

THE AMERICAN.

"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear allegiance to the United States without a mental reservation.

OMAHA, NEBRASKA, FRIDAY, DECEMBER 10, 1898.

PRICE FIVE CENTS.

NUMBER 50

YOU ARE SAVED BECAUSE OF YOUR FAITH.

Even a Sentinel Will Neglect His Duty if a Spy Makes the Sign of the Cross.

Such is the Instruction Given Children in Roman Catholic Schools Whose Keeping is Paid by the United Government.

The present superintendent of charities in the District of Columbia, Herbert W. Lewis, has just issued his first annual "Report on Charitable and Reformatory Institutions of the District of Columbia."

Mr. Lewis seems to be just the right man in the right place. He has devoted a great part of his life to the management of charities and charitable institutions, has collected a handsome library of works on charities, and everything pertaining thereto, whether in America or Europe.

Mr. Lewis is the first superintendent of charities, who has made a full report of the religious, or sectarian phase of the subject, and this is the part which patriotic citizens everywhere will read with great interest. A copy of this report should be in the hands of every official who has to administer the charities of any town, county or state, and members of patriotic societies must see to it that such men are provided with copies of it marked.

I quote verbatim from the Report: **THE TEACHING OF RELIGION.**

One of the subjects of the appointment of the Joint Select Committee to investigate the charities and reformatory institutions of the District of Columbia was to determine the extent to which appropriations for charities in the District of Columbia are used for the propagation or teaching of the special doctrines and form of worship of particular churches. The report of the committee gives a list of institutions which it declares are under sectarian or ecclesiastical control, some of which receive public grants and are subject to examination and report by the superintendent of charities.

It has been contended that certain institutions are not sectarian, because persons of different denominations are members of their boards of trustees and participate in their management, and because no distinctions are made as to the religious beliefs or preferences of the parents of children received or of the inmates themselves. This is sophism which deserves to be set at rest at once and for all the time.

In order to understand whether an institution is a religious establishment and whether contributions to its support are devoted to the more firm and general establishment of any particular system of religion, it is not necessary to inquire who manages its secular affairs nor whom it brings within the scope of its influence, but what that influence is. Not who employs the teachers, but what is taught.

It would be naturally expected that persons who are members of religious orders affiliated with and subordinate to certain systems of religion would teach the doctrines and enforce the forms of these systems in institutions administered by them. The assumption that they would do otherwise would require the support of evidence. But we are not restricted to the resources of logical deduction in the inquiry as to what is taught in the institutions whose appropriations are made in the schedule "For charities" in the District of Columbia appropriation bill, and since in institutions for children the matter is always lively to determine to a great degree the en-

tire character of the institution, and since no account of this important matter is given in reports heretofore published, I here present a description of the education and religious work done in the child-caring institutions receiving assistance from Congress:

House of Mercy.—This institution is conducted by the Association for Works of Mercy, all members of which are also members of the Protestant Episcopal Church. It is under the superintendence of Sister Doretha, a member of the Episcopal sisterhood. Inmates rise at 6 o'clock and have a short chapel service before dinner they have another very brief service, and before retiring for the night a short time is spent in devotional exercises. At all these the Episcopal prayer book, hymns, and forms are used. On Wednesdays the inmates receive religious instruction from the institution chaplain, who is an Episcopal clergyman. On Thursdays they are present at communion, but do not participate, except in case of some who have been specifically prepared. An effort is made to place about them such religious influence as will not only contribute to strength and stability of character, but will also lead to their preparation for communion, confirmation and baptism. Those who express a desire to receive these sacraments are instructed privately by the chaplain.

Secular instruction is given in an evening school conducted from 7 to 9 p. m., during the usual school year. The text books in use are a miscellaneous lot, discarded in the public schools of the city.

At the Church Orphanage of St. John's Parish the schools are practically uniform with the city public schools. Teachers are employed who have had extensive experience in the best public schools. The grades are arranged in uniformity with the public schools and a standard of work is maintained which is said to be equal to any done in Washington. My own repeated observation of it has confirmed a first impression that it is in every way excellent.

The books used are Appleton's Readers, Swinton's Geographies, and standard histories and language lessons.

The board of trustees are members of St. John's Episcopal Church, and the rector of the church is warden of the institution. The Superintendent is Sister Sarah.

Religious services are held three times a day and are according to the forms of the Protestant Episcopal Church. The warden being much occupied with other affairs, other Episcopal clergymen are frequently secured to hold special services on Sunday. An effort is made to prepare the children for reception of the sacraments of baptism, communion, and confirmation in the Episcopal Church.

House of the Good Shepherd.—At this institution inmates rise at 5 a. m. They have prayers and mass before breakfast for half to three-quarters of an hour. At 5 p. m. they assemble in class rooms and have selected readings for a half hour. From 5:30 to about 6:15 they study and recite catechism. From 7:30 to 8 p. m. they have prayers.

The catechism in use is one prepared and enjoyed by the third plenary council of Baltimore and published by ecclesiastical authority. All forms of worship are those of the Roman Catholic Church.

The Sisters of the Good Shepherd say that teaching (meaning secular teaching) is not part of the vocation, and the inmates of the "Penitent"

class are left to themselves in the matter of education. If they wish to study and improve themselves they can do so.

A school is conducted for those in the "Preservation" class, in which some elementary instruction is given. The room in which it is held is not supplied with school furniture, blackboards, charts, or other usual accessories. The text-books used are Sadler's Catholic series of readers, Mitchell's Geographies, and Davie's and Peck's Arithmetics. These readers will be specially mentioned elsewhere in this report.

At St. Rose's Industrial School the educational advantages are furnished by a two hours' session devoted to study and recitation daily.

A large variety of books of secular instruction are used, among which are Holmes' School Readers; Elementary Physiology, by Kellogg; Stories of Our Country; American History Stories, from the Educational Publishing Company, of Boston; Anderson's Introductory History; Campbell's Reading and Dictation Exercises, and Mrs. Lincoln's Cookbook.

The sister in charge of the school work appears to be a most capable woman, and her account of it would lead one to the expectation that much would be accomplished in this line in a short time.

Religious instruction is given daily in various services or exercises, using the forms and ceremonies of the Roman Catholic Church. The girls attend mass in the institution on Sunday. I asked as to the catechism used and taught, and the sister replied that it was one adopted by the plenary council of Baltimore.

St. Joseph's Male Orphan Asylum.—This institution is administered by the Sisters of Charity, its board of trustees being a private corporation.

The school conducted for children who are inmates of the institution is very poorly supplied with books and such accessories of a modern school-room as are usually considered essential.

The series of readers in use is Sadler's Excelsior Series. The work is mostly primary, extending only to the simplest combinations of numbers, and such language lessons as would find their counterpart in the third grade of the city schools. The teaching is mechanical and shows lack of professional training.

In what is called the "day school," that is the school, which is conducted for children residing at home and paying tuition, the rooms are much better furnished and better supplied. I am informed that the children who attend this school do not receive supplies purchased from the funds of the institution; so that the only part of its maintenance to which the Government contributes is the support of the sisters who teach and the expense of keeping the rooms warm and fit for school purposes.

One of the best rooms in the institution is fitted up as a chapel, having the usual means of impressing religious lessons, such as an altar, images, crucifix, pictures, lighted candles, etc.

All children are baptized upon reception unless that matter has received attention before. All are together in classes instructed in the catechism, doctrines, and forms of worship of the Roman Catholic Church. If the parents or relatives of any children object to their receiving such instruction, the children may sit quietly in the class without taking part, and are not given the usual special preparation for confirmation and the reception of the first communion.

No standard of secular education has been established to which all who are capable must attain before they are eligible for transfer to family homes or other institutions, but all must be prepared for and receive confirmation and communion, except those found incapable or in regard to whom objection is made by parents.

The school readers adopted and used in the House of the Good Shepherd and St. Joseph's Orphan Asylum are Sadler's Excelsior Catholic Series. The title page announces that they are by a "Catholic teacher." The following is the initial statement from the preface of the Third Reader of this Series:

Surely no period of human life is more interesting and critical than that in which observation and study first exert their modifying influences upon the pure and ready faith of dawning youth. It has been faithfully said that "the mind of the child is like wax to receive impressions, but like marble to retain them." Hence it is essential that during this plastic period religious instruction be frequently and attractively presented; that the earliest impressions may also be the most beneficial. This principle

[Continued on page 8]

IMPOSITION ON TEAM OWNERS

Because of a Monopoly Voted by the City Council to McDonald they Can- not Haul Their Own Garbage.

The Supreme Court Seems to be Playing Very Poor Politics—Will it Deprive W. J. Broatch of the Office of Mayor to Please Certain Cor- porations—An Omaha "Home Rule" Scheme.

There seems to be a very unsatisfactory state of things in Omaha with relation to the disposition of garbage. The council has entered into a contract with Alexander McDonald for a term of years which gives that gentleman a monopoly and the city has undertaken to protect him in his enterprise.

Under the garbage ordinance no one has the right to dispose of nor even haul his own garbage to the authorized dumping ground, but he must notify the contractor and pay him for the hauling as well as the "dumping" in the river or on the cars to be hauled a few miles into the country where it is burned in the open ground by slow fires. There are hundreds of men living in Omaha who keep horses and do hauling for a living who ought to have the right to haul their own manure at least to the city "dump," but they are deprived of that right and their teams must remain idle while they are compelled to pay for its removal. We know of one gentleman who employs a number of teams in express and moving work in the city who is compelled to pay as high as \$68.00 a year for removing the manure from his barns while his teams remain idle in his barns. This is a hardship which ought to be corrected at once.

There is no one responsible for this except the mayor and city council. The daily newspapers of the city have been silent, and but few of our citizens knew the real condition of things. Spotters daily through the city looking for "infringements" on the McDonald contract, and when an offender is found he is promptly arrested and taken before the police court and fined and the expense thus incurred amounts to more than the cost of the service when performed by the contractor; and in this way the latter is protected in his monopoly while the citizen and taxpayer must suffer.

With the organization of the new board of education there is liable to be an effort made to correct the abuses in the awarding of contracts for school supplies which has been in vogue in that body for several years. It is evident from the way the people spoke in the primaries preceding the recent election that they expect better things from their representatives in that body. There ought to be a thorough house-cleaning. No man is entitled to a life tenure of office as secretary of the board or as superintendent of buildings, and it is now time for those gentlemen to step down and out and make room for other equally if not more capable men. The reported connection of the present secretary with several questionable transactions of the board do not lend lustre to his ability as a public servant and the people are tired of having their employees consort with contractors and others who are intent upon robbing the taxpayers, whose interests they are paid to protect. The secretary is not alone blamable; but the superintendent of buildings is also entitled to his share in the condemnation of the people. We do not intend to particularize at this time, but merely speak of these things in order that the new members may acquaint themselves before the time comes to act.

In the campaign of 1897 it was common report that the American Book

company was footing the campaign expenses for various candidates for members of the board of education, and the agents of that company have since that time been lavish in the use of money in various ways to win favors from the board. Banquets have been given and it is said presents bestowed and as a result the American Book company have received a fat contract from the board which if allowed to stand will result in fleecing the taxpayers and looting the school fund. That this is indirect bribery the people will readily understand. In this way the members who voted for that contract have become directly interested. With reference to members becoming directly or indirectly interested in contracts for supplies the extract from the report of the grand jury of 1892 published in this paper last week, is pertinent and timely. It said:

"We are advised that this is illegal, though not indictable, as the law provides no penalty in such cases. But it should not require a penal clause to prevent members from violating the law. The position of members of that body is purely honorable, without the slightest emolument. Every member, by reason of his office, is a prominent character in the minds of the children and their parents throughout the city. It is folly to inculcate the precept of obedience to law while the child does not have to look outside the body which controls his daily transfer to and examples of violation of law. Members of the board who wish to contract with that body should resign their positions, and we commend the subject of a revision of the law to the legislature."

From this it is plainly seen that the school laws are sadly in need of revision and it is the duty of our legislators to pass laws that will speedily correct these abuses and mete out proper punishment to violators.

There is said to be a move on foot to give Omaha a new charter fashioned after the "home rule" idea. The people are thoroughly disgusted with the manipulations of the charter, which have been carried on for years and will gladly welcome anything which has a semblance of honesty of purpose. The custom of giving the mayor the appointive power of the heads of various departments will not be acceptable to the people, as they believe they have the right to elect whom they wish, and this should not be overlooked in making the new charter. The fire and police board, board of public works, engineer, attorney, park board and the head of every other department should be elected by the people. If they are to have "home rule," they want it in the broadest possible sense.

The supreme court in ordering a rehearing in the Broatch-Moore case on Thursday of last week called for argument on the question as to whether Mr. Broatch was the rightful successor of Moore or not. The point involved is purely a technical one, and is supposed to have been disposed of by the decision already rendered, during the progress of the case through the supreme court. When the final decision was made the people of this city breathed relief, and the re-opening of the case at this time will be a disappointment to the people who have been in a state of suspense under the rule of a convicted defaulter for eighteen months.

The court already intimates that Mr. Moore cannot hold the office, and that the only question now open is as to who shall be his successor. At most the only comfort which Moore can get from the ruling is the privilege of holding possession of an office which he was never qualified to hold until the court shall pass upon this last point. But even this may serve the purpose of certain corporations who know that Mr. Broatch's reinstatement will loose their grip on Omaha's city government.

MOB ATTACKS DR. FULTON

A dispatch to the daily press on Saturday last read as follows:

Hatfield, N. H., Dec. 7.—The Rev. Justin D. Fulton of Boston, Mass., a well known anti-Catholic agitator, has been beating in the mining regions of Nova Scotia and Cape Breton Island on what is described as the evil influence of the Roman Catholic church in Cuba and the Philippines. He was stoned by angry miners near Sydney, C. B., last night, for some of his statements.

A majority of the people are Catholics, and threats of vengeance had been heard, although the priests told their people not to molest Fulton. He lectured at Glace Bay, a mining village near Sydney, last night. Nearly every coal miner is a Catholic. He made several statements to which the Catholics took offense, and was warned not to repeat them. He persisted. A riot was imminent and the authorities ordered the lecture abruptly.

As Fulton left the hall a knot of miners began to pelt him with lumps of coal. He fled and was hotly pursued. He was struck in the back and on the head by pieces of coal, knocked down and painfully bruised. Some Orangemen who tried to protect him were scattered by the mob. He finally managed to escape to his hotel, where his hurts were dressed by a physician. He leaves Sydney at once.

TO AID ROME.

In the senate of the United States, December 7, 1898, Mr. Pettus introduced the following bill; which was read twice and referred to the committee on the District of Columbia:

A Bill exempting church and other property situated in the District of Columbia from taxation and assessment, and for other purposes. Be it enacted by the senate and house of representatives of the United States of America in congress assembled, that from and after the passage of this Act all churches and school houses, and all buildings, grounds, and property appurtenant thereto and used in connection therewith, and all grounds owned by any religious denomination, society, or church, and held for the purpose of erecting church buildings or houses for places of public religious worship in the District of Columbia, shall be exempt from any and all taxes and assessments, national and municipal.

Section 2. That so much of the Act of Congress approved August seventh, eighteen hundred and ninety-four, entitled "An Act making appropriations to provide for the expenses of the government of the District of Columbia for the fiscal year ending June thirtieth, eighteen hundred and ninety-five, and for other purposes," as has been construed to repeal prior Acts of Congress exempting church property from assessment for special improvements where such property abuts the improvement be, and the same is hereby repealed; and the Commissioners of the District of Columbia be, and they hereby are, authorized and required to refund to the trustees or other proper officers of any church or churches which paid such assessments as may have been assessed against the property of such church or churches for the improvement of streets or alleys upon which the property of such church or churches may abut.

OUR FRIENDS ARE ANSWERING.

Morris, Ill., Dec. 13, 1898.—American Publishing Co.—Gentlemen: Please find enclosed money order for \$2.00 for American for 1899. Please send last week's paper. Yours respectfully,
E. S.

Chicago, Dec. 12, 1898.—American Publishing Co., Omaha, Neb.—Gents: Enclosed please find a money order for \$2.00, being for a year's subscription of The American in advance.
Yours Respectfully,
G. E. J.

Omaha, Neb., Dec. 10, 1898.—Friend Thompson: Enclosed find \$2, being my subscription for "The American" for 1899. I trust you will have a prompt renewal from many. It is most important that we have a fearless, outspoken champion of truth and freedom, and this part of the central west can congratulate itself upon having that in The American. Wishing you a prosperous New Year and the compliments of the season. Yours truly,
H. R. B.

San Pedro, Cal., Dec. 8, 1898.—American Publishing Co.: Thinking my subscription to The American must be nearly out and as I don't want to miss one of the papers that I think so much of reading, I herewith mail you two dollars for my next year's subscription. Even if it could be had later on for less money I don't begrudge the two dollars, as I think the paper is worth more than that to any one that
(Continued on Page 4)