

FIGURES THAT TALK.

The Gates of Castle Garden Must Be Closed Against the Papal Hordes.

One of the most important measures now awaiting action in congress is a bill designed to secure a better class of immigrants coming to this country, and to lessen the number of undesirable additions to our population. This measure, introduced by Congressman Wm. A. Stone, of Pennsylvania, has been favorably reported to congress by the judiciary committee. In addition to the present requirements of law, the immigrant is compelled by this bill to secure from the consul or other representative of the United States a certificate showing that the representative has made an investigation concerning the immigrant, and that the immigrant is not one of those excluded from this country under its present laws or any law that may be adopted. The main purpose of this bill is to prevent the criminals and paupers of Europe from being sent here as immigrants. Statistics show that much too large a proportion of the immigrants coming here are incapable of self-support. By the last census the per cent. of persons born in foreign countries is 14.77 per cent., and the census also shows that 26 per cent. of the white prisoners confined in jails and state prisons are of foreign birth. The total number of white convicts in our penitentiaries is 28,440, composed of 13,715 native born and 14,725 foreign born. Our benevolent institutions contain 69,962 inmates, of which the foreign born compose 24 per cent. The total number of white inmates of our poor-houses is 53,696, of which 27,648, or a little over 51 per cent. were born in foreign countries. These statistics, which are taken from the last government census, show that with a foreign population of 14.77 per cent. more than half of our white penitentiary convicts and more than half of the white inmates of our poor-houses are foreigners, and prove that of the immigrants coming here during the last few years too many of them are deficient in morals and are incapable, physically, of self-support. Foreign countries not only encourage immigration of criminals and paupers, but use public money to pay their expenses here. This is the reason why so large a percentage of immigrants so soon find themselves in our prisons and charitable institutions. The present means adopted by the government have been found wholly inadequate to keep out of the country those really included in the present excluded list. The superintendent of immigration states, in his last report, that during the six months ending December 31, 1893, 183,028 immigrants arrived, and 1,258 were debarred as falling within the list excluded by law—less than 1 per cent. This proposed change strikes at no nationality, but simply at the class of incapables of all nations who can be only a burden, and whose moral and social influences can do us much harm.

According to the census statistics published by the government, an astonishingly large proportion of the criminals and paupers in this country are drawn from our Irish Roman Catholic population. According to Census Bulletin No. 357 the foreign born population is composed of Irish 22 per cent., Germans 30 per cent., English 10 per cent., Scandinavians 10 per cent., Scotch 24 per cent., and Italians 2 per cent., while the foreign born criminals according to Census Bulletin No. 352, is divided as follows: Irish 35 per cent., Germans 18 per cent., English 12 per cent., Scandinavians 24 per cent., Scotch 3 per cent., and Italians 2 per cent. Of the foreign born paupers, according to the same bulletin, the Irish contribute 51 per cent., Germans 48 per cent., English 7 per cent., Scandinavians 4 per cent., Scotch 24 per cent. In condensed form, the Irish, while forming but 22 per cent. of the foreign born population, furnish 35 per cent. of the foreign born criminals, and 51 per cent. of the foreign born paupers; including the population of foreign born percentage, though forming but 10 per cent. of the population, furnish 48 per cent. of the criminals. According to the report of the United States bureau of education, published last year, 42 per cent. of the inmates of prisons and reformatories of this country in 1892 were Roman Catholics. According to the census of 1890 the Roman Catholics formed 11 per cent. of the population and 42 per cent. of the criminals.

Be Warned in Time.

We learn from good authority that there are some twenty children of Protestant parents in the town of Clearfield, attending the parochial school. What is the matter with the parents? Do they want their children taught abridged American history? Do they propose to give Rome an opportunity to warp their minds in favor of image worship and the naming of beads, or are the public schools over there "hot beds of vice and immorality?" We speak to them as an American citizen when we say: Get your children out of the treason-breeding institution, which has cast a miasma over thousands of young lives and caused countless parents to curse the day they ever gave way to the seductive wiles of Rome sufficiently to permit their children to enter their cursed schools. Regrets may come late to these parents,



1887



1894

THE GROWTH OF THE A. P. A.

but they will come none the less surely if they sacrifice their little ones to the "Scarlet Woman." Be Americans and support the public schools instead of assisting the alien horde who would drag our country to ruin.—Houtsdale Observer.

CONVENT LIFE

In America—Its Beginning and Its Past Development.

In 1835 Joseph Plaget, Bishop of Bardonia, the first Catholic See in Kentucky, visited France, and soon thereafter began a correspondence which resulted in bringing four Sisters of the Good Shepherd into America, and the establishment of the first convent in this country in this city.

Ground was purchased at Eighth and Madison streets, and work was begun in the spring of 1843, and on September 14th of that year the Sisters of the Good Shepherd were installed within the building. Now they have two convents in Louisville, one at Twenty-third and Bank streets, and the other at 725 Eighth street.

At the Bank Street Convent there are thirty-five sisters, and 135 other inmates. At the Eighth street house there is a Girl's School, a Magdalene Asylum, and an Industrial School.

The Bank Street Convent is built upon a lot containing eleven and one-half acres, beautifully laid out with regular walks, and adorned with shrubs and flower gardens; many fruit trees, some varieties of rare shade and arbors are seen, with two chapels convenient for private devotions. Here, and at the Eighth Street Convent, the Sisters have a graveyard of their own, only used for the Sisters, and these graves are visited every day, and prayers said for the departed.

When the Eighth Street Convent was opened, Mother Marie des Anges, the founder of the order in America, had no ink and no money to buy it. She wrote her letter home with the juice of pop-berries found in the garden. Now the Bank Street Convent has a laundry attachment, which cost \$21,000, besides a large building devoted to tailoring and sewing of various kinds. The Sisters and their patients or prisoners do all the work, even to firing the furnaces.

After the house on Eighth street had been well established, other houses were built successively in St. Louis, in 1849; Philadelphia, 1850; Cincinnati and New York, 1867; New Orleans and Chicago, 1858; Baltimore, 1864; Columbus, Ohio, and Newport, Ky., 1865, and in July, 1866, the present large establishment at Twenty-third and Bank streets, was opened, and then followed convents in Boston, St. Paul, Memphis, Washington, Kansas City, and other places.

Thus the work began in Louisville, and has since extended to forty-two other cities in the United States.

All of the institutions in the United States have received 62,000 inmates of all classes. About 2,000 of the women have become Magdalens.

Up to last year 1,598 inmates were received at the Eighth Street, and 693 at the Bank Street Convents. Of this number 116 entered the Magdalens at Eighth street and twenty-four at Bank street. Hundreds were confirmed and

discharged, and eighty-two have died. Besides this number, 2,250 were committed to the Bank street institution by order of the court.

Although the Sisters of the Good Shepherd are entirely shut off from the outside world, they occasionally admit visitors, but these have to be well known to the Mother Superior. There are four classes within the convent walls. First are the Sisters of the Good Shepherd. The majority are cloistered, that is they never leave the convent walls, except it be absolutely necessary, or on rare occasions. The Magdalens are those who have been reformed in the institution, and have resolved to remain for life. The third class is the penitents, who are received without regard to their religious belief. When they have reformed to a point where they may be trusted they may become Magdalens. The fourth class is made up of children whose parents are largely children or drunkards.—Freedom's Banner, Louisville, Ky.

EDUCATION.

The United States Recognize the Right of Every Child to It.

Every child born in the United States has an inherent and inalienable right to a good and liberal education. This is the law of the land. The states of the union, in recognition of this law have provided free public schools where children can obtain both a good and a liberal education. Various private and semi-public schools have been established, of which the greater number are erected and maintained by the Roman Catholic church and are known as parochial schools. I claim that these schools do not give the pupils attending them a liberal education and that seeing this the parents of the children have no right to send them to such schools. In answer to this it is said the parents have a right to send their children to whatever school they may choose. In order to answer this it becomes necessary for us to settle these fundamental questions. What is personal freedom in its true and complete significance? What are the rights of the parent? In answering the first question, let us remember that might is not right, nor license liberty. The fact that the parent has the power to send the child to any school he may choose does not give him a right to do so. The great principle, "Each and every one must exercise his rights as not to interfere with the rights of any one else" must govern us in the discussion of this question. In savage society and in ancient forms of government might and right were synonymous. But we, in this age of liberty, are not such barbarians as to any longer endorse such a doctrine. We must and do recognize the fact that every child born here has an inherent and inalienable right to a good and liberal education. After admitting this we will further consider this right to an education, what such an education should be, can these parochial schools give such an education and, if they can, do they? An education is the process of awakening, arousing, drawing-out, developing, cultivating and disciplining every power of the body, soul, and spirit, so as to secure a complete and harmonious development of the entire man, physically,

mentally and morally. Every child has a right to such an education as this and it is the duty of the government to secure this right to the child. The question now comes: Can the parochial schools established by the Roman Catholic church provide the child with such an education as this? Let us consider each of the elements of an education as given in the above definition. Does the parochial school furnish such an education as will awake, arouse, draw-out, develop, cultivate and discipline every power of the body, soul, and spirit, so as to secure a complete and harmonious development of the entire man, physically, mentally, and morally? The parochial school does nothing of the sort. It develops and educates the child in such a manner as to make a good Roman Catholic out of him when he grows up. The very fact that they educate him to be a Roman Catholic shows that they neither educate him mentally nor develop him morally for, if they did either, they would never make a Roman Catholic out of him. From this it appears that the children are being deprived of their right to an education and are being kept ignorant in order to swell the ranks of the Roman Catholics. If this be so the duty of the government is plain: they must compel attendance at the public schools and have the children educated. The greatest enemy Rome has to fear is the compulsory education of children at American schools. DAISY G. MACK.

AROUSED OPPOSITION.

Proposition to Tax Church Property Not Well Received.

MILWAUKEE, Wis., June 16.—The new city attorney has rendered several decisions relative to the taxation of certain properties which subject him to pretty severe criticism in some quarters.

The decision which has aroused the most discussion is that affecting the residence property of Archbishop Katzer. The archbishop owns a valuable piece of property in the western portion of the city, worth, perhaps, \$100,000. A portion of this, nine lots, has been assessed since it came into the hands of the archbishop, and the city attorney now decides that the entire property should be assessed, because the title of it rests in the archbishop and not in the church. Many good lawyers take issue with the city attorney, and it is quite likely a test case will be made of this decision to have the matter definitely settled by the courts.

The discussion has brought to light the fact that the church taxation sentiment is a great deal stronger in Milwaukee than it was ten years ago. The Lutheran denomination, which stands second in Wisconsin in the value of its church property, the Catholic church being first, is said to be in favor of taxing church property; that is, the majority of Lutheran communicants favor it. This is true also, it is believed, of the Methodists and others of the evangelical denominations. This sentiment in favor of church taxation in the churches themselves does not grow out of the belief that to exempt church property is unjust, but is rather a feeling that it would be better to pay taxes on all church property than that those

who have no sympathy with churches should feel that they are burdened unfairly for the churches.

IT DON'T GO.

Attempt of Tammany to Identify the A. P. A. With the Reform Movement in New York.

It is an open secret that the Croker-McQuade-Gilroy plan of campaign is to try and identify the A. P. A. with the municipal reform movement, so that in the coming contest Tammany can claim to be battling against the introduction of religious tests in politics. The plan might succeed if it could be kept secret, but the cat is already out of the bag. When the hue and cry is raised the people, being forewarned, will understand that it is a Tammany trick. Among the leaders of the reform movement, as among the followers, there are Protestants as well as Catholics. There is nothing sectarian in the desire for good government.—N. Y. World.

This effort is not to be confined to New York City, for evidences of it have appeared in the constitutional convention at Albany. Tammany's organ in this city has deliberately sought to impress upon the people the fear that a sectarian amendment to the constitution is to be proposed. The only amendment that could be thus misconstrued is that of the National League for the Protection of American Institutions, which mentions no church or denomination, but simply forbids appropriations of public funds to any sectarian institution.

The attempt of the machine press to pervert this into a declaration in favor of or against any church or denomination will prove as futile as the effort to make the republican party in this city responsible for the A. P. A.—N. Y. Mail and Express.

A WOULD-BE CENSOR.

A Hiawatha, Kas., Editor Presumes to Pass Judgment on the A. P. A.

There is a deal of manufactured rot in the secular press, just now, in regard to Roman Catholics being loyal American citizens, which indicates a distressing lack of "gray matter" of the brain—or an epidemic of strabismus in the ranks of the *invertebrata*, who "mould public opinion" (?) on ninety-nine per cent. of the newspapers today.

The editor of the *Hiawatha World* presumes to "sit in judgment on the alleged organization of a council of the American Protective Association in his town. With owlish wisdom, this editorial "Dogberry," passes sentence,—assuming the role of censor, to his fellow-townsmen, many of whom were fighting an armed rebellion, (a Romish inspiration), while he was yet in "swaddling clothes!"

Mr. Herbert means well, no doubt, but—it is "currently reported," that "Hell is paved with good intentions!" He still mistakes "the murmur of his burg for the rumble of the world," else he would have learned that although the platform of the American Protective Association is broad enough for the sixty millions of true American citizens in the United States, there is not one inch of room for whomsoever is "a Catholic first, and citizen afterwards!" It is somewhat surprising that Mr.

He could not find language of his own to express his sentiments, instead of the vapors of one of King Tammany's satirists' Many thanks to Mr. Herbert, for thus showing his hand.

Whip Her at the Polls.

EDITOR AMERICAN:—My pen grows restless when I read and reflect on the great problem that is before the American people today, one of greater importance than was solved in the sixties. Every institution that is wrong, that has not the spirit of Christ, seems to resolve itself into one particular form of evil, i. e. the social evil, that was one of the vilest vices on the detestable form of slavery that seems to be the most withering blight that the corrupt Church of Rome is breathing from her nostrils today. I have read the "Secrets of the Black Nunnery Revealed," by Maria Monk, an escaped nun, that was placed before the public somewhere in the thirties, but was not given the credit due it until the light of subsequent events have proved its truth. I have read the Theology of Peter Dens—a Roman Catholic, and other works of like nature. When the Italian convents were opened to the world by Garibaldi, all doubts as to the truth of the statements of ex-nuns and ex-priests must have been swept away. Indisputable evidence upon indisputable evidence has been added, until it is proved beyond the shadow of a doubt that the grossest immorality exists behind the bolted and barred doors of those so-called holy edifices. Can we feel for a moment that cases of this kind are isolated and unaccompanied by the church, or must we feel in the light of so much evidence that priestly adultery is as much an institution in the Church of Rome, as polygamy was in the Mormon church. Rome has been rocked in the cradle of American liberty for over a century, and still she is not an American citizen now. The rod should not be spared; whip her at the primaries, whip her at the convention, whip her at the polls.

LYMAN MOORE.

"Holy Peter" Unmasked.

A short time ago, says the Konigsberger Allgemeine Zeitung, there died in the neighborhood of Konigsberg a worthy man. Soon after his death his widow was met one evening by a person dressed in a long white gabardine, his face partly hidden by a mask. He said his name was "Peter—Holy Peter"—that he had been sent by her husband for 1,000 marks, otherwise his many sins prevented him from entering the realms of eternal bliss. The frightened widow tremblingly assured the "Holy Peter" that she had but 60 marks in the house. Would he call the next day? She would in the meantime go to the bank and get the balance. At the bank the next day the official was surprised she should want to withdraw so large an amount, and told her so. The widow told him the reason and retired. The official forthwith communicated with the police. In the evening "Peter" again appeared in the same costume, and while in the act of receiving the balance of the 1,000 was suddenly pounced upon by two police officers. With the query, "Do they really want money in heaven?" the mask was torn from Peter's face. The rascal was discovered to be the priest of the village.

The A. P. A. Discussed.

WASHINGTON, June 14.—A slight diversion was caused in the house today by Mr. Linton, of Michigan, who replied to the charges against him with the A. P. A., contained in Mr. Weadock's speech a few days ago. He denied all the allegations made and asserted they were utterly untrue. He declared the decrees of a church were not to be made paramount to the demands of a political party.

Mr. Weadock, replying to the remarks of Mr. Linton, and desiring to prove the accuracy of one of his charges, viz: That Mr. Linton was a member of the A. P. A., asked him the direct question whether he was a member of that organization.

"I do not propose to be catechized," replied Mr. Linton.

We Are With You.

When a man has thrown off all allegiance to every foreign power and potentate, can read, write and speak the English language, and is willing that his children shall be educated in our free, non-sectarian public schools, then, and not till then, has he a right to become a voter or to aspire to hold any office under the stars and stripes of America.—The *Savannah* (Mass.) Gazette.

A Disclaimer.

A note to the New York Sun reads as follows: "In the Sun of May 6th you say, in answer to correspondents, that one-half the troops in our Revolutionary war were Irish. If you had said they were Ulstermen you would have been right. The North of Ireland Ulstermen never received or earned the name of Irish. They are Ulstermen, and scorn to be classed with the Irish."

G. A. R. Should Investigate.

Robert Abernethy, an inmate of the Soldiers' Home at Minnehaha, Minn., has, after many months of persecution, at last been discharged by the executive committee of the board of trustees. The charge is "gross insubordination." The fact is that Abernethy was turned out because he left the church of Rome.