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MORE OF MARGARET L. SHEPPARD.

Last week we gave our readers an inkling of what kind of woman Margaret L. Sheppard is. This week we give more of her sordid record. It is not surprising that an abandoned woman should abuse and vilify Catholics, their priests and nuns. There is money in doing so, and that is what creatures of the Sheppard stripe are looking for, but what must be thought of the men who have so little self-respect that they employ this woman, associate with her and are even seen seated on the stage with her. It is scarcely too severe to say that these gentlemen, well-to-do though they may be, forfeit all rights to be classed as respectable citizens.

Here is Margaret L. Sheppard's record summarized. The numbers given refer to letters which prove the truth of the charges made:

1. She represents herself variously as the daughter of a British officer in India, of a soldier, of a priest and of Rolfeitor Treffit. For proof see Nos. 1, 2, 7 and 19.
2. Prison Chaplain, the Rev. G. P. Merrick, and the superiors of St. Mary's Church of England Home make her younger than the mass of evidence would indicate. According to those witnesses she called herself from eight to fifteen years younger than Lord Douglas. Nos. 8, 10.
3. There is no reliance to be placed upon any of these statements. Nos. 1, 2, 8, 12, 17, 18, 19.
4. 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.
5. 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.
6. She was always, since she was first known, a confirmed forger. Nos. 1, 5.
7. The police knew her bad character. Nos. 1, 2, 3, 5, 10.
8. She was inclined to be a lunatic, and was in fact confined for a time in Hoxton asylum. Nos. 1, 2.
9. She forged cheques on Mr. Treffit, Sir Astley Cooper and Lord Archibald Douglas. No. 1.
10. She spent some time in Bodwin and Tohill (Millbank) prisons. Nos. 1, 2, 7, 8, 9, 10, 11, 19.
11. She was guilty of bigamy in England. No. 1.
12. 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.
13. She professes to be extremely sorry for having calumniated the nuns. No. 2.
14. 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, 8.
15. She has a tolerable education and may be considered as a clever woman. Nos. 2, 4, 19.
16. She was never a nun, though she pretended that she had been one. Nos. 2, 5.
17. She was afterwards taken by the Salvation Army from a life of shame. Nos. 4, 6.
18. She was at this period and afterwards, an inveterate liar, on whose word no reliance could be placed. Nos. 4, 5.
19. She pretended herself of

tion 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 Probyo, 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. 18, 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 P. P. A., the P. P. A. and the Orange Societies will be seen in No. 17 and following documents.

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

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

IGNORANCE OR DUPLICITY, WHICH?

Last spring, when Rev. F. L. Anderson, of the Second Baptist church, this city, expressed his sentiments toward Apslem, a gifted contributor of this paper accused the reverend gentleman of duplicity. Moreover, he proved the charge, showing that Mr. Anderson made great profession of kindly feeling toward Catholics, while at the same time he misrepresented them and the doctrines of their church.

In his comments on Bishop McQuaid's criticism of Archbishop Ireland last Sunday, Mr. Anderson proved that duplicity is still one of his characteristics. He explained to his congregation how there were two distinct parties in the Roman Catholic Church of this country—one led by Archbishop Ireland, the other by the overwhelming majority of the hierarchy. As Mr. Anderson believes the former party to be "sympathetic with modern thought," he naturally prefers it to the latter, which, he alleges, is "out of touch with American or modern ideas; is the old medieval European Roman Church transplanted into the nineteenth century and this country of freedom, interesting as an antiquity and curiosity, but fast losing its power and consequently growing in bitterness."

However, it is not our purpose to comment on this portion of Mr. Anderson's sermon. The feature to which we would call particular attention, is the avowed intention to be fair toward Catholics, showing an ambition on Mr. Anderson's part to appear before the public as a broad-minded man, anxious to do justice, even to those from whom he differs in religion. If Mr. Anderson were truly honest in this intention he would be deserving of much commendation.

Mr. Anderson seems, too, to have another ambition—he desires to give his hearers the impression that he is an educated man as well as a fair minded man; that he has made a study of the doctrines of the Catholic Church and can speak of them from knowledge and with intelligence, hence he pretends to repudiate those stupid calumnies against the Catholic Church which are circulated by ignorant bigots.

Unfortunately, Mr. Anderson's own words are fatal to the hopes he may cherish of realizing both the ambitions referred to. Indeed, they place him in the unenviable position of acknowledging either that he does make use of "absurd lies and fables against the Catholic Church," knowing them to be false, or that he is actually ignorant of her doctrines. In the first case, Mr. Anderson's reputation as a man of honor, and as a fair-minded man, is irretrievably ruined. In the second case, his criticisms upon the Catholic Church and her doctrines are shown to be utterly worthless and the paucity of his knowledge on theological matters becomes painfully evi-

dent. This is an embarrassing situation for a gentleman of Mr. Anderson's standing to be placed in, but to prove that he is really caught there, and caught fast, it is only necessary to quote two short paragraphs from his sermon of Sunday evening, viz:

"Let us be fair in our discussion of Roman Catholic history and doctrine. What is gained by absurd fables concerning it, or by forgeries and lies that disgust every educated man?"

"I am no less than ever before opposed to the very idea of Pope, priest, mass, infant baptisms, the worship of the virgin and saints, and salvation by works."

The words we have put in italics constitute one of the most stupid calumnies against the Catholic Church that her enemies make use of. Any Catholic child could tell Mr. Anderson that we worship no one but God—not even the Blessed Mother. True we honor her and we honor the saints who have been honored by God Himself, but we do not give them the divine or supreme honor which belongs to God alone.

Mr. Anderson stands between the devil and the deep sea. We did not place him there. He placed himself there. We merely call public attention to his predicament.

A TRIBUTE TO OUR BISHOP.

As might have been expected, the recent sermon of Bishop McQuaid has created a tremendous sensation. In some quarters he has been fiercely attacked for his course. In others he is as warmly commended. The best explanation that we have yet seen of the motives which impelled our Rt. Rev. Bishop to speak as he did is found in the editorial columns of a bright new Catholic paper just established in Albany, and called "The Vatican." The editor evidently knows the character of our Bishop, and thinks the following magnificent tribute none too great for his merits:

BISHOP MCQUAID OF ROCHESTER.
The great prelate of Rochester is a man of intense convictions and of triphammer blows. He knows no fear, and is stranger to compromises, expediences and what ordinary people call discreetness, but under which a great man of his calibre recognizes only cowardice, indolence or time serving. He is first and foremost a churchman. His Episcopacy means for him a divine trust and power, to be exercised to a special sphere. That becomes for him the burden, the inspiration, the energy of his life. Every other consideration is subordinated to that, even the privileges and duties of citizenship. To him the noblest work is to train citizens. That is greater than to be one.

When, therefore, another, no matter his position, fails of this standard, the prelate of Rochester must speak his censure. With him the duty of speech, condemnatory and vigorous, is greatest when the culprit is high and, therefore, the infection of his example more threatening. It has been the work of his life to train a godly, single minded clergy for their work and to make them keep their lives clear of politics. Diocesan statutes are framed on this same high standard.

The example of the recent month was to his thinking unwholesome, dangerous and dead against his whole lifework. Why not speak out? A man made as this spiritual giant could as soon stop Niagara as put the torrent of his speech and indignation. The Catholic Church is a phenomenal institution. It saves souls and gives free play to the best natural faculties.

THE IMMACULATE CONCEPTION.

Today, Saturday, is the feast of the Immaculate Conception—a holy day of obligation and one dear to the hearts of the Blessed Mother. The dogma of the Immaculate Conception is much misunderstood. It is well, therefore, to give a brief explanation of its real nature. The *Societist* in a recent article on the subject presents it concisely and correctly in the following paragraph:

Our Blessed Lady, though the offspring of human parents, like the rest of us, and naturally liable to inherit original sin from them as we have inherited it from ours, was nevertheless by the special providence and decree of God entirely preserved from it. Therein is contained the doctrine of the Immaculate Conception. This may be understood in two ways. First, original sin was never in her. It was not taken from her at the first moment of her existence, as it has been taken from us at baptism; or, it was not taken from

her, for it was not in her even at that first moment. Secondly, she was entirely saved from its effects, not partially, as we have been. None of its consequences remained in her, as they do in us. No, she was as if there had never been such a thing; except that her Son willed that she should suffer together with Him, on account of its being in us.

The Portland Catholic Sentinel in replying to a contemporary says:

To begin, neither Bishop McQuaid nor Archbishop O'Rrigan is an enemy of public schools, but if either were, is there any more reason to have personal antagonism to a man for not believing in public schools than for not believing in free silver? This effort to make the public school the abibboleth of patriotism is an arrant humbug, begotten in small minds and propagated in bigotry.

If Archbishop Ireland went to New York and turned the tide in favor of the Republican ticket, it was officious meddling outside of his bailiwick, to say the least; and it was a meddling of the Church in politics in a way contrary to the policy of the Church, contrary to the wishes and desires of the hierarchy, contrary to the feelings of ninety-nine one-hundredths of the laity.

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