

TRUE ROMAN CHARITY.

A Fair Sample Brought to Light in Kansas City.

A Young Man After Contributing to the Support of the Roman Catholic Hospital Is Thrown Out.

One of the most heartless pieces of work of the Roman Catholic church has recently been brought to light. Mrs. Argonia, a poor old widow lady, some sixty years of age, who resides in a miserable little hovel at 2218 Summit street, Kansas City, was found by her neighbors in a pitiable condition, trying to care for her son who is dying from consumption.

Her husband was a member of the Roman Catholic faith while she belonged to the Protestant faith. After the birth of her son it was the father's desire, and the boy was christened in the Roman Catholic church. When young Argonia was of sufficient years he was placed in a Roman school at Brookfield, Mo., where he remained for some four years, and as his mother supposed, was receiving a thorough education, for which \$10 for each month's tuition was paid. The letters from the boy spoke of his kind treatment and his good progress. In the meantime the father disappeared and was not heard from again, leaving the mother to eke out an existence in any manner possible. The boy was then taken from the Roman Catholic school. To his mother he related a story which proves the assertions against these so-called seats of learning sustained by the Roman church. Instead of having his mind improved by study as proposed,

There was no one at home and he had to await his mother's return from the place where she had been doing a day's washing. Since that time he has grown worse, rapidly, and when we visited him December 29th, he, poor fellow, was near the close of the great hereafter. In a little while, built of upright boards and studded, sitting at the rear of 2218 Summit street lives the mother and dying son. She, brave woman, struggled with destiny until every particle of hope was gone before she asked aid. Even then, if it had not been for her son, she would have died rather than accept alms. But for his sake she broke down her pride. The dying boy was in one corner of the little box room; there was an old chair; there a rickety table. In another corner a cupboard for dishes, and in another the mother's cot. Even these necessities had but recently been furnished by kind friends and some members of the Summit Street Methodist church.

O, Rome! where is your charity when your god-money is not at hand? Did you ever lend a helping hand without first blowing a herald call from your trumpet?

Never did anyone, from the church of the young man's faith, come to give even words of consolation, much less a particle of aid to the dying boy or his poor old mother in their straitened circumstances. And they were the only ones who knew of the Argonia's real circumstances.

But we wish to call our readers attention to one thing that the church never forgets. All the time the young man was working and trying hard to make a living for himself and his mother the sisters never failed to come to the broom factory, where he worked for several years, to collect, each and

both Kansas and Missouri, how long are you going to allow these so-called institutions of charity, which, in reality, are nothing more than money-making schemes of this hypocritical monster, to continue to drain the pockets of the Protestants and prey upon the sympathies of the people?

When these places do any real charity you will always notice that they feed their own horn through the daily papers, but when they perform an inhuman act it is never heard of. In fact you can never hear the least of a case where they do anything for suffering humanity.

Why should we not have hospitals where charity can be dealt out without discriminations being made. There is enough Protestant money stored in the treasuries of the Roman Catholic church yearly by those so-called charitable institutions to build and maintain many public institutions, and in better condition, than the ones they have erected among us. Will you take an interest in the welfare of suffering humanity and look to the organization of such charitable institutions, or will you continue to contribute to the Roman corporation and allow it to gobble up all the finances under the garb of doing church work?

Look at the wealth this gigantic corporation possesses; look at the poverty among its people. What object have they in view? Why be so miserly? This corporation could give enough to each and every one of its commentators in this entire land to make them comfortable for all time to come and still have plenty left to maintain all the churches and other necessary institutions of their creed in this United States. But no, they would rather have the reputation of furnishing at least 50 per cent. of our criminals,

much they are beaten and otherwise shamefully abused but shamefully to mention.

Has our municipal government become so weak that it cannot care for its own violators of law and good society? Is it not a disgrace in our city government to hand over our uneducated girls who have been neglected by their former protectors, until they have become wayward and dissolute, and then send them to this infamous school of iniquity to reform them? What is becoming of America and American institutions when given over to Catholic rule? What has become of our national pride when we have to surrender our girls to be reared in such slave-pens of tyranny—fair type of barbarism—and the inquisition with all its tortures and cruelties. All the hopes of freedom gone, crushed in mind and body, disgraced and ruined—if not before they have returned, surely while there. Is it a piece of reform?

It has been my lot to have conversed with several who have been there, who have told me that they were ashamed to tell me all, and how many of the girls were ruined by the priests that visited them. One especially, who, when she was compelled to cohabit with a drunken priest, and become in a delicate condition by him, was shut up in a bare room with nothing but an old comfort for a bed, where the so-called sister superior brought her bread and water for food while in her pregnancy, and after the fourth month committed abortion upon her, and after keeping her ten days, turned her out to scrub, and she made her escape. Weak from loss of blood and want of food, she was found by colored people and cared for until she was able to take care of herself. You may here ask why she had not made this known to

power, and let us vote the way we talk, as we need to say in the late war, "God is about the way we talk," for God and our country. Down with every element that is opposed to our freedom and our favored land, brought by the blood of our forefathers, and sustained by our brothers' blood on many a battle-field in our late war, to maintain its perpetuity, its honor and its freedom.

What we stand with bile hands and speechless tongues and see our native land pass into Catholic rule, and be made to tremble at its power?

Mr. Editor, I have said enough at this time. Will say more when the proper time comes, but now it makes the heart grow sick to meditate upon the carelessness of the American people, while such a monster demon is making such gigantic strides to obtain supremacy, as the Roman church is in our free America. This kind of freedom should be checked, and at once. Americans, arise in your might, and aid in slaying this fast growing monster that menaces our national rights, for our children's sake, if not for our own.

If you see fit to give me space in your valuable paper, I will give you more evidence anon.

Once I was blind, but now I see.

CLARENCE ST. CLAIR.

Once a Catholic.



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Notice of Final Settlement. STATE OF NEBRASKA. In the county court of Douglas county, Nebraska.

In the matter of the estate of George J. Wade, deceased. Mary Louise Wade and Harry Bennett Wade and all other persons interested in said matter are hereby notified that the final account of said estate was filed in said county court, praying that the same be settled and approved, and that such other and further orders and proceedings may be had in the premises as may be required by the court. All claims against said estate and all claims pertaining thereto may be finally settled and determined, and the said Mary Louise Wade hereby discharges and releases all persons from all claims against her.

Notice of Probate of Will. STATE OF NEBRASKA. In the county court of Douglas county, Nebraska.

In the matter of the estate of Rachel Williams, deceased. William S. Williams, Robert F. Williams, George D. Williams, and all other persons interested in said matter are hereby notified that the will of said testator, Rachel Williams, was filed in said county court, praying that the same be admitted to probate, and that the persons named constitute the persons interested in the estate of said deceased, and praying for the probate of said will and for administration of said estate.

Notice of Probate of Will. STATE OF NEBRASKA. In the county court of Douglas county, Nebraska.

In the matter of the estate of Mrs. Mari B. Thomas, deceased. Charles S. Thomas, John P. Thomas, and all other persons interested in said matter are hereby notified that the will of said testator, Mrs. Mari B. Thomas, was filed in said county court, praying that the same be admitted to probate, and that the persons named constitute the persons interested in the estate of said deceased, and praying for the probate of said will and for administration of said estate.

Notice of Administration of Estate. STATE OF NEBRASKA. In the county court of Douglas county, Nebraska.

In the matter of the estate of Patrick T. Ryan, deceased. Patrick Ryan, Mary Ryan, Della Ryan, Mrs. Julia Laffey, John Ryan, Michael Ryan, and all other persons interested in said matter are hereby notified that the will of said testator, Patrick T. Ryan, was filed in said county court, praying that the same be admitted to probate, and that the persons named constitute the persons interested in the estate of said deceased, and praying for the probate of said will and for administration of said estate.

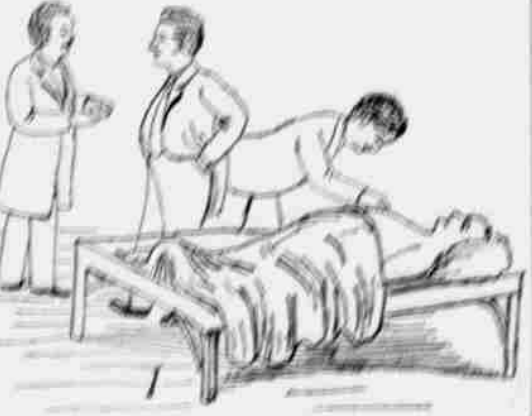
Notice to Creditors. STATE OF NEBRASKA. In the County Court of Douglas county, Nebraska, December 21st, A. D. 1893.

In the matter of the estate of James McLaughlin. The creditors of said estate and all other persons interested in said matter will take notice that the creditors of said estate are to appear before the court on the 27th day of February, 1894, on the 27th day of April, 1894, and on the 27th day of June, 1894, at 10 o'clock a. m., each day, for the purpose of presenting their claims for examination, adjustment and allowance. All claims not filed on or before the 27th day of June, 1894, will not be forever barred from consideration in the final settlement of said estate.

Notice to Creditors. STATE OF NEBRASKA. In the County Court of Douglas county, Nebraska, December 21st, A. D. 1893.

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he was not allowed to study one hour per day while the remainder of the time was devoted to manual labor in the field. He also stated that he was forced to write the letters which praised and upheld the school and that they were dictated by his teacher. He said no letters were allowed to leave the premises which were not read by those in authority, and if the truth was written by the pupil his letters were promptly destroyed. By this means all communication regarding his exact condition was cut off.

every week, fifty cents or even more if they could persuade him to give it to them, for the very same hospital from which he was ordered away last June. He was unable to earn money then and, as always is the case, as soon as people, men or women, become unable to give money, the Roman Catholic church has no further use for them; it had no use for him. It is quite likely they thought the young man would soon die, without being able to tell his story, and that it would never become public property. They also thought the mother, on account of her age and feebleness, would be at the mercy of the city officials to whom she would not dare to tell the real facts because they are mostly Romans.

papers and insane people, than do one thing to assist them out of their destitution and filth.

the authorities. Why, she was sent there by the authorities, and for fear that they would send her back she preferred to die, if she must, outside of this living hell—for I must so call this (patrid, festering) demoralizing school of iniquity; this heaven-sentenced, three damned debating golf, where sin and lunacy is practiced with impunity; a pandemonium in every day. Girls who go there are made ten-fold more the children of hell than before they went, to the disgrace of their family and friends, and to the authority who so officially sent them to the vile precincts of the devil and his demon assistants. Why cherish such enemies to our free institutions, our liberties and even our lives. I have not yet forgotten the cruel and cold-blooded murder of Hurdson, the public school director of Chicago, who was assassinated by Sullivan, because he used his influence in behalf of public schools in answer to a vile attack upon our system of teaching Catholics equally with others to support the free schools.

This fight is not yet over. Americans, and all other Protestants, beware of the bacteria of Catholicism that is fast making inroads upon our freedom, and which is evermore dog upon our liberties, rights and laws. Such is Catholicism. Such is the situation of our loved American institutions, hounded at the will of this foreign potentate and his priests and minions. May God and our own efforts deliver us from this monster of forbidding men, whose fangs have fastened their hold upon our nation. Let every lover of liberty and freedom raise in his might and say he will be free from the galling yoke of Roman

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