the salvation of our race. Romanism produces immorality, crime and pauperism. Protestantism educates and enlightens those who embrace it. They become more thrifty and sober, more religious from a bible standpoint, and more loyal to Queen and Country, for the reason that their affections are not alienated by a foreign ruler. All the highest interests of this land, in every sense, will be best served by advancing true Protestantism.

WHY, DR. SAVAGE!

Being a protestant of protestants, Rev. Dr. Savage was not greatly awed by the historic exhibition of Virgin Mary's bones at Colonge concerning which he makes the unclerical observation. 'I can see all the Virgin's bones I wish to see at full dress parties, and my reverence is stirred in one case about as much as in the other.'—ARGONAUT.

DON'T PLAY WITH FIRE.

A Methodist minister in San Francisco has a Romish servant girl, and that girl, taught by her church to do so, took the little daughter of the Methodist minister and carried it to the cathedral and had it baptised. This was done to save its soul so the Romanists wickedly assert.

Incidents like the above are quite common. We hardly know what to say. If Protestants and ministers prefer to have Romanists in their household when they can easily avoid it, they will have to submit to the conditions they themselves create. Romanists in general carry their whole armour with them, when they nest in a protestant camp, and if they proselyte even in an outrageous manner, as in this case, (which however is a laudable work according to Rome's instructions), we rather admire them for their pluck. Nobody need be ignorant about Rome and its methods in America to-day, unless they are too sluggish or selfish to learn.

A father or mother that will have a Romanist nurse for their little ones and leave them to the care of such can hardly be sympathized with if Rome swallows up the little ones. In this case, the oil, holy water and spittle of the priest have done no harm, but a continuous Roman nursing will estrange the children from the mother.—PRIMITIVE CATHOLIC.

Demill Residential Academy

106 YORKVILLE AVENUE,

TORONTO, - - ONT.

BOARDING AND DAY SCHOOL FOR GIRLS.



Commodious Premises

Healthy Location

Efficient Staff of Teachers.

Students are taken for One Hundred (100) Dollars for the School Year, including Board and Lodging with all the English Branches. Instructions in Music Five Dollars per term. Drawing, Crayon, Oil Painting, with the Languages, at very moderate additional rates. Next term opens Sept. 3rd, 1895.

A careful Home under Protestant Christian influences. Call or write for Catalogue to

REV. A. B. DEMILL,

106 Yorkville Ave., Toronto, Ont.

P.S.—Students admitted at any time during the school term and kept carefully the whole year for an additional \$15.