# The Catholic Journal

Published every Saturday

No. 327 East Main Street, Rochester, N. Y.

by the

CATHOLIC JOURNAL PUBLISHING COMPANY.

Sample copies to any address free.

Advertising rates made known upon application at the office of publication.

Subscribers failing to receive their papers regularly should notify the office immediately.

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Communications are solicited from all Catholics, accompanied in every instance, by the name of the author, not necessarily for publication but as evidence of good faith.

All communications intended for publication should be addressed EDITOR CATHOLIC JOURNAL.

Address all business communications to E. J. RYAN, Business Manager.

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SUBSCRIPTION RATES.

One Year............................$1.00

Six Months..............................50

Entered as second class mail matter.


## FOUL AND LIBELLOUS

At a recent meeting of Chicago Methodist ministers, some very airy talk was indulged in. Of course these persons have to make spasmodic "breaks" to keep themselves before the public, else they would sink out of mind entirely. So they must needs have a few flings at "Romanism." The most of their remarks would not fill a large-sized vacuum, because it was the old story we have heard so often in substantially the same terms —that the Catholics are trying to get a grip on the political institutions of America, that they may subvert them to furthering Papal aggrandizement, &c. But one divine, Rev. S. H. Swartz, made a statement that, if taken seriously and followed up, might cause the speaker a great deal of trouble, and possibly diminish his usefulness. In replying to a remark by Rev. Dr. Bennett, that "the Protestant Church might learn a lesson from the Catholic in the matter of family purity," Mr. Swartz said: "The Catholic Church suppresses the number of illegitimate births among its membership. If nunneries would send out proper records, the number of illegitimate children born in them would astonish you." This is as foul and libellous a statement as ever proceeded from the tongue of man, if such a vile-minded creature be worthy of the appellation of "man." Has Mr. Swartz any unmarried daughters, sisters, or other unmarried female relatives? If he has, does he class them among the *demi-monde*? Does he not realize that in his utterances he impugns the virtue of every single woman? If the faithful *religious* of this country be not virtuous, then are none of Mr. Swartz's unmarried female relatives. The patient and devout Sisters are as pure as any women in this country, by whatever standard they may be measured, no matter how high it be.

To bring this matter home. We have in Rochester, a number of convents. Mr. Swartz's sweeping denunciation applies to them also. In this city there are several Protestant institutions, such as the Church Home, Industrial School, Home for the Friendless, and Hubbell Park Orphan Asylum, of which Protestant ladies of high social standing in the community constitute the boards of managers. If we were to charge that these ladies were merely using these institutions as refuges for illegitimate children, of whose origin and paternity they know more than any one else, that these places were but sepulchres of their own blasted virtue; that they were naught but adulteresses and Magdalens, what would be the result? A storm of indignant protest would go up that would shake the heavens, suits for libel would follow, and the daily papers would denounce us as foul-mouthed creatures, and with justice. But how many daily papers protested against the Chicago parsons' scurrilous filth? Not one. The Chicago papers printed long accounts of the meeting, with flaring headlines.

We can defend ourselves against attacks on the Church in general, but it is a mean and cowardly mind that will stoop to slander the faithful women whose lives are sacrificed to teaching to the young principles of Christianity, morality and virtue; to caring for the sick, the dying, the outcast and forsaken. The man who would be guilty thereof must have lecherous instincts himself, for "evil to him who evil thinks." Our contemporary, the *Catholic Universe*, says its columns will always be open to defend the Sisters against slanderous attacks. The JOURNAL will do likewise. A Catholic paper that would do otherwise is unfit to be read in any family, be it Catholic, Protestant or infidel.

## A CHURCHMAN'S COMPLAINT.

In Tuesday's Buffalo *Express* is a letter signed "Pro Deo et Ecclesia," written by an Episcopalian, who styles himself a "Catholic Churchman," complaining that, upon a recent visit to St. Paul's church, Buffalo, he saw a placard in the entrance reading "strangers will be seated after the first lesson." In objecting to this placard the following two remarkable sentences appear: "Believing as a Catholic Churchman that that part of the service containing the General Confession and Absolution by God's priest, is the most important part of our holy worship (the Eucharist excepted), I find myself with many others in a Christian land, and Christian city, in the church of my love, told to stand off and to forego the blessed privilege of Confession and Absolution. * * And if a suggestion would not be out of place, it would be that the placard read: 'Strangers Will be Seated After the Processional Hymn,' when every good Churchman should be in his pew, and strangers would not lose the benefit of Confession and Absolution."

While we do not wish to pose as a defender or a censor of an Episcopal Church in a matter that pertains wholly to itself and is none of our business, still we cannot help thinking how shallow must be this Episcopalian's faith if he could not worship God just as well standing as sitting or kneeling in a pew. But perhaps the Churchman cannot worship unless comfortably ensconced in a plush-upholstered and velvety-carpeted pew. We Catholics, although we prefer to be in pews, have an idea we participate just as much in the Holy Sacrifice if we be within the doors of the Sanctuary in which Christ has His dwelling place.

## PERTINENT QUESTIONS

Last week we referred to the Bennett law, recently enacted in Wisconsin, stating that it had been made a political issue. All along the line, Democratic victories, on a platform demanding the repeal of the obnoxious law, are reported. What the outcome will be in the State election is hard to say. What it should be, is apparent to every fair minded citizen. We now beg leave to propound a few questions to State school "cranks," and dare them to answer.

Are the people the creature of the State or is the State the creature of the people? Are our children given us by the State or by an Infinite Being? If the latter, by what right does the State, existing by our suffrage, dare to dictate to us where and how they are to be taught, provided we give them an education sufficient to make them good American citizens? When we are no longer able or are unwilling to educate our children, we will turn them over to the State. Until that time, we propose to support our own schools, though protesting against paying twice for such benefits, and we want no State interference with our God-given parental rights.

That the spirit of sectarianism is still abroad in this city was seen, we are sorry to say, in the recent contest for President of the Board of Education. One candidate, who was really entitled to the office and who is a thoroughly respectable, honest and upright young man, was opposed because he was a Catholic. The other candidate used this poor argument to further his own canvass. He and his friends thought everything was nicely cut and dried, and when they went into the caucus Monday afternoon, were sure they had the Catholic downed. He was, but so was Mr. Bigot. A compromise candidate was elected, a gentleman who is a liberal minded man, and would not consent to be a party to any bigoted arrangement. Verily "the best laid plans of men and mice aft gang a-lee."

Mayor Carroll has taken a firm stand on the Sunday question. He comes out squarely and firmly on the subject. Next Sunday every saloon in Rochester is to be closed. So much for the mayor's stand. He deserves the support of every fair-minded, respectable citizen and saloon keeper as well. We will soon see whether the people who have clamored so loudly for reform will hold up the mayor's hands in the new era he has proclaimed for Rochester; whether they mean what they say or are arrant hypocrites. The JOURNAL hopes that Mayor Carroll will not back down, and that every saloon in Rochester will be closed on the Lord's day.

We are pleased to welcome to the ranks of Catholic journalism a new contemporary, the Syracuse *Sentinel*, an eight-page dollar weekly. Judging from Vol. 1, No. 1, the *Sentinel* is in able hands, both editorially and otherwise and will, as its name implies, be on the alert and ready to sound the war-cry against error or encroachment upon the personal rights of Catholics. The JOURNAL extends the right hand of fellowship to the *Sentinel* and wishes it the maximum of success.

The Protestant Bishop of Hong Kong has sent forth a new doctrine. He says Christ employed the elements of bread and wine at the institution of the Blessed Eucharist because they were the most common in Palestine. Had He been in China, He would have used tea, therefore, hereafter this Protestant bishop enjoins his clergy to no longer use wine, but tea. Following out this bishop's doctrine, the Episcopalians in this country would probably use poor whisky.

The Congregation of the Inquisition has decided that a Catholic can not belong to a cremation society, neither is it permissible to order oneself to be cremated after death; neither can a confessor give absolution to a penitent who is determined to have his body cremated and cannot be dissuaded from his purpose.

Last Saturday morning about 10:45 o'clock a death occurred that saddened the hearts of many. It was that of George W. Hughes. The deceased had been in failing health for some time and in the past five months his malady increased. Death resulted from a cancer. A peculiarly painful operation was performed a few weeks ago, but this only afforded temporary relief.

For many years deceased was in the employ of Burke, FitzSimons, Hone & Co. as a salesman and head of the examining department, and was extremely popular with the patrons of the establishment. Few salesmen have made so many friends among all classes of people as he did. His courteous manner and perfect honesty won the respect of all with whom he came in contact, either in business or socially. He was thoroughly trusted and esteemed by his employers.

Deceased was the son of Daniel Hughes, who was noted as the inventor of the trip-hammer. Geo. W. Hughes was about 40 years of age. In early life he devoted much attention to the drama and was an amateur actor of marked ability. In later years he often conducted dramatic entertainments for charitable objects. He was a member of the Cathedral parish and of most of the church societies. In nearly all of the entertainments given at Cathedral Hall he was in charge, and he will long be missed, specially by the young people of the church. He was one of the oldest members of Branch 12, C. M. B. A., and for some years its secretary. A wife and five children survive and will receive the sincere sympathy of numerous friends in their sad bereavement.

The funeral took place from the Cathedral at 9 a. m. Tuesday. The bearers were Jas. L. Whalen, W. J. Toole, P. D. Cauley, G. F. Flannery, George Nier and Edward O'Grady.

## EDITH O'GORMAN.

### The Alleged Escaped Nun Has a Small Audience—Her History.

"Edith" O'Gorman, the creature who poses as an "escaped nun," lectured Thursday evening in the Bijou theater to an audience of less than 100 persons, none of whom were prominent in any way. Her tirade of abuse and slander of the Catholic Church fell flat, the little applause being furnished by the two young men who acted as ushers. For the benefit of fair-minded people who wish to know both sides of a story, the following authentic sketch of "Edith's" much-advertised life is published:

Edith O'Gorman, whose right name is Bridget O'Gorman, has posed as an "escaped nun" for some twenty-eight years. Now what are the facts? Miss O'Gorman belonged to the Sisters of Charity, in New Jersey, having come from Rhode Island. She gave as her reasons for applying for admission to a convent so far from home, that her father was a low, good-for-nothing drunkard, and, should she ever become a teacher, the fact of her father's disgrace might be cast up to her. This reason was sufficient for the Sisters of Charity, and Miss O'Gorman was admitted to the order. For five or six years she was a most exemplary Sister, no fault whatever being found with her conduct. She had very good success as a teacher. Now comes the queer part of the story. The Sisters of Charity do not take their vows for life; they take them for a year at a time. So if "Edith" wished to retire from the order, she had only to wait a few months, her year would have been up and she would have been dispensed from her vows and free to go where she pleased. Or, if she could not wait that long, she could have applied to the superior of the community, who would willingly have dispensed her from her vows, if he saw she were in an unfit disposition for a religious life. But "Edith" could do neither. She "escaped." And how did she escape? At 11:45 o'clock one evening she surreptitiously left the convent, quietly opening the door and walking away. No bolts or bars or grated windows stayed her progress and no attempt was made to recapture her. True, the Sisters did not know where she was, but it was not long before they heard of her, indirectly at least. "Edith," one would have thought, would have immediately cast off the garb of a nun, thereby removing, as far as possible, remembrance of an imprisonment so galling. But did she? Ah, no. She still robed as a Sister, borrowed money, and in other ways traded on the reputation of the Sister. This is a fact that can easily be proven, as the Sisters paid the bills contracted by the erring Edith. But then we suppose the good Protestants who chaperone Edith do not regard any little peccadilloes as these as wrong. Doubtless in her case, "the end justifies the means." It makes a difference whose ox is gored.

About four months after, "Edith" applied to the mother superior of the Sisters of Charity for readmission to the convent, alleging that she had been stricken with brain fever and had laid at the point of death for a long time. She said she must have been crazy when she left the convent. Ample proof can be furnished that she begged most piteously to be allowed to return to the life she now sneers at and calumniates. Of course she was refused. Then her career of lecturing, or rather vilifying, began, and has continued until the present. The frail "Edith's" career of debauchery has been coincident. On two occasions at least has she appeared on the platform so drunk that she could not talk—once at St. Paul, Minn., and once at Toronto, Ont. At the latter place what few words she did utter were so filthy that she was roundly hissed by the Orange audience. Evidently, the appetite of the father has descended to the daughter.

### The Week's Deaths.

The week's deaths include: Louisa Hoff, infant, 17 Hollenbeck street; Annie Shevelin, 17 Montrose st.; Pat. McGrattan, 10 Vincent place, 58 yrs; Mrs. W. J. McIntyre, 101 Walnut st., 46 yrs.; Michael Byrnes, Wolff park, 57 yrs.; Frank Scherar, 59 Weeger st., 66 yrs; Robt. Neary, St. Mary's hospital, 63 yrs; Patrick Fogarty, Saxton st.; Mary O'Connell, 8 years, 134 Broadway.

## Weekly Church Calendar.

SUNDAY, April 13—Low Sunday. Gospel St. John xx, 19-31. St. Hermenegild, Martyr.

MONDAY, 14—St. Tiburtius and Comp., Martyrs.

TUESDAY, 15—St. Peter Gonzalez, Con.

WEDNESDAY 17—St. Ben Jos. Labre, Con.

THURSDAY, 18—St. Rudolph, Martyr.

FRIDAY, 19—Bl. Mary of the Incarnation, Virgin.

SATURDAY, 20—St. Leo IX, Pope and Confessor.

## Sermon on the Resurrection.

Rev. M. J. Clifford, of Rome, Ga., celebrated solemn high mass Sunday last at St. Mary's, with Rev. F. O'Hanlon, deacon, Rev. M. J. Cluney, sub-deacon, Rev. J. P. Stewart, master of ceremonies. Father Clifford preached the sermon. In opening, he referred to the glorious event commemorated, and also to the fact that we had been following Christ's life from the Annunciation down to His death and resurrection, which completed His great life work. He spoke of the weakness of the faith of the Jews, and said their obstinacy had been paralleled in all ages of the Church, even to the present day. Yet what did these schisms amount to? Where are those who followed the Pelagian heresy? No trace is left. The Aryan? Even dogmas are unknown now. Mohammed was probably the most extraordinary man this world has ever produced; his Koran, though, was almost a literal translation of the Scriptures; modified to suit his own purposes; he swayed millions by his eloquence; yet to-day none of his followers teach the doctrines of their great prophet. How many to-day profess the faith and teachings of Martin Luther? The 106 sects in America, children of his, have turned their backs upon the Gospel as taught by the Apostles. No wonder the Jews do not believe, when they see so many Churches, all differing among themselves. The speaker then likened Easter to the Passover of the Jews; that commemorated the deliverance of the human body from death; Easter commemorates the deliverance of the soul from eternal death. Upon it hang all the mysteries of our holy faith.


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