

The Catholic Journal.

Vol. IV, No 53.

Rochester, N. Y., Saturday, September 30, 1893.

Price, 3 Cents

"NUNS AND NUNNERIES."

Rev. Father Hubert Replies to the So-Called "Rescued Nun."

An Earnest, Powerful and Eloquent Sermon in the Church of St. Osmond, Salisbury, England—The Sacred Edifice Crowded to Excess.

In a recent Sunday the Church of St. Osmond, Salisbury, England, was crowded to excess by the announcement that Rev. Father Hubert would preach a sermon in reply to the statements made by Miss Golding. "The Rescued Nun," so called. Father Hubert preached an earnest, powerful, eloquent sermon which he called "Nuns and Nunneries." He took as a text Acts xix, 24 and 25: "A certain man named Demetrius, a silversmith, who made shrines of silver, said, 'Sirs, you know that our living is by this trade.'"

"When I saw in the papers that another 'rescued' nun was exhibiting herself in different towns and villages, that a woman was so shameless as to circulate the most monstrous accusations against other women, who, in England, as well as in all countries of the world, and even among savages, enjoy the respect, love and admiration of millions of educated, fair-minded and pious Christians; when I heard that she was supported and encouraged by ladies and gentlemen, who, perhaps, thank God in their hearts that they are not like Roman Catholic inmates of convents, then I remembered the words of my text: 'Sirs, you know that our living is by this trade.'"

"St. Paul was preaching the gospel at Ephesus, and with such wonderful success that very soon he made many converts to the religion of Jesus. And this alarmed the silversmiths of the city, for their trade was to make and sell small models of the temple of Diana, the Pagan goddess worshipped at Ephesus. And they knew that if many more of the citizens followed the teaching of the Apostle their trade would be ruined."

"Then Demetrius, one of their number, called together his fellow craftsmen, spoke to them upon the subject, and added: 'Sirs, you know that our gain is by this trade.'"

"From time to time the feelings of the Catholics in this city and in England have been insulted by itinerant lecturers, who profess to reveal the abominations of the Popish system."

"They dish up moral horrors, and ask those whose sense of modesty allows them to assist to take all this in, and to believe that this is the religion more than 2,000,000 of their Catholic low-countrymen and of more than 2,000,000 of their fellow-Christians in the world."

"What shall we think of those people who attended these lectures? We make every legitimate allowance for human curiosity, but there is a un-Christian people who find this a profitable business. Demetrius, the silversmith of Ephesus, was a fair sample of such scandal-mongers."

"Was the propagation of truth, the diffusion of Christian knowledge, and Christian charity the real object of the lecture given by Miss Golding? Then, why were not the doors open to all? Why had people to pay for admission? 'Our gain is by this trade,' said the modern Demetrius. Again, I ask you, was it not a public meeting? And yet no answers were given to straightforward questions, no specific, only general, accusations against convents on the continent."

"Was this fair? No; it was un-English, for the English mind likes straightforwardness and fair play."

"However, I am glad to say that, with one exception, the clergy of the Church of England, and, with two exceptions, other ministers of religion in this city, were not present at these scandalous exhibitions. But what will you say of those who hire such performers? What do you think of the Christian charity of those who preside over, encourage, or take delight in, these calumnies?"

"Allow me, as a Catholic priest, and as a foreigner, who knows the convents on the continent—in France, Belgium, Germany, and Switzerland, at Douai, Arras, Strassburg, Einsiedeln, to place before you the truth concerning nuns and nunneries."

"And, believe my words, here in the presence of Almighty God, before whom I shall one day give an account of every word I shall pronounce, my sole object is to teach the truth to all honest men who have not come here with preconceived ideas."

"A convent or nunnery is a home for nuns. And what is a nun? If you open your books and dictionaries you will find that a nun is declared to be 'a religious woman,' a pious woman, a woman given up to a religious life, a woman secluded from the world in order to work for her ignorant, poor, fallen, and suffering fellow-creatures, and the untruthful lecturers, who from time to time spring up like poisonous weeds, ask you to believe that nuns are characters so bad that the most abominable words cannot describe them."

considered as the father of the monks and nuns of the West.

"The monastic system is almost as ancient as the Church of Christ. Nuns take vows; but they are not obliged to become nuns. They make use of their free will, seeking a more perfect life for God's sake, and endeavoring to put in practice the Evangelical counsels."

"Miss Golding was 24 years old when she entered a convent. If people do not know their own mind at 24 they will never know it later on."

"I think I ought to be able to say what the Church means by a nun, for before coming to England I have spent several months in a convent in Einsiedeln, in Switzerland. There I had every opportunity to see the daily life of a nun, her life when at work, at prayer, and in the short recreation time; every opportunity to see them all together or in private; and here, in the presence of my God, I declare that what these women say against the pious and pure life of nuns is either childish nonsense, or, what is worse, infamous calumnies."

"God the Almighty calls men to different positions and occupations in life. This is what we call vocation. When a young person has recognized the will of God, and feels in her heart that she is called to a religious conventional life, she will, with the permission of her parents or friends, apply to one of the religious houses she has chosen and will ask to be received. If received, she will be a 'postulant,' and for some months she will live with the other nuns, examining their daily life, and seeing if it is possible to her, with the grace of God, to embrace such a life."

"After some months, if she perseveres and the superiors consent, she receives the 'habit' and begins what is called the novitiate. This time usually lasts twelve months or two years."

"During that time she enters, as far as her superiors allow her, on the duties of a nun—prayer, meditation, work, and the daily routine of a religious life. Also during that time she is especially and severely tried to see if she be fit. And you will dismiss from your mind the wrong idea that convents try to grab into their midst young women of fortune and rank."

"I have known a young lady of noble family in France, Mlle. de Pranzky. Her dowry was £12,000. But before entering the convent of the Carmelites she gave her money to poor convents and churches, and handed over to her new superiors what was necessary for her keep."

"Now let Miss Golding speak of the little money she brought to her convent, and boast of it! The novitiate is the hardest time in a nun's life; her superiors strive, as far as they can in Christian charity, to repel her. All the difficulties of the convent life are purposely exaggerated in order that she may be tried. And why? So that, as far as human experience can go, she may make no mistake, and not take a step of which she might afterwards repent."

"Now, suppose that her novitiate is finished, and that she wishes to be received among the order. The other sisters have to vote freely, each giving her opinion whether she considers it desirable to have that novice associated with the community. Then the Bishop of the diocese examines the novice alone, no sister watching or listening. The novice is absolutely free to tell the Bishop whether she wishes or not to join the order, and is free to answer any question. Again, why all this? To prevent anything like what is circulated, that young persons are 'fascinated' or forced to be nuns against their will."

"Then comes the happiest day for a nun, the wedding day of her spiritual life, and no earthly bride looks forward with more joy to her bridal day. There she stands before the altar and pronounces her vows. Now, what is she doing when she makes these vows? She imposes a law on herself freely; for a vow is not valid unless made with perfect freedom. And what has she vowed to God? Perpetual chastity, voluntary poverty, and entire obedience. And what is the meaning of these words? Obedience is in reality the subjection of the will to God through a superior; obedience is to do everything under the rule of spiritual perfection; is to fight against that most cruel enemy of man's soul, that is, his own selfishness and self-will. And what is voluntary poverty? And what is voluntary chastity?"

"See now that nun, she may be a titled and wealthy lady, and she gives up both wealth and title, she is no longer Lady Mary or Honorable Miss, she is a nun like others, living with Sisters who are perhaps the daughters of her father's servants, and her money goes into the common fund. And this voluntary poverty makes her more and more like Jesus; she does not turn away sad from Jesus Christ like the young man in the Gospel, but helps others who wish to consecrate themselves to God, but lack downy to come and be received into the same religious society. And what is perpetual chastity? The nun consecrates her virginity to God; she solemnly promises to keep her soul and body pure and chaste."

"Here I refer all good and honest men to the discourse of Our Lord when preaching in the desert beyond the Jordan, which you will find recorded in the 19th chapter of the Gospel of St. Matthew, and also refer them to the 1st Epistle of St. Paul to the Corinthians, chapter 7, and I will add one thing more on the subject. From their earliest childhood Catholic boys and girls are taught to love purity in thought, word and action. And al-

though lectures on the immorality of nuns may draw audiences of spiritually unhealthy men and women, although such unsavory descriptions may afford delight to what is called the 'seamy side' of human nature, yet there is no point on which it is so dangerous to attack Catholics, or where you are less likely to make an impression, than to speak against the chastity of their nuns."

"From this day the nun takes her place in the community—Sister Mary, or Sister Clara, or whatever her religious name be, for the name of her family is forgotten. However, do not think that there are no difficulties, no hardships in her life; but they are of a moral kind."

"Physical force, violence, dungeons, poisoning and 'sore throats,' etc., exist only in the imagination of those who, like this shameless lecturer, hate the Catholic religion. Of course, nuns may find difficulties to practice that perfect life they have chosen, but in spite of difficulties a good nun thinks no more of breaking her vows than would good wives and husbands think of breaking their marriage vows on account of the trials of the married state."

"And if monks and nuns are determined to leave their convents and break their vows, there is nothing to prevent them now any more than there was to prevent the monk Martin Luther and the nun Catherine Bora three hundred years ago."

"In this country, among reformatory and industrial schools for Catholics, certified by Government and visited by Government inspectors, fourteen are taught and managed by nuns."

"Nuns have also houses for destitute servants, poor girls, who, for want of money to pay for a night's lodging, often lose their most precious treasure, their modesty."

"Then there are refuges for the suffering and afflicted, for old people. You know the Little Sisters of the Poor and their work, caring for, nursing, and looking after those in that second childhood into which we all come if God wills us to grow old."

"Now, I ask you as honest Christians, do you believe that women can do all those heroic works of charity for children and the sick and aged and yet be what the slanderers and calumnies of a mercenary lecturer declared them to be? More than that, the Bishop watches over each convent; it is one of his most imperative duties."

"Each nun frequently has an opportunity of speaking to the Bishop without any one being present. If the revolting stories recited in this city for money were true, then the Bishops of the Catholic Church (known for their piety and learning) would be the most cruel and profligate of men."

"Could they see these nuns, each one alone, and hear tales of horror and then go away and leave them to their fate? Besides, the best families in every country have nuns among their children. The first peer of England, the Duke of Norfolk, has a sister a nun. Nuns are allowed to see their relatives, and to see them alone, and these men, fathers and brothers, go and see and speak with their daughters and sisters; yet the citizens of this old city are asked to believe that these gentlemen, peers, judges, statesmen, officers, etc., connive at and co-operate in the corruption and moral degradation of their own daughters and sisters!"

"Honest non-Catholics will require something more than the words of a shameless lecturer speaking of the continent before they accept such revolting conclusions."

"There is much work to be done in the world, work for those who do not know God but to blaspheme Him, work for those who have no religion. Let them work among their own poor, ignorant people. But let them not think that they are serving God by presiding over meetings, or supporting by their presence foul slanders uttered against us Catholics. Will they prevail upon one Catholic to turn away from his religion, or prevent one Ritualist from becoming a Catholic? No! but they are the cause of bad feeling among their fellow citizens."

"Our people love their nuns and priests, who in time of sickness and pestilence work, and are ready to die for them. Our people can see the Sisters of Charity in hospitals, on the battlefields, and, in times of revolution, as in France, stemming the fury of demons."

"In all manliness and charity let these slanderers remember that we believe in the same Jesus Christ. I ask them to leave our priests and our nuns alone; I ask them to remember that religion is not to abuse others, but to practice that virtue of which the great Apostle of the Gentiles spoke when he said: 'Charity is patient, is kind, and thinketh no evil,' and what a greater even than St. Paul, the Divine Teacher Himself, said: 'The second commandment is like unto the first. Thou shalt love thy neighbor as thyself.'"

"As to us we will pray for them, and in all charity cry to God: 'Father, forgive them, for they know not what they do.'"

The earthquakes of affliction bring out many beautiful heights and fountains in the heart.

Dishonest men conceal their faults from themselves as well as others; honest men know and confess them.

Let your charitable gifts be anonymous gifts. These have the double advantage of suppressing at once ingratitude and abuse.

ENGLISH SCHOOL BOARDS

Bishop Bagshawe Writes an Open Letter to the Public.

They Are Teachers of False Religions, Being All Non-Catholics, and "Fleeting of Immoralities Are Taught Now"—His Objections in Detail.

The Right Rev. Dr. Bagshawe, of Nottingham, England, in an open letter to the public, expresses some views which may apply to the school system of this country:

"The School Board teachers are teachers of false religion, since, so far as I know, they are all of them non-Catholics, and teach religions which are not that of the Catholic Church, and are therefore false. Though they may be intelligent, they may also be, and probably are, utterly unfit to teach religion."

"We may not even ask if they have ever learned a religion, or believe in any. They may be Unitarians or Deists, or Agnostics, or Materialists; and their only idea of religion may be to scoff at it. If they teach a religion, no one is allowed to find out what they teach."

"The technical knowledge of Scripture history and geography, in which they are examined, is not in any sense religion. I asked the School Board what guarantee there was that the Divinity of Christ was not denied in the School Board teaching. They answered that the teachers are directed to teach those principles of Christian faith and duty which all the great religious bodies of this country agree to find in the New Testament."

"But the Unitarians, Deists, etc., do not find there the Divinity of Christ, and the Jews and the Theosophists find no Christian faith or duty at all. I said that 'plenty of immoralities are now taught,' and they are taught even to hundreds of women at a time by lecturers in our public halls, as well as by immoral literature."

"I did not say that the School Board teachers taught immoralities, and probably none of them would venture to do so publicly—but in this matter also we may not even ask them what they hold or what they teach. They may be Malthusians, Bradlaughites, advocates of unlimited divorce, nay, even of free love, for all we know—and 'out of the abundance of the heart the mouth speaketh.'"

"I object to the School Board system in general, because I believe that it is gradually robbing English children of all knowledge of Christian faith and duty. I object to it in particular, because it takes our rates from us Catholics and gives us nothing in return which we can use, because it uses our money to pay for the teaching of false religions, and because while robbing us of our money it compels us to make bricks without straw, to build first-class schools, and to give first-class education when our money is gone or else to forfeit Catholic schools. In truth, it is the School Board that 'knows no toleration,' not Catholicism. It is a case of the wolf and the lamb over again."

"Let our Catholic schools (of course after due inspection and approval) have their fair share of the public rates as well as of the public taxes, and also a reasonable right to purchase sites, and our 'tirade against Board schools' will cease immediately. Then we will be content to show that by the teaching of Christianity in our Catholic schools we can make the children good and virtuous, while the Board Schools, which ignore all specific Christian teaching, will generally fail to do so."

The Holy Father.

The following extract from a letter written by a member of the high prelatry is a very excellent pen-portrait of the present Pontiff: "He is a pious Pope. Those who have had the happiness of assisting at the Pontiff's Mass in the private Oratory of Leo XIII. have borne away with them a never-to-be-forgotten idea of the most touching and impressive ceremony that can be imagined. The intense recollection, almost ecstasy, of the aged, fragile, white-haired celebrant and his wonderful penetrating, clear voice, are so profoundly solemn that his auditors are invariably, strangely, and intensely moved. Many a time have we seen Protestants and members of other sects who, out of mere curiosity, have gained admission to this ceremony, moved to tears and press forward more ardently than his own flock to kiss and touch the hand of the noble and inspired-looking representative of our Divine Lord on earth. The little oratory, by the mere presence of this High Priest, seems to dilate into grander proportions than the most magnificent temple. So absolute is the silence, so deep the attention of the assistants, so adoring the attitude of the venerable celebrant, that a hitherto unknown idea of majesty and peace is given to those present which mysteriously enters the soul and can never be forgotten while life endures."

A Sad Remembrance.
After the happiness of dying before those one loves, I know of nothing which better indicates the favor of Heaven than to be admitted to the pillow of a dying friend, to follow as far as one can with him into the shadow of death, partially to enter into the profound mystery in which he vanishes, to take from his countenance faithful and incorruptible impressions—in short, to gather a treasure of sad and secret thoughts, which may last through the longest life—Maurice de Guerin.

THE CATHOLIC EXHIBIT.

Nothing More Instructive and Interesting at the World's Fair.

The visitor to the World's Fair is at once struck with the magnificent buildings, the massive pillars, the huge domes, and the wonderful mechanical contrivances which meet the eye at every turn, but above and beyond the material message given to the world in the great "white city" is that which redounds more particularly to the glory of man, that which leads up to the discoveries and inventions—namely, the works of the mind as seen in the methods of teaching. In this, also, is the Fair a grand success.

A visit to the Manufactures and Liberal Arts building reveals nothing more instructive and interesting than the display made by Catholic schools. This department is pronounced to be one of the salient features of the exposition.

Hundreds through the corridors and booths, unanimously praising the exhibit and studying methods as illustrated in Catholic schools. Beginning with the lisping child's efforts in the kindergarten, reaching on through the grammar schools, embracing convents, academies and colleges, the work is augmented by specimens of student work from normal colleges and theological seminaries.

Some notion of the magnitude of the work can be had when it is remembered that here are represented nearly every one of the thirteen ecclesiastical provinces of the United States, including most of the dioceses; also work from nearly fifty religious teaching bodies of men and women, besides individual exhibitors.

What particularly strikes the visitor is the method displayed in the schools, for in the Catholic educational exhibit student work and normal work are shown. This is the test of a school's work: That it gives to the youth an education leading up from first principles to solid knowledge; that it trains the mind, forms the character and develops the body.

The kindergarten work is ranked with the best in the Exposition, while the grammar schools present an array of systematic papers on different subjects that is made the object of flattering comment.

The convents are here seen in their real light—homes of culture and nurseries of the fine arts.

The colleges come to the front in a creditable competition with the best in the land, up to the standard in all academic studies, and pointing proudly to great men in all walks of life as best proof of the vigor of their methods.

In a day that boasts so loudly of its strides towards manual training the Catholic mechanical institutions are here to point to handicraft of the finest finish, representing every trade.

Orphanages give results most surprising, universities are on exhibition; in fact, the whole scheme of Catholic education is here revealed.

The whole was arranged under the management of Brother Maurelian, whose persevering labors have made it what popular testimony concedes it to be—a marked success.

OUR WISHES.

The Inspiring Influence Without Which We Cannot Improve.

We are all conscious of a definite distinction in our minds between the actual and the ideal, between what is and what ought to be. In every performance, especially if it be our own, we see flaws, and are conscious of how it may be bettered, and this inward vision is to every earnest and faithful worker the mainspring of his continued improvement.

So in every moral action, however much it may be approved by others, the actor knows that it does not satisfy his own conception of what is right, just, or merciful or true; and the inward glimpse of something better, his actual best is the inspiring force without which he could not press onward or upward.

It would be well for us if the which so frequently reveal the course of action were also in the region of our wish, there is nothing about us, active, so infinitely varied, little under control, many who carefully guard their words—who even maintain silence of their thoughts—who even maintain silence of their wishes to roam unrestrained.

They argue that tramping in an overheated kitchen. By using the Jewel No. 10, whatever it made be made as pleasant a room as any in the that, although made, is absolutely safe. Compare it with other vapor ever remain unaltered, so hidden from which is the best.

are the most in So they are sufficed Gasoline Stove can be seen and Fully pleasure, with an examination ideal.

Yet, if there are all others who EY & CO., 311-313 State St.

lead him to C. Walker, duct are here, nature acts its without check, are powerless as Riverside buildings.

They are even Ellwanger & Barry, ally tending toward whether with or against our will.

That which we surely, though it ECT, acutely, try to reach way all human action, pure or impure, just or foolish, are the direct N. Y.

desires. The fallacy lies in supposing that the potency of wishes lies only in their gratification.

It exists also in their presence, and as long as they continue to be cherished within a man, though ever so secretly, they are constantly moulding his character and forming his life. It is clear that no moral culture can be very effective that leaves out the discipline of the wishes.

The difference between what they are and what we know they ought to be should be as clearly discriminated as our intelligence will allow, and the comparison between them should be freely and continually made.

The Attacks on Missionaries in China.

The Catholic mission at Lichuen, near the Szechuen border of Hupei, has been attacked by a mob. The priests escaped to a neighboring province. Such is the brief and ominous announcement which is telegraphed from Shanghai. Further accounts from China received in London exemplify the state of feeling existing there towards foreigners in general, and foreign missionaries in particular. A short time ago the Catholic mission at Miensyang was destroyed in a riot, and the vicery of the province in which this outrage took place is well-known to be hostile to foreign influence, so that neither protection nor clemency can be expected from him. It was from this part of China that the infamous literature, the dissemination of which led to the sack and pillage of churches, convents and schools a short time ago, was issued, and here we have little doubt the fanaticism of the natives is kept alive by the same agency. The telegram from Shanghai does not state the nationalities of the missionaries, but as Madame Dautremere, the wife of the French Consul at Hankow, has been compelled to leave her retreat in the hills, which she rented as a summer residence for herself and her children, the presumption is that the majority, if not the entire body of missionaries who have been compelled to take flight, are Frenchmen. It will probably be some time yet before authentic information of the extent of the attack is to hand. Chinese officials will endeavor to minimize the affair, of course, and until some of the fugitives reach the coast, or parts of the country occupied by Europeans, estimates of the situation must remain pure conjecture. The countries whose subjects are attacked should decisively intimate to the Emperor of China and his advisers that these raids on European Christians, whether Catholics or Protestants, must be ended. If the Chinese government will persist in sending Mandarins who are hostile to foreign influence where foreign influence is propagating the works of the missionaries must be destroyed.

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