

## BEYOND ROME'S REACH

Annie Devers Taken Out of the House of the Good Shepherd

In Kansas City, Mo., By Members of the W. A. P. A. and the A. P. A. on a Writ of Habeas Corpus.

Habeas corpus proceedings were brought in the circuit court before Judge Henry, July 18, 1894, by members of the W. A. P. A. and A. P. A. to compel the House of the Good Shepherd, in Kansas City, Mo., to release Annie Devers. Prior to this, Mrs. Rees and several members of the W. A. P. A. visited the house of the Good Shepherd and asked for the release of Annie Devers, who was being retained against her will and at that time was of age, being between eighteen and nineteen years old. The nuns refused to give the girl up, claiming that the parties who sought her release had no authority to take the girl away even after Annie had expressed her desire to leave. One of the nuns telephoned to the police matron asking her if it was advisable to let the girl go out. The members of the W. A. P. A. argued that the girl was of age and had a right to decide for herself, and that she should be released. Even after the members of the W. A. P. A. had proven that they were able to provide for the girl and that they would secure her a respectable home, the nuns refused to allow her to go away, claiming that it was too late in the day. The Romans could not be induced to release the girl until action was taken as above stated in the circuit court.

Annie was found penniless at Chelsea Park some four years ago and taken to this modern jail, the House of the Good Shepherd, where she has been working over a wash tub up to the time of her release. A representative of THE AMERICAN visited the girl, who appears naturally bright but haggard and worn. She has never been taught, in all this time, to read or write, in fact she does not know her A. B. C. However it might be well to state that she has been compelled to memorize the Roman catechism. The nuns offered as an excuse that the girl was stubborn and would not study. From the report that Annie gave, it is proven as often stated before that this place is nothing more or less than a prison. When asked, "Did the sisters say anything to you about telling about the House of the Good Shepherd?" she replied, "Yes, they told me not to tell anything."

"Did they try to teach you to read and write?"

"No, sir."

"What time did you go to work in the morning?"

"After mass."

"About what time was that?"

"About four o'clock."

She stated that the girls were allowed to go into the yard after supper and remain until about dark, in the charge of the nuns. For punishment, the straight-jacket was used; also, that those offending the rules were compelled to kneel and kiss the floor in a proportionate number of times to the offense. From her statement it seemed that hash was the principle food. The girls all slept in the same room and were locked in on retiring. When asked if she ever desired to get out, she said, "Yes, lots of times, but they would not let me go. They told me that it was better to stay."

"Do the priests often go to the 'House'?"

"Different priests came every day to say mass. Two priests were out there all day, two days before I left."

"Are you glad to get out?" was asked, to which she replied with enthusiasm.

"You couldn't get me back there any more." She stated further that Humane Officer Maran took her to the place, that there were about fifty girls in the house, that the sisters eat sparingly, and that the food is taken to the priests in the parlors when they visit the house.

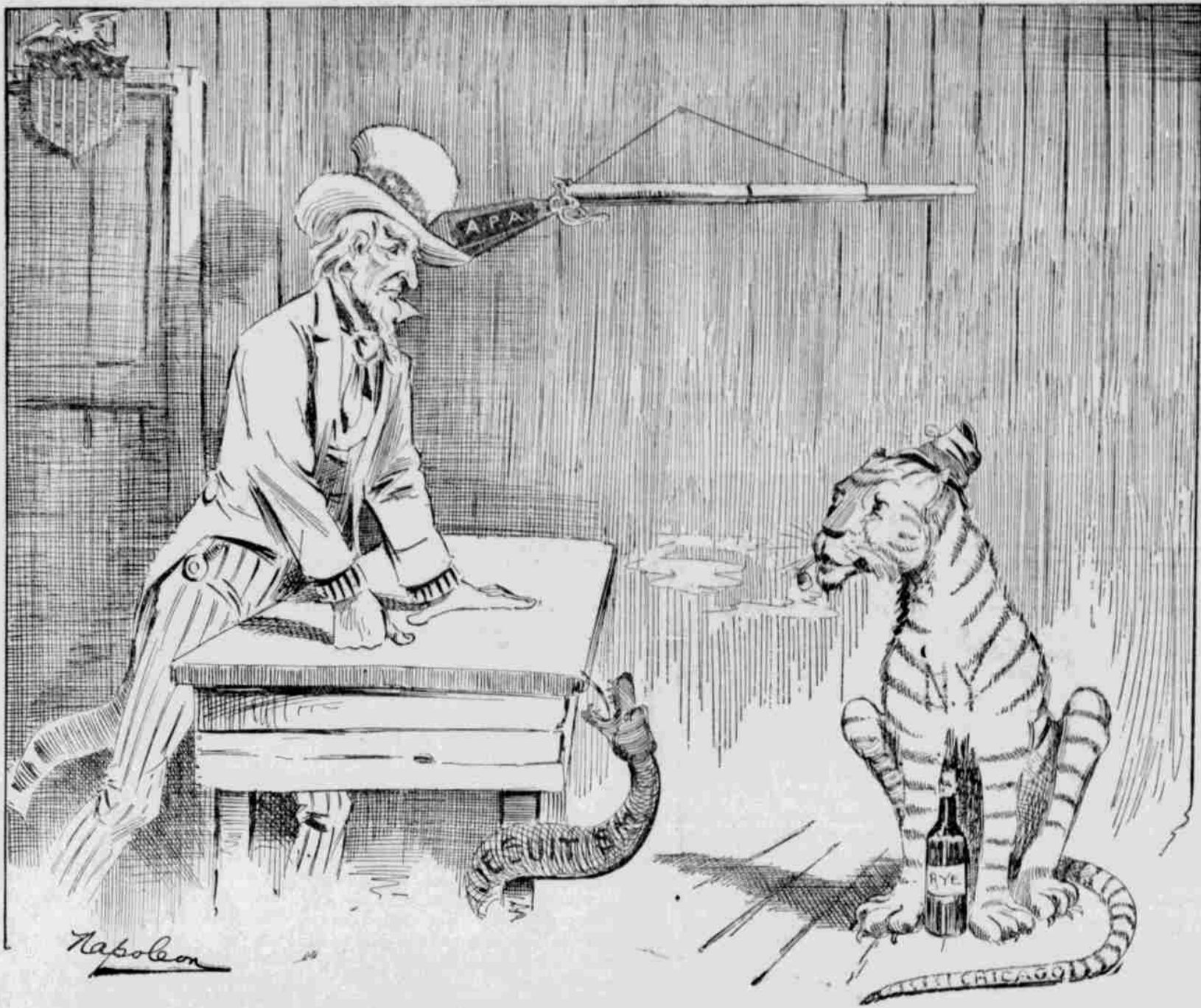
"How did you learn the catechism and not learn to read?"

"She (the nun) would read it to us and we would have to answer."

"Did they ever give the girls books or papers to read?"

"No, sir; if you got them they would take them from you."

At this juncture a girl came in to see Annie who had been in the House of the Good Shepherd, but who was taken out last May, at a residence of two years in that place. She verified Annie's story. She is now eleven years old, and when asked, "What did they give you to eat?" burst out laughing and replied in a comical tone—"Hash!"



UNCLE SAM'S OVERGROWN PETS.

UNCLE SAM—Those critters didn't look such onery cusses when I first took 'em, but now I'm glad to have this gun handy while the varmints are around.

"Did you like to stay there?"

"No, sir."

"What did they give you to drink?"

"Water."

"Did you have any coffee?"

"They made me do without coffee until Easter."

"What time did you get up in the morning?"

"We got up at four or five."

"Why did you get up so early?"

"To go to mass."

"What kind of work did you do?"

"Wash and scrub."

"Did you do washing for people who did not belong to the house?"

"Yes, sir, lots of it."

"Did you know this girl, Annie Devers, when you were in the House of the Good Shepherd?"

"Yes, sir, her name is Cecilia."

Both of the girls seemed to have a dread of the institution, and Annie would invariably speak in a low tone as if afraid someone would hear her. Her hands were caliced, which bore out her statement in regard to hard work. It is thought that steps will be taken to force this institution to modify its discipline and to bear public scrutiny. The people are very much worked up over this recent affair.

### ARE LOYAL CITIZENS.

The Swedish Baptists Place Themselves on Record as Americans.

The Swedish Baptist church has placed itself on record in Minnesota for genuine and uncompromising American principles. At their recent convention at Minneapolis the A. P. A. was discussed pro and con, and the following resolutions were adopted without a dissenting vote:

Whereas, Catholicism has developed such a power, that the free institutions are threatened,

Resolved, That we express our sympathy with all lawful endeavors calculated to check the political influence of the Catholics, so long as they try to gain power as the faithful emissaries of the pope, and not as American citizens, without the reservation; mental or otherwise.

Resolved, further, That we enter our protest against the appropriation of public money from our national treasury for parochial (sectarian) schools. And that we express our sentiments and desire that the law which exempts church property from taxation may be annulled as soon as possible; and that taxes may be divided on all property according to valuation. We also

Recommend, That such influence may be brought to bear upon our legislators that more stringent laws in regard to immigration be enacted so that no one but those who have an honest intent and are capable of becoming citizens in the fullest sense of the word shall be welcomed to our shores.

Now a word as to how the Swedish Baptists celebrated the Fourth of July. They gave a very pleasant picnic, and no flag but Old Glory floated to the breeze. When asked why the Swedish flag was not displayed, Rev. Mr. Lar-

son explained that his wishes were carried out by his people as above. In his opinion that on American national holidays and above all on the Fourth of July, no flag but that of the United States should fly.

Foreign born citizens show no disrespect to fatherland by honoring our holidays as Americans. Hence it was his wish that no other emblem save Old Glory should adorn the picnic grounds of his church.

Mr. Larson is preaching loyalty to the free and blessed institutions of this country. He is an ideal American although born abroad. We welcome and extend the right hand of friendship to such citizens.

It is not at all improbable that other Scandinavian churches will follow the example set by the Baptists.

ZENITH.

### Mexico in Brief.

A few years ago she was our only next door neighbor. Now the Chicago merchant can read in his morning paper what transpired the previous day in all the capitals of Europe. It took the first missionaries seven months to reach India. Now a ship can carry a thousand passengers from New York to Liverpool in 5 days, 14 hours, 24 minutes. All the world is at our door, and we are at the door of all nations.

Mexico has an area of 750,000 square miles and a mixed population of 11,632,000. It is no longer under the heel of the black pope. The government is not subject to the vatican. The Jesuitical priesthood is stripped of its Romish prerogative, and the church of its property to the amount of \$300,000,000. Parochial schools are prohibited and public schools are fostered. There are 8 societies represented in Mexico occupying 299 stations. There are 130 foreign missionaries, 50 ordained, 80 lay—1 man and 79 women; 349 native workers, 150 ordained, 32 teachers, 167 helpers; 223 churches with 13,293 members, 135 added last year; 7,689 Sabbath-school scholars, 7 high schools with 180 pupils and 148 day schools with 6,683 pupils. Native Christians contributed \$20,860 last year.

Presbyterian church has 5 stations in Mexico, 18 missionaries, 8 ordained and 10 women, 99 native workers, 23 ordained, 24 licentiates and 52 lay; 96 churches with 4,934 members, 1,875 Sabbath-school scholars, 28 boys and 73 girls in boarding schools; in all 36 schools with 1,356 pupils. Native Christians contributed in 1892 \$4,197.—Dr. S. M. Davis.

We are authorized to announce the name of W. F. Nicol as a candidate for sheriff of Jackson county, subject to the decision of the republican convention.

### ST. LOUIS NEWS.

Another A. P. A. Secretary Assaulted and His Books Stolen.

EDITOR THE AMERICAN:—Friday night, July 13th, T. C. Reeves, financial secretary of St. Louis Council No. 46, when returning home from Council meeting was assaulted within one hundred feet of his house by two men who had either followed him or laid in wait for his coming. It has always been customary for those living near by to accompany him home, but on this particular night they were absent from the Council meeting, consequently he was alone, although he had just parted from the president of the Council only a short block away. It had been his custom when coming home during the day to go into his house through the back entrance and owing to force of habit he walked up the alley intending to enter from the rear. When a short distance up the alley he heard footsteps, but supposing it was some of the neighbors paid no attention—but on turning round to see who they were, one of the men without saying a word—held a pistol to his face and assaulted him over the head. Taken thus by surprise and being unarmed he made the best resistance possible. His package of books was in his left hand, and in trying to defend himself they dropped to the ground and he at once placed his feet on them and stood up against the yard fence, to prevent attack from the rear. Finally one of the men seeing his tactics walked off a few steps and then made a running lunge at him to knock him off the books on which he stood, hitting him twice over the left temple with the butt end of the revolver. The blows did not knock him over as was expected but enough out of the way for the other man to grab the bundle of books and both ran off. He followed them some distance, shouting for help in hopes that some one would come to his assistance, but all in vain. That portion of the city is thickly settled, but streets and alleys—unimproved as yet—and vacant lots here and there giving good avenues of escape. They made no effort to relieve him of his watch or money,—the records being the only thing they were after and having secured their they made off. There is no clue to the parties but it has leaked out since that certain Roman Catholic parties in the neighborhood knew something of the kind was to happen, but when they did not know; and even while the tussle was going on a neighbor some doors off stood in his back yard and saw and heard all that transpired and never offered any assistance, and has not to this day made any inquiries as to the matter, showing conclusively that it was a well laid scheme, which, up to that particular night, had failed to materialize owing to friends accompa-

nying Reeves home. In running off one of the men lost a black felt hat which was picked up at once by neighbors near by who refused to surrender it—except to the owner—who was known.

The secretary still carries the fresh cuts on the side of his forehead, and had it not been for the stiff hat which he wore he would have been more seriously hurt—judging from the cuts in the hat. No report of the matter was made at the time to the police, as it would have availed nothing, for two-thirds of "the finest" are like our governor, "agin the A. P. A."

Putting the matter of these two assaults (within a few short weeks of one another) together it is conclusive that there is a deep laid scheme to follow them up and secure the records of other councils in the same way. On the same night the above assault was made in the northwest part of the city a similar plan had been in the southwest part.

At about 10 o'clock at night a call was made at the residence of the president of Council No. 34. No one being at home but the ladies of the family, and the caller asked if Mr. — was at home. The ladies replied, "No, he is at lodge meeting." They were further questioned as to the time of his return and as to which street he generally came home on, and other questions of like nature, but they received no satisfactory reply. On leaving the ladies asked his name and where he could be seen the next day, supposing of course calling at that hour of the night, his business was important. He replied that he was not acquainted with the party he called to see and it was of no consequence. The party called on is quite active in Patriotic Orders and possibly a scheme was being laid to assault him at some time.

There is quite a boom in the formation of Continental Leagues in this city and they are being organized in every ward, and the membership is increasing very rapidly. This is the great anti-A. P. A. order.

The leaders of the League give it out quietly to those not affiliated with the A. P. A. that they propose to give that order the "blackest eye" it will ever receive, at the coming November election for city offices, judges of court, etc., and rout the A. P. A., horse, foot and dragons. "On with the dance," say the A. P. A.

The fight will be a hard one and all sorts of trickery will be resorted to to enable Rome once more to get in her work, and control things and perhaps follow it up next spring for a final victory in St. Louis.

"Let the public school system go to where it came from—the Devil."—Freeman's Journal.

### PAPAL DELEGATE AND PRIEST.

Priest Smith Denounces Satelli's Decision—"I Don't Believe a Word of It Is True."

During the last Lenten season Bishop Watterson, of Columbus, O., addressed a letter to the clergy and laity of his diocese, dealing wholly with the temperance problem. In it he said:

"I hereby withdraw my approbation from any and every Catholic society in this diocese that has a liquor dealer or saloonkeeper at its head, or anywhere among its officers; and I suspend every such society itself from the rank and privileges as a Catholic society until it ceases to be so officered. No one who is engaged either as principal or agent in the manufacture or sale of intoxicating liquors should be admitted to membership."

One of the societies laid the matter formally before Monsignor Satelli, the papal delegate. To this appeal he has just responded, sustaining the position of Bishop Watterson, and saying:

"The liquor traffic, and especially as conducted here in the United States, is the source of much evil, hence the bishop was acting within his rights in seeking to restrict it. Therefore the delegate apostolic sustains Bishop Watterson's action and approves of his circular and regulation concerning saloons and the expulsion of saloonkeepers from membership in Catholic societies."

This decision of Monsignor Satelli will create a lively controversy among the followers of the Catholic church of the United States.

Priest Lawrence Smith of the Church of the Immaculate Conception, of Fort Smith, Ark., was seen by a reporter of that city.

"What do you think of Monsignor Satelli's ruling?" asked the reporter.

"I don't believe a word of it is true," was the quick response. "Such a decision would be the work of a fanatic and Satelli is neither a fanatic nor a fool. In the first place," he continued, with considerable animation, "the doctrine of the church does not dictate to a man so as to interfere with his individual rights. A liquor dealer, who does a legitimate business, has as much right to membership in our church as you or I have. For my part, I wish there wasn't a drop of liquor on the face of the earth, but no power of church can or ought to prevent my keeping liquor in my house, if my system requires it."

"Then you think the report of Satelli's decision is false?"

"I do, most emphatically, because it would be contrary to the doctrine of the church."

### ROME IN WASHINGTON.

Congressman Linton Has Difficulty in Securing Statistics on the Indian Question.

Congressman W. S. Linton, of Saginaw, recently made a speech in the house of representatives in opposition to appropriation of public moneys in aid of the sectarian schools among the Indians. The bill has since passed the house. Before making his speech, Mr. Linton's clerk applied to the proper department for information, but he says his clerk was informed by the assistant commissioner, who, I am told, is a zealous member of the church which has its headquarters upon the Tiber, that "it could not be supplied."

Mr. Linton says he made a second requisition for the information, demanding a "reply in writing" to his letter, and this time received a tabulated statement, which is printed in his speech, it appears that the total Indian appropriation on account of schools is \$544,833, of which amount \$300,488, or 72 per cent., goes to the papist schools, while but \$154,345, or 28 per cent. of the whole, are divided between the public and other denominational schools. The bill has gone to the senate, and ought to be defeated. The government has no business to be paying out public funds to sectarian schools. It is contrary to the spirit of the constitution. The further state and church can be kept separated, the better. Opposition to the appropriation of public funds to sectarian institutions is no attack on anyone's religion. Such appropriations should cease in national, state and municipal governments everywhere in these free states.—Grand Rapids Eagle.

Rome Leagued With Tammany.

Dr. McGlynn, in his celebrated speech, "The Pope in Politics," delivered in Cooper Union, New York, January 8, 1888, to an audience of 2,500 sympathizers, said: "Seventeen years ago there was a league between Tammany Hall and the Catholic authorities ratified one Sunday afternoon between Peter P. Sweeney and Archbishop McCloskey. This was to rob the public treasury by means of clauses to be inserted into legislative acts by Sweeney to secure money for Roman Catholic schools. The so-called Catholic Protector has always been besieging the doors of the legislature, promising support to those who voted it money."