

BEYOND ENDURANCE.

The Treatment of Protestant Girls Imprisoned in Roman Institutions.

Beautiful But Friendless Orphan Girl Escapes From the Convent in Louisville, Ky.

Sunday's Louisville Commercial said: "Late Friday night when the good sisters of the convent of the Good Shepherd were asleep, Mary Ellen Gibbs, a 16-year-old girl, who has been an inmate of the place, arose from her bed and made her escape. She is an orphan and is a girl of prepossessing appearance, and it is thought she has been induced to run away by some of her former friends on the outside, who managed to see her since she has been in the convent. The matter was reported to the police yesterday afternoon, and General Taylor instructed them to be on the lookout for her. It is thought she is still in hiding in this city, as she has no relatives living to take care of her."

The Courier-Journal gives as the reason for her daring escape that she had been punished. But do these papers really know that this girl actually scaled the walls, left the place, or was even taken away alive? Would they tell the truth just now, or at any time, about the happenings in any of these holy institutions? We shall see later on. This chapter is not ended. But in the meantime we shall introduce other interesting matter concerning this same institution. Says Freedom's Banner as follows:

EVANSVILLE, Ind., Oct. 25, 1894.—I herewith send the statements, under oath, of Mrs. Mary Groves, the mother of Nettie and Josie Grant. Nettie will be 19 years of age in January next; Josie is now 16 years of age. Mrs. Groves says she consulted a lawyer while in Louisville last August, and was informed that she could recover her children by legal proceedings, but demanded a fee of \$30. She had no money with which to pay a lawyer, consequently she was compelled to leave her children in that den of iniquity. How long are the American people going to submit to such outrages? It seems incredible that such a hellish institution can be tolerated for a single day in this land over which the stars and stripes float in all its glory. After Mrs. Mary Grant was divorced from her husband, Patrick Grant, she married her present husband. She is poor and respectable. I send this statement to you, in the hope that some one in Louisville may be induced to assist her in regaining her children. Respectfully,

C. L. ROBERTS."

STATE OF INDIANA, }
Vanderburgh County, } SS.

Personally appeared before me, a notary public in and for the county of Vanderburgh, and state of Indiana, Mary Groves, who on her oath declares and says that she is a citizen of Evansville, residing at No. 1002 Mulberry street, in the county and state aforesaid; and further says that she was born and reared in the city of Louisville, Jefferson county, state of Kentucky; that her maiden name was Mary Shirley; that she was married to Patrick Grant, in Louisville, June 29, 1873; that four children were born to them as the fruit of said marriage, three of whom are still living—Nettie, Josie and John; that subsequent to her said marriage she removed to Evansville, Indiana; that on the 13th day of December, 1886, she was granted a divorce from her said husband, as appears of record, in order 9, at page 323, of the superior court of Vanderburgh county, Indiana, and by the decree of said court, given the custody and control of her said minor children, viz., Nettie, Josie and John Grant; that she was very poor and could only support herself and children by her daily labor at sewing, house-cleaning and such other work as she was able to perform; that at that time her children being too small to be of any assistance to her, and in her distress she was induced to place her two daughters in the institution known as the Convent of the Good Shepherd, situated at the corner of Eighth and Madison streets, in the city of Louisville, state of Kentucky, which was done six years ago last April; that she was promised and assured that she should have them back at any time she wanted them, when she felt able to take care of them; that she was told that they would be well taken care of, educated and taught sewing and house-keeping so as to be prepared for useful lives and citizenship; that she let them remain there three years, at which time she called for them; that she was then informed that they must remain two years longer, in order to pay for their tuition and care bestowed upon



IN HARNESS ONCE MORE.

UNCLE SAM.—It's been many a year since I put on these fixin's, but I guess there's got to be someone "on guard" while that galoot sleeps. There's been too many onery cusses prowlin' this way lately!"

them; that she finally consented to let them remain the two years longer, as requested; that at the expiration of said two years she again called for them, at which time she was informed that she could not have them, that, in fact, they refused to let her have them. She further says that she arranged with her eldest daughter before she left home that in case she and her sister desired to be taken away from said institution she could indicate that fact by making a private mark on her letters; that she could do that in such a way as not to be detected by any one reading her letters before mailing them. She further says that in the letters received from her children they usually speak of how well they are treated by the so-called sisters, and how happy they are, but the tell-tale mark is always found on the letters, informing her thus of the fact that they are not happy nor well treated, and of their desire to leave the institution; that it was one year ago in August last that she last called for them, and was positively refused their custody, and told that they did not wish to return with her. She further says that she was not allowed to see her children by themselves, or hold any conversation with them, unless one of the so-called sisters was present; this was evidently done in order to prevent them from expressing their desire to leave the institution or of informing her of the actual facts as to their treatment, as the following facts will clearly show; that when she asked her children, in the presence of said so-called sister superior, if they wished to return home with her, they hung their heads and answered, yes; that while this conversation was going on some one knocked at the door; that said so-called sister turned to answer the summons at the door; that her eldest daughter immediately, with streaming eyes, said to her: "Oh, mamma, take us away from this place!" that she did not say anything about what her daughter had said to her, for fear it would only make it harder for them; and further says that for six long years and more her children have been shut up in that institution, and never been allowed to step outside of the gate; and further says that she is fully satisfied that they are unlawfully, wrongfully, cruelly and forcibly being kept in said institution and restrained of their liberty against their wills.

MARY GROVES.

Subscribed and sworn to before me this 25th day of October, 1894.

CHARLES L. ROBERTS,
Notary Public.

OTHER SWORN STATEMENTS.

Frank Ney, Bessie Ney and Miss Laura Cox personally appeared before

me this 29th day of September, 1894, in Kansas City, Kas., and having been duly sworn, declare and say that the statements herein made by them, respectively, are correct and true:

FIRST ALLEGATION.—Mr. Frank Ney says: "After the death of my wife, being desirous of giving my daughter, Bessie, a good education, I made inquiries with that view, and was recommended to send her to the House of the Good Shepherd. I accordingly called to consult the mother in charge, and inquired concerning their school and terms. The mother stated that they taught all kinds of fancy work, music, drawing, grammar, geography, and all of the elementary studies, and that they would give her a good education. Terms being satisfactorily, I placed my daughter in the House of the Good Shepherd Feb. 23, 1893, and repeatedly sent her money. I occasionally received a letter from my daughter (as I supposed) to the effect that she was pleased and all was well.

FRANK NEY.

Mr. Ney having been informed that his daughter desired her liberty, and that instead of being educated she was held a prisoner, at hard labor, forwarded a power of attorney to J. W. Hile to procure her release, and a letter to his daughter; also an order to the mother superior to deliver his daughter, Bessie, to Mrs. J. W. Hile. Mr. Ney, having learned that his orders were insufficient for her release, came to the city and demanded her release. As she had neither shoes, hat or unmentionable clothing to wear, her father procured them for her and took her out.

SECOND ALLEGATION.—Miss Bessie Ney says, under oath, that she did not receive any money from her father, while incarcerated at hard labor in the House of the Good Shepherd, and that she was poorly clothed, and supplied with insufficient food, of bad quality—mostly scraps begged from hotels, boarding houses, restaurants, and discarded meat from packing houses; that she was not permitted to have or read any books, except the catechism; that she was compelled to go to mass and to observe the Roman Catholic ceremonies. Her education while there consisted of three music lessons, after there was an effort made to take her out; that the punishment received by some of the girls in that institution is frequently almost unendurable.

THIRD ALLEGATION.—Miss Laura Cox says, under oath, that she received the same kind of treatment—food, clothing, and instruction in Romanism, while at the House of the Good Shepherd, as Bessie Ney received, except that she went without shoes three months during last winter.

LAURA COX.

Subscribed and sworn to before me this 27th day of September, 1894.

JOHN S. COX,
Notary Public.

My commission expires March 31st, 1895.

Miss Myrtle Jones states, under oath, that she was an inmate of the House of the Good Shepherd, near Kansas City, Mo., and owing to ill-treatment and poor food I concluded to risk my life attempting to escape by jumping from a window on the second floor, and by so doing I broke my left lower limb and was left unattended by a physician from Sunday evening until Monday afternoon.

The mothers compelled me to leave my bed and walk up and down stairs and work hard all day in the sewing-room before I was able. Dr. McVey left orders that I was not to walk or to stitch on the sewing machine, yet I was compelled to work day after day. The food which was given me was not only insufficient for the work I had to do, but frequently contained maggots. I was either obliged to pick out the maggots and eat the food that was given me or go hungry. I have not entirely recovered from my injury.

I am personally acquainted with Misses Bessie Ney and Laura Cox, and know that they have stated the facts regarding their treatment in the House of the Good Shepherd as specified in the foregoing article.

MYRTLE JONES.

Miss Bessie Ney, under oath before me, deposes and saith that the punishment received by some of the inmates of the House of the Good Shepherd was at times exceedingly severe. They were frequently placed in straight jackets, locked up in rooms, and fed on bread and water from two to ten days for very slight offenses, and sometimes for no offense whatever. Sometimes no food or water would be given them for two days in succession. When Protestant girls were requested to kneel to the mothers, on refusing to do so the Roman Catholic girls were permitted to whip and pound the Protestant girls; in addition the mothers would subject the girls to various forms of punishment, such as compelling them to make crosses on the floor with their tongues, kneel on the floor for hours at a time, or perform additional hard labor. Washing and ironing for the Coates House, barber shops, Staley & Dunlap's restaurant, Staley's restaurant, the Jesuit college, the stock yards, and family washing, for which the nuns receive pay.

After working from twelve to sixteen hours we were compelled to retire to a bed infested with vermin. The dread of the institution and the longing desire to escape can only be comprehended by myself and the girls who bear witness with me in the foregoing, and those having had similar experiences.

BESSIE NEY.

Subscribed and sworn to before me this 21st day of October, 1894.

M. O. FIELDS,
Notary Public.

LETTER FROM TEXAS.

SIR:—I was once a prisoner in the House of the Good Shepherd, but, thank God, escaped by jumping out of the laundry window, running a gauntlet of ferocious dogs, and climbing over the front gate, then running I do not know where. I hid in the grass until morning, and then made my way to the home of a friend.

I once had Mother Clisson to take a brass-tipped ferule and beat me until I was bleeding, black and blue all over, and could scarcely crawl around for over a week. I was also fed nothing but bread and water for over a week, at the end of which time I was almost dead; all this was for the heinous offense of smiling while she was scolding several of us girls for not getting through with a very large washing, enough for twice the number of girls; wanting me, almost 18, to get down on bended knees and kiss the dirty floor.

I have often had fruits and letters sent me by friends, which never reached me, but were eaten up by the greedy mother superior and others, and the letters stopped. I never saw a book or paper during the whole time I was in captivity, except the catechism, which is always before you. I have eaten the hard bites of bread begged of hotels and restaurants, and have more than once picked maggots out of the meat and soup, as told by Miss Dever in *The Sun*. I have seen poor, weakly, girls kneel on the floor until they have fainted, for failing to do heavy work they were unable to perform.

I honestly believe that, if the editor could conceal himself inside of those walls for a few short hours it would be the greatest blessing ever bestowed on a great number of poor, suffering girls. I believe that if the good citizens could see through the silver plating on the outside of that institution, it would be broken up inside of twenty-four hours. I thank God I escaped, and am now happily married, and living near Dallas. I beg of all parents, having daughters, for God's sake to keep the poor girls away from this place. Yours very truly,

MRS. P. S. SINCLAIR,
DALLAS, TEXAS.

ANOTHER INSTANCE.

The report of the escape of May McGuire from the House of the Good Shepherd, and of her sufferings and persecutions while an inmate of that institution, will perhaps convince a good many who have been skeptical as to the reports of cruelty practiced by those hooded sisters of charity upon the inmates of such institutions. Many residents of Seattle would hardly believe that right here in our beautiful city, amidst schools and churches, with the American flag waving over us, in the last quarter of this the Nineteenth century, mere children are treated in the same manner by the Roman Catholics as they were in the dark ages.

"May McGuire told the reporter that

at the confessional she was asked questions by the priests that were not fit to speak of anywhere, and questions which she never knew anything about until she was asked them in the confessional.

"Here, a young girl, just at the tender age when a mother's care is the most needed, this poor child (falling into the hands of those sisters of misery) is robbed of her home, of a mother's care and love, is compelled to stand upon a cold floor eleven hours a day, and toll from one year's end to another as a slave. She is half clothed, fed on the coarsest food, knocked down a whole flight of stairs by a sister of charity, kept with her hands pinioned behind her for half a day at a time, pulled down stairs by her hair, beaten with a bed-slat until her flesh is black and blue, then, when driven to disobedience by persecution, she is frightened into submission by the sister's story of spooks and devils.

"This poor little helpless creature, when she escapes and comes crying to her mother's door, has not fifty cents worth of clothes on her whole body. She is broken down in health and her mind is perceptibly injured by cruel treatment. She is pale, sad, and looks old. She has received no teaching of any kind, not even to read. All this is done 'in the name of Christ.'

This child was baptized, confirmed, and sent to the confessional. How can any human believe in such a dastardly religion as this, that enslaves, beats, and returns for the unpaid sweat of innocent girlhood, blows, and every manner of persecution? The day has come when in free America these so-called charitable institutions shall be open to public inspection. A lot of city authorities who will let such things as this go on in their midst, are not fit to have a place under the American flag."—Seattle (Washington) Reformer.

The constitution of the United States says:

ARTICLE XIII.

1. Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

The American government stands for equal rights to all and exclusive privileges to none, and that a so-called celibate priesthood should establish its harems and imprison its victims, in open and persistent defiance of all parental, municipal, state and national authority, making slaves of some for the delicious enjoyment of others, in an intelligent and populous country, is amazing; and to call this deceitful deviltry a "most holy religion," is appalling to common sense.

Mormonism is not tolerated, and, though offensive and demoralizing, is not comparable, even to this involuntary and enforced obedience in ALL things, behind impenetrable walls and beyond the help of all human friends!

The very walls and locks and bars of these prison-hells are enough for their utter condemnation by all decent American people, without the pitiable testimony of the tortured beings who escape from them.

These little sketches alone will stir your manhood—if manhood and fatherhood you possess—and these are but inklings of the horrors and heart-bidden histories of the inmates of these hellish institutions. We have been told of wicked and mean things which are not published, for the reason that the persons most intimately related and interested in the affairs fear further trouble, and perhaps loss of property and life, should their divulgence become known.

Your city daily papers have recently published the fact that a prominent Catholic lawyer could not take his own sister from a convent, to see her dying mother, without resorting to violent threats and physical force, and creating much consternation. They had defied parental authority in their own membership in placing her in a convent, and then would not let her go with her own Catholic brother to see her dying mother, only a few blocks away!

Reflect on these sworn statements, where helpless girls have been beaten and bound, made to kiss the floor, eat the filthiest of food or starve, and work like slaves within those tomb-like walls, and decide for yourself about the religion there is in it.

The undisputed and undeniable boast of the selfish priesthood that they hold the keys of authority from Almighty God, to command all men and people and nations, by divine right, to obey their mandates; that all must submit to their teachings under penalty of punishment here and eternal torments hereafter, is the most blasphemous, dangerous and detestable doctrine known among men! It is the withering blight of every god-like aspiration of the human soul, where its influence prevails, and the walled convents are the hot-house nurseries wherein every thought is forced from the yearning mind, except those of slavish obedience

Continued on Page 5.