

FOR TEN LONG YEARS A SISTER

MISS KATE MURPHY LEAVES THE HOUSE OF THE GOOD SHEPHERD.

She Spends Ten Years of Her Life in the Convent and Becomes Disabled.—An Interesting History.

(Continued From Last Week.)

I am ready at any time to make oath to everything that I have stated or intend to state, here or elsewhere concerning convent life and the priesthood.

At the time "Sister Immaculate Heart" and "Sister M. Xavier" left the "house," two years ago, and gave their statements to the Evening News and Journal, W. F. Atkinson came down to the "house" and advised the "mother superior" to sue the Evening News for \$10,000 damages, which he assured the "mother" there would be no difficulty in recovering if the statements made by the "ex-sisters," were untrue. The "mother" evaded Mr. Atkinson's advice, and would not give her consent to the institution of proceedings for libel. After Mr. Atkinson had left, the "mother" told me that she could not sue the paper as every word the "ex-sisters" had stated was true and could not be refuted. She further said that she was sorry that she could not get the damages named.

Those who read the state of things described by "Sisters" "Immaculate Heart" and "M. Xavier," will remember that they described the manner in which the inmates of the institution were treated by the "sisters," such as being slapped, whipped, and struck. I can endorse these statements, and truthfully assert further, that they were frequently compelled to stay up all night working, previous to the exposure. Afterwards they were obliged to work late, but did not work all night.

The house is called a reformatory. It is anything but that in its workings and results. The inmates are taught nothing but the lowest grade of drudgery. The better a girl is, the poorer is her chance of getting out of the place. Every girl procured adds so many dollars to the bank account of the institution, through her work. At the same time, the girls had the vilest trash for food, and usually not even a change of clothes. I was in the "house" for five years. There were girls there when I left who were there when I went in, and are in all probability there now, dragging their lives away for the good of their souls and the profit of the priests.

The place for reformation was in those who governed, not in the governed; with the "superior" and her favored assistants, rather than with the "penitents." If lessons of self-denial were to be given, they should have been given by example through the "superior." Precepts of kindness, justice and virtue should have emanated from the same source.

There was always strife and bitterness amongst the "sisters," even during the hours of recreation. It was an ordinary occurrence to meet "sisters" weeping in the corridors as though their hearts were breaking after receiving penances for some trivial offenses. When St. Elise was reprimanded, which was frequently, she would cry the entire day without ceasing.

The "sisters" are compelled to go to "Mother" Stanislaus' office once a week to give an account of their consciences. One of the most trying and degrading penances ever imposed upon a "sister" to my knowledge, was that inflicted upon a "sister" who was compelled to lie prostrate upon the floor for fully half an hour, the "superior" sitting in her arm-chair, scolding and reprimanding her, who dared not answer one word. I was perfectly acquainted with the reason of her punishment, and know that she was not to blame in the matter. There was nothing for her to do but to submit in silence, however. If she had attempted to excuse herself, the "superior" would have inflicted a still greater penance.

When the committee of ladies and gentlemen from Lansing visited the "house," their arrival was expected and prepared for, and the different inmates prompted to answer as they had been instructed, under penalty of punishment in case of disobedience. This committee found everything to the satisfaction of the "house," and consequently to the committee. If they would call at some time when they are not expected they will not go away so well satisfied. The committee, appointed in the city by the bishop, who received the statements of twelve or fifteen of the former inmates and their friends, made no report. I wish to state, however, for the fuller information of the public, that M. W. O'Brien, one of the committee and an intimate friend of "Mother" Stanislaus, in answer to telephones and messages brought by me to him, kept him posted on every move. His visits to the "house" were as late as 9:30 in the evening. I frequently unlocked the door for him.

Concerning the petition which was sent to Lansing, signed by a large number of gentlemen of this city who were prominent business men, I received instructions from "Mother" Stanislaus to notify them that thereafter she would never purchase any more goods from

them. She received the names of these gentlemen from Joseph Grouzet, at her request. If this statement is disputed I shall feel myself reduced to the necessity of publishing the names of certain of these gentlemen as an appendix to this article.

When McDonald Bros. were in the act of bringing suit against the "house" for the recovery of damages for not having given "sister" M. Xavier any education during her lifetime at the convent, Bishop Foley was informed of the fact by "Mother" Stanislaus. The bishop stated to his informant that he would fix it all right with the lawyer. Evidently he was as good as his word, for no further proceedings were brought against the "house."

"Sister" M. Xavier was placed in the tender care of the "sisters" of the House of the Good Shepherd at St. Louis when she was three years of age. She remained at the institution until she was thirty-five years of age without being taught so much as the alphabet. This is not an isolated case, but the general method of procedure in nearly every case. It would be bad policy to educate those who are destined for life-long drudgery. Refined and educated pupils do not take kindly to manual labor, and as this is the money-making factor at the "house," the poor dependents and "penitents" are brought up for the future profit of the institution.

If the priests could only be induced to speak the truth for once in their lives, they would tell you, gentle readers, that the salvation of souls does not enter into the calculations of the powers that be at the House of the Good Shepherd. It is a money-making institution with Romish superstition and imposition for capital, and ignorance and fear for the motive power that runs the engine.

Those people who look upon convent life as one of "peace" and "quietness," as a place where the soul in rest may commune with its deity, I would state that there is neither "peace" nor "quietness." It is one scene of turmoil, enmity and bitterness from day's end to day's end, conducive to insanity rather than to godly repose of spirit. Cases of dementia are frequent, brought on by long penances in cells and dungeons, not as the world would suppose for offenses against God, but for some trivial sin against the mandates of the "superior." Not long since, one of the "sisters" at the "house" at St. Louis, was shut up in a dark cell for two weeks. No "sister" was allowed to approach the cell or to see her, except her jailer and the "superior." Ultimately she was turned out into the streets penniless in a strange city. Little they cared whether her soul perished or not, when they had no further use for her.

Usually two or three days' incarceration in one of these dungeons is sufficient to reduce to submission the most refractory spirit.

The "assistant superior" at the Detroit "house" was a vile-tempered, sharp-tongued, overbearing woman, who made the lives of the "sisters," especially those who were known as "out-door sisters," unbearable. The slightest pretext was eagerly seized upon by this woman to report a "sister" to the "superior." At one time she imagined herself to be severely ill. She went to St. Paul to recover her health. After a few weeks I was sent to bring her back again; the "sisters" at the "Good Shepherd" there being unable to put up with her insolence. She was particularly addicted to using a machine strap upon the "penitents" under her charge. I think that this was one of the most delightful duties which fell to her lot, and she never failed to exercise it to its utmost.

St. Elise, the portress, and the "superior's" right-hand bower, willingly assisted her in all the deviltry which was carried on under the sacred name of charity and christianity. After the first exposure many of the inmates were removed by parents and friends. While these were waiting in the parlor the poor girl was being compelled by "St. Elise" to copy a statement written by the latter to the effect that the institution was all right and all that could be desired in every respect, and she—the girl—was satisfied to remain. This, the girl would copy, with "St. Elise" standing over her watching every word, and the poor girl only too glad to write or say anything for the sake of getting out.

The poor little "preservate" children were cruelly neglected; their heads and bodies were covered with vermin. I have frequently been compelled to return a child, whom I was in the habit of taking out, to have the vermin combed out of their heads for the occasion. The poor little beings grew up in ignorance and filth of which the outside world can form but a remote idea. Not a tithe of the cruelty and neglect has become public property.

The books of the "house" were kept in such a manner that the expenditures almost equalled the receipts—on paper—though in reality the receipts were greatly in excess. To me was entrusted, or more correctly speaking, I was ordered to reconcile the discrepancies between "debtor" and "creditor" every Sunday for six months previous to my resignation. The only accounts that I found correct were those made during

"Mother" Stanislaus' administration, which she kept herself.

My own private books were correct; I took care that they were not tampered with.

"Mother" Stanislaus kept two bank accounts—one with the Peninsular savings bank and the other with the People's savings bank. In one instance she had overdrawn her accounts at those banks. She had a large sum of money in the "house" at the time, but would not have it placed to the house account; instead, she gave me orders to go and ask "Father Dempsey" to give her money as she had none. This I did, and obtained the amount, giving a receipt for the same.

The cheque thus received I gave to Lawson, cashier of the People's savings bank.

I might go on and cite from memoranda and documents in my possession, a multiplicity of cases of similar ungodly doings in this so-called "godly" institution.

If I were writing for wives and mothers alone I could testify to scenes that I have witnessed that would make my readers thrill with indignation and not rest until every one of those so-called "refuges" were thrown wide open—their outer walls torn down and the institution placed in the hands of wives and mothers in name, as well as in some instances I could name, of those who are both in fact without being legally so.

And now I ask of you, Catholic parents, in the name of God's love and the future of your sweet little ones, ponder well before you commit your children to these moral pest-houses and the charge of these wolves in sheep's clothing. If your child be beautiful and innocent, all the worse for her. Where maiden innocence is the object to be despoiled there is no mercy or forbearance in the priesthood. As for Bishop Foley, I have only this to say: He could remedy this state of things if he chose. He could purify and regulate the affairs of the "house" so far as to convert it into what the public are galled into believing it; a refuge for erring girls. Let Bishop Foley set the example of "poverty," and his inferiors will follow it; let him live less like an epicure and more in conformity with his vow as a priest, and the priests under his control may be induced to imitate him. Let him be what he wishes the world to believe him—a pious, godly man, and those who are guilty of vices with himself may be led to comport themselves at all events as decent men and women, and not—as is more or less true with nearly all of them—as Godless animals of a lower order.

If Bishop Foley does not know of the disgraceful scenes that have taken place in the House of the Good Shepherd he must be either blind or singularly negligent of his duties—not only as a priest, but as an American.

Look for purity and religion in the slums, the dives, the lowest places in a wicked city, and you may perchance find it—in a Catholic reformatory never!

KATE MURPHY.

FINED FOR CONTEMPT.

Sheriff William Tighe, a Roman, Fined \$20 for Contempt.

ROCK BLUFFS, Neb., Aug. 6, 1892.—FRIEND THOMPSON: Enclosed you will find an account as published by the Herald, of Plattsmouth, of the antics of Cass county's Irish Roman Catholic sheriff, Chief of Police Grace is also an Irish Roman Catholic, and up to dark tonight had not done what the city judge had ordered him to do, and the query with some is, why does the chief not do his duty.

The Rev. White arrived in Plattsmouth tonight all right, and we finally succeeded in getting a good hall for him to deliver three lectures in.

I want to congratulate you upon your decision about running for congress. In my opinion you took very much the wiser course, for you are doing a grand work now and making friends by the thousand. Yours truly,

AMERICAN.

Accompanying this note was the following article:

The notorious Hubbell dive has again come before the public. The first time the dive was pulled, Sheriff William Tighe went upon the inmates' bonds, and there is yet \$7.45 of the fine unpaid.

Chief Grace says that ever since he went on the force people have asked him to arrest the Hubbell outfit. Grace said he had been waiting for a chance, and the chance presented itself yesterday, and Grace fled the information charging them with maintaining and running a house of prostitution.

They were arrested, found guilty and fined \$50 and costs apiece, and, as before, Sheriff William Tighe, instead of upholding the dignity of his office, lowers himself by going on the bonds of these people who have been found guilty of running the lowest kind of a house of prostitution.

The sheriff not only did the above, but he went into court and abused the court for fining them, saying: "It is a damnable shame," and conducting himself in anything but a refined manner.

Judge Archer imposed a fine of \$20 and costs upon the boisterous sheriff for contempt of court. The following is a copy of the record of the case as taken from the police court record: STATE OF NEBRASKA.

WILLIAM TIGHE, August 4, 1892, court being in session, William Tighe, being present in court, used the following violent, abusive and profane language, to-wit: He said that it was a damnable outrage to fine these people Hubbell when they had done nothing. He was then informed by the

court that he must keep quiet, as every word he said would be taken down and he would have to answer for it. He then said that he would keep quiet, but that he would not say a word in his own defense, but that he would let the court say what it pleased. He then said that he would not say a word in his own defense, but that he would let the court say what it pleased.

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If Sheriff Tighe has lost all respect for himself, he should try and have some respect for the honorable office the electors of Cass county have given him. The sheriff—whose duty it is to maintain order—who will work against the city officers, when the latter are trying to perform their duty, by keeping such a low set of prostitutes as the Hubbels from serving out their fine, is not a fit man for sheriff of Cass county.

Besides this, he allows Hubbell access to the jail. Only last night Hubbell secured a key from some one, went into the jail and tried to make Carlson sign a paper to the effect that he had sworn to a lie on the witness stand yesterday, but in which he failed.

Judge Archer says he is going to bring the matter before the county commissioners and have an investigation made of the running of the county jail.

It is an outrage upon the laws of the land and upon all common decency to allow such a leper as Ed. Hubbell and the inmates of his low dive to remain, and it is still worse to have the sheriff protect them by giving them their liberty, when they should be made to leave the town.

And what is still worse, is to allow that man Hubbell access to the jail when nobody is around.

The county commissioners should investigate the matter without further delay.

The following day the Herald continued: The war goes merrily on. The \$7.45 due on fine No. 1 remains unpaid. Today Judge Archer issued an execution and placed it in the hands of Constable Kroeber, who served it on Sheriff Tighe.

The citizens of Plattsmouth all commend the course taken by the Herald in the "Hay Market" case, and the Herald has heard nothing but words of censure for the sheriff in the course pursued by him in the notorious Hubbell case.

This morning Hubbell made his appearance at this office and said that he (Hubbell) and the sheriff would have the man that wrote the article in last night's Herald in jail before night, but as we go to press we still retain our liberty.

No bluffs like that, coming from a low drunken brute, one who runs a house of prostitution, and one who is beneath the notice of a dog, will hinder the Herald from printing facts as we did last evening.

Judge Archer is firm in his decision. Sheriff Tighe had not paid his fine, a mittimus was issued and placed in the hands of Chief Grace, ordering him to place Wm. Tighe in jail. Up to the time of going to press he is still at liberty.

HARRISON'S BARGAIN.

The Story of the Appointment of Pat Egan as Minister to Chile.

The story of Egan's antecedents before he came to this country, and his appointment to ministerial functions by President Harrison, is so utterly disgraceful that it ought not to be forgotten, for it covers with infamy all who have been connected with it.

Some few years since, in an obscure room in Dublin, Ireland, a number of coarse, villainous looking men were assembled for business. They were members of a murder society called "Invincibles." They professed to be makers of history, but it was a history of blood. Every member was sworn to carry out the orders, and when it voted "to remove" somebody, all were ready to commit the crime. There was money to be made in it. The money came from outside, and of this money Patrick Egan was treasurer.

About the same time two gentlemen were walking in Phoenix Park, Dublin. They were in earnest conversation. One of them was Lord Cavendish, the other was Mr. Burke, his secretary. As they walked along unarmed and unsuspecting of evil, they were met by about a dozen men. The two turned aside to make room for the others to pass, and then resumed their conversation. A minute after they were both stabbed to death from behind, being repeatedly run through by long butcher knives that had been made for the purpose. The murderers then rushed off and escaped, leaving their victims dead on the ground.

It was some months before a discovery of the murderers was made, but at last about a score of the "Invincibles" were arrested at midnight. There was great excitement and a loud and prolonged howl from the Irish press about English tyranny and Irish innocence. Some of those arrested turned "queen's evidence" to save their own necks, and thus it was, that nine of the wretched murderers finished their history on the gallows. On their trial it was found that Patrick Egan was the treasurer of the society, but he had fled to this country as soon as the arrests were made.

With this brilliant reputation he was welcomed at New York and soon became a power in American politics. He was on sale, though, for a consideration, and accordingly at the last presidential election it is said by the Nation, an Irish paper, that he made a bargain with the republican leaders in New York to turn over to them 10,000 votes. He failed to fulfill the contract, but he did what he could; he led over ten thousand in expectation that his services would be rewarded, and he was not disappointed. President Harrison

gave him the appointment of United States minister to Chile, and thus the infamous bargain was completed.

The civilized world was amazed and direct Americans were ashamed and indignant. Chili objected to receive him, but he was forced upon her. Can it be wondered at that Chilian resentment the insult, and that trouble followed? Chili is not yet rid of him.

In the history of the diplomatic service of the United States, there has been much that is derogatory to the honor of this great nation, but in the appointment of Pat Egan as envoy to Chili, the lowest depth of shame and infamy were reached.—Philadelphia British-American.

B. C. K. P's.

Iowa Pythias Asked to Decide Between Catholicism and Knighthood.

PT. DOBIE, Ia., Aug. 1.—Whether to forsake allegiance to the Roman Catholic church or the order of Knights of Pythias is a question that is troubling about 100 of the most active members of that lodge here. The same question will have to be decided by the Catholic Knights all over the state. In response to a personal letter from M. F. Gemmett, the two Iowa bishops, Cosgrove and Hennessy, have written letters that the order is condemned by the church in common with all secret societies. The penalty for joining or maintaining membership is ex-communication. The Catholic Knights here say that they joined the order after consulting their pastor, who, upon investigation, found that Archbishop Ireland, of St. Paul, and Bishop Marty, of Sioux Falls, expressed their judgment that it was not prohibited. He then assured the prospective Knights they need fear no opposition from their pastor while such eminent church dignitaries gave their approval.

Fishing in the Gutter.

Patriotic republicans feel deeply chagrined over the action of the national committee in imitating so closely the methods of their opponents, by fishing in Roman Catholic gutters for votes. The committee show a singular distrust of the American Protestant politician, when they choose for their leader an obscure Roman Catholic, and all other leading offices with men of the same stamp, as if there were no loyal Americans fitted for the places. Their action indicates submission to the behests of Rome in the choice of many important officials—should they re-elect President Harrison.

The N. Y. Recorder says that Thos. H. Carter, chairman of the National Republican committee, is an "earnest Roman Catholic," and then adds that Mrs. Carter was educated in the convent of Notre Dame in Indiana.

The temporary secretary of the National committee—Burke—is presumably, from his name, a Roman Catholic.

A telegram to the New York papers from Chili states that Patrick Egan will leave for the United States in a few weeks, where he will remain for several months, assisting in the Republican campaign.—Citizen.

Committed Ninety-Nine Murders.

CHATTANOOGA, Tenn., July 30.—Tallon Hall, who has a record of ninety-nine murders, will probably be hanged for the last one, that of a policeman in Virginia. After his sentence an appeal was taken which acted as a stay of proceedings, but a new trial was refused and Hall was taken to Wise court house, Va., to be sentenced. Today he was taken back to Lynchburg under guard of four officers armed with Winchester, but there was no outbreak or attempt on the part of his enemies to lynch him, or of his friends to rescue him. Large and curious crowds gathered at every station. Hall has given up all hopes of life. He has joined the Catholic church, and says the priest told him his passport to the skies was clear. He will be hanged September 2.

Blaine Addressed the Pope.

CHICAGO, Aug. 6.—A special from St. Louis to the Herald says: Some time before the Minneapolis convention, pressure was brought to bear upon President Harrison to get him to write a letter to the pope asking that Archbishop Ireland be made a cardinal. He refused. A few days before the convention further strong pressure resulted in a letter being written by Secretary of State Blaine, authorized by President Harrison, strongly endorsing Bishop Ireland, saying his appointment as cardinal would not only please American Catholics, but would be personally pleasing to President Harrison. The statement comes from Father Phelan, editor of the Western Watchman, and is reliable.

The appeal of the Catholics of Manitoba to the British privy council to compel the Manitobian government to maintain their separate schools has been dismissed. The Catholics will not submit, but will petition the Dominion government to ask the British house of commons for an amendment to the Manitobian constitution continuing the separate schools. This move, says a dispatch, "is feared will open up old feuds of race and religion in Canada and may lead to most serious trouble. Canada now faces a tremendous difficulty. Controversies less bitter have led to civil wars."

Prince Bismarck and the Church.

Prince Bismarck in his speech at Jena last week, where he was tendered a great popular reception under the leadership of the eminent scientist and free-thinker, Prof. Ernst Haeckel, also spoke on the question of "Hiligion in Politics," and the following translation of the stenographic report of his speech shows that the author of the "Kulturkampf" is today not less radical than at the time when he was at the height of his power.

Touching upon the relations of the German parliament to the crown, he said:

"The parliament only fulfills its duty when it criticizes, controls, warns, and under certain circumstances even guides and leads the government. Only in this manner that counterbalance against the government is affected which the constitution intended to create. Without such a parliament, which in reality forms the constitutional counterbalance against the government, I fear for the stability of our labors and the institutions of our nation. Today we must have national, not dynastic, politics. We cannot tolerate those under the influence of parties, least can we allow that we are ruled under the influence of the Catholic (or centrist) party. I believe the Catholic party to be most dangerous in confessional and political questions. As is shown by the policy of the government towards the Poles, some one tries to tear down that which we have built up. If the pope would send a representative to Berlin, this would be less dangerous than the influence of the centrist party upon the government. One thing we have to learn from the Catholics—discipline. Although the centrist party consists of the most heterogeneous elements, it always votes as a unit in the interest of the church. We should—as we have no national church—form a similar domineering party which declares the national idea to be first, last and all the time, and which, without taking into consideration party differences of any kind, will vote as a unit for such measures which will insure national progress. We should form a cartell (combine) for this purpose. The centrist party is the enemy of the empire in its whole tendency, although not in all of its members. It is a calamity and a great danger for the country when the government takes its chief advisers from the Catholic party. I am sworn to a temporal leadership of a Protestant empire. This is the result of my experience after having been in politics for fifty years."

The statements expressed by the honorable chancellor would recommend themselves to our American statesmen and politicians, but it seems that here, just as in Germany, party interests seem to take all their attention, while the national idea is lost sight of.

Prince Bismarck, if a citizen of the United States, would make a good member of the A. P. A.

GERMAN-AMERICAN.

"The centrist party of the Prussian diet succeeded in getting a Polish bishop appointed, also the right to teach the Polish language in the parochial schools in the province of Posen (formerly part of the Polish kingdom) in exchange for their votes, which the Prussian government needed for putting through certain financial measures."

It is not every man that has the courage of his convictions in this age of compromise. It is no trouble to stand upon the popular side of a question and make radical statements. We can do daring things with applause. It is not a courageous thing to whip an enemy when he is defenseless. But how about the man that faces the whole world in the right against the wrong? We call him fool-hardy, a crank, a knave, and such like endearing names. The man who would overturn the existing order of things, either in politics, society or church, must expect to be little less than a martyr to his convictions.—Marion Bole.

One of the pamphlets issued by the Protestants of Ulster province, Ireland, preparatory to the war with Catholics which would follow Home Rule, says of the Ulster troops and their necessary training: "We must have no Bull Run; better to wait for months till our soldiers shall have acquired discipline than incur such a danger. We must not begin serious work with a scratch army, although we should have nothing but a scratch army to fight."

We imagine that the A. P. A. is a good, patriotic, necessary organization, but if any man proposes to make a tool of it to whip in any men to any party, we think they will lose their grip. We think many of the old party fellows are just as treacherous as are the Jesuits, and no A. P. A. should be the tool of any party or any self-seekers.—Looking Glass.

The published list of signers for saloon license in Tecumseh shows twenty-three foreigners and ten Americans. Of the ten but two are church members.—Granger.

Scratch pads put up from waste paper stock. Just the thing for memorandums. 412 Sheely block.

Every foreign nationality have organization in this country. Americans must organize. Join the Jr. O. U. A. M. 7-29