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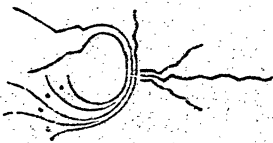
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A Fraud Unmasked



THE CAREER OF MRS.

MARGARET L. SHEPHERD



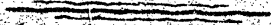
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“Ex-Penitent,”
And Bigamist.



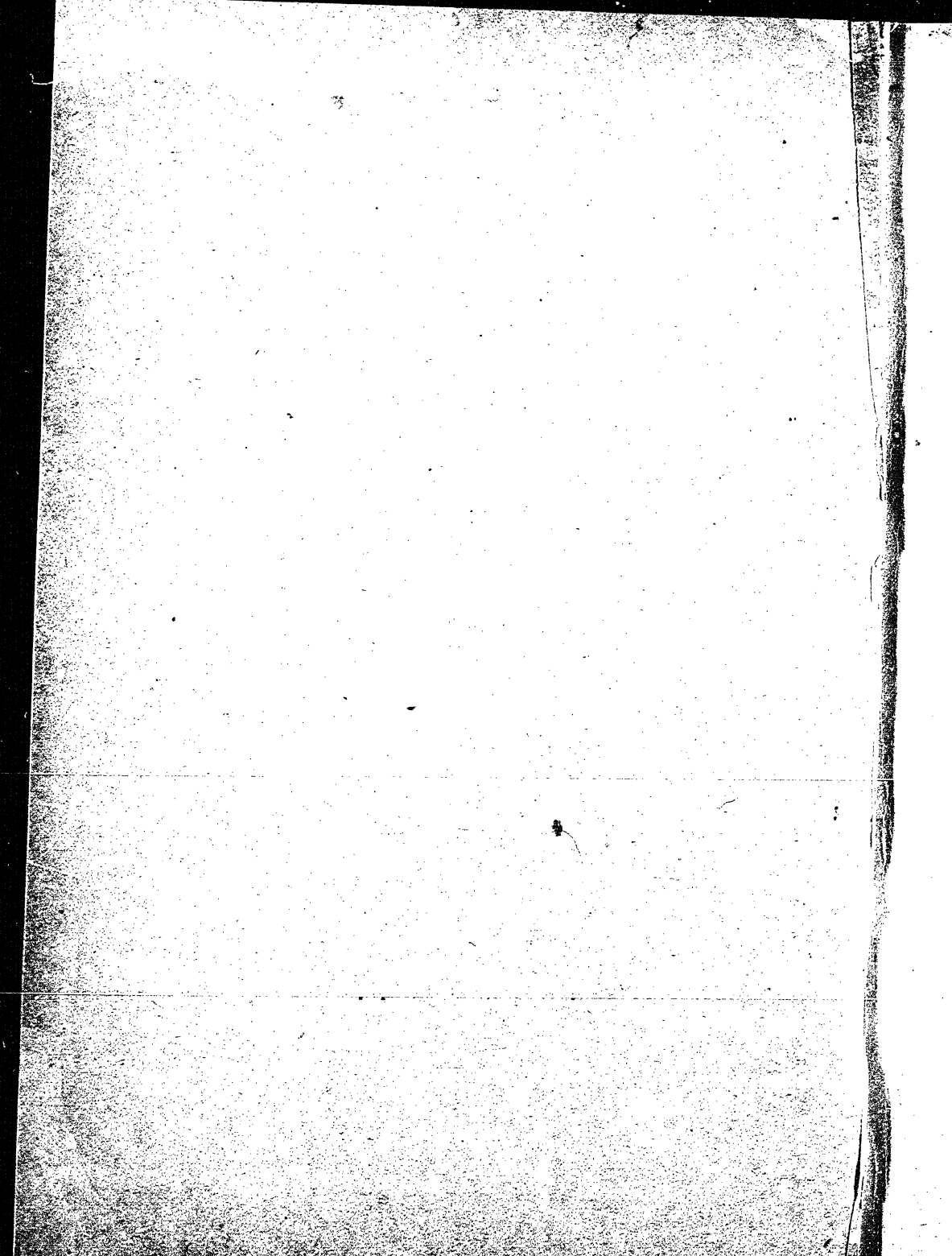
HER OWN CONFESSIONS



Attested By Most Reliable
Witnesses



WOODSTOCK, ONTARIO, CANADA, 1893.



A FRAUD UNMASKED.

THE CAREER OF

MRS. MARGARET L. SHEPHERD

"Ex-Romanist," "Ex-Nun," "Ex-Penitent,"
and Bigamist.

HER OWN CONFESSIONS

Attested by Most Reliable

. . . Witnesses . . .

WOODSTOCK, ONTARIO, CANADA, 4893.

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INTRODUCTION.

To the Public:

AT the urgent request of many friends, both Protestant and Catholic in this town, I have undertaken to publish these few pages, and as well to vindicate the religion I believe in as to expose the character who has assailed it. If my religion were such as Mrs. Shepherd represents it to be, or could lead her children to the depths of degradation she states it does, I would abandon the Catholic Church at once and forever, and would join my fellow citizens in stamping out from our midst such a festery sore. But when I know and believe that she is the Church commissioned by Christ to guide men to their eternal destinies, I am bound to proclaim this truth to the world.

I shall deeply regret if anything in these pages wound the feelings of any citizen of this town. They are not written for such a purpose.

M. J. BRADY.

17th April, 1893.

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Margaret L. Shepherd's

INFAMOUS CAREER.

CHAPTER I.

AN APPEAL FOR JUSTICE.

To the Citizens of Woodstock, Ontario:

It is not customary for the Catholic clergy to trouble themselves concerning the false accusations which are so frequently made by itinerant lecturers against our faith, and the personal character of the clergy and religious orders of the Catholic Church, because we are aware that the effect of such misrepresentations is but transitory, and the truth will finally triumph over them. It may be, therefore, that I owe an apology to the public for departing from the usual course on the present occasion.

My apology is grounded on the fact that our town of Woodstock and other towns of Ontario, have recently been disturbed by one of those wretched characters, a malicious woman, who has succeeded in duping many of our Protestant fellow-citizens into the belief that Catholics, and especially the Catholic priesthood, are engaged in the evil work of endeavoring to demoralize the country, and also to gain such a political ascendancy as will enable us to persecute Protestants and destroy Protestantism; and on this plea an actual persecution against Catholics is being attempted.

The disturber of the peace of our prosperous town to whom I here make reference, is Mrs. Margaret L. Shepherd, a person notorious in England, Canada, and the United States. She was the founder and organizer of an association known in the States by the designation "The Loyal Women of American Liberty." The objects of this society were similar with those of the "American Protective Association," and the one recently introduced into Canada under the name of "The Protestant Protective Association," in the organization of which Mrs. Shepherd has from the beginning been one of the chief workers. The Protestant Protective Association in Canada, indeed, owes its existence entirely to the efforts made by Mrs. Shepherd to establish it, and she is regarded as its founder and chief promoter.

I have procured, and I have in my possession, evidence of the most positive character that this Mrs. Shepherd has been a woman of the most depraved character, and that her depravity is not a matter of merely ancient history. It will be seen from the extracts from her history, which are given in this little pamphlet, that so recently as 1831 she was living with a man named Riordan as his wife, after she had separated from her supposed husband, Asa B. Shepherd. This Riordan, from England, was engaged with Mrs. Shepherd in her work of lecturing against Catholics in Chicago, and frequently assisted her at her lectures. He passed himself off as an ex-priest. Soon after this she was the cause of getting a Methodist minister, the Rev. O. E. Murray, pastor of Wabash avenue Methodist Church, Chicago, into trouble in consequence of improper intimacies with him. This will be seen in the extracts given below from The Western British American of Chicago, and The Boston Herald, both Protestant papers.

Mrs. Shepherd is also a notorious liar. This is proved by the fact that she represented herself as having been a nun until the discovery was made that she had never been a member of any religious order. She had been in several prisons in London, England, under various aliases, and had been received as a penitent in the convent of the Good Shepherd, at Arnos Vale, Bristol, England. These facts will be found attested in several of the letters which will be found in this pamphlet in reference to Mrs. Shepherd's career, especially in those written by the Protestant Chaplain of Millbank, the Sister in charge of the House of the Good Shepherd at Bristol, and Florence E. Booth of the Salvation Army.

The last named lady says:—

"She has never been a nun. She was taken as a prostitute into the Roman Catholic penitentiary at Bristol, from which place she ran away, and on request was returned to us by our Bristol Branch, and remained in lodgings provided by us until she left England, as before stated."

I am well aware that such falsehoods as people of Mrs. Shepherd's class are accustomed to promulgate are usually short-lived. Intelligent Protestants readily see that a person of her degraded character is utterly unworthy of credit, and I may here say at once that her books and her anti-Catholic lectures are a tissue of falsehoods from beginning to end. Yet, I find that there are people who give credence to her and encourage her to continue her vile course of indecency and calumny. It is not only for the sake of Catholics, but for the good of Protestants as well, that I think it necessary to expose Mrs. Shepherd's vileness.

Later on I will show, even from Mrs. Shepherd's own words, that our convents are institutions wherein the highest and noblest virtues are cultivated and flourish. The calumnies she makes

against the doctrines of the church and her practices, have been answered hundreds of times over and over again.

Any honest mind in search of truth can find answers in Catholic books to the malignant falsehoods made by Mrs. Shepherd against the church. The confessional—the usual stock in trade of ex nuns who are hunting for the dollars of gullible Protestants—is grossly misrepresented. It is a very curious fact that only those who lecture for “25c. for ladies only,” have such horrible tales to unfold.

I am asked why we do not vindicate the doctrines of the church and her practices. The doors of the Catholic Church are open every Sunday, her doctrines and practices are explained there, her literature, edifying and pure, is within the reach of all. Her members are not bound by oath to any secrecy, so that the inquiring Protestant can find out what she is, what she teaches, what she practices and what her members are without resorting to a worse than doubtful source for information.

Human nature is weak, and as there are certain classes in this and every town who delight in attending indecent entertainments, so there are those who under the cloak of religion delight in the purient and vile. The more vile and more indecent the lecture, the more welcome the lecturer.

All we Catholics ask for is fair play and equal rights. Leave aside prejudice and judge the church as she is and has been from the beginning. Is it possible that the religion of over 250 millions leads to immorality? Is it possible that the religion that could satisfy such great, pure and holy men as St. Augustine, St. Thomas of Aquinas, St. Bernard, Cardinals Manning and Newman, the Wilberforce brothers, and thousands of others equally famous, is low and vile. Surely such men could never submit to the Catholic Church if she were what Mrs. Shepherd represents.

The church has nothing to hide. She fearlessly proclaims her doctrines and courts investigation. Men who desire to know what she is and what she teaches can learn from the list of books I submit at the end of this little pamphlet. Surely a fair and honest mind could hardly expect to find justice done us in the over-suggestive pages of Mrs. Shepherd's book written for so much a piece. It is the old story over again of our divine Saviour and Barabbas. The Jews who crucified Him could hardly be expected to bear witness to His divinity, although they had witnessed His divine power, yet preferred Barabbas to Him. As surely as our Lord proved to the unbelieving Thomas His resurrection by the marks of the nails in His hands, so surely does the church prove her divine mission by the marks and signs that characterize her; notwithstanding, blinded by prejudice and passion, as the Jews of old, the cry is raised against the Catholic Church as it rose against our Divine Saviour—

"Crucify Him"; and Barabbas—the thief and robber, is set at liberty.

If Protestantism is a righteous cause, it has no need to be propped up with such lies as are retailed by Mrs. Shepherd and others of her class. I am sure, therefore, that honorable and honest Protestants will be thankful to me for exposing her vile character and thus putting them on their guard against her calumnies, and those of others just like her.

CHAPTER II.

CONSECRATED PENITENCE.

I think it right to refer to a defence of Mrs. Shepherd which appeared in the Woodstock Sentinel-Review of March 28th, 1893. The letter is anonymous, so that I would not notice it were it not for the fact that the writer's reasoning might occur to others as a valid excuse for encouraging Mrs. Shepherd and believing her story. The writer says:

"Mrs. Shepherd certainly was a Roman Catholic. She does not say that she was a nun, but a 'consecrated penitent,' and spent three years in a convent in England The question still remains, are these things true?' The public have no means of gaining the information Mrs. Shepherd gives about the inner working and life of the convent, and the Roman Catholic Church, except those who have had experience like Mrs. Shepherd."

It appears to be true that Mrs. Shepherd does not now pretend to be a nun, and it would appear that even when she was in Chicago she did not pretend to be a nun; but it is certain that in Boston she did so, and that she persisted in so doing until it was proved she was a liar. She now calls herself, we are told, "a consecrated penitent." A pretty title, indeed! and what does it mean? There is no such office as this in the Houses of the Good Shepherd, though there are penitents.

The Houses of the Good Shepherd are simply Houses of Refuge where bad characters or fallen women who desire to reform, or who are supposed to have the desire to reform, are afforded the opportunity of so doing. These persons are called penitents, and to this class Mrs. Shepherd belonged. These penitents are placed under good influences and are taught trades by which they may earn a livelihood; and Mrs. Shepherd, after experiencing for three years or thereabouts the kindness of the religious ladies who had charge of the Bristol House, returns the kindness by slandering them, though they had taken care of her for so long a time.

Her new-fangled title of "consecrated penitent" is thus seen to

be merely a mask to conceal from a gullible people the position she really occupied.

Houses of the Good Shepherd who bears on His shoulders the lost sheep, are established in all our large cities, and it is easy for any of my readers to verify what I have here stated. One of these is in Toronto, one in Ottawa, one in Montreal, one in Detroit, one in Buffalo. In Buffalo and Ottawa they are named Magdalen Asylums, and our heroine, the sensationalist "consecrated penitent," was simply a Magdalen with mock, instead of the unfeigned penitence of Mary Magdalen.

Mrs. Shepherd's assumption of this title is a proof that she is still what she was described by Mr. J. F. Southall, of the Salvation Army, Hamilton, Ont., to be a confirmed deceiver and liar. Mr. Southall's letter is dated March, 1891.

It will be seen also from her history as recorded in the documents I have collected that Mrs. Shepherd is an adept in the art of exciting sympathy by floods of crocodile tears, appealing to the tenderest sentiments of the human heart, especially to those of her own sensitive and sympathetic sex. The description of our famous poet Spenser, fits her admirably,—

"Thereto when needed she could weep and pray,
And when she listed she could fawn and flatter,
Now smiling smoothly, like to summer's day,
Now glooming sadly, so to cloak her matter ;
Yet, were her words but wind, and all her tears but water."

Mrs. Shepherd also quotes Scripture for her evil purposes. We can readily picture her meditating like Shakespeare's Gloster, afterward King Richard III,—

"But then I sigh, and with a piece of Scripture,
Tell them that God bids us do good for evil ;
And thus I clothe my naked villainy
With old odd ends stol'n forth of Holy Writ,
And seem a saint, when most I play the devil."

Her own letters written to the Mistress of Penitents show the true character of the institutions which she now attempts to blacken. Thus :

"The Sacred Heart (of Jesus) saw that I was so black and He kept my soul for you, and he has given you the influence you possess over me, because He knows it is for such as me you have given up your life I felt that I had no one that cared for me before I came here. I had neither home nor money nor character, and when I came here I found all. You were the first to make me feel that life was worth living, for you never treated me with contempt

"The devil will not find me such a willing tool in his hands when he wishes to use me as a cross to you, because he hates you for drawing so many souls to God."

It would even appear that this unfortunate woman desired to become fitted to be promoted in the penitent class by the nuns whom she is now abusing, for she so expresses herself in her letters, though stating that she fears she will not be thought fit for such a happiness. Such characters as she had been are never admitted to be nuns. Here are her words :

"I want to be generous to our Lord ; I want to do penance It is in me to be a thorough penitent. God's grace, your help and my own will make me all you wish to see me I should like to look forward to having the black, but I am afraid you will not think me fit for it."

Afterwards when leaving the convent of her own will, she declared,

"I sunk deep in sin before coming here, and when I go out it is very probable I shall be deeper still I am very ungrateful to give you so much trouble. You are the only true friend I have ever had since I lost my own mother I never wish to see the face of a penitent again, or to have any contact with those who are living for God. Let me go my own way. The devil has me too firmly in his clutches. I am not worth a thought, and I can get on very well in my own way. I cannot keep feeling like this."

Again she says, "The convent is about the nearest place possible to heaven on this earth."

It is to such a woman as this that the anonymous writer in The Sentinel-Review says we must look for the truth regarding the iniquities of convents. We are to look to the words of the Father (and the Mother) of lies to ascertain the truth !

Another writer in The Sentinel-Review calls upon us to disprove Mrs. Shepherd's accusations. We decline to be brought to the bar for trial on the impeachment of every "Hob and Dick and Meg." It is not the first time that the ears of the good people of Woodstock, and other parts of Canada, have been regaled with just such stories as those which have been retailed by Mrs. Shepherd ; but the story-tellers were of character very similar to that of the present lecturer.

CHAPTER III.

BIRDS OF A FEATHER.

It is but a few years since that an ex-convict from the Central prison of Toronto was welcomed in Woodstock, London, and other towns of Ontario as an anti-Catholic lecturer, and he had stories to tell of the wickedness of priests and convents, just like those of Mrs. Shepherd. In other respects these two impostors resembled each other. Mrs. Shepherd represented herself as an ex-nun ; Widdows, the man to whom I now refer, called himself an ex-monk ; but both

titles were falsely assumed. They were, however, both ex-convicts, Widdows having been in Toronto Central prison on a charge of a horrible and unmentionable crime which was proved against him—the same crime for which he is now confined in Portland prison, having been condemned to ten years' servitude by English judges, in the very height of his no-Popery crusade.

This man was honored by the same class, and very much by the same people who have encouraged Mrs. Shepherd. In Woodstock brass bands accompanied him on the streets. In London, enthusiastic Orange Young Britons took the place of horses to draw his carriage through the streets, and he was for more than a year acting pastor of one of the principal Methodist churches in the city—"Grace church,"—wherein he regularly travestied the sacred Last Supper of our Saviour by pretending to celebrate the time-honored and holy Sacrifice of the Mass.

This man has met his deserts. His crimes were not permitted so easily in England as they were in Canada, and he was, as we have said, condemned to atone for them in the prison where he is now lingering, and from which his Woodstock and London quondam friends may once a year be permitted to correspond with him. The letters, must, however, be read and approved of by the prison officials before being transmitted either way.

What is this that the correspondent of the Woodstock Sentinel-Review tells us? Is it from such characters as these that we are to find out the truth about priests and convents?

"We hear, indeed, but shudder while we hear
 The insidious falsehood and the heartless jeer :
 For each dark libel that thou lik'st to shape,
 Thou may'st from law, but not from scorn escape ;
 The pointed finger, cold averted eye,
 Insulted virtue's hiss—thou canst not fly."

Let me indicate here another and safer means of finding out the truth. There are thousands of persons in Canada who are familiar with nuns and convents. There are many institutions for the sick, the poor, the infirm; hospitals, lunatic asylums, orphan asylums, boarding houses for young women, schools for primary and higher education, and other institutions which are under the charge of these religious ladies. These institutions may be visited any day. They have been officially visited by governors-general, lieutenant-governors, mayors of cities, municipal councils, grand juries, nearly all of whom were Protestants, and in every instance the highest praises have been given to the good ladies in charge for the excellence of their work in every respect, and for the good results from it. Would this be the case if these ladies were not devoted to their

work for God's sake? And if this be the case, how will it be said that these houses are sinks of all iniquity? The very idea is preposterous, and the thousands who have been resident in these houses will all be ready to testify to the model manner in which they are conducted, and the highly religious influences which surrounded them while they were within their precincts. We will except the few cranks of the Mrs. Shepherd class who wish to make money by playing on the credulity of those who are pleased to listen to their blood-curdling tales.

That Mrs. Shepherd's object is to make money on the credulity of the people is clear from her methods of procedure. She is well paid for lecturing, she charges a good price for her books, which are rapidly bought up by her dupes, and it will be seen among the evidences which are contained in this little book that she acknowledged that her object in her work was to make money, she having on at least one occasion expressed herself before several witnesses: "I am in the cause for money." We do not doubt at all that such is her purpose.

We may be told that in appealing to the testimony of the thousands who know intimately the character of our religious institutions, we appeal to unreliable witnesses for the reason that they are Catholics, and therefore ready to tell falsehoods for the honor of their religion. It is not true that we appealed to Catholic testimony alone; yet, even if such were the case, we maintain that Catholic testimony is quite as good as the testimony of Protestants. The Catholics of Canada are quite as honorable, as truthful and as virtuous as their Protestant neighbors, and certainly among the multitudes of witnesses who are within reach of almost every one who will read this pamphlet, there will be found some whose evidence is trustworthy. That is enough for our purpose.

But we have already stated that many of our witnesses are Protestants. We shall here mention another class of Protestant witnesses who rank among the highest in the land from their position, their talents, and their probity. We mean the Protestant ladies who have been educated in convent academies, and who are scattered through the length and breadth of Ontario certainly by hundreds, almost certainly by thousands.

At the convent academies of Ontario over one third—nearly one half—of the boarding pupils have always been Protestants, the children of Protestant parents of the highest respectability, and in many cases, even of Protestant clergymen. It is a matter of history that Rev. Dr. Egerton Ryerson, formerly chief superintendent of education for Ontario, was placed under the ban of the Methodist Conference for years, because he persisted in sending his daughter to con-

vent schools, braving the Conference, being convinced that their training in virtue would be superior to that attainable in any other institutions. We understand he was not restored to his position as an officiating Methodist minister, until there were no other daughters of his to be kept at school. Hundreds of Protestant parents have sent their girls to these academies for precisely the same reason which influenced Dr. Ryerson.

Many of the ladies thus educated are now living in all parts of the Province, and we venture to say that they will one and all attest that they have never seen more virtue than they witnessed within the precincts of the convent, and that they remember their pious and devoted teachers with affection and gratitude. Indeed one of the ladies so educated actually gave the lie publicly in the teeth of the pseudo-monk, Widdows, when he was lecturing against convents in the town of St. Mary's.

We have said enough to refute Mrs. Shepherd's stories and to brand her as an infamous calumniator. It is not necessary, therefore, that we should dwell at length upon her fictions in detail. Her lectures and her books are alike a mass of lies. Yet I will say a word concerning the Priesthood of the Catholic Church.

I am myself a member of the priesthood, and it is proper I should be duly modest in treating of this subject. I was born and reared in the neighboring County of Elgin, and I have lived all my life in the midst of the people of this, Oxford County, and the neighboring county already named. Even the tongue of slander has never ventured to utter a word against my good character. My testimony, therefore, is of considerable value when I assert that I know that the priests of Ontario, and of every other locality I know of, are a hard-working body of men—talented men, too—who have at heart the cause of religion and virtue, and are doing all in their power to make their people virtuous.

I will not deny that in very rare cases there have been priests who have wandered from the path of rectitude, for humanity is frail. But it must not be forgotten that Protestant ministers, whom I could mention in detail, have also fallen sadly from grace. I will not here enter into any comparison of numbers on this point, as this would be very invidious; but I will say that priests would not suffer by the comparison, and it would be pharisaical for the Protestant clergy as a body to say to the Catholic priesthood, "I am holier than thou."

I wish to live, as I have always done, at peace with my Protestant fellow citizens and friends, and this pamphlet is issued by me solely in self-defence, and for the purpose of assuring my Protestant

friends that it would be more to their credit to repudiate such characters as Mrs. Shepherd than to encourage them.

Protestant friends : we priests have lived among you ; we have worked with you for the welfare of our common country, and for the prosperity of the towns and cities in which we live. Is it fair to ask strangers to come to sow discord between us by propagating lies ?

CHAPTER IV.

JAPHET IN SEARCH OF A FATHER—AND HARD CASH.

A word here on some of Mrs. Shepherd's utterances in Woodstock. She declared publicly that a priest dare not encounter her, because she is the daughter of a priest, and by announcing that fact alone she could bring shame upon any priest who would encounter her in a discussion.

This is simply one of her many lies. It will be seen from the letters here published that when she was in Cornwall, England, she passed under the name of Douglas, and married a man named Parkyn. To obtain respect from the people she pretended that Lord Archibald Douglas, a Catholic priest, was her father ; but at this time she was not aware that Lord Douglas was a priest.

She acknowledges that she forged Lord Douglas' name to certain cheques to obtain money, and for this she was arrested and tried.

Lord Douglas was called to give evidence at the trial, and it was seen that Mrs. Shepherd was about the same age as Lord Douglas, she being somewhat older, so that it was evident that he could not be her father. The jury, however, acquitted her on what will appear to most people to be frivolous pretexts. It is not necessary to enter into the details here, as they will be found in the appended letters. Suffice it to say that she herself said :

"I suppose the devil helped me to get free because he had some more work for me to do, and I have been knocking about Cornwall ever since." Elsewhere she acknowledges that her statements concerning Lord Douglas were all lies.

Now Lord Douglas is known in Canada, as he conducted to this country a number of boys from his children's home in England. He has especially devoted himself to the work of rescuing destitute and homeless children from the dangers to which, without his help, they would be exposed. He was born in 1850, and all who have seen Mrs. Shepherd will know that she must be about the same age as her pretended father.

The documents which are published here throw light on other events of Mrs. Shepherd's life. She has masqueraded under the aliases, Miss Douglas, Mrs. Parkyn, Margaret Herbert, Adelaide, Mrs. Westley, Isabella Marron, Louisa Egerton, Mrs. Riordan and Mrs. Shepherd.

She acknowledged that she had been guilty of bigamy in England, and it is certain that she lived with two men in Chicago in 1891, each of whom she called her husband. She was in Tothill Fields prison for six months for obtaining money by fraud, and also in Bodwin gaol till she was acquitted for the forgery of Lord Douglas' name. She was in the Salvation Army Rescue House as a penitent, after living in the House of the Good Shepherd at Bristol under the same character.

Besides forging Lord Douglas' signature, she forged the names of Mr. Truefitt, solicitor, to cheques to the amount of about £50, and Sir Astley Cooper's name to another for £30. She was addicted to most beastly vices, including those of intoxication and impurity.

In 1885 she appeared at the headquarters of the Salvation Army in Hamilton, Ont., and in 1887 she entered into the anti-Catholic movement in Boston, and started the Society of the Loyal Women of American Liberty, of whom she became first president.

In 1891 the Chicago branch of this society discovered Mrs. Shepherd's bad antecedents and came to the conclusion that they would be disgraced by connection with her, whereupon they seceded from the society and made an effort to induce the Boston branch to discountenance her as the Chicago branch did. The Bostonians, however, sustained her, though many members of the branch ceased to attend the meetings on account of the shameful exposures made.

It will be remarked that two of Mrs. Shepherd's so-called husbands are certainly living, and it is believed that a third is also living in England. It will be remarked that one of these, the man Riordan, is said to have been an unfrocked priest from England and Australia. This is probably not true, as it rests solely on Mrs. Shepherd's statement, which is worthless.

Can we doubt that Mrs. Shepherd is doing what she said in one of her letters to the Mistress of Penitents she was on the point of doing when she was saved by being taken into the convent?

"I would have given myself body and soul to the devil.... I am as black as it is possible for any mortal soul to be, and with the exception of murder and stealing I have committed every possible crime:.... I am as well known in London by detectives, swindlers

and forgers, as you are in the convent. The only people I never cared to be mixed up with in crime was pickpockets. There was something so mean in their business I kept clear of them."

The last part of this pamphlet consists chiefly of letters relating to Mrs. Shepherd's life, and it will be noticed that they were nearly all written by Protestants, in fact, all except those of the Mistress of the Good Shepherd, and Lord Archibald Douglas.

Mrs. Shepherd's attempt to excite ill-feeling against Catholics now is the repetition of a similar attempt made in A. D. 1835, and subsequent years by another impostor who was, perhaps, a little less wicked than her imitator of to-day, Maria Monk. This woman whose life was of the most degraded kind, told infamous lies also about convents; but these were discovered by a committee of Protestant gentlemen to be totally untrue, though they were the prime cause of the burning of several convents in the United States by mobs. Among these were the Convents of Charleston, S. C., and Bunker Hill, Boston, Mass., the inmates escaping with difficulty with their lives.

The following is the account of Maria Monk given in Appleton's Encyclopædia of Biography, the standard work of biography on this continent: From page 357, Vol 2, we take the following:—

"MONK, Maria, impostor, b. about 1817; d. in New York city about 1850. In 1835 she asserted in Montreal that she had escaped from the Hotel Dieu Nunnery in that city, of which she claimed to have been an inmate for years, and told a shocking story of the crimes that had been committed there. Her stories met with no credence in Montreal, and she was shown to be a woman of bad character, whereupon she came to New York and repeated her story, which many believed. She gained an entrance into good society, and received many attentions from those who gave credit to her tale; but it was conclusively proved to be a falsehood. She had even gone so far as to publish a plan of the interior of the nunnery, which was shown by careful examination to be incorrect in every particular, and in her second publication she described an island in St. Lawrence river that had no existence. In the midst of the excitement that her story caused, Col. William L. Stone, then editor of the "Commercial Advertiser," made a special journey to Montreal to investigate matters, with the result that he refuted Maria's story in "Maria Monk and the Nunnery of Hotel Dieu" (New York, 1836). This raised against him a storm of abuse from her adherents, and Laughton Osborne made a bitter assault on him in "The Vision of Rubeta" (Boston, 1838), a clever, but scurrilous poem. Maria's adherents believed in her after she had been repeatedly exposed by men of high reputation, and the Protestant residents of Montreal finally thought

it necessary to deny her allegations in a public meeting held for the purpose. Her imposture, considering the internal improbabilities of her story, is one of the most remarkable on record. The "Know Nothing" party used it to make political capital, and the burning of Roman Catholic Churches in various cities were indirectly the result of it. Her "disclosures" were published in "Awful Disclosures by Maria Monk" (New York, 1836), and "Further Disclosures," with an introduction by Rev. J. J. Slocum (1836). Of the various editions of this book, it was estimated by Cardinal Manning, in 1851, that from 200,000 to 250,000 copies had appeared in England and this country. Maria left a daughter, who published an autobiography entitled "Maria Monk's Daughter," (New York, 1870)."

CHAPTER V.

RELIGIOUS CONVICTIONS.

Respecting the former religion of Mrs. Shepherd, which The Sentinel-Review correspondent declares to have been "certainly Roman Catholic," any one who knows anything of the Catholic religion and who has read her words must see at a glance that she never was a Catholic, or else she is ignorant of Catholic doctrines or so malicious as to misrepresent them. In my opinion she has very little religion of any kind. She certainly professed an admiration for the Catholic religion when she was at Bristol, but she was even more enthusiastic for the Salvation Army form of Protestantism when in London Rescue Home and in Hamilton. Our information concerning her does not go further back than 1879, nor does it concern us what religion she professed, if any, before that period. All we know of her is that she would be a disgrace to any religion. When in Chicago she was repudiated by the Loyal Women of American Liberty she threatened to become an Agnostic, and it appears that she made some movement towards becoming a Catholic. She remained what she was—a no-Popery lecturer. That paid better; but I will admit that the Catholic Church holds out a hope of forgiveness to the worst sinners if they repent. I am not at all surprised, therefore, that Rev. Father Maguire, of Chicago, should have encouraged her to repent. It does not appear, however, that she ever had any serious intention of repenting, and she still clings to her evil habits.

Some of our Woodstock ministers have already become so much ashamed of Mrs. Shepherd, and of their brother ministers who encouraged her, that they have denounced her from their pulpits. They have generally done so, with the remark that even if the stories told by her are true, they are not fit to be listened to. I totally repudiate the insinuation of these gentlemen that the stories are true,

They are lies, and these gentlemen who pretend to fear that there is some truth in them know that they are lies. They are about as culpable as Mrs. Shepherd for making such insinuations.

I here give an extract from a sermon delivered in St. Thomas by the Presbyterian pastor of Knox church in regard to a lecturer who preached there much after Mrs. Shepherd's style. The words are just as applicable to Mrs. Shepherd as to her colleague of St. Thomas.

The pastor, Rev. J. A. Macdonald, said, as reported in The Evening Journal of 27th March, 1893:

"What I wish to say to-night finds its occasion in a lecture delivered in this city to a crowded audience a few evenings ago. With the lecturer I have nothing to do, he is but one of a class. First let me say that experience should long ago have taught us to regard with suspicion men who, for the sake of a crowd and a collection, advertise themselves as ex-sinners, of this or that peculiarly abominable sort. For myself I am resolved that my pulpit will never be occupied by any man who announces himself in large capitals as an ex-actor, ex-fighter, ex-libertine, ex-priest, ex-monk, and who relates with relish the disgusting details of his private history in public hearing. * * But in the name of morality and religion, in the name of purity and righteousness, in the name of our common human nature, and in the name of the God of Holiness, I protest against any man being allowed to pour out all this festering mass of moral filth in the presence of a public audience in this city. The fact that that crowded audience was made up of men and boys, does not give a shameless tongue the right to utter obscene things. The fact that no one was compelled to attend that lecture does not make it less a crime. And the fact that 600 men remained till the close is no excuse. The lecture was admittedly obscene, and left a stain on every mind not already befouled and vile. Obscene plays are prohibited. Obscene books are forbidden. Why should obscene lectures be exempt? Is the obscenity legal because it is associated with churches and ministers? Is the story less debasing because told by a clergyman instead of novelist? No! And I call upon you who love purity to help stamp out this cursed evil. If there is no law prohibiting such lectures, then let no self-respecting citizen patronize the enterprise. If the money fails the lectures will cease out of the land. * * * Strangers whose past history is unknown, should not be allowed to vilify respected citizens of your community of whatever creed or class or calling. Let me appeal to you men who are not yet blinded by prejudice or party zeal. Let me appeal to you Orangemen, and to you members of the P. P. A. Let me call you to purity of thought and life. Let me remind you that unless you are pure in heart yourself your fierce enmity of impurity in others will not avail. Let me

ask you, let me ask the hundreds who applaud the attacks on the Church of Rome, what have you done to give the light to Quebec? What have you done to assist in the work of Gospel evangelization? Believe me, these are vital questions to-day. He is not a Christian who is one outwardly, whose Christianity expends itself in violent epithets and secret attacks against Rome. All this you may do in hate and ignorance and revenge. And in all this if you are not clean of hand and pure of heart you but disgrace your church, afflict your country and condemn your soul. But whatever creed you profess, whatever name you bear, I charge you in the name of Him who is seen by none but "The pure in heart," allow no man to make your mind the dumping ground for the moral garbage of his diseased experience. Allow no man to pour into your ear, or into the ear of your city, as into an open sewer, the pestilential wash of his fetid imagination and depraved taste."

In one of Mrs. Shepherd's letters she admits that she has been inclined to insanity, and this is the only possible palliation for her malice. She was in Hoxton lunatic asylum for a while, but we believe she is more knave than fool. She knows what will bring in money, from dupes, and that is the course she adopts.

We have been told that respectable and intelligent people attended her lectures in Woodstock, including members of the school board. I do not believe in the fitness of such people as would encourage Mrs. Shepherd, to control the education of Catholic children, and I know that since these lectures have been delivered the public schools here have become almost intolerable for the Catholic children attending them. We can have our remedy by establishing a Catholic separate school. We shall seriously consider the matter, and it may be we shall do this to withdraw our children from the evil influences and persecution to which they have been subjected.

I feel it necessary to say a word on Mrs. Shepherd's awful disclosures concerning the immorality of secret confession. The humble confession of our sins to a father, a friend, a physician, and a judge who is authorized by Christ to forgive sin, is not, as she represents, an incentive to evil. It is a remedy for sin, and for its application, contrition, or sorrow for past sin, and the firm purpose of amendment, are necessary on the part of the penitent in order to obtain forgiveness.

It is folly to object that the priest is a man, and therefore should not presume to forgive. Christ's Apostles were men, nevertheless to them Christ gave the power to forgive sin (St. Matt. xvi, 19; St. Jno. xx, 23). It is not true to say that the exercising of

this power, which the priest derives by lawful succession from the Apostles, makes him equal to God. He is God's minister, for reconciliation of the sinner to God, and he exercises a power which God has given for the benefit of mankind, and the salvation of souls; and it is a fact that the most pious souls are those who go frequently to confession. If Mrs. Shepherd had fulfilled this duty, we may safely say she would not have had the vile career which has been hers.

CHAPTER VI.

CORRESPONDENCE.

We now come to the correspondence, which throws so much light upon Mrs. Shepherd's career. In it she appears under various names, but the reading of the papers will show that she is the same person, and it is fully established that she is so. By these letters I am prepared to stand, and I am ready to prove their authenticity.

The letters and other documents which are here given throw light upon various stages of Mrs. Shepherd's life; but it may be useful to indicate, for ease of reference, the letters by which each portion of her history is confirmed.

1. She represents herself variously as the daughter of a British officer in India, of a soldier, of a priest, and of Solicitor Truefitt. For proof see Nos. 1, 2, 7, 12.

Prison Chaplain, the Rev. G. P. Merrick and the superioress of St. Mary's Church of England Home make her younger than the mass of evidence would indicate. According to these witnesses she called herself from eight to fifteen years younger than Lord Douglas. Nos. 8, 10.

2. There is no reliance to be placed upon any of these statements. Nos. 1, 2, 8, 12, 17, 18, 19.

3. Her life before entering the Bristol House of the Good Shepherd was that of a common prostitute, a swindler and a forger. Nos. 1, 2, 3, 5, 7, 10.

During this period she led a loose life at Portsmouth and Plymouth, where she no doubt used her wiles for the entrapping of many a Rattlin the Reefer, and Peter Simple. No. 1.

She was always, since she was first known, a confirmed toper. Nos. 1, 5.

The police knew her bad character. Nos. 1, 2, 3, 5, 10.

She was inclined to be a lunatic, and was in fact confined for a time in Hoxton asylum. Nos. 1, 2.

4. She forged cheques on Mr. Truefitt, Sir Astley Cooper and Lord Archibald Douglas. No. 1.

5. She spent some time in Bodwin and Tothill (Millbank) prisons. Nos. 1, 3, 7, 8, 9, 10, 11, 12.

6. She was guilty of bigamy in England. No. 1.

7. Entering into the convent as a penitent, she found it a haven of rest, and she aspired even to promotion as a penitent. She makes great professions of penitence. Nos. 1, 2.

8. She professes to be extremely sorry for having calumniated the nuns. No. 2.

9. She leaves the House of the Good Shepherd, conscious that she will now be a servant of the devil, and she threatens to do great evil to religion. Nos. 2, 3.

10. She has a tolerable education and may be considered as a clever woman. Nos. 3, 4, 19.

11. She was never a nun, though she pretended that she had been one. Nos. 3, 5.

12. She was afterwards taken by the Salvation Army from a life of shame. Nos. 4, 6.

13. She was at this period and afterwards, an inveterate liar, on whose word no reliance could be placed. Nos. 4, 5, 6.

14. She falsely passed herself off as a responsible officer of the Salvation Army. Nos. 5, 15, 17.

15. She habitually down to the latest period borrowed money without prospect ever to repay. Nos. 5, 7, 15, 19.

16. Her many aliases are found throughout these documents. She is Miss Douglas, No. 1; Mrs. Parkyn or Georgina Parkyn, Nos. 1, 10; Mrs. Westley, Nos. 1, 10; Miss Isabella Herbert, Nos. 4, 5, 18; Miss Probyn, No. 10; Louisa Egerton, No. 8; Margaret Herbert, Nos. 5, 6, 7, 8; Mrs. Riordan, Nos. 14, 16, 19; Mrs. Shepherd, throughout the documents, especially in 13, 14, 15, 16, 19.

17. Her history being made known ; the Loyal Women of American Liberty of Chicago repudiate her, but she is sustained by the Society in Boston. Nos. 13, 14, 15, 16, 17.

18. In her indignation against the loyal ladies of Chicago she comes to the conclusion to repent and become a Catholic once more, but finally resolves to remain a Protestant, and to continue her calumnies against the Catholic Church. No. 14.

19. She is in the cause for money. Nos. 14, 15, 16.

20. She is an impostor, prostitute and liar, to the end. Nos. 13, 14, 15, 17, 18, 19.

21. Her connection with the Loyal Women, the A. P. A., the P. P. A., and the Orange Societies, will be seen in Nos. 17 and following documents.

22. She has the gift of tears, and also "the gift of the gab very galloping." Nos. 15, 16.

23. She has two, probably three, husbands now living. Nos. 11, 14, 15, 16, 19.

We give first the letters which she herself wrote to the Mistress or Superior of the House of the Good Shepherd at Bristol.

This letter has neither signature nor date, but it is written in the same handwriting as the other letters from her, and it is known to be hers, as the context itself indicates.

NO. 1.

Copy of a letter written to the Mistress of Penitents, Sister Mary of Ven Eudes at the Convent of the Good Shepherd, Arno's Court, Bristol, by Isabella Marron, alias Adelaide, when she was an inmate of the penitentiary attached to the said Convent during her residence there, 1883-1886 :

"Mother, I have left India, after my first husband's death, with another man, who left me and returned to India. I afterwards went to Ireland amongst my father's people, but did not stay there long. I came over to Portsmouth and from there to London, where I was found wandering about the streets and taken to the workhouse. After being kept there a week the doctor pronounced me insane, and I was sent to the lunatic asylum at Hoxton under Dr. Hunt. I remained there some months, and on leaving I obtained a situation with a lady who was returning from India, but who, hearing that I

had been in the asylum, would not keep to her engagement, and I was advised to apply to a solicitor to help me. I went to a Mr. Truefitt. This introduction led to an intimacy between us, and he furnished a house for me at Brighton. I used to take in boarders. I only kept the house open for a few months. I did not understand the house-keeping, and went too extravagantly to work; the furniture was sold and I left Brighton, owing several bills. After this I obtained a situation as governess in a young ladies' school at Camberwell, but after having been there for some time I found I should have to leave, as I was expecting my confinement, and did not wish the people to know. I went and took lodgings in Camden Town and Mr. Truefitt paid all my expenses. The doctor who confined me was called Westley, and after my recovery I went to live with his wife. They had several sons, and to make a long story short I married one. The parents disapproved of the match. I do not know what possessed me to marry him, he had no situation and with the exception of being rather good-looking there was nothing to recommend in him. However we muddled on somehow, and the following year I was confined of a boy. We were in dreadful poverty at that time and Mr. Truefitt helped me. My husband one day suggested that I should go to Mr. Truefitt's bankers and represent myself as his daughter and obtain a checkbook. I did so and made out several cheques all of which I had changed amounting to something like fifty pounds, but the money soon went. There were warrants out for us both; however, we were not apprehended. After some time we returned to London. I was again expecting my confinement. Through the influence of some of Dr. Westley's friends I gained admission to the Lying-in-Hospital, where I was confined. On my recovery and after leaving the hospital I went to live in Brunswick Square. I made the acquaintance of Sir Astley Cooper, and as my husband had been ill-treating me and had been bound over to keep the peace, I thought that if I sinned for him I might as well do so for myself. I forged Sir Astley's name to a bill of acceptance for £30. I was apprehended and sent for trial, but owing to the circumstances between Sir Astley and myself the case never came off. I then went about getting money from one and the other, and at last I was taken up and sentenced to six months at Tothill Fields Prison. On my dismissal from there I went into Sir James. I stayed there a few months and left in a temper. I then commenced a life of dissipation. I obtained £5 by false pretences, went to Portsmouth and led a gay life there until I found the police were after me. I then managed to go to Plymouth. There I saw my present husband, Parkyn. What became of Mr. Westley I never heard, neither do I know to this day. I married Mr. Parkyn under the name of Douglas, but I do not feel a bit sorry for him for he treated me more as a brute, not as a woman. He made people in Cornwall think that he had married a person of high birth, and it

just suited me. I spent his money, and then when he said it would be a good thing for the Cornish people to fancy I was some relation to Lord Archibald Douglas, I gave out that he was my father, for I had no idea he was a priest. It was then I signed his name to those bills and the trial took place. I suppose the devil helped me to get free because he had some more work for me to do, and I have been knocking about Cornwall ever since. I was taken up for being intoxicated several times, but the people always paid my fines, because I used to argue the law with the magistrates. Sometimes they used to get me tipsy purposely to hear me, and then I would write letters to the papers and ridicule the magistrates, but at last I used to drink to drown thought. I was always half tipsy. All I think next of, now that I am beginning to amend, is whether I shall ever be able to go through the trial. I feel as if I could not do so, and when I made a resolution something tells me that you will think I am only acting a part. I am constantly thinking of my little girl in India. She is 13 years old now, and I have never been happy. I suppose I ought to let Lord Douglas know that I blamed Mr. Parkyn wrongly. I am afraid, as his people are so bitter against me that they might have me taken up for bigamy, as I acknowledge that my marriage with him was void."

NO. 2.

Extracts from other letters written by Adelaide to the Mistress of Penitents, Arub's Court Convent, Bristol, 1883-1886:

"Please, Mother" I have no ill-feeling for poor Monica, but I feel grieved and ashamed of myself for the injustice I did her the feeling of utter disgust and contempt I had for myself for allowing my temper to make me sink so low, prevented me from acknowledging the truth to you in your room now I am calmed. I can but thank our Lord that He saved me from committing what would have been a dreadful crime. . . . I forgot all I owed to God, but I am very sorry. I will tell you, Mother, exactly how I felt in respect to Monica. You know in the first place that I have led a life of dreadful sin for ten years. How great those sins have been and how miserable I was is known only to our Lord and myself, and only He knows how hard my life in the future will be. Without your experience of the lives of penitents that have entered into this house, it would be an utter impossibility for you to realize how hard and bitter a life of reparation is for one who has sinned so deeply as I have done. It is the feeling of remorse for a life wasted in the service of satan, the shame and degradation one feels for having at one time been lost to all womanly modesty, and then to compare all the scenes of shame and vice I have gone through, with those which I now live in; and worse than all, I feel how each sin has caused the suffering of our Lord The S. Heart saw that I was so black

and He kept my soul for you, and He has given you the influence you possess over me, because He knows that it is for such as me you have given up your life . . . I felt that I had no one in the world that cared for me before I came here. I had neither home nor money nor character, and when I came here I found all. You were the first to make me feel that life was worth living, for you never treated me with contempt . . . I would not look at you that evening, because I knew if I did I should have to give in to you ; but I felt so disgusted with myself that I thought I could not stay here amongst the children after having given way to my temper so much, and then during the night I knew that if I went away I should be more miserable than ever I had been in my life ; the very thought of going away gave me great pain. The Home never seemed to me so dear as it did then . . . The devil will not find me such a willing tool in his hands when he wishes to use me as a cross to you, because he hates you for drawing so many souls to God. Oh, Mother, your words did pain me ; I will never forget them. I do humbly beg your pardon for my ingratitude . . . I promise never again to say that I will go out of the House. I will write to Father Douglas. Will you kindly tell Monica that she need not fear any harm from me ? I do so wish I had never said anything to her. Perhaps if I try to be kind to her in the future she will get over it. I can say a prayer for her. And now, Mother, I want to begin a new life such as you would have me lead. I want to do all that would be pleasing to the S. Heart and to you . . . Please, Mother, I don't know how to begin telling you all I have on my mind. I am glad you mentioned what you did to me this evening. I have tried so often to remember what I did say at the hotel, but I could not . . . One thing I remember, I never spoke either against the Mothers or the Convent . . . You may have had many here, Mother, who have led bad lives, but very few women could lead the life I have done these ten years. You may fancy that a great deal of this I tell you is imagination, but you have only to refer to the detectives at the Old Jewry in London, or to the governor of the Old Bailey, and they would tell you passages in my life that I never could, because you would not believe that any woman would have brain or courage enough to do what I have done. I don't think there is any possible trick in swindling that I have not practiced ; and if I went away from here against your will I certainly would go back to the old life . . . There was something that kept me from doing very much while I was away. I had a plan laid out in my mind I should have commenced acting my part the very evening I returned, but something I felt I should like to see first, if I could come back. If you had refused to take me in I should have never said a prayer again in my life . . . I would have given myself, body and soul to the devil . . . I am as black as it is possible for any mortal soul to be, and with the exception of murder and stealing, I have committed every

possible crime . . . I am as well known in London by detectives, swindlers and forgers as you are in the convent. The only people I never cared to be mixed up with in crime was pick-pockets. There was something so mean in their business I kept clear of them. You are the only person in the world, with the exception of Father . . . (a priest who gave a retreat to the penitents at Arno's convent), with whom I have really acted honestly. My reason for staying away from the class was that I had an idea the children disliked me and I didn't care to be with them. They have somehow come to the conclusion that my brain is affected and have told me so, and you may not know it, but you could not say a worse thing to any one who has any tendency to insanity. I do not think the children would say anything uncharitable. On the contrary, they have done it no doubt to excuse the many outbursts of passion I have indulged . . . Mother, I don't think I can possibly live here long unless I make some start. I must either commence and be in real earnest or else go out altogether. I want to do the right thing, but I feel disheartened because I have acted these last six months in a way to make you and every one else turn against me . . . I want to be generous to the Lord ; I want to do penance. I know that all the humiliation the world could give me would be nothing to offer in reparation for all I have done. It is in me to be a thorough penitent. God's grace, your help and my own will will make me all you wish to see me. I respect and love you because you love our Lord and love those He loved best . . . I have been here twelve months and should like to begin afresh. I should like to look forward to having the black, but I'm afraid you will not think me fit for it. I would much rather you should tell me whether you think I am suited for it. I should know then what to do. I should like to see myself, either to look upon the House as my house for life, or to go out of it and take my chances in the world . . . It was wrong in me to speak out of the convent. Had I been in my sober senses I should not have done so. I will write the letter you suggested, though it be with great humiliation. The devil will not let me go if he can help it, and I am too weak to fight him alone. Don't give me up and I will try . . . Please, Mother, is there any likelihood of speaking to you, I think it better to tell you in writing. It seems that the children have some knowledge of that case of Father Douglas. I can solemnly say that I never mentioned it to any one but Theresa and Claire, and I regret to say Xaverine. You will remember that I apologized to Xaverine during the retreat for what I had said about any relationship existing between Lord Douglas and myself . . . Xaverine had told some of the children and she mentioned very probably about that forgery case . . . The whole class now is under the impression that I was under police supervision, and cannot leave here unless you give notice to the police . . . It makes me very miserable to think uncharitably of the children. As it is

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I hate the very thought of having to live among them, and if it were for nothing else but to prove that I am not detained here by the police, I will go out. God knows that my life for years has been one of misery and danger, and I have nothing before me if I want to save my soul, but a life in future of hard penance.... I sunk deep in sin before I came here, and when I go out it is very probable I shall be deeper still. It is true that you say I shall die in some jail or workhouse. It is that alone I am worthy of. If I had true contrition I would very generously offer all my crosses up to our Lord, but I hate them.... I am very ungrateful to give you so much trouble. You are the only true friend I have ever had since I lost my own mother... I am not suited to this life. Do let me out before I do something that will make the Mothers regret ever having given me shelter. I am not writing in a temper, Mother, I feel too deeply hurt. I never wish to see the face of a penitent again or to have any contact with those who are living for God. Let me go my own way, the devil has me too firmly in his clutches. I am not worth a thought, and I can get on very well in my own way. I cannot help feeling like this.

Yours obediently,
ADELAIDE.

NO. 3.

From the Convent of the Good Shepherd, Bristol :

Convent of the Good Shepherd,
Arnos Vale, Bristol.
November 6th, 1889.

Dear Rev. Father,—

Mrs. Shepherd has been in our Penitent's Class here, but not under that name. She is a remarkable character and is well-known to the police. A soldier's daughter, she received a tolerable education, which she made the most of, and being a clever woman, she unfortunately turned her talents to bad account. If all she said of herself be true she has been mixed up in forgery cases, &c. She has been in Bodmin Prison, and is known there as Mrs. Parkyn. When Mr. Stead, of The Gazette, first began to make a stir about immorality the woman was here but left, and on some pretence succeeded in getting twenty-five pounds from him and then disappeared. Since then she has turned up in America, where she has been lecturing on Convents and the enormities practiced therein. She says in a book she has written, called the "Little Mother," that she was once a Catholic and a nun, but coming across a Protestant bible, she studied it, and found out "the error of her ways," and embraced the true religion, i. e., Protestantism. In this book she describes her life in the Convent, but betrays herself by reproducing our Penitent's Rule. The book is a dangerous one and might do

some harm. When here she boasted to the other penitents that when she left she would do or write something which would injure religion, and this is doubtless how she has kept her word. It is said that once she got into the clutches of the law, and being too poor to employ a lawyer, she pleaded her own case so ably and well that she was acquitted. Poor creature, what a pity she has wasted all her life serving the devil. Asking your prayers, believe me, dear Rev. Father, in union with the Sacred Heart,

Yours respectfully,

SISTER MARY OF ST. GREGORY,
Mistress of the Penitents.

NO. 4.

SALVATION ARMY LETTERS.

March 10th, 1888.

[Please address your reply to Mrs. Bramwell Booth, 259 Mare street, Hackney, London, E. Telegraph address, Reclaim, London.]

Dear Mrs. Mayo, Boston, Mass.,—

I am very sorry, indeed, to hear what you have to say about Margaret Herbert, alias Mrs. Shepherd. I have no doubt at all but that this woman is a fraud. We understand that she was received into the home at Bristol as a rescue case, and that after living there for some years she ran away because a situation was not found for her, and she wandered into the Salvation Army barracks, was picked up by our people and sent on to our Rescue Homes. She left the Homes once while here in London, and we found that she was acquainted with people in the very lowest part of the city. She also took drink at that time. We sent her to America, because it seemed the only chance for her to get away from her companions and old haunts, and I am sorry to say that she imposed upon and deceived our Salvation Army people in Canada, and that they were led into giving her something to do in the meetings, until they found out what a fraud she was. She has since then been doing what she is now, going around to several places telling all those lies and borrowing money. I trust you will get your money back, and I am very anxious that something should be done to prevent her deceiving any more kind-hearted people. It is truly a terrible thing to see any one so deceived, especially by one who has ability to be a great power for good. Praying that the Lord may give you grace to act graciously and wisely in this matter for His Kingdom sake.

Believe me, yours in sympathy,

FLORENCE E. BOOTH.

[This is a copy of Mrs. Booth's letter to a lady who was very seriously victimized financially and otherwise. She is a Protestant of the most pronounced kind.]

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NO. 5.

A second letter from Florence E. Booth :

(Central Rescue Offices,
259 Mare Street,
Hackney, London, E.,
May 22nd, 1891.

Telegraphic address, Reclaim, London.

Dear Sir,—In answer to your letter of April 27th, I have only been surprised that Margaret Shepherd, or Margaret Herbert, as she was known to us, has succeeded so far in deceiving you and others. She was an inmate of our Rescue Home, and professed to give information at the time Mr. Stead was seeking such about certain bad houses in the city, with which she said she was familiar. It is very much against my judgment, but as our Homes are free we did not prevent her, and felt that it was possible she might be made useful in a good cause. She was allowed to go one day to the city—I think some one was sent with her,—but, by making some excuses, she escaped out of their charge, and for some time was lost sight of, until she was found much the worse for drink. She told us that the temptation had overcome her in the presence of old bad companions, and that she would do better if she could leave the country. Mr. Stead, who is very kind-hearted, therefore paid her fare to the United States, where our people would find her a situation. I know nothing whatever about her childhood or about her parents. She has NEVER been a nun. She was taken (I am not sure whether brought by the police or not) as a prostitute into the Roman Catholic penitentiary at Bristol, she ran away from there and was found in the streets of Bristol, or rather wandered into our Salvation Army barracks in Bristol, and represented herself as homeless and anxious to come into our Rescue Homes in London. Her travelling expenses were collected by the officers of the corps, and she was sent to us, and was for a short time, under the name of Margaret Herbert, an inmate of our Rescue Home, until she left as I have written above. We did not receive her back again into the Home, as her influence was bad, but we kept her in lodgings until her departure for the United States. I do not know any further particulars about her history. She represented to us that she was well known to the police and used to profess fear. Whether there was any truth in the stories she told or not I have no idea. The Rev. Mr. Merrick, of Millbank prison, London, knows Mrs. Shepherd well under the name of Margaret Herbert. She was never at any time in any position of responsibility as an officer, as she has since stated. I believe she told us that she was married, but I do not know if her husband was living or not. I have not since known

anything of her actually, except that occasionally I have had letters similar to your own, asking for information. On two or three occasions these letters were from people from whom she borrowed money which had not been repaid.

May God bless you.

Believe me, yours seeking the lost,

WM. BARCLAY, ESQ.,
Chicago.

FLORENCE E. BOOTH.

NO. 6.

March 13th, 1891.

Salvation Army Divisional Head-quarters,
77 Napier St., Hamilton, Ont.

Mr. Wm. Emery, Chelsea, Mass.,—

Sir,—I duly received your letter and in reply would say I am not anxious to go into the details respecting this person, but will give you an outline as to the cause of her advent to this country, which of course is a contradiction of her own statement when she says she has always lived a Christian life. She was rescued in London from a life of shame, and during the famed "Armstrong case" in London was employed to ascertain facts concerning the case, and meeting with some old companions fell again, and was brought back to one of our rescue homes a second time. But, having fallen, she professed to be ashamed and wished to be sent abroad. Mrs. Morton, wife of Staff Captain Morton, who had then supervision of the Maritime Provinces, wrote to Mrs. Bramwell Booth for one opportunity of rescue in the province, and asked for information as to the lines on which such work was conducted. Mrs. Booth, thinking the work was just starting, thought Margaret Herbert (Shepherd) would do to superintend a sewing class, and she was sent to us, bringing a note referring to herself as having been reclaimed from a terrible life and as having been such a stranger to truth that she hardly knew when she told a lie, of which we were soon convinced after she came.

Yours truly,

J. F. SOUTHAL.

NO. 7.

"The Review of Reviews," edited by W. T. Stead.

Telephone No. 2867.
Telegrams, "Vatican,"
"London."

Mowbray House, Norfolk St.,
Strand, London.
May 9th, 1891.

[Private]

William Barclay, Esq., Western British American, Pontiac building,
N. W. cor. Dearborn and Harrison Sts., Chicago, Ill., U.S.A.

Dear Sir,—I think that the less you have to do with the lady you mention the better it would be for your peace of mind, and for security of the contents of your pocket. Of course, everything turns upon the question of identity, but from your description, I should have no doubt in my own mind in identifying her as an extremely clever, but I think, slightly mad young woman, who was introduced to me as a reclaimed prostitute five or six years ago, and who seems to have been in jail at least twice for obtaining goods under false pretences. On one occasion she succeeded in securing her acquittal by defending herself, and making a speech which electrified the judge and jury, and obtained a verdict of "Not Guilty" in the teeth of the clearest possible evidence. So, at least, I learned from a reference to the chaplain of the jail in which she was confined. I have had several inquiries similar to that which you send me during the last few years, and have always answered them in the same sense. Pray regard this as confidential.

I am, sir, yours very truly,

W. T. STEAD.

Mr. Barclay was the editor of the Western British American, an intensely anti-Catholic paper.

No. 8.

H. M. Prison, Millbank, S. W.
London, Nov. 8th, 1899.

Madame,—Though the features of the woman Shepherd were familiar to us, neither the officers nor myself were able to identify her as being under our care. I sent the portrait to H. M. Prison (Female Convicts), Woking, and inquired whether they knew anything about her; but the result was as unsatisfactory as our own investigations. As, however, you stated that she had been in a con-

vent at Bristol, I asked the R. C. priest here to kindly ascertain from the convent authorities at Bristol whether she really had been with them. The answer which that gentleman has received in answer to his enquiry I beg to enclose you. A remark in that letter to the effect that the woman had by her pleading caused a miscarriage of justice led me to the steps which after a considerable amount of trouble has led me to establish her identity without doubt.

She came under my notice when we occupied the old Westminster prison in Tothill Fields, in October, 1879, being then under the name of Louisa Egerton, and under a sentence of six months for obtaining money under false pretences. She was then twenty-one years of age but owing to the deep lines on her forehead looked much older. She was an adventuress and professed to be connected with many persons of rank and distinction, to some of whom I wrote only to find out that her story was a tissue of falsehoods. She stated that she was the daughter of an Indian officer, that she was a governess, that she had been led astray under most atrocious circumstances and that her child was dead. Though she had been in two or three penitentiary institutions in London, when she left us I placed her in the St. James Home, Fulham, on the 13th of March, 1880. Since then I do not remember having seen her, though one of my officers thinks she has been here, though I have no evidence of the fact and am doubtful about it.

Believe me to be, yours faithfully,

(REV.) G. P. MERRICK.

The letter above referred to is that of Sister Mary of St. Gregory.

NO. 9.

H. M. Prison, Bodwin, Cornwall,

Sept. 1, 1891.

DEAR SIR,—(1.) The woman you enquire about was in this prison on two charges of forgery and one of false pretences in 1882. She was acquitted in June of that year. She then went under the name of Georgina Parkyn.

(2.) She married an inhabitant of Roche, near here, and the story goes that husband and wife each imposed upon the other before marriage, representing themselves as possessed of large independent means. After the discovery mutual recrimination and separation.

(3.) There is little doubt she is an accomplished swindler. The Governor here has had many inquiries respecting her from America and elsewhere. I did not come here myself until '83, so know nothing of the woman myself personally, and the above is all the information I can glean concerning her. Should I hear more I will gladly write.

Yours very faithfully,

C. B. SIMPSON, Chaplain.

NO. 10.

St. Mary's Home, Wantage,
 London, Eng.,
 August 5th, 1891.

Dear Sir,—Your letter of June 26th reached me when I was ill with influenza, and I was not able for some time to refer to the register of St. James' House in reference to the case. The staff of the Home is entirely changed, and the matter was referred to me as I was formerly the Sister Superior of that House. I recognized the photograph at once, though the name of the person you refer to was not known to me under that name, but as Louisa Helen Westley. She was admitted at St. James' Home on the 13th March, 1880, sent there by the Rev. George Merrick, the chaplain of Westminster prison, who could give you information about her. She gave her age then as 22. Her father she said was Philip Egerton Probyn, born in Peshawar, India, educated at Simla. Had been a nursery governess. Her father was colonel of artillery. She left July 28th by her own desire, her destination unknown. Such are the entries; but we could not believe a word she said. Though she had such pleasant manners it was difficult for those not experienced not to be taken in by her. I heard of her shortly after as having greatly deceived the clergy of St. Albans, and also having obtained the interest of people by representing herself as connected with a well known clergyman, solely on the ground of having known his daughter, who was staying in the Home at that time, and had shown her kindness. The last time I heard of her was when the chaplain of Bodmin gaol wrote to me to identify her. She was then on a charge of forgery, but she pleaded her own cause so cleverly that she was acquitted. I do not believe she ever had any pension, and certainly she was penniless when she came to us. Not a word she said could be believed. I know nothing of her or about her beyond what I have stated, as she never came under my notice in any other way; nor do I know anything of her companions. The chaplains I have mentioned may have heard of her and could perhaps tell you more.

I am yours faithfully in Christ,

* LUCY M., Supt. C. S. M. V.

[This Home is an English Church institution.]

NO. II.

Constabulary Office,
 Roche, Cornwall, Eng.,
 Sept. 22, 1891.

Sir,—In reference to this Georgina Parkyn, alias Shepherd, I can give you very little additional information to that of my last letter (to others) respecting her. She is generally believed to be Richard Parkyn's legitimate wife, although Parkyn at times admits that such is the case and at other times will deny it. Richard Parkyn is at present living at Roche. His address is "Finsbury Park, Roche." He cannot be depended on as to how long a time he will remain here, as he goes to India and other parts every year to conduct some mining. He is a man well to do, and has recently purchased some estates of land in this county. His father, Thomas Parkyn, also lives at Finsbury Park. This woman was tried at the Bodmin assizes some years ago for obtaining goods under false pretences. She then made an able defence on her own behalf and the jury acquitted her; but she was without a shadow of doubt guilty. If she is Parkyn's real wife, I am inclined to think he will divorce her if he can get the chance. Richard Parkyn has been in most parts of the globe, but as far as I am able to ascertain he has never been in any part of America. In August, 1890, he was at Singapore, India; there can be no doubt as to that. Parkyn is a man of very loose habits. I don't think it would be of much use for you to write to him; but his father, Thomas Parkyn, would no doubt give you any further particulars you may require.

I am, sir, your obedient servant,

WM. R. JEFFREY.

Wormwood Scrubs Prison,
 London, England,
 June 16, 1891.

Dear Sir,—I have received so many communications from America, and have written so much about this woman calling herself Shepherd, Herbert, &c., that you must kindly pardon me if my letter to you seems somewhat brief. She was known to me as Louisa Egerton, and she was convicted on two occasions for fraud and felony, the second offence causing her to be imprisoned for six

months. After her release she was placed in the St. James Home, Fulham, for the purpose of bringing about her reformation, and of starting her in a respectable mode of life. Her conduct, however, was so lacking in straightforwardness while she was there that the authorities would not keep her. When she was heard of again it was in connection with a great number of frauds which she practiced upon lodging-house keepers and tradesmen in the west of England. She was tried at the Bodmin sessions, and she addressed the jury so plausibly in a speech of an hour's duration that they, in spite of overwhelming evidence against her, acquitted her, much to the surprise of the judge and the police authorities. This took place some ten years ago, since which time I have frequently heard of her doings in America. She came to us a young woman of nineteen, but deep lines on her forehead led me to believe that she was several years older. She was about five feet five inches in height, was good looking, a graceful figure and manner, and was possessed with a large amount of easy but quiet assurance. The photograph which you have kindly sent me represents her as having altered considerably, a fact that ten years or more at her time of life would easily account for. Hoping that this may serve you and the cause of our common Master and faith,

I am yours very truly,

G. P. MERRICK,

Chaplain of Wormwood Scrubs Prison.

[This was formerly Millbank Prison, I am informed.]

No. 12.

Letter of Rev. Lord Archibald Douglas to Canon Russell Clifton
Bristol.

March 7th, 1893 :

Some years ago a detective called on me at Vincent's Home about a daughter of mine who was said to have presented bills backed by her father, Archibald Douglas. I was subpoenaed and went to Bodmin, and on being confronted with her, she was evidently older, or quite my age. She was acquitted by the Cornish jury on the ground that first the imitation of my handwriting could not be traced to her. Second, that her words "Oh! *he is my father*, and that is how I got my money," may have been "Oh! *he is the father*, etc." The jury acquitted her and there the matter ended. Later she wrote me a very penitent and long letter from Arno's Court, but I had a suspicion she was not genuine even there. She was in Bodmin gaol.

NO 13.

The history of the secession of the Chicago branch of the Loyal Women of American Liberty, taken from The Western British American, an influential Chicago paper, ultra Protestant in tone and identified with the anti-Catholic movement. The date of the paper is 9th May, 1891. This branch had 250 members. The following article (editorial) was also copied into the Brockville Recorder of 28th December, 1892 :

MRS. MARGARET L. SHEPHERD:

It is an ungracious and unpleasant task at all times to antagonize a woman, and The Western British American naturally shrinks from the undertaking; but there are considerations of public duty which rise paramount to private feeling and compel at times such a course. We think this occasion has arisen in the case of Mrs. Margaret L. Shepherd, the national president of the Loyal Women of American Liberty.

At a special meeting of the Chicago branch of the Loyal Women of American Liberty, a report of which is given elsewhere in this issue, charges of a grave character, reflecting on the past life of Mrs. Shepherd, were presented, and the ladies, acting in the best interests of their organization and of the patriotic public at large, concluded that it was necessary to sever their connection with Mrs. Shepherd and her national organization. In this action they have the most cordial support of The Western British American, which has had access to the very documents on which the ladies based their charges, and possesses much other information of a kindred nature.

Mrs. Shepherd adroitly hinted that the re-opening of this matter in Chicago was part and parcel of a Romish persecution that had met her wherever she had lectured. This assertion gained for her the sympathy and support of some of the ladies who were least conversant with the true history of Mrs. Shepherd's life. We are not going outside of our knowledge in saying that the charges adduced against Mrs. Shepherd at this special meeting, and many other charges which were not then brought forward, have not the slightest taint of Romish malice in them, but are the honest, dispassionate statements of clean, true-hearted Protestants who know whereof they speak and are actuated only by what they conceive to be their duty to society. It is certainly regrettable that the ladies who brought the charges against Mrs. Shepherd were not at liberty to reveal all the sources of their information, as their inability to produce names when asked for tended to give some color to the illusion that these charges had their origin in Roman Catholic malice. The ladies who conducted this recent investigation enjoy the respect and implicit confidence of the community, and would spurn the very idea of being mixed up in any kind of a conspiracy to injure one of their own

sex, and least of all one who had been engaged in work in which they have such a profound interest. They are all ladies of unimpeachable veracity, and their word that they saw the original documents of which they presented a transcript at the special meeting cannot possibly be called a question.

Mrs. Shepherd's assertion that she controlled the editors of the Chicago press to such an extent that they dared not publish anything about her, was a piece of the most ludicrous bluff to which the woman has ever given utterance. We have no fear of publishing anything about Mrs. Shepherd which we know to be true and susceptible of proof. An extended story of the ups and downs of Mrs. Shepherd's career, however, would not be the most choice kind of reading matter for a family paper to publish.

With regard to Mrs. Shepherd's assertion that she defies anyone to produce evidence reflecting on her character and conduct since she arrived in America, suffice it to say that The Western British American knows sufficient in the life of Margaret L. Shepherd since she came to this country—aye, since she came to this city—to justify it in saying that she is not worthy of the confidence of the patriotic people of America.

Following is the report of the meeting as it appeared in The British American on the same day :

LOYAL WOMEN SECEDE.

Mrs. M. Shepherd Repudiated—The Chicago Branch Withdraws From the National Body—Some Startling Charges.

In response to a special call to consider matters of grave importance to the organization, the Chicago branch of the Loyal Women of American Liberty met at Parlor 4, Grand Pacific Hotel, on Tuesday afternoon, May 5. Mrs. H. P. Stimson, president, occupied the chair, and there was a fair attendance of the ladies.

After the transaction of some minor business Mrs. Stimson stated that one of the objects of this special meeting was to consider what the society must do in relation to its future work. In view of some late developments, and the fact that many of the members thought it better to do practical work rather than to take part in politics at the present time, many had thought it better to reorganize. There were very important reasons for such a course, and it was desirable to have a full expression of opinion from the ladies.

CHARGES AGAINST MRS. SHEPHERD.

Mrs. E. P. Murdock then, amid breathless expectancy, took the floor, and explaining that what she did was for the best interests of the organization no less than of the patriotic people of America, proceeded to read a transcript of letters which reflected gravely on the past career of the National President of the Order, Mrs. Margaret L. Shepherd. If a bomb had exploded in the midst of the gathering greater consternation could not have been created. A few of the ladies were prepared for the startling revelation, but the majority were in complete ignorance that any such charges could be made against the National President. Mrs. Murdock explained that it was necessary that the matter should be brought up and acted upon, as she was informed that the press had in its possession an accumulation of evidence reflecting upon the conduct of Mrs. Shepherd, which it was proposed to publish forthwith. The Loyal Women, had however, been granted this opportunity of taking action in regard to their National President before any of the facts became public. She could pledge her word to the ladies that, over and above the evidence which she had submitted to them, she was personally aware of the existence of much other evidence tending in the same direction about which she was not at present at liberty to speak. The organization was confronted with a grave crisis and it was imperative that action should be at once taken.

MRS. SHEPHERD APPEARS ON THE SCENE.

Certain ladies present hinted that the whole affair was an offspring of Romish malice, and after some little discussion it was decided that the charges be again read in full. Just as Mrs. Murdock was preparing to begin the second reading of the charges, Mrs. Margaret L. Shepherd and some other ladies swept into the room.

Mrs. Shepherd had evidently expected that the special meeting was called for some other purpose than an investigation, but she maintained complete self-possession as the ugly charges were again placed before the meeting.

Some of the ladies present urged that, as almost none of the letters of which a transcript had been read had the names of the writers appended to them, the evidence could not be entertained, while calls were made for the names of the writers and that of the party who had furnished the information.

Mrs. Murdock explained that she was not at liberty to give the names of the writers, although she and another lady present had seen the original documents, but yielding to the desire of the meeting, she gave name of the lady who had furnished the information read.

REPLYING TO THE CHARGES.

Mrs. Shepherd then took the floor and kept it during the greater part of the remainder of the session, often defying the authority of the chair and declining to take her seat when called upon. She claimed that this was a new phase of a persecution to which she had been subjected wherever she went, and dared the production of the names of the writers of the letters reflecting on her, being seconded in this by a portion of the ladies in the room. She flatly denied many of the accusations, explained others, and in general threw herself upon the sympathy of the Loyal Women. She did not deny, however, the charge that she had been in an English prison on conviction for larceny, but pleaded in extenuation that she had stolen £3 to save her baby from starvation. Who the father of her baby was she had never divulged, and never would.

The name of Mr. W. T. Stead, the former editor of the Pall Mall Gazette, appeared in connection with the charges, and his evidence was of the most emphatic character. Mrs. Shepherd explained that she had had some difference of opinion with Mr. Stead as to the methods which he had employed to secure evidence during the famous "Maiden-Tribute" investigation by the Pall Mall Gazette, and that this accounted for the stand which Mr. Stead had taken against her.

Another of the charges against Mrs. Shepherd was that that lady had a husband, other than Mr. Shepherd, living in England at the present time. This Mrs. Shepherd did not contradict.

CLAIMS SHE CONTROLS THE PRESS.

In regard to the statement that the press had in its hands an accumulation of evidence of a damaging character which it intended to publish, Mrs. Shepherd declared that there was not an editor in Chicago who dared publish anything about her. She would give the ladies her word that within two hours she could so fix things that no paper in Chicago would publish anything reflecting on her character or conduct. Whatever could be said of her in the past, she defied anyone to produce anything against her character since she arrived in this country.

To this Mrs. Murdock rejoined that there was ample evidence in existence that Mrs. Shepherd's life in this country had not been in harmony with her profession of Christianity and the character of the work in which she was engaged. In this Mrs. Murdock was firmly backed by Mrs. Marie B. Shipley, who declared in the most positive manner that she knew enough about Mrs. Shepherd's life in this country to justify her in saying, in effect, that Mrs. Shepherd was not worthy of the confidence of the Christian and patriotic people of America. She was not at liberty then to quote names, but she could assure the ladies that all she said, and that Mrs. Murdock had read, could be fully substantiated.

IMPORTANT RESOLUTIONS.

The following resolutions were read by Mrs. Gamet, chairman of the executive board :

Whereas, It is important that this society should be free from all sources of embarrassment in its future work ; and

Whereas, The chief aim of our membership is to care for the important needs of our own city, and not be hampered by any national or other outside organization ; and

Whereas, There are grave and important reasons for an entire separation from some of our present surroundings ; therefore be it

Resolved, That steps be immediately taken to re-organize this society upon a basis suitable to the work to be done and the tastes and abilities of the ladies in the work.

Resolved, That the president be authorized to appoint a committee of five to draft a suitable declaration of principles and an outline of a constitution and by-laws for our future guidance to be presented at a future meeting.

Resolved, That we do now declare ourselves severed and separated from the national organization known as the Loyal Women of American Liberty, and that we be, and now are, an independent organization.

The resolution gave rise to a very spirited discussion. Mrs. Shepherd implored the ladies not to sever their connection with the Loyal Women of American Liberty, declaring that she had sent in her resignation as national president, to take effect on the 15th inst., and the ladies consequently did not need to secede from the organization.

As Mrs. Shepherd went on to recite her alleged wrongs she burst into tears, and quite a number of the ladies, yielding to the excitement of the moment, joined her in an outburst of sobbing. In the course of her rambling talk Mrs. Shepherd gave a dark hint that if this—the "persecution" to which she was subjected—was Protestantism, she might be compelled to again find consolation in the bosom of Catholicism. Correcting herself in this, she said she did not mean to go back to Rome, but felt like giving up her Christianity and embracing Agnosticism. She even went the length of saying that inside of two hours there would be no Margaret Shepherd.

The document which Mrs. Murdock read said that Mrs. Shepherd, on being confronted with the evidence against her, would break down, shed tears, and appeal to the sympathy of her investigators.

THE MAJORITY SECEDES.

After much further discussion pro and con, on motion of Mrs. Hawhee, seconded by Mrs. Eastman, the resolutions were adopted by a vote of 24 to 16. The Chicago Branch of the Loyal Women of American Liberty thus became a thing of the past. The ladies, however, will reorganize, and expect to make their organization one that will yet be a power in the community.

In accordance with a motion adopted that the chair appoint a committee to draft rules and regulations and a plan of work for a new organization, Mrs. Stimson appointed the following: Mrs. Murdock, chairman; Mrs. Dillon, Mrs. Gamet, Mrs. Chapman, Mrs. Griffin and Mrs. Avery.

A meeting to complete the organization will be held on May 14.

It is hinted that the sixteen ladies who voted against the secession from the national organization may reorganize by themselves and uphold Mrs. Margaret L. Shepherd.

SYMPATHY FOR MRS. SHEPHERD.

It Was Voted by The Loyal Women of American Liberty.

(From the Boston Herald, 14th May, 1891.)

The convention of the Loyal Women of American Liberty at Tremont Temple yesterday was a decidedly interesting gathering. Reporters were excluded, but the news of the meeting has leaked out. Among other things done they decided to send a letter of sympathy to Mrs. Margaret L. Shepherd who has lately got into trouble in Chicago. One result of this trouble was the lady's resignation as national president of the Loyal Women, and another, the entire disbandment of the Chicago branch. One of the disbanded members requested admittance to the meeting yesterday, but after a grudging acquiescence at first, was finally requested to stay outside awhile. Her mission here was to tell of Mrs. Shepherd's doings, which promises to be a racy and picturesque story. This was known by not a few of the jealous sisters, and curiosity was rampant. When a motion was made to admit the Chicago woman, it was promptly ruled out of order. She waited all day and toward evening was told she might talk on history, but must keep silent on Mrs. Shepherd. She declined the offer. A letter of sympathy with Mrs. Shepherd was voted, the ballot standing 22 to 16, or very near those figures. The reports of the secretary showed a slight falling off in the number of active members of the society in this state.

Monday, May 18, 1891.

From the Boston Herald.

At the church of the Reformed Catholics, on Chambers street, the tissues of her character was first rent by the ex-Romanist, P. J. Lyons, and then torn into shreds by the ruthless hands of one of her own sex, Marie B. Shipley, who recently came from Chicago. After Mr. Lyons had delivered his address on "Why I left the Church of Rome," he opened the subject of the charges recently preferred against Mrs. Shepherd. He said his reason for bringing up this subject was the atmosphere of discontent which prevailed in certain quarters, and the fear that the forces which ought to be working together would be divided by the error of one who had been intrusted with a very high place in the society of the Loyal Women of American Liberty. "As one of a little society of converted Catholics," said Mr. Lyons, I feel bound to say she has violated that trust. When Mrs. Shepherd went from Boston she had the endorsement of many ministers of this city, who have since withdrawn that endorsement. The recent letter of sympathy sent to Mrs. Shepherd by the Boston society of Loyal Women of American Liberty, is an insult to the converted Catholics.

"The editorial writers of the daily papers are asking what the converted Catholics will do about it. As the vice-president of this society, I wish to say we will repudiate her; and I think the harm she has done the cause cannot be repaired in ten years.

"Mrs. Shepherd is not a good woman to have at the head of our work. The charges brought against her by The Western British American are true, and can all be proved. A short time ago, when in Boston, Mrs. Shepherd introduced to a Boston audience in Music hall, a man whom she has since said is her husband, while her husband, Mr. Shepherd, is now living in this city. When a paper like The Western British American comes out so plainly in its statements, it is time we took some action. We should hold a meeting and ask certain Boston ministers to withdraw their endorsement of Mrs. Shepherd. The converted Catholics cannot support her. It would be contrary to the provisions of their charter. Not long ago Mr. Leyden told me at his house, and in the presence of witnesses, that Mrs. Shepherd said to him, 'I am in the cause for money.' We cannot afford to have any hindrance in our way. It is not our cause, it is God's, and the converted Catholics of Boston must show the citizens and the press that we have no traitors in our ranks; that we tolerate only honorable people in our midst."

When Mr. Lyons finished speaking he introduced the small, plainly dressed woman, who had been sitting on the platform, as Mrs. Marie B. Shipley, who had been present at the meeting of the Loyal Women in Chicago, when the charges against Mrs. Shepherd had first been presented, and who would tell those present what had been done at that meeting. Mrs. Shipley said she had tried to speak

on the same subject before the Boston Society of Loyal Women, but had not been allowed to. "When Mrs. Shepherd first came to Chicago," said Mrs. Shipley, "she inspired the greatest confidence for a time, for she came with abundant endorsement. She acted like one who enjoyed an extreme success. She was everywhere greeted with applause and cheers. I now know, however, that it was an undeserved success. My suspicions were first aroused by broken promises on Mrs. Shepherd's part. She made pledges to me and others, which she didn't keep. The editor of The Western British American, a man whom I know for a man of honor, warned me not to have much to do with Mrs. Shepherd, and to be extremely cautious how I allowed myself to be associated with her. He further told me he was investigating her past life in England, and was corresponding with people in Boston in regard to her life here." Finally the call was issued for the meeting of the Loyal Women which was held a week or two ago. The editor of The British American then put into the hands of the local president the charges which had been formulated against Mrs. Shepherd, and said that he proposed to make the expose in the next issue of his paper, but that he wished to give the Loyal Women this chance to repudiate her, before the obloquy of her deeds should fall upon them. These charges were read aloud by Mrs. Murdock. They seemed so very important that a second reading was called for and granted. When Mrs. Murdock had just begun this second reading Mrs. Shepherd herself came in. She sat like a statue of stone. Not a muscle moved. At the close of the charges was the prediction that Mrs. Shepherd, if she were present, would take on hysterics; show a great nervous excitement and use all her arts to work upon the sympathies of those present as she had repeatedly done before. When the reading of the charges ended two or three ladies jumped up and said they would accept no anonymous charges, that the whole matter was a Romish plot and part of the persecution that Mrs. Shepherd had often had to endure. A stirring and exciting time followed. Mrs. Shepherd was given an opportunity to defend herself but did so very weakly, though with all the dramatic and sensational effect possible, making herself out a martyr and much persecuted woman. But she confessed to some of the gravest of the charges against her. After a time a vote was taken and the majority stood 24 to 16 against Mrs. Shepherd. The other 16 were ardent supporters of Mrs. Shepherd, who were ready to stick to her through thick and thin. Mrs. Shipley then read a letter from the editor of The Western British American, Wm. Barclay, received since Mrs. Shipley has been in Boston and stating that though Mrs. Shepherd had some firm supporters in Chicago it was proposed to make the climate there too sultry for her. "Mrs. Shipley then went on to tell about her experience with the Loyal Women of American Liberty in Boston, when she had sought to lay the facts of this matter before them. I came on here partly to attend the Boston con-

ference and partly to satisfy myself of the truth of these charges. I found them true and then I went to the conference. They told me it was against their rules to admit me until the business was transacted, but if I would wait till then they would be glad to admit me and listen to what I had to say. I waited till after six o'clock at night, and then made up my mind that they didn't intend to admit me. I found that while I had been waiting Mrs. Birch had been talking to them. She had come on from Chicago with the determination to uphold Mrs. Shepherd, right or wrong, and to hold the loyal women true to her. She knew that I had come for a very different purpose and she did not wish me to have a hearing. "Now, as to Mrs. Shepherd's personal characteristics, I wish to further state that she was eminently untruthful. She never considered it incumbent upon her to keep a promise. She would make the most elaborate plans involving a great amount of effort and money, and leave others to do the work of carrying out the plans. She came to Chicago with a large number of glaring false statements about the success of her work, the membership and financial condition of the society, etc. The charges against her were so awful that it was almost impossible to listen to the reading of them."

Even the Salvation Army in letters which I have seen, state that it was obliged to get rid of her, because she was unfit to be in its ranks and a hindrance to it in its work.

With this scathing arraignment of the President of the National Association of Loyal Women of American Liberty, Mrs. Shipley closed her remarks.

While she was speaking several women said to be members of the Boston Branch of the Loyal Women, went out; and indeed before Mrs. Shipley began to speak, while Mrs. Lyons was talking several left the room.

On the day before this was published in the Boston Herald, a new chapter in Mrs. Shepherd's career, had been unfolded in Chicago. Disgusted with the action of the Loyal Women of Chicago she had

GONE BACK TO ROMANISM.

On May 13th, 1891, the Chicago Inter-Ocean in announcing the new move of the founder of the Federation of the Loyal Women, said:

"Three weeks ago Mrs. Shepherd resigned the presidency of the Loyal Women, and still later she determined to re-enter the Catholic Church. This rumor was promulgated some days ago, but it was not until yesterday, after rest and consideration, that Mrs. Shepherd decided on her course. She is a woman who has known much sorrow and faced it with a courage rarely found. Now, as she puts it, she is simply looking for peace and rest.

"The sale of her books she stopped some five weeks ago, and has ordered those on hand destroyed, but she will probably later

take to the lecture platform with subjects not of a religious character.

"Mrs. Shepherd consulted regarding her return to Catholicism with Father Hugh McGuire, of St. James' Church. The Father was seen last night at his residence, No. 2924 Wabash Avenue, and on his being asked, concerning the matter, said: 'Yes, it is true; Mrs. Shepherd has decided to return to the church. She was brought up a Catholic, you know, and it was to be expected that she would return to her faith eventually. She does not take this step through any solicitation of mine. If she comes back it will be entirely through the force of her own convictions. She has talked to me several times during the past two or three weeks, and I have given her to understand that if she remains out of the church, it will not injure the church, but be to her own disadvantage, spiritually. I told her this, not to bring her back, but because she asked my advice.'

"Mrs. Shepherd, when spoken to on this matter, fully coincided with the Father, saying she had herself voluntarily sought his advice and was desirous there should be no misunderstanding on that point."

It would seem that Mrs. Shepherd failed to find in the Catholic church that peace and rest her soul so ardently craved or else she was not so warmly received as she had expected, for on the following day this card was issued to the press:—

CHICAGO, May 14.—In strict justice to myself and my friends at large I feel called upon to make this public statement. It has been stated in the daily press within the past few days that I had returned to the Roman Catholic church, and had interviewed Rev. Father McGuire. I wish to say that I did make these statements, but believe I did so under great mental strain, the consequence of overwork and persecution and trouble. Now, after calm deliberation, I wish to say that I am not a Roman Catholic, and intend to retain the principles of Protestantism, never subjecting myself of my reason to Rome.

MARGARET L. SHEPHERD.

This newest development of Mrs. Shepherd's career is thus alluded to by The Western British American under date of May 23rd, 1891:—

SHE HAS FLOPPED AGAIN.

Margaret a Protestant Now—Mrs. M. L. Shepherd's Recent Religious Somersaults—Is She V. M. Riordan's Wife?

Margaret Leslie Shepherd has flopped again! She informed the daily press early last week that "after rest and consideration" she had decided to go back to the Church of Rome as the only place where she could find "peace and rest." Two or three days later she came out with a card announcing that she was still a Protestant, and excusing her previous utterance on the ground of "excitement" resulting from "overwork, trouble and persecution." She did not deny, however, that she had been consulting for weeks with Father McGuire, of St. James' Catholic Church, corner of Wabash avenue and Twenty-ninth street. The priest himself informed the reporter of a morning paper that Mrs. Shepherd had decided to return to the Roman fold, and the reporter declares that he saw Mrs. Shepherd in the shadow of the door-way of Father McGuire's house on the evening when he called on that gentleman. However, she declares that she is still a Protestant; so all Father McGuire's ministrations must have gone for naught. The Western British American would not be surprised at any time to hear that Margaret L. Shepherd had become a Mahommedan, or a theosophist, or a spiritualist, if any of these communions would take her in.

MR. SHEPHERD DISCARDED.

The woman who could coolly tell the Loyal Women of Chicago last Tuesday week that her husband (Shepherd) had left her and taken all her money, when she knew that such a statement was utterly at variance with actual facts, would not surprise us by saying almost anything.

When Mr. Shepherd came to Chicago shortly after Mrs. Shepherd's arrival, he was introduced around as her husband, installed in the headquarters of the Loyal Women in the Goff building as such, collected the money, and sold the books at her lectures, saw her home from meetings, and was even called upon to lead in prayer at a meeting in a West Side Methodist church. All at once, after a few weeks, it was given out that Mr. Shepherd's presence around his wife's house is particularly distasteful to Mrs. Shepherd, a de-

tective agency is employed, and Shepherd is warned to give Mrs. Shepherd's residence a wide berth. Shepherd eked out a precarious existence in Chicago for a month or two, and finally got back to Boston a few weeks ago with money which some kind friend in the East advanced him.

"FATHER" RIORDAN APPEARS ON THE SCENE.

Early in March a certain "Father V. M. Riordan appeared in Chicago and remained here for some two months as Mrs. Shepherd's guest at No. 3236 Graves Place, assisting her occasionally at her lectures. When a representative of The Western British American asked Mrs. Shepherd's official business representative a few questions in regard to Father Riordan, he was informed that Riordan was Mrs. Shepherd's first husband, whom she had married years ago in England when he was a young-priest, and that the church discovering that "Father" Riordan had violated his priestly vows, sent the young priest to Australia, while Mrs. Shepherd's—or rather Mrs. Riordan's—friends sent her to a convent. While in this convent, according to Mrs. Shepherd's story, the Mother Superior told her that her husband was dead. The only convent that The Western British American can discover that Mrs. Shepherd was even an inmate of was the Convent of the Good Shepherd, Arnos Vale, Bristol, England, and there she was only a penitent, never a nun. It is but fair to say that Mrs. Shepherd never claimed to have been a nun since she came to Chicago. The Convent of the Good Shepherd is a reformatory institution.

"Father" Riordan appeared in the east about a year ago, and Mrs. Shepherd, it is said, after being acquainted with him for some time, professed to have discovered in him her long-lost husband.

A PERTINENT QUESTION.

If "Father" Riordan, as has been given out, is her real husband, why did Mrs. Shepherd bring Mr. Shepherd to Chicago and palm him off on the public for a time as her genuine better half?

This is only one phase of Mrs. Shepherd's peculiar conduct in Chicago. The whole story has a decidedly fishy flavor to it, and is taken by nearly all who have heard it with more than a grain of salt.

Inquiry is rife in patrician society circles in Chicago at the present time in regard to the charges against Mrs. Shepherd, and though dust be thrown in the eyes of the public for a time by ignorant intermeddlers, The Western British American has every confidence that truth will at length prevail.

In this connection we may further state that Mrs. Shepherd has pretended to have been recommended by Rev. Joseph Cook the well known Boston preacher. It is stated by the pastor of the church which received her in Woodstock, that it was owing to this recommendation that he allowed her to preach in his pulpit; but a letter from Rev. Mr. Cook has been seen by many here in which he totally repudiates her, stating that he gave her no recommendation.

We also insert here the following letters as they are connected with her career in America:

No. 14.

Parsonage of Central Methodist Church,

296 Driggs St., Brooklyn, N. Y.,

April 23rd, 1891.

_____ Esq.,

Dear Sir,—A woman answering to the name of Shepherd was in New Haven about three years ago, lecturing and preaching. She was an impostor. She pretended to be the illegitimate daughter of an English nobleman, educated in a convent, converted to Protestantism, &c., &c. The truths that I unearthed about her were that she had been the mistress of one, or more than one; that she had been induced to leave a house of ill-fame in London, where she was voluntarily residing; that she had never been a nun at all; that she joined the Salvation Army and wretchedly betrayed the trust that they placed in her. I have other facts in my knowledge, but this is sufficient. The woman that was in New Haven is not known by me. I have neither seen nor heard her. I do not know that she knows my name. I suspect this woman is the same. She should be denounced and exposed. The Rev. Joseph Baird, of New York City, Willis Ave., cor. of 141st Street, and Ballington Booth, Salvation Army Headquarters, Reade St., New York City, would either of them be able to identify the woman, and confirm what I state.

Yours for the right,

WM. D. THOMPSON.

P. S.—I have freely returned you the courtesy of a prompt reply to your note. Will you do me a similar favor, that I may continue my testimony against this woman should she prove what you suspect. Let me know what her offences are in Chicago, and in what direction she moved afterwards. I had lost sight of her.

NO. 15.

1 Prospect Street, Cambridgeport, Mass.

May 13, 1891.

Dear Sir,—Mrs. Shepherd has not one dollar in home furniture or stocks, or anything else in this place, and I know I am safe in stating she has not anywhere. Her debts in this section will aggregate very nearly \$6,000. I know of that much, and how much more there may be I cannot tell. Some of her enemies here once brought forward her record in England, but she said that was of no account, if her life was right now. But she has been all off since her escapade with Riordan last October, and we can now see that her motives in the past, although apparently right, were to get all the friends and money she could.

Respectfully,

L. S. CABOT.

NO. 16.

* * * * * After I returned to Boston I found among other papers a copy of a letter which I wrote at the dictation of Mrs. Shepherd last October to the National Board of Loyal Women, and which has served to fully open the eyes of some of those with whom I have had occasion to talk, to the full conviction that Mrs. Shepherd is bad. I think I told you she was away from Mrs. Cabot's on Friday evening, Oct. 3rd, until Monday afternoon, Oct. 6th, and no person knew where she had been. She told me she did not know where she had been because she had been under the influence of some drug. After leaving Mrs. Smallman, with whom she had been to Boston, she met two ladies just opposite the Tremont Temple. She remembered that she cried and that she accompanied them to the Boston and Albany depot. They went aboard the train and rode a short distance. Then she remembered being in a house with priests and nuns bending over her. She did not remember anything further until she found herself in the street near the temple. She had just strength enough to go to Young's Hotel and call for a cup of coffee. She felt a little better and ordered a hack and was driven to the British American office where she fainted, and then Mr. Whittett and Mrs. Burt accompanied her home in a hack. Mr. Whittett told me she told him before she became insensible she had been to the house of Archbishop Williams. He also says she had the appearance of having been on a regular drunken debauch. Mrs. Cabot found a crucifix and scapular on her, which she said had been her mother's, and which she had kept. Now, I am positive that is a lie. A few days after her return a committee of two ladies of the Board came to see her, saying there were rumors afloat connecting her name with Riordan. She told them she had been to see me in New York

during those three days and they went away satisfied. A few days later Mrs. S. told me about it, and said if I did not write the board a letter, her character would be ruined. She told me she had intended to come to me, when she left the house, but had been decoyed away by those two women. I took a day to decide and wrote a letter at her dictation, calling upon the board to retract the insults they had heaped upon my wife's character. Now, I confess I did very wrong in writing that letter, but I did not know the truth about it; I have written an apology to the Loyal Women, but they have not acknowledged it. * * *. While Riordan was here last fall he told Mrs. Wyman, with whom I am boarding, that he had not met Mrs. Shepherd until April, 1890. Mrs. S. says they were brought up together. When I first became acquainted with Mrs. S. I thought she was perfect. She was persecuted, and one of the ministers of the town, together with another man connected with the same work, came out in her defence. Before we were married I saw her sit down on the gentleman's knee and kiss him, as well as the minister. But she did it in such a way to disarm censure. After we were married she continued to do it, and I became uneasy and told her I did not like it. She said if I did not approve of it she would not do it again. From that day until last September I saw nothing wrong with her on that score. Smallman (her advance agent) says he knows that when Riordan went back to Delaware from Columbus, O., Mrs. Shepherd did not expect that he would ever come back to her, and that failing to get him back, she was going to secure me.

ASA. B. SHEPHERD.

NO. 17.

The Salvation Army National Headquarters,
111 Reade Street, N. Y.,
April 24, 1891.

....., Esq.

Dear Sir,—My husband, Commissioner Booth, has handed me your letter regarding Mrs. Margaret Shepherd who is supposed to have been a Salvation Army officer. So far as we at this headquarters are concerned, we cannot say much personally in relation to her, but I advise you to write to some of those who knew her in Boston for her career in that city. Mrs. E. Trask Hill, 24 Monument Square, Charlestown, Mass., was a very warm friend of hers. There are others, whose address I do not know, who could give you much information regarding her work in Boston. William T. Stead, editor of The Review of Reviews, Mowbray House, London, England, can give you the particulars of her career in England. I can say here that she never was an officer in the Salvation Army

and was never known as Captain Herbert. She was for some little time an inmate of Mrs. Bramwell Booth's Rescue Home, and was befriended in an hour of need by the Salvation Army. In her book called "The Little Mother," there are some statements which I think Mr. Stead and others in England proved to be far from correct. There was much in her past, so far as she was known in England and when she first came to this country, that was of a very shady character. I have answered, when enquiries have come to me from different people, that if she is now thoroughly changed in life and is making no more false statements, we have no wish whatever to say anything which might hinder her or throw a shadow on her in this new start in life. Therefore I prefer that you find out from those who have known her during her work in this country, for personally we know nothing of her except what is far in the past. I should be glad if you only make use of this information for your own guidance or to further a more complete investigation. I would not like it thought, as you will readily understand, that the Salvation Army is trying to follow her up and reveal her past to the public or those to whom she may go. But I can say that there has been enough in her past to justify my saying that her statements cannot be taken for gospel. I will also refer you to my sister-in-law, Mrs. Bramwell Booth, 101 Queen Victoria street, London, England. I have already referred several to her who have written to me for information. I wish I knew their names so that you could get facts from them, but as I do not, it would be better for you to write to Mrs. Booth. Also I can say that her stories about her aristocratic relations are without foundations. I think you will get full information from those I have named.

Believe me, yours very truly,
MAUD B. BOOTH.

NO. 18.

North New York Methodist Episcopal Parsonage,
336 Willis Avenue,

New York, April 24, 1891.

DEAR SIR AND BROTHER,—Your favor of the 19th inst. duly received. Somebody owes a "work of faith," unpleasant though it may be, to the Christian people of the various communities where the lady to whom you refer "holds forth." As the result of my experience with her, during her stay at my house, in New Haven, Conn., I have no confidence in her. She is a woman of no principle. The story of the poisoning is the most ludicrous imaginable. It is a fabrication got up for the purpose of making a sensation. She

needed medicine ; a physician treated her, but not taking the medicine according to directions, she became sick during the night and we called the same physician (the one who treated myself while I resided there) and he, in a short time relieved her pain. But it is quite easy for her to lie, I am sorry to say, when the truth does not happen to suit. I tried to defend her when she was attacked through the press while at New Haven, but I found it impossible. We terminated the meetings as soon as we could. It seems to me that some one ought to put her in her true light before the public. Such a person can do only hurt to any cause.

She represented herself to be the daughter of Colonel Herbert. I wrote to Lady Herbert and received a most indignant contradiction of all her statements along that line.

My judgment is that she is as morally rotten as she is bright.

I am, dear sir,

Yours faithfully,

JOSEPH BAIRD.

NO. 19.

1 Prospect St., Cambridgeport, Mass.

April 20th, 1891.

Mr. _____

Dear Sir,—Yours of the 10th was duly received and was very glad to hear from you, and as I believe my communications to you are kept strictly confidential, I shall write you some things that I believe to be true. I am sorry to do it. Mrs. S. is a very smart capable woman and might be both popular and respected, and also do a great amount of good in the world ; but as it now appears, she is a very clever deceiver. I never saw any of the immoralities charged against her while living in my house, and consequently do not believe they were true ; but there are many things very different since Riordan appeared on the scene. I may write some things that I could not substantiate by witnesses, yet were I to have a talk with you I could give you the proof that would satisfy you as it does me. Her living here so long, and she and Mrs. Cabot being very firm friends, she dropped words now and then, and also when delirious, that put together give us the truth better than she would. As I think I said in my other letter the character of many of her enemies here was such as to make us uphold her longer than we otherwise would perhaps. First I want to criticize Miss Hachathorn's account in the last B. A. of Father R——n's lecture. He is not Boston's popular lecturer as stated. His lectures here (which were few) were well liked as far as I have heard ; but twice when the Loyal Women expected him to speak for them he disappointed them, and on one of the occasions he was dead drunk. *This is a fact.* I believe he is

under an assumed name. I have good reasons for it. I believe him to be a jesuit. Two weeks before she left on her lecture tour last Oct., she was sick for a few days, and Riordan called here when she was better, and they left the house together to go to Boston. This was Friday and she was to come back that night. At night I received a telegram saying she was with friends and would come home Saturday. She did not come until Monday night and was brought home in an unconscious condition, and bore plenty of evidence of having been in Roman Catholic hands. Riordan was also absent from his boarding place one or two of those nights. I believe him to be her husband, but do not believe she ever thought him dead. She lived right along with Shepherd after she knew him to be alive anyway. She tells everybody how she wants to be rid of Shepherd, and still all winter wrote him most loving wifely letters. Why, I do not know. Whether R——n has a power over her she cannot resist I do not know. I know she married Shepherd under an assumed name and as a virgin. Mrs. Burt I always believed to be a good Christian woman, but how she can stay there in Chicago under the circumstances is more than I can understand. The following I have from Mr. and Mrs. Smallman who were with her all winter, and I have no reason to disbelieve them. They are home now, and said that good people ought to be warned, but, of course, as he had been her agent, he felt delicate about saying anything. They did not tell me not to tell, so I will confide to you that you may know how to act and do all you can to warn others against her without exposing the source of your knowledge. Twice they went to New York together, and were gone over night. Mrs. S. and R. both said they were lawfully man and wife and lived as such in Chicago. They were separated soon after their marriage in England, and he went to Australia. I think she has a black record in England, but do not know enough to give you any information. She will borrow all the money she can everywhere and uses it very recklessly, never expecting to pay. I thought for a long time she would, but I think she borrowed of one to pay another, and thus got along for the time, and as she had a good deal from her lectures, had a good deal to do with. One more thing. She has abused Mr. S. very much. If she wants R——n, why does she continue to do so by Mr. S. She sent for him to come to Chicago. She told me so herself and he told me the same. Mr. S. is a good man, and her charges against him are false. He loved her to distraction, and done all he could to have her work a success, and was himself terribly deceived, but he is beginning to see things in their right light. Her charges about his dishonesty are false. Also that he used to beat her in my house until I was called in to interfere. He was always ready to run his legs off for her every whim. I will say no more now, but trust this will help you to learn more. As I said before I am sorry to do it. I am not an enemy of Mrs. S., although she would count

me as such. Nobody would be anymore glad to see her ability turned to good works. We thought a great deal of her while here, and it is very hard for us to have to believe the truth. The L. W. of A. L., is all right and a grand association, but it must not uphold her. Miss Hacathorne ought not to have signed herself as secretary of the L. W. A. L. in the B. A., as it was Mrs. S.'s private lecture I think.

Yours,

L. S. CABOT.

NO. 20.

The following letter which is used for the purpose of advertising Mrs. Shepherd's entertainments shows her connection with the societies named in the course of this pamphlet :

SEMPER FIDELIS.

Loyal Women of American Liberty—Margaret L. Shepherd, Patriotic Lecturer and Authoress.

Foundress of the National Association of Loyal Women of American Liberty, Member of the Ladies' Loyal Orange Association of British America, and Lady True Blues.

Canadian address : St. Lawrence Hall.

Brockville, Ont.,.....89.

The Sec.....

Dear.....

Allow me to extend, through you, a cordial invitation to the officers and members..... to attend my lecture on the Aggressions of Romanism, to be delivered in your..... in..... on.....

The danger threatening our liberties and our institutions is great, and the time has arrived for men and women to take a decided STAND.

The great International Catholic Congress to be held in Chicago on September 4th, 5th and 6th of the present year, for the purpose of declaring the restoration of the Temporal Power of the Pope of Rome, together with the recent appointment of Mgr. Satolli as permanent Apostolic Delegate to the United States, are matters for GRAVE CONSIDERATION in consequence of the principle underlying both, a principle which neither the press nor political parties seem to recognize, and which I intend, aided by your sympathy and presence at my lecture, to place before the Canadian public.

An opportunity is now being given to the brave descendants of the followers of King William and defenders of Derry, to prove to the American continent that the spirit which animated their forefathers at the Battle of the Boyne, and the closing of the Gates of Derry, still lives, and living cannot die, but will stand shoulder to shoulder, hand to hand, heart to heart, and when an open bible and Protestantism is menaced, they will take up the same battle cry, and as Rome advances, borne out upon the air from tens of thousands of Loyal Orange hearts, she will be greeted in tones of thunder

NO SURRENDER !

Yours in the interests of Protestantism,

MARGARET L. SHEPHERD.

CONCLUSION

I leave these documents to speak for themselves. I think I can safely assert that they prove that Mrs. Shepherd is utterly unworthy of credit or encouragement, and nothing but hatred to Catholics could induce any Protestant to endorse her in any way.

At Brockville the last municipal elections were contested on the question of permitting Mrs. Shepherd to lecture in the town hall. To the credit of the people of Brockville be it said that Mrs. Shepherd's candidates were defeated in three out of five wards, and in the contest for the mayoralty.

In the same town Mrs. Shepherd brought a libel suit against The Brockville Recorder for publishing some of her doings. Why has she not proceeded with the suit? Is it because she is aware that the statements made regarding her were true? Such will be the judgment of the public; and the people of Woodstock may thus see that the cause of bigotry and fanaticism is not always successful.

I will conclude by inserting an able article which appeared in The Catholic Register of Toronto, 13th April, 1893, in reference to the sermon of Rev. J. A. McDonald, which I have inserted above:

OBSCENE LECTURES.

Is there no law in Canada against obscene lectures? It appears not—at least so we take it from a sermon delivered in Knox Presbyterian church, St. Thomas, on the evening of Sunday, the 26th ult., by the Rev. J. A. McDonald. The Rev. gentleman felt that a stain was left on the city and a blow struck at its social standing and morality by an obscene and disgustingly immoral lecture delivered in the Opera House on the previous Friday. The self-styled "ex-Romanist" Leyden, of Boston, Mass., had visited the city for its moral ruin; and, under pretence of defending Protestantism, had lifted high the Standard of Turpitude and given impetus to the spread of Satan's kingdom. The lecture was of so loathsome a nature, that men notably indifferent and callous in matters of delicacy, expressed themselves, on leaving the hall, as utterly shocked and horrified by what they had heard. One man, who attended, in the expectation of hearing something new and grossly bad, declared that never in his experience or imagination did such a tissue of immoral horrors present itself to his mind. He had paid thirty-five cents for admission, but he would give \$5 to get out. Human respect and the fear of being held up to ridicule alone held him to his seat.

Here follows an extract from the sermon as already quoted in this pamphlet. The editor continues :

These are strong words to utter against a so-called "ex-Romanist" "anti-Jesuit" lecturer, who, in an interview with a reporter of the St. Thomas Times, maintained that he had been a Catholic priest, that he was ordained at the age of 19 years, and that he left the church ten years later. In his lecture on Saturday evening he stated that he had nothing personally against any man, but as an ex-Catholic priest, one who had been behind the scenes, he challenged any Catholic or Protestant to prove that any statement he had made was not true.

It is nothing less than a marvellous freak in the nature of Protestantism that where religion is concerned, its votaries stand up against truth with most persistent obstinacy, and swallow misrepresentation and evident falsehood with an eagerness amounting to avidity. Everybody knows or should know that a candidate for the priesthood must have reached the 24th year of his age before he is called to ordination, and that Mr. Leyden must have deliberately falsified himself when he stated that he was ordained at the age of 19.

Mrs. Margaret L. Shepherd, the notorious "ex-nun," who was never in a convent except as a penitent in a refuge for fallen women, but was for some time a companion and co-laborer of the infamous Leyden, declared on her oath last week in public court at Brockville that he was never a priest; in fact that he was not an ordained clergyman of any denomination.

What we are concerned about, however, is not the truth or the lies Leyden told, but the obscene language which the law allows him to utter in a public hall, and the danger which the purity and peace of the social fabric incurs when monsters of immodesty, under false colors and in the assumed garb of an "ex-priest" or an "ex-nun," are permitted to pollute the public ear and corrupt the moral atmosphere with tales of lubricity and descriptions of situations that never existed—except in their own filthy imaginations.

Mrs. M. L. Shepherd has been creating religious disturbance and propagating loose notions of Christian morality in Toronto of late, as well as in Brockville, Brantford, Woodstock, and other cities, and there is no law to interfere with her abominable lectures and vile misrepresentations of things sacred "to ladies only." Where is the zeal of the great moralist, Mr. John Charlton? Why do not the Ladies of the White League come to the rescue of their abashed and morally abused sisters of all those towns polluted with the presence of Leyden and Shepherd, the self-appointed propagandists of impure literature and moral filth?

Will any other minister stand up with Rev. J. A. Macdonald and protest in the name of our common humanity, and in the name of the God of all holiness against "any man being allowed to pour out all this festering mass of moral filth" before a Canadian audi-

ence? It is time our priests and ministers should wake up to the danger; it is time our legislators should heed to the salvation of morals in our young Dominion."

It would be out of place for me to enter here upon any theological disquisition, but I may take it upon myself to say to my Protestant fellow-citizens, if you wish to know what the Catholic doctrine and history really are, do not consult such frauds as Mrs. Shepherd, Widdows, and Maria Monk, in regard to them. You will find them fully explained in such books as

Dr. Lingard's History of England,

Alzog's History of the Church,

Darras' History of the Church,

Dr. Milner's End of Controversy,

Dr. Milner's Letters to a Prebendary,

Challoner's Catholic Christian Instructed,

Dr. Hay's Sincere Christian,

Stumbling Stones made Stepping Blocks,

Archbishop Lynch's Answers to Popular Objections,

Cobbett's History of the Protestant Reformation, (the author is a Protestant.)

Waterworth's England and Rome,

Lingard's Anglo-Saxon Antiquities,

The Faith of our Fathers,

The Faith of Catholics,

The Catechism of the Council of Trent,

And many other standard Catholic books which may be obtained at Thos Shanley's book store, Woodstock, or procured through him if not in stock.

Our doctrines are not secrets. They are published for the world's information, and are taught by the priesthood just as they are found in authorized Catholic standard books.

Yours sincerely,

M. J. BRADY,

Pastor of the Catholic Church, Woodstock, Ont.

19th of April, 1893.

