



"AD MAJOREM DEI GLORIAM."

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### Fribourg's Nun Printers.

#### The Institute of St. Paul a Unique Community.

The printing nuns of Fribourg are an established fact, and a brief account of their work must be an interesting contribution to the church history of today, says a writer in the "Rosary." The official title is "The Institute of St. Paul."

The institute was founded by a devoted priest of Fribourg, Canon Joseph Shorderet, and like other great works of the Church, started as from a tiny mustard seed. The good canon, seeing the immense harm effected by the irreligious secular press, determined to establish a newspaper, and, at the time of this writing, this journal, appropriately named "La Liberte," is the leading organ of the canton. His efforts were cordially approved by the Holy Father and by the Bishop of the diocese, and at once met with success among the Catholic laity.

But alas! the leaders of the Internationale, a sort of general European trades union founded upon anti-religious principles continually made trouble in the printing office inciting the men to strike and doing all in their power to prevent the issuing of the paper. While the struggle went on God had been secretly preparing a way of deliverance. There were at Fribourg seven young girls who had been longing to devote themselves to some active work for souls. Canon Shorderet knew of their desire and by an interior light was led to understand that here was the material with which he could lay a foundation for his work. With the advice and approval of Bishop afterwards Cardinal Mermillod then exiled from Geneva he proposed to these young and ardent souls to offer themselves as victims

#### For The Sins Of The Press.

The seed fell upon good ground and in a short time the little band quietly departed for Lyons where they were to be instructed in the difficult art of typography. But they could not leave so secretly a little town like Fribourg, where naturally every one knows and gossips over all that occurs, without attracting attention. They had not been very long at Lyons when the object of their journey was discovered and the good canon received a threatening letter informing him that his workmen were about to strike.

What could be done? The young printers were still too inexperienced to be entrusted with the care of the paper. At this critical moment Canon Shorderet happened to hear that women were employed as printers in an office in Roanne. He hastened thither; led by the hand of Providence, who had here provided another instrument of His glory, Mlle. Marie Durantet, who was employed at that time in the office.

No sooner had the new work been explained to her than this holy soul at once offered herself to act as forewoman and instructor to the little band of novices. To quote her own bright, enthusiastic words, she was "ready to wear out her fingers and work her head off" for the Institute of St. Paul. With two of her companions she left Roanne, and joining the little party, they all returned to Fribourg. The very day of their arrival the printers left the office of "La Liberte" in a body. The children of St. Paul at once took their places under the direction of Mlle. Durantet, and, by working all night, triumphantly brought out the paper at its usual hour the next day. The battle was won. The press had received its consecration.

It was not long before candidates flocked to the little community in its quaint old house on the Rue De Morat, so that within two years it was decided to found a house in Paris.

A small colony of the sisters, headed by Mlle. Durantet, was established at Ville d'Avray, in the environs of the French capital, and later removed to 51 Rue De Lille, in the city. But this house soon proving too small for their work, a final move was made to Bar-le-Duc, where they still remain.

#### Martyrs To The Cause.

The publication of several Catholic journals was entrusted to them; other orders poured in and the work soon be-

came an assured success. But this success had demanded its victims. Who can tell the heroic sacrifices involved in the early days? Begun in poverty, the sisters were deprived of all comforts and of some necessities. The staff of workers was so insufficient that they were often obliged to labor day and night. Constant journeys between Paris and Ville d'Avray in all seasons, carrying bales of paper and cases of printing implements, exhausted their strength, which was scantily reinforced by their poor fare. There were other trials sufficient to intimidate the stoutest hearts. But Margaret Mary Durantet and her little band were not daunted. In the face of all difficulties they carried on the work. Three years later God called the devoted leader to receive her crown. Margaret Mary died in March, 1897, in the 29th year of her age.

Another holy soul, Sister Marie Praxede Weber, followed Margaret in August 1884, having attained only her 19th year. She was but 12 years old when she begged Canon Shorderet to admit her to the congregation. Despite her delicate health she was received. Though very frail she was always ready for work. Her devotion to the Blessed Sacrament knew no bounds.

Sister Catherine Pauline Sturmey was another of those precious souls who seem to have had the seal of consecration set upon them in the cradle. She was barely 20 when she died and had already been six years a member of the congregation. She too had a most tender devotion to the Blessed Sacrament and to the Passion of our Lord. In her notes on retreat this spirit is beautifully manifested: "My God!" she "writes when wilt Thou grant me the incomparable joy of becoming a victim for Thy sake—a true victim—so that I may no longer have any happiness on this earth but in suffering for Thee?" God was not slow to hear her prayer, for in three months of painful illness joyfully accepted she peacefully passed away on May 6, 1883.

We may well believe that the prayers of these saintly souls powerfully assist the labors of their sisters.

But another loss for this world, though a gain for heaven fell upon the institute in 1893 in the death of their worthy founder Canon Shorderet. He was buried according to his own desire beneath the stone pavement of the Cordeliers' Church in Fribourg just at the entrance of the chapel of the famous "Black Madonna," where, as he himself said, all who came to worship might pass over his resting place and remember him in their prayers.

The bigotry of the Protestant government of Switzerland will not permit any new order or congregation to be formally recognized as such or to wear its distinctive habit. In consequence of this restriction, Canon Shorderet directed that the dress of the sisters be a simple black gown.

#### The Establishment.

On the occasion of my recent visit I was welcomed by a young sister, who cheerfully assured me that she would be happy to show me the establishment.

Passing up a stone staircase whose steps are worn by the feet of many generations, I was ushered into a simply furnished room, whose only ornaments were a very devotional crucifix and religious prints. Mlle. Turkinden, the present superior, repeated the welcome already extended. A conspicuous ornament of their beautiful chapel is a fine statue of St. Paul, the fac simile of one in the Visitation Chapel at Paray-le-Monial. Facing it is a beautiful statue of Our Lady of the Sacred Heart. On the same floor was the refectory, arranged in correct religious form, and breathing throughout the spirit of holy poverty. Passing to the third story, I had a glimpse of snow-white curtained beds in the dormitory. Passing through a door on this floor I found myself in the garden! A short flight of steps led to a building on the upper terrace of the third-story garden, where are situated the type-setting and press rooms. Here I found a number of the sisters engaged in their pious labors. On each case of type lay a crucifix and a pious picture, as aids to devotion.

The walls were adorned with religious pictures, while a fine portrait of the founder, surrounded by a wreath,

hung in a conspicuous place. The cheerful sunlight streaming in at the many windows glorified the room, and I fancied shed a halo around the sweet young faces bending over their sticks of type. A characteristic devotion of the sisters is the "living clock," which means a brief meditation at each hour of the day and night on one of the sufferings of our Lord. They also recite the little office of the passion. Daily communion is their heavenly strength.

One of the most important achievements of the sisters was the issue of a superb volume, illustrated by many photographs, on the tomb of our Holy Father St. Dominic, at Bologna, the work of Very Rev. Father Berthier, O. P. The binding was also done by them, the whole forming a work of great artistic merit and beauty.

In the shop is arranged a well selected circulating library of Catholic works, to which visitors may have access on the payment of a small subscription. Here, too, one may buy the prettiest medals, lace, pictures, beads, etc.

There is also a larger shop devoted to the sale of the publications of the institute in the Grand Rue.

#### Noted Visitors.

It may not be uninteresting to know that the saintly Father Hecker, on occasion of one of his visits to Switzerland, became acquainted with the Paulist Sisters—if I may so call them—and expressed the deepest interest in their work. Archbishop Keane also visited the Paris house and gave his cordial approval.

Since this article was written, the St. Paul Institute Sisters have all entered the Third Order of St. Dominic, and Father Berthier, O. P., is their spiritual director.

#### Midnight Mass at Portage La Prairie.

Though the following report comes rather late, we think it will not be devoid of interest for our readers. It begins with this extract from the DAILY GRAPHIC of Portage La Prairie, Dec. 27th, 1897:

A midnight mass was celebrated at St. Cuthbert's church on Christmas eve by Rev. Father Chartier, S. J., of St. Boniface, assisted by a choir under the leadership of Miss Haggarty. A very large congregation was in attendance and every available seat in the church was occupied. The interior of the church was decorated tastefully with evergreens and flowers, arranged to suggest the belief of the church and supporting events in the life of Christ. Over the door hung a Union Jack, an emblem of the loyalty of the people to their sovereign, and behind the choir gallery a "Merry Christmas" in spruce leaves. Over the altar and its candles was a forest of green under a sky of blue and fleecy white clouds. On high was the crown surmounted by a cross, encircled by Constantine's motto, "In hoc signo vinces." To the left was a landscape representing from Bethlehem to Calvary, and on the right a niche to represent the society of the Apostleship of Prayer, and the coat of arms and motto of Archbishop Langevin. A streaming banner stretched above, proclaiming "Glory to God and on earth peace." The whole appearance of the church was highly creditable to the ladies who did the work. The celebration of the mass began shortly after midnight. The mass sung was Peter's mass in D, which was rendered by the choir in a manner that evoked many compliments from the audience. It is to be added that the music of the mass was not received by the choir until Wednesday, and the fact that the members showed a pretty thorough acquaintance with it was evidence of persistent study and careful practice. The choir was composed of Misses Haggarty, Irene Haggarty, P. Haggarty, May Mawhinney, N. Gilman, C. Bemister, and Messrs. Beynon and Carpenter. The communion was dispensed and a short sermon preached by Father Chartier.

Father Chartier's impressive sermon dwelt on the beautiful custom, observed all over the Catholic world at that instant, of

celebrating the most joyful of all events, the Birth of Christ.

The decorations, so well described in the DAILY GRAPHIC, reflect great credit on the ladies who were so generous in giving their aid, coming to the church every afternoon and evening for five consecutive days.

Miss Irene Haggarty fulfilled with great tact and skill the position of organist. As the score for the Mass was not received till the Wednesday before Christmas the choir is to be complimented on the brilliant effort they made to render such a difficult and beautiful Mass for Christmas eve. Mr. Philon being absent for the holidays, the direction devolved on the Misses Haggarty.

The programme of Peter's celebrated Mass in D was rendered as follows:

Christo ..... Tenor Solo ..... Mr. Carpenter  
Laudamus te ..... Alto and Soprano ..... Miss May Mawhinney and Miss Gilman  
Deus Pater Omnipotens ..... Dr. Misses Haggarty and Gilman  
Quoniam ..... Tenor Solo ..... Mr. Carpenter.

#### Credo

Filium Dei ..... Sop. Solo ..... Miss Haggarty  
Genitum non factum ..... Tenor Solo ..... Mr. Carpenter  
Et Incarnatus est ..... Alto and Sop. .... Misses Haggarty and Gilman

Cruentifixus ..... Bass Solo ..... Mr. Benyon  
Et in Spiritum ..... Sop. and Bass ..... Misses Haggarty and Mr. Benyon

#### Sanctus

Benedictus ..... Sop. Solo ..... Miss M. Mawhinney  
2nd Part ..... Tenor ..... Mr. Carpenter  
Duet ..... Sop. and Alto ..... Misses Haggarty and Gilman  
Adeste Fideles ..... By the Choir

Miss Haggarty's voice was heard to great advantage, the church being crowded, and many were the encomiums passed; having a sweet voice and carefully trained, her singing added greatly to one's devotion, Miss Mary Mawhinney gave a musical treat in her rendition of the Benedictus sending forth rich strains of melody that reverberated throughout the church. Mr. Carpenter's singing bespoke the musician. At this, Miss Gilman's first appearance in the church, her singing was greatly enjoyed, as was that of Mr. Benyon, whose musical talent is of no mean order.

#### The Two Bacons.

A. J. Faust in Church News.  
Last week I devoted some little space to a notice of the recent uniform edition of the Rev. John Tabot Smith's "Sermons," "The Training of a Priest," and "Brother Azarias." I am again reminded of this Christian Brother by two facts lately brought to public attention; the first is the new edition of Roger Bacon's "Opus Majus" edited by J. H. Bridges, Fellow of the Royal College of Physicians, and the second is the death during the current month of Dr. George F. Holmes, Professor in the University of Virginia. The reader may be somewhat perplexed as to the association of the name of Brother Azarias with a new edition of "Opus Majus" of Bacon and the recent death of Dr. Holmes. In a Philosophy contributing to a Philosophy of Literature," fifth revised edition, Brother Azarias says: "Three centuries and a half before Francis Bacon wrote, there lived a monk who attempted to achieve in science exactly what was achieved in the sixteenth century, but who failed because the mental soil of his age was not prepared for his opinions. He was an innovator, but an untimely one, and public opinion scarcely noticed him at first, for it understood not his language. He would abuse its lack of comprehension, and loudly assert his views as the only correct ones, and public opinion thereupon turned on the outspoken Franciscan, and persecuted him as a babbling that knew not whereof he spoke. Therefore it is that, though deeply learned in the sciences, Roger Bacon made little or no impression on his age. In nearly every point of his method, the monk has anticipated the chancellor." The italics are mine. On this thesis of anticipation

Brother Azarias proceeds to show, by parallel passages from the works of the two writers, that the obligations which Lord Bacon owed to Friar Bacon were indeed great. Dr. Richard Malcolm Johnston takes the same view in his delightful essay, "A Martyr to Science," first published in *The Catholic World* and now incorporated in the second series of "Studies, Literary and Social." Dr. Johnson says: "Roger Bacon was the first to maintain, if not in the same words, in precisely the same spirit as his illustrious successor and namesake, that instead of man having been made for philosophy, philosophy was made for man. Philosophy, indeed, had come down from heaven, but not for the purpose of being enshrined in temples before whose altars mankind must bow in a loration as to a God. But it was a gift from heaven to man to be accepted with thankfulness, and to be used, not only as a means of attaining heaven after this mortal being shall be ended, but of increasing the conveniences and pleasures, and alleviating the burdens and sufferings, of this lower life—a boon, in fine, to be made available in every sphere of man's endeavors and hopes for the attainment of good, spiritual and temporal. None but a sublime genius, and brave to audacity, could so have opposed himself to the most ancient, universal, deeply-set prejudices of the world. His courage was the more magnificent because he was too wise not to foresee the martyrdom which was to come, the sorest element of which was the foreknowledge that it was to come from his own brethren. \* \* \* It was when he had begun with experimental philosophy that he began to speak with boldness against unquestioning subjection to the authority of antiquity in physics. 'We are the ancients.' No saying of Lord Bacon has been more highly lauded than this. Yet Roger Bacon said the same or its equivalent three hundred years before Francis Bacon was born."

The late Dr. Holmes, of the University of Virginia, whose death, as I have remarked, was chronicled during the present month, pursued the interesting question of Lord Bacon's obligations to Friar Bacon in a very exhaustive essay. It was published anonymously, and when read some years ago led the writer to make inquiries as to its authorship. Dr. Holmes makes sad havoc with the ignorant theory advanced by many rhetorical writers and speakers that Lord Bacon is the father of inductive or experimental philosophy. In the language of another than Dr. Holmes, "we must dismiss from our minds that common and most erroneous imagination that Bacon was an inventor or a discoverer in any specific branch of knowledge." Dr. Holmes does show, and most conclusively, that if Count Joseph De Maistre, "justly regarded as one of the great names which adorn the earlier part of the current century," had "known or suspected that Lord Bacon was acquainted with the writings of his celebrated namesake \* \* \* he might have imparted to his censure even greater severity, and with a more scrupulous observance of justice, and he might have fixed his fangs in the flesh, where his venom was certain to mingle with the blood." This reference to De Maistre is confined to his "Examen de la Philosophie de Bacon."

Dr. Holmes, if he had done nothing else, has rendered invaluable service to historical and critical science, which, in this special case, ought to keep his memory green among the seekers after truth. It would indeed be a delightful task to recount the salient features of his splendid array of cumulative argumentation in the discussion of Lord Bacon and Friar Bacon, but such reproduction is quite beyond the space given to the editor of this department of THE CHURCH NEWS. The conclusions of Dr. Holmes are these: "The services of Lord Bacon in advancing, illuminating, and especially in popularizing scientific studies are immense. They are more brilliant than Roger Bacon's, and they were rendered in a most propitious time; but they were not equal to them, nor could they have been achieved, unless he had gone before to lighten the way with his torch. The light and the guide are both unacknowledged by him whom they illuminated. Yet justice will yet be done to the fame of Roger Bacon, and his star will pale the fires of his rival and namesake."