

THE SILVERTON JOURNAL

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NEW FIGHTER IN THE STATE

"The Pacific Patriot" is the Name of the New Paper That Will Fight the Liquor Traffic in This State.

A new paper has been established to fight the liquor traffic. The name of this six-column folio is "The Patriot," and is published at Prohibition Headquarters, Portland, Oregon, edited by Curtis P. Coe at McMinnville and printed on the Journal's new press at Silverton. Two of the first editorials look good to the good people of dry Silverton. Here they are:

THE SILVERTON SCRAP.

One of the most interesting fights between the trembling "wets" and the aggressive "drys" is being staged in Silverton. The pugnacious John E. Hosmer has sown, careless of his own interests, and if the "humidity trust," as represented in Silverton, has anything to say about it, he will reap a whirlwind.

For a display of nerve, we doff our hats to Mr. Hosmer. For some time past he has been publishing in his Silverton Journal a list of those importing "booze" into his dry town. Of course, some one must be touched when such tactics are pursued. To see one's name, together with the amount of booze imported, etc., would cause one to exclaim loudly if one were guilty.

Thus it happens that Silverton is the exact center of the fight at this time. Who can tell the result of the influence of this courageous editor's stand? We hope it will inspire other editors to take an equally progressive attitude for home and native land.

It should be known that by unlawful boycott forty-five inches of space were made vacant in the Journal in one issue. The people of Silverton should not fail to support the Journal, for if it goes to the wall there will be another election soon, and the city will go "wet" as sure as fate.

The Pacific Patriot will assist other communities, in which the local editors are supplied with a wishbone rather than with a backbone to publish liquor importations into dry territory.

(Concluded on Page 4)

COMPLAINT THAT CATHOLICISM PRODUCES BAD RESULTS



IF we could spread before all honest thinkers' minds the history of Catholicism it would be sufficient to convince them of the need of immediate action. But this we can not do, but we can take a little glimpse of the present condition. Go to New York, and what do we see a crazy priest doing? Jump to Tacoma and investigate the decision of the supreme court of the state relative to the case of the 16-year-old girl, Miss Marjorie Riemann. Talk with Miss Lasenan.

Investigate some awful things we can not mention here, about another place, that makes us heart-sick, and then go to San Francisco where relatives are trying to get back a fortune which was filched from a poor, sick woman. Read a letter from a soldier boy that was on the ground in South America when twenty-two priests in one city were disgracefully dismissed from court without being sentenced because there was no law covering the case. Look at the moving picture of the mob who would have annihilated the whole Catholic institution in the city if they had not been prevented by the regulars. What for? Ask the parents of ten of the loveliest girls in the city?

But we can only touch on two of these cases in this article. These two are so well known and so clearly proven by authoritative evidence they must sink deep into the consciences of the liberty loving American people. They are the New York case and the Tacoma case. The case of the priest Schmidt is an awful thing, and, while he was, no doubt, insane, isn't it fair to suppose that his life as a priest made him so? Can any man loaded down with power over girls, when forbidden to marry, not go crazy, if forced to associate with them all the time. The following, clipped from the Oregonian talks with thunder tones against the Roman system that produced such results:

Cuts Up Girl's Body and Drank Her Blood.

"New York, Sept. 14.—With the arrest early today of Rev. Hans Schmidt, assistant rector of St. Joseph's Roman Catholic church, charged with the murder of Anna Amiller, a domestic, the mystery surrounding the finding, twelve days ago, of parts of the dismembered body of the girl in the Hudson river was solved. Schmidt has confessed and at the time of his arrest attempted to commit suicide by cutting his throat with a safety razor blade. "I killed her because I loved her so much," Schmidt told his captors, but the police version of the motive for the crime is that the young woman was about to become a mother. He had married her through a ceremony of his own, without

witnesses."

Think of it! Ruined the victim and then, rather than give up his easy job, he cut her up in pieces and threw them into the river. But some dear Catholic will say that is nothing against Catholicism, and that other preachers go crazy, but we are here to say to you, "may the gods pity the world if all preachers were forbidden to marry," and were given the use of the confessional and the nunnery. Wake up! But here is another card we haven't played. The case, on our own coast, in which a good trusting mother put her 16-year-old daughter in a Catholic school and lost her through court-proven lies of the mother superior, the other sisters, the priests and the high officials of the Catholic church, is fresh in the minds of the people of Tacoma. The whole church seems to be crazy in the state of Washington, and the holy ones there lie just as easy as Leon Myers swore to the truth. We wish every reader could read the whole case, but we must close with the brief statements taken from the respondents' astonishing brief:

Mrs. Magnuson arrived in San Francisco September 11, 1911, and there found her daughter in the custody of the juvenile court as a neglected child, a proceeding which had been instituted at the request of Lefebvre, who had enlisted the cooperation of the juvenile delinquent or probation officer in Tacoma, Chas. A. Read, charging that Mrs. Magnuson was an immoral woman and unfit to have custody and control of her daughter.

After a trial before the court and a jury, a verdict was rendered and judgment entered on the verdict that Mrs. Magnuson is a proper person and entitled to the custody of her child.

The underlying reasons for her daughter's disappearance were unknown to Mrs. Magnuson until her daughter was recovered; then the story was told, omitting matters immaterial to this case, in the testimony of the daughter as follows: She entered the Visitation Academy as a boarding pupil in September, 1908, being then between 13 and 14 years of age. For the first year nothing unusual occurred, and she was happy. She loved her mother and believed that she had her mother's love. In the fall and winter of 1909 the change began. Sister Aloysius, one of the nuns, came to her and said she wanted to be a friend to her, and began to manifest personal affection to her, and told her that her mother did not love her and that her mother was not a good Catholic, and the daughter should make a sacrifice to help her mother. In the summer of 1910 she remained at the school, and the talks with Sister Aloysius became more frequent and the demonstration of affection grew stronger. Sister Aloysius got her to promise not to return to Alaska, urged her to become a nun, sent her to see a priest, at St. Leo's and also to Mother Camillus about the matter, and got from her a promise to become a Sister of the Visitation. Aloysius had questioned her about her mother's business in Alaska and her property interests, and also about the girl's individual property interests. In the fall of 1910 Sister Aloysius' demonstrations not only increased in fervor, but became of very questionable propriety, sometimes continuing to late hours in the night, and she gained great influence and ascendancy of the girl, getting from her a renewed promise to enter the sisterhood.

She had been sent to Father Van Goethem, who promised to assist her, saying that if her mother wanted to take her away she would not be permitted to do so, further saying that "we" have never been beaten, and he guessed "we" would not be beaten. The priest kissed her. She complained to Sister Aloysius, who told her Father Van was the good shepherd and could do no wrong.

On June 27th Father Van took her by boat from Portland to San Francisco, arriving early in the morning. After another day of sightseeing in San Francisco, she was taken in the afternoon to the Guerrero street convent, where she was entered as a pupil under the name of Dolores McHugh, where she remained until September 11th, in the meantime corresponding frequently with Sister Aloysius, Father Van and Lefebvre.

Before her daughter disappeared, Mrs. Magnuson was a strong, healthy, happy and prosperous woman. Afterward her health suffered severely, she aged prematurely, suffered from loss of sleep and extreme nervousness, grieved and worried about her child and feared the worst for her.

In her search for her daughter, Mrs. Magnuson was put to great expense in time and money. Practically, the search continued for eight months until the child was found. In money Mrs. Magnuson expended over \$3000.

Attorney vs. The Priest.

Q. And you did consider it a matter of conscience that you should keep your word to Marjory not to reveal her whereabouts?

A. Yes, sir.

Q. And it did not hurt your conscience to tell the ladies a deliberate lie; is that the proposition?

A. Because it was for the same motive.

Q. I asked you if it hurt your conscience that you speak of to tell a deliberate lie to these two women who were seeking their niece?

A. It did not.

Q. It did not?

A. For the safety of the child.

Q. Then your conscience would not trouble you if you told a deliberate lie, if you believed it to be for a good purpose?

A. If I could save the child from a life of shame, I would, certainly.

Q. Then it does not hurt your conscience to tell a deliberate lie, if your purpose is good?

A. It depends upon the purpose.

Mr. Kane: We object to this. Counsel has no right to inquire into all those things.

The Court: He may answer. Objection overruled; exception allowed.

Q. Not for any purpose, but for the purpose of saving the child.

Q. Then, sir, your conscience does not trouble you if you tell a deliberate lie for a purpose that you believe to be good?

A. It depends on the purpose.

Q. If you believe the purpose to be good?

A. If the purpose justifies it, certainly.

Again in the testimony of Father Cunningham:

Q. Is there in the Catholic church or in the Society of Jesus a principle or doctrine known as the mental reservation in answering questions?

Mr. Kane: Objected to as incompetent, irrelevant and immaterial.

The Court: Objection overruled; exception allowed.

(Question read.)

Q. What do you mean by mental reservation?

Q. I am asking you if there is such a thing known either in your church or in your society?

A. There are lots of lies told about the Catholic church.

Q. But I will admit that is true. I do not mean that. I am not talking about lies told about the church, but to soften the term, prevarications and evasions made by members of the church in certain matters, even in the priesthood?

A. There is no such thing tolerated in the Catholic church, when the person who asks the question has the right to ask it.

Q. Suppose the person has no right to ask it?

A. He is not allowed and is not entitled to any statement.

Q. And the person of whom he asks has the right to equivocate?

A. No, sir.

Q. I mean to say, to equivocate, mislead or even deliberately falsify, as to a fact, if the inquirer has no right to the information which he seeks to gain?

A. He has a right to his defenses.

WOULD LIKE TO QUIZ NUNS

Well Known Silverton Man
Thinks the Inmates of
Mt. Angel Convent
Lead Very Un-
happy Life.

Dear editor and readers of the fearless Silverton Journal: Do I owe you all an apology, and the Catholic church and Rector A. Moore a double apology for the stand I have taken against the Catholic church?

Listen! Rector Moore says: "the Catholic church has nothing to conceal." A traveling man once said his uncle had a barn 400 feet long, 90 feet high, and 2 feet wide. Now, Rector, set a day for me to meet you in Mt. Angel, turn over the keys to the various institutions and let me lead you where I will. I will disturb nothing, as you will be a witness, and I assure you I will conduct myself as a gentleman. I want to ask each black-veiled girl if she is perfectly satisfied with convent life and if she is free to go and come as she desires.

I want to hunt for the instruments of torture for bringing sisters to a submissive frame of mind. I want to hunt for lime pits for obliterating the remains of the ill-begotten offsprings of the institution, if there be any. I want to look for hidden guns and ammunition by the ton, as we are told they exist there.

Now, I do not know there is one thing wrong with the Mt. Angel Catholic institutions, but I have heard many things of such institutions and have been told they are all alike. But if you give me freedom of the house and I can find nothing but the footprints of chastity, grace and good will, I will apologize again, drink a barrel of booze, and imagine I am following in the wake of Rector Moore, across the hedges, up the narrow path and through the pearly gates into the happy beyond.

If Rector Moore knew how thoroughly Leon Myers had him knocked out, he would be glad to take lessons from a clam. A clam does not know much about religion, but he does know when to pull in his head and shut up. And the heretics still subscribe for and read the Silverton Journal and the Menace.

2x4 FARMER.

RECTOR MOORE'S REPLY TO REV. MYERS' ARTICLE IN THE JOURNAL

T

HE latest effort of Mr. Myers, in which he becomes insulting by referring to me as "Daddy Moore," compels me to refuse further notice to his articles. In what I have written in defense of the Catholic church in the Silverton Journal, I have always been courteous to my opponents and have also observed that first rule of controversy, viz: "Verify your quotations." I have shown, by referring to the very page in the proceedings of the Second Provincial Council of Oregon, that the statement of the Menace attributed to the Council: "Cursing, swearing and profane language are distinctive marks of public school children," is absolutely false. I have shown the falsity of the oath attributed to priests in the Revival Bulletin of July 2nd, by giving the real oath and the page in our Moral Theology where it may be found. Mr. Myers says it is found in the Manuale Romanum, but fails to give the page. Why? Has

he ever seen the book? No. He relies entirely upon the word of the Menace. Now, Mr. Editor, there is no such book as the Manuale Romanum. Pained, no doubt, at seeing the Menace convicted of lying about the Second Provincial Council of Oregon, Mr. Myers must still have revenge on the Catholic church. If the Provincial Council did not say what the Menace says it did, Fathers Phelan, Shaner, Hocker and the Catholic Telegraph, the Catholic World and Cardinal Manning did say some "awful things" about the public schools, but when and where they said them Mr. Myers fails to state, although he tells us in his article that he wishes to be fair to Catholics. Does Mr. Myers know anything about logic? If he does, he should know that an assertion without proof can be denied without proof. When I quote a periodical or a person as making certain statements; if I wish fair-minded men to place credence in what I say, I will respect their intelligence by pointing out where such statements may be found, the time, place and the occasion on which they were made.

How your readers must have smiled, Mr. Editor, when they read this statement, which Mr. Myers credits to Car-

dinal Manning: "I do not consider we are doing our duty as American citizens in permitting such a system of public schools to exist as we have today." When did Cardinal Manning become an American citizen? He was an English prelate, and I question if he were ever in America. Where are the Guardians of Liberty in Silverton, Mr. Myers claiming Cardinal Manning as an American citizen? Mr. Myers quotes Professor Dune, of Georgetown University, D. C. (he calls him Professor Dune, of the Jesuit University, Washington) as saying, "The time is not far off when the Roman Catholics of the Republic of the United States, by the order of the pope, will refuse to pay our school taxes and will send bullets to the breasts of the government agents rather than pay them. It will come as the click of a trigger and will be obeyed at once." The Menace attributes this statement to another man. If I remember rightly, a Father Chapel, who, like Professor Dune, is mythical, as neither name is to be found in the Catholic directory. Mr. Myers denies that Crowley is a renegade and lectures me on my bad manners for calling him one. He proceeds in a peculiar way to give Crowley a certificate of good character. He quotes Archbishop Quigley as stating that he (Archbishop Quigley) is willing to give Crowley the very best parish in the archdiocese. He will even make him assistant at the Holy Name Cathedral if ordered by the papal delegate before whom Crowley's case was then pending. Is this an endorsement of Crowley? Archbishop Quigley is willing to obey the mandates of his superior, Archbishop Falconeri. What other course could Archbishop Quigley pursue, but do as ordered by his superior? That is what got Crowley into trouble; he would not obey his superior. Archbishop Quigley did not appoint him to any position in the diocese, for he lost his case before the papal delegate and began slandering the church, and thereby gained the title of renegade, which I applied to him and which he richly merits. It is not necessary for a man who leaves a society or church from conscientious motives to have recourse to slander and vilification to justify his actions. He does not justify his change of heart by relating the awful things he has seen and heard in the denomination he left. Converts to the Catholic church pursue a widely different course from the ex-priest and the ex-nun. If they feel called upon to explain their change of

heart, they do it in a gentlemanly way. It is a question of principles and not individuals. A principle is true regardless of the fact that those professing it live in direct opposition to its teachings. The teachings of any church do not depend for their truth or falsity upon the virtues or vices of its followers. If they did, many of our enemies would be forced to admit that the Catholic church is the true church, for they concede that there are good men and women in the church.

Mr. Myers is not altogether satisfied with the certificate of character given Crowley by Archbishop Quigley, so he supplements it with recommendations from a Presbyterian minister and a bishop of the M. E. church. He rather fears that Archbishop Quigley would not say in 1910 and 1911 what he said in 1903. Mr. Editor, if you were a member of a church and you wanted a recommendation as to your church standing, would you seek it in the church to which you belonged, or would you seek it in another church? And if you did go outside of your denomination for recommendation, would you expect people to consider that recommendation very seriously, especially if you were making war upon the church to which you belonged? Ten years is a long time in the life of a man. Many changes may take place in that time and in a third of that time.

Benedict Arnold was an intense patriot in 1777 and enjoyed the confidence of his commander-in-chief to such an extent that he was placed at West Point, a most important position. In 1781 he was making war upon his former companions in arms, just the same as Crowley today is making war upon the faith to which his forefathers for centuries belonged, for which they died. Mr. Myers tells us "that he expects to convert a big bunch of Roman Catholics." His conversion of Roman Catholics will be like his Guardians of Liberty in Silverton, remarkable for the fewness of their numbers. As a Protestant gentleman told me a few days ago, "If Leon Myers is all you have to fear, you need not be greatly disturbed," and he is right. The converts we will get from the Christian church as a result of Myers' Romaphobia will prove the truth of the old adage: "Persecution is the life of Catholicism."

A. MOORE,
Rector St. Joseph's Church.