

and the deliberation in statement which are commonly supposed to besem the character of a minister of the Gospel of Christ. The remarks made in the last preceding sentence apply to an Orange discourse preached at Hastings last week. As regards its contents, the following remarks will suffice—et amplius: (1) It was spoken by a reverend enthusiast who recently, spun, as authentic and 'honor-bright' history, the Ali-Baba story of Pope Joan, with which we dealt in a recent issue. (2) The discourse is of the usual Orange type—this is 'the most unkindest' thing we can say regarding it; but truth compels us to be thus unkind. The preacher contrived—with some difficulty, we hope—to 'speak down' to the level of his audience, and treated them to the customary lodge romance about the 'shut and locked Bible', the hopeless chuckleheadedness of Papists and Papist nations—and especially of Irish Papists, and so on. There is a strange lack of originality and of literary quality about these Orange sermons. One seems to be, substantially, a plagiarism from another. You have the same old 'properties', the same old Guy Fawkes Pope, the same old stuffed Papist with the horns and tail and cloven hoof, the same old hysteria labelled 'history'—'the same old toon', as Fred. McCabe used to say, with the same old 'worryations'. And (3) finally, we are serenely asked to open our mouths and shut our eyes and swallow the crowning romance of all—that the true-blue Orangeman is filled to the chin with 'charity towards all men, especially towards his less enlightened Roman Catholic neighbors, for whom he prays always'! It would be a form of journalistic sacrilege to comment on this.

### Italian 'Convent' Scandals

One gets a shock of surprise at seeing a staid and sober citizen, of aldermanic bulk and immaculate drapery, indulging in 'langwidge' at the street corner. It was with a like shock of astonishment that we perused, in the columns of the usually fair and highly respectable 'Weekly Press' a re-hash of alleged 'convent' scandals in Italy, couched in 'langwidge' that was at times 'frequent and free'. Thus, we are told of 'practices of a shocking nature', of 'a particularly heinous offence' in 'a religious institute in Milan', and of 'scandals' among the Salesians at Varazze and elsewhere. The 'religious institute at Milan', and 'the story of the 'orphan girls', together with other particulars furnished by the 'Weekly Press', complete, in every respect, the identification of the 'institute' with the long-exploded Fumagalli fraud. The real facts of this outrageous case, and the exposures of the anti-clerical calumnies in connection with Varazze and elsewhere, have been so long before the English-speaking public that it is difficult to conceive how a wide-awake journal like the 'Weekly Press' could have given circulation to these anti-clerical slanders at this time of the day. But even good old Homer was known to nod, and we suppose a busy editorial staff must be allowed to commit an oversight now and then. But the incident serves as a further illustration of the need of a Catholic paper, even for those families and individuals of our faith who limit their journalistic reading to the more staid and fair-minded organs in the secular press.

Now mark how plain a tale shall put these slanders down. We prefer to let the writer of an article in the noted English non-Catholic magazine, the 'Saturday Review', record the facts, as to their main part:—

'To show how detestable this campaign is, I will mention two instances. The "Secolo", of Milan, published some three weeks ago, with nauseous details, a thrilling story of the abominable behaviour of some nuns and priests, who were the alleged heads of a charitable institution in that city. The superioress of this house was a woman named Fumagalli, described by the "Secolo" as a nun, whereas in reality she was a

procuress who had assumed the habit of a nun the better to carry out a most infamous traffic. Four years ago she was denounced to the police by the Cardinal Archbishop of Turin, in whose diocese she had opened her first house of ill-fame. She left Turin hastily, and came to Milan with her associates, where the Archbishop (following the example of the Archbishop of Turin) wrote to the police and to the authorities, informing them of the true character of this wretch. . . . Notwithstanding this, the authorities paid little or no attention to the matter; but when the woman Fumagalli was publicly turned away from Holy Communion and denounced at Milan, the ultra-secular papers espoused her cause, and described her as "a victim of clerical tyranny"; among them being the "Secolo" which, having completely forgotten its former attitude, has glibly availed itself of a fresh outbreak of scandal in connection with this woman and her colleagues to rouse public fury not only against her, but against all houses of education and charity which are under ecclesiastical authority, or managed by the conventual Orders. All the sensational papers have followed suit, and have so worked upon the public imagination that out of these and other incidents—which they are now obliged to confess have been concocted for the worst of purposes—riots have been fomented throughout the country, priests and nuns have been outraged, three churches have been partially burned, and one school at Sampierdarena nearly destroyed, whilst several people have been killed outright, and a great number seriously injured.'

As to other 'scandals' mentioned by the 'Weekly Press', we need only add the following information: At Varazze the Salesians have a college for boys. One of these, egged on by an evil adviser in his own family, concocted a gross story implicating a youth named Lattuada. The case was tried, there was no evidence—or at least quite insufficient evidence—to sustain the charge, and Lattuada was restored to liberty. Another calumny against the Salesians was launched against a student of theirs named Disperati. The accusers, however, found it necessary to withdraw their charge; Disperati was then liberated without a stain upon his character; and the event was celebrated by demonstrations of popular sympathy with the Salesian Fathers. This whole campaign of foul calumny, together with the attacks on religious institutes, was organised by the Freemason and other anti-Christian organisations in Italy and their organs in the press, and the non-Catholic Paris correspondent of the 'New York Sun' stated some time ago that it was subsidised to the tune of 125,000 francs (£6000) by the Grand Orient or ruling body of French Freemasonry.

### Costly Converts

An Italian contemporary ('Rome') publishes some interesting figures from the 'Eighty-eighth Annual Report of the Methodist Episcopal Church', for the year 1906. Our contemporary estimates that 'since 1870 over two and a half million dollars' (i.e., over £500,000) 'have been lavished' by the Methodists on the conversion of Italy. It must be confessed that the results are scarcely in keeping with such profuse expenditure. The Almighty Dollar is, according to Addison, a wonderful clearer of the understanding and a deft remover of doubts and scruples. But it cannot do everything. And one of the most signal failures on its record is its failure to convert any considerable number of Irish, or French, or Spanish, or Italian Catholics to any of the protean forms of worship which look for their principles to the great religious revolution of the sixteenth century.

Towards the close of a lengthy article, our Italian contemporary summarises as follows, and comments upon, the statistics that appear on pages 118-119 of the Report:—

'In Italy and Italian Switzerland there are about 34,000,000 of people, and the Methodists among them, including both "members and probationers," total exactly 3449. Rome, which is well over the half million mark, contains 266 Methodist members and probationers. How many of the 3,449 and the 266 are Italians, and how many of them are Americans, English, Germans, etc., we do not pretend even to guess,

**A** NEVER-FAILING Success! Hondai Lanka Tea is uniform in Quality, Healthful, Delicious, and Economical. Test it!

**L** OST Opportunities! Indifferent Blends are but poor substitutes for the fragrant, rich Hondai Lanka Ceylon Tea.