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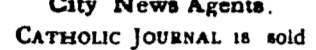
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THE STAGE DEFENDS THE CHURCH.

NEW YORK, April 10, 1900.

THE EDITOR CATHOLIC JOURNAL:

Dear Sir: The enclosed communica-
tion to the Tribune, which appeared in
its issue of April 9, may have escaped
your attention. The editorial to which
it refers was based on the article in
the Contemporary Review for March,
entitled "Monastic Orders Up to
Date." A reply to the same was
made by me that very same day, and
presented in such a manner to the
editor of the Tribune that he cannot
deny having received it. Although I
have no claim to the title of Catholic
theologian, I think my reply contained
quite as much (or, rather, quite as
little) theology as was necessary to re-
fute the erroneous conclusions of the
anti-Catholic Tribune which appeared.

I am not at all piqued that my let-
ter should have been suppressed, or
that the Casino Girl's should have
been preferred. On the contrary, I
consider her letter much the better for
the purpose of putting such men as the
editor of the Tribune on their guard,
and urging some plain but unpleasant
truths to the large number of Protest-
ant readers, chiefly women, of this
bigoted newspaper.

That the editor himself looks at it
in this way is clear from the fact that
he felt the necessity of replying to this
Catholic girl's communication, by a
lengthy and prominent editorial in his
issue of April 10.

As I have not seen any notice of
the Contemporary article in question,
in any of our Catholic papers except
in the Providence Visitor, and as its
writer, M. Saint-Genix, promises a
second instalment with some sensa-
tional revelations in the April Contem-
porary, it may be well to put Catholic
readers on their guard against him and
against the Protestant-American edi-
tors who rehab his falsehoods for such
papers as the Tribune.

Yours sincerely,
J. WYNNE, S. J.

April 9, 1900.

To the Editor of the Tribune.

Sir:—Having written some lines in
answer to your unkind, untrue edi-
torial, "Monastic Orders" which ap-
peared in last Saturday's (March the
31st) issue, I wish to say that I waited,
thinking some Catholic would answer
—some Catholic who could cope with
you, some theologian. As I saw none
forthcoming, I decided to do my LITTLE
BEST. I do not pretend to know
much (JOURNALISTICALLY), but I
do feel sublimely happy in knowing
that I have answered THE TRIBUNE—
the KINDLY DISPOSED Tribune. I feel
happier than I did two hours ago,
when on the stage of the Casino I,
with the other members of the "Ameri-
can Beauty" company, bade goodby
to the audience.

I am only a Casino girl, but I feel
like taking up the study of journalism,
just to be able to answer THE TRIBUNE,
when said journal attacks that which
I love better than aught else—my
faith. That GRAND OLD CHURCH,
with her MONASTERIES, her NUN-
NERIES—that GRAND OLD CHURCH,
that has seen the rise and fall of em-
pires and nations, kings and prin-
ciples and that will see the fall of
this glorious nation, if the schools and
colleges do not begin to teach GODLI-
ness as well as athletics—which with-
out ceases ends in animalism.

since I have been a Casino girl that
the only true gentlemen one meets in
New York are CATHOLIC gentlemen—
true in thought, work and deed. The
others have the education, the polish,
manners, every outward semblance,
but no TRUE, TRUE respect for women.
Your colleges are turning out young
infidels, (Oh, don't say no, women in
my profession—"singing girls," (Cas-
ino girls)—WE know them!) They
find us bright, clever, charming in
various ways; they send us flowers
(emblems of purity), they seek an
introduction, we meet them. They
never associate religion with us—OH!
no! We accept an invitation to lunch
with them. We feel inclined to talk
of music; how much we should like
to hear some of the grand operas; the
only chance we have of hearing really
grand music is when we go to church
on Sunday, to the Cathedral—St. Pat-
rick's, not St. John the Divine (did
you know that he was also a Catholic?
Now, why will you call your churches
after Catholic saints? You have NO
SAINTS, you know, because you do
not believe in canonization; not be-
lieving in canonization, you have no
saints; having no saints, you cannot
believe in that part of the Creed
"Communion of Saints"). "CHURCH!"
they say—these Protestant college-
bred young men—"Church!" OH!
I would not go to church to hear
music; THE CASINO IS GOOD ENOUGH
FOR ME "Aud, oh! they are so
anxious to have you go to some NICE
LITTLE PLACE where they serve NICE
LITTLE DINNERS and have GOOD WINE!
Religion! ????" OH! NO; none
of THAT for THEM.

They are astonished at your refusal,
but, THANK GOD! the CATHOLIC
GIRL, be she what she may be, when
she is taught her religion, is taught
that her "immortal soul" MUST BE
SAVED, and that "only the pure of
heart can see God." And this is
taught by her MONASTIC ORDERS
ONE, CASINO GIRL.

The Waldorf-Astoria, April 3, 1900.

Editors of some of the big dailies
seem to take pleasure in publishing
anything derogatory to the Catholic
religion, and while protests and ob-
jections are generally made, the editors,
as a rule, do not feel called upon to
place before their readers both sides of
the question. The answer of "One
Casino Girl" is from a novel source,
and that is probably the reason why
her protest against the insinuations of
M. Saint-Genix was published while
Father Wynne's communication was
not even noticed.

AN EASTER AFTER-THOUGHT

[FOR THE CATHOLIC JOURNAL]

The joyous Easter day has passed
with its song of praise, the echo of
which lingers in our glad hearts.
What significance has this day for
each one of us? Truly this great
feast must have left its impress upon
our souls, with the sad memories of
the few days preceding it. The
shadow of the cross still rises before
us, though the glad Alleluia! had
almost hidden it from our view. But
Calvary with all its dreadful agony is
dear to us and we love to call it to
mind our dear Lord's suffering love
for us, there is so much sweet conso-
lation in the thought. But Easter has
a particular significance for each of us.
In the Risen Saviour we behold the
example we are to follow, we too must
arise with Him from the grave, you,
from the grave of sin in which we
have so long been buried and rising
again die no more as death no more
hath dominion over Him, neither shall
sin hold sway any longer in our
hearts. Let Alleluia resound to the
Risen Saviour who hath broken the
bonds of death and come forth vic-
torious from the grave. Shall not we
for whom He died rise anew with Him
to die no more?
S. R. Q.

BISHOP-ELECT O'DONAGHUE.

Papal briefs have been received
from Rome through the apostolic dele-
gation at Washington naming the
Very Rev. Denis O'Donoghue of St.
Patrick's Church, Indianapolis, Ind.,
Bishop of Pomerania, North Africa,
and bishop auxiliary of the diocese of
Indianapolis. The new bishop will be
the assistant of Bishop Chatard, and
will be in line for the succession.
Father O'Donoghue has been in In-
dianapolis twenty-seven years. He is
the first native of Indiana to be ele-
vated to the bishopric of the Catholic
Church.

SUDDEN WEALTH TO A POOR WO- MAN.

By the death of a brother at Dawson
City, Mrs. Narcisse Tereaux, the wife
of a poor laborer at Champlain, N. Y.,
becomes heir to one-third of his for-
tune, which is estimated at one mil-
lion dollars. The news was communi-
cated to her through the lady superior
of a convent at Seattle, Wash., who
wrote to a French priest, Three Rivers,
P. Q., who in turn wrote to Father
Chagnon, the French priest at Cham-
plain. Father Chagnon will probably
go to Alaska to investigate the matter.

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Claret	35c	1 25 a bottle
Amantillado Sherry	6 00 per gallon	1 50 per quart
Manzanilla Sherry	4 00 per gallon	1 00 per quart
Very Old Madiera	4 00 per gallon	1 00 per quart

California Wines.

Port	\$0 80 per gallon	25c per quart
Sherry	80 per gallon	25c per quart
Angelica	90 per gallon	25c per quart
Muscatel	90 per gallon	25c per quart
Tokay	1 00 per gallon	30c per quart
Claret	65 per gallon	18c per bottle
Claret Inglenok		40 to 60c per bottle
Maderia	1 75 per gallon	50c per quart

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