

A week later, two convents at La Guillotiere and Oulins, in the suburbs of Lyons, were broken into and their peaceful inmates forcibly dispersed. No local locksmith would help in this odious work. Each Sister was led out between three policemen, but they were not brutally ill-used. The shameful scenes at the Croix-Rousse had been brought before the town council, and the Mayor, unable to deny them, had promised an enquiry. A force of no less than 150 police, commanded by a captain and two commissaries, was thought necessary to assure the expulsion of these few nuns. The assistant Bishop, Monsignor Dechelette, with the parish priest, and a chaplain of the Cathedral, went, in the name of the aged Cardinal Coullie, to bless and encourage the Sisters. The nuns sang the 'Magnificat' in the chapel, and the Bishop congratulated them on being counted worthy to suffer persecution.

Demonstration of Protest.

Two days later an imposing demonstration was organised, convoked by the working men. At least thirty thousand persons, of all conditions and ages, attempted to march to the Prefecture. A large force of police and cavalry barred the way. As the protestors insisted on their right to present their petition to the Prefect, charges and scenes of violence took place, which continued in the centre of the town till 8 p.m. More than a hundred of the petitioners were arrested, of whom all but ten were released later. One was sentenced to one month's imprisonment, the others to four days', some of the latter being given the privileges of first offenders.

The numerous houses in Paris are daily awaiting their turn. The Archbishop of Paris himself visited the Sisters in the rue Violet to console and fortify them.

At Levallois-Perret Catholic Young Men's Societies offered to defend the Sisters. Their offer was accepted. A vigorous resistance was planned, and the house solidly barricaded with beams, barbed wire, etc. Finally the nuns declared their wish to go out quietly. Their sorrow was that time had not been allowed them to warn their sick before nightfall that they were forbidden to tend them any more. Some poor creatures were thus left all night without food or care.

Everything possible has been done by way of peaceful (and, no doubt, useless) protest: deputations to the Minister of the Interior, walls placarded with protests, tracts distributed, meetings held. The Town Council of Paris itself, despite the sneers of the secretaries, passed a motion favorable to the Sisters. The Town Council of Issy-les-Moulineaux has officially requested the authorities to retain the services of the Sisters for the benefit of the poor. The mothers of families of the fifteenth arrondissement signed a great petition. At Grenelle there were quickly obtained for a petition nearly eleven thousand signatures. At Puteaux, a malicious enemy spread the report that the Sisters pay no taxes. Their friends put up posters showing that this year the Sisters had paid taxes to the amount of nearly £60. It will be remembered that the present regime early struck at religious associations with laws exacting crushing and exceptional taxation.

A similar campaign has been actively waged in many of the provincial towns where the Sisters have houses. At St. Etienne the Mayor himself carried the petition to the Prefecture. At Nimes the police tore down the placards.

Lord Camoys, whose engagement to Miss Mildred Sherman, a great New York heiress, has been announced, is the head of the ancient Catholic family of Stonor, who have for centuries been large landed proprietors in Oxfordshire. The barony of Camoys, of which the present peer is only the fifth holder, was created so far back as 1353. It, however, fell into abeyance on the death of the second baron in 1426, and so continued until 1839, when Mr. Thomas Stonor, who was one of the co-heirs of the second Lord Camoys was summoned to the House of Lords by writ.

SIDELIGHTS ON IRISH HISTORY

AN OPEN LETTER BY MR. SWIFT MACNEILL

Mr. Swift MacNeill, M.P., has addressed the following 'Open Letter' to the Right Rev. Dr. D'Arcy, Protestant Bishop of Down and Connor and Dromore:—

My Lord Bishop,—I feel it due to myself as an Irish Protestant who cannot sign his name without being reminded of his associations with Irish Protestant Churchmen to take grave exception to a series of extraordinary statements made by you with reference to your Roman Catholic fellow-countrymen—statements which assume an enormous gravity when coming from a prelate of your well-deserved eminence for piety and learning.

In an address to the Synod of the diocese of Down, Connor, and Dromore you say in reference to the Roman Catholic Church, 'toleration for her is only a temporary expedient.' Would it not grieve us to hear any Roman Catholic pronounce such a judgment on the Irish Protestant Church, even if he were to base it on an historical document and make the following incontrovertible statement: 'An Assembly of Irish Protestant Prelates, convened by Archbishop Usher, declared "the religion of Papists is superstitious and idolatrous, their faith and doctrine erroneous and heretical, their Church in respect to both apostatical; to give them, therefore, a toleration or to consent that they may freely exercise their religion and profess their faith and doctrine is a grievous sin."'

'Professions and promises, even the most stringent guarantees,' you say in the sentence immediately succeeding the one I have quoted, 'made by individual Roman Catholics are not of the slightest value, even when those individuals happen to be Cardinals and Bishops, much less political leaders. The Roman Church claims the right to repudiate every contract and break every such promise, no matter how solemn.' Do you realise the insult of such expressions, and the

Pain and Indignation

they must create in the hearts of Irish Protestants—and they are many—who are on terms of close intimacy and affection with Roman Catholics and have as much confidence in their honor and truth and friendship as if they knelt at the same altar as they themselves? Would it be right for a Roman Catholic to urge that Protestants do not regard it as obligatory to keep faith with Roman Catholics, and to base his argument not on assertion but on a matter of history? From the pulpit of Christ Church Cathedral, Dublin, a Protestant State-made prelate, Dr. Dopping, the Bishop of Meath, preached a sermon in which he openly advocated as a sacred duty the repudiation of the Treaty of Limerick—that Treaty by which 'even the most stringent guarantees' were given for the security of Roman Catholics in the exercise of their religion and the enjoyment of their property—guarantees which were shamelessly violated by the atrocious Penal Code, which it has been said entailed more misery than the Ten Persecutions of Christendom. What would be thought of the promulgation of these doctrines with reference to Protestants at this time of day by a Roman Catholic clergyman or layman! What would Protestants think of him? And still his discourse would be less wounding to Protestants than your words must be to Roman Catholics, and would, however misleading, have a greater element of accuracy than, in my judgment at least, appertains to your pronouncement.

On this question of the religious toleration of Irish Roman Catholics I take my stand on

The Judgment of Mr. Lecky,

who was, as you know, trained for the ministry of the Irish Protestant Church, a holder of the Divinity Testimonium of Trinity College, Dublin, a protagonist for the Union, and a member for Trinity College, who had your own support and influence in being elected for that constituency. 'Irish history,' he writes, 'contains its full share of violence and massacre; but whoever

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