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MAYOR SWIFT EXPOSED

The Startling Facts Set Forth in the Report of an A. P. A. Committee of Chicago.

Thousands of Dollars Illegally Taken From the Municipal Treasury and Handed Over to a Roman Institution.

The following report speaks for itself:

Your committee, appointed at a former meeting of this board to investigate certain matters relating to the institution known as the "House of the Good Shepherd," and the chief executive of the city of Chicago, having duly considered the matters set before them, beg leave to report as follows:

On page 780 of the Municipal Code—E. B. Myers & Co., Edition 1895—will be found an exact copy of an act passed by the general assembly of the state of Illinois, during the session of 1869; which may also be found in the Private Session Laws of that year, entitled: An Act for the benefit of the "Chicago Erring Woman's Refuge" for reform, and the "House of the Good Shepherd," of Chicago. [Approved, March 31, 1869.] The full text of which is as follows:

"SECTION 1. Be it enacted by the people of the state of Illinois, represented in the general assembly, that all fines collected by the city of Chicago from keepers, inmates and visitors of houses of prostitution and from any person in any way connected therewith, shall be set aside by said city of Chicago for the sole use and benefit of the 'Chicago Erring Woman's Refuge' for reform, and the 'House of the Good Shepherd,' in said city, and shall be equally divided between said two institutions.

"SEC. 2. The board of trustees of said 'Erring Woman's Refuge,' and the superior and assistant of said 'House of the Good Shepherd,' shall have power to draw, monthly, upon said fund, by their respective checks, that of the former to be drawn by the president and counter-signed by the secretary, and that of the latter to be drawn by the superior, and the said checks to be drawn upon the treasurer or other custodian having said moneys in control or possession.

"SEC. 3. Each of the aforesaid institutions shall render an annual account of the expenditures and receipts to the common council of said city."

"SEC. 4. This act shall take effect and be in force from and after its passage."

A similar act, providing that 10 per cent of the license fees be set aside by the city of Chicago, and the county of Cook, for the use of the Washingtonian Home in a sum not to exceed \$20,000 in each year [Municipal Code, p. 708, Sec. 2524, approved, Feb. 16, 1867] has been declared by the supreme court of Illinois to be unconstitutional, which, if true, decides the constitutionality of all laws of like character, including the one relating to the House of the Good Shepherd, and Erring Woman's Refuge, quoted above. Supporting the Washingtonian Home to have drawn its full allowance since the passage of said law, the enormous sum of nearly \$600,000 was turned from the public funds to the support of a private institution. In the case of the House of the Good Shepherd and the Erring Woman's Refuge, it will be impossible to estimate the amount of money paid to them, as the annual reports of these institutions are few and very far between, and almost impossible to find, the last one having been made during the Washburn administration. Whatever the actual sums so paid may be, your committee, from information obtainable, do not hesitate to say the aggregate sum for twenty-seven years must be enormous. Another feature of the question strikes your committee very forcibly—namely, that in one case the law-making power is invoked to compel the drunkard-making industry to furnish funds to reclaim its victims, and in the other, votaries of the social evil are persecuted to reclaim themselves—on the good old homeopathic hypothesis that "like cures like."

It is within the common knowledge of all who have been observant of public affairs—for years—that when the exchequer of the House of the Good (bad) Shepherd ran low or campaign funds were lacking, unusual activity developed in the police department, and the chief executive of the great city of Chicago, issued the virtuous command to his subordinates that crime and vice must be suppressed, and behold! houses of ill-fame, dives, criminal resorts (except the favored few) were raided. Unfortunate street-walkers were lined up in scores and hundreds—



BLOCKING A PIOUS FRAUD.

No, thank you, Pecci, we haven't any use for your scales; ah, yes, we all know your offer is entirely disinterested; but, you see, that foxy look of yours doesn't inspire confidence. So long!

the police court mills were put in operation and the fines ground out till the mother superior's face was wreathed in smiles, and the ambitious politician was made happy with visions of a better future. This had been the policy of all administrations for years under the guise of reform ostensibly, though the Jesuit doctrine that "the end justifies the means" is the real motive. For twenty-seven years the House of the Good Shepherd has been illegally using the public moneys for its support. Its revenues are further increased by sewing, embroidering and laundry work for different firms in this city, among whom were Mandel Bros., Marshal Field, Schlessinger & Mayer, Boston Store, E. J. Lehman & Co., Siegel & Cooper, American Express Co., Carson Pirie Scott & Co. The Boston Oyster House alone giving them 7,000 napkins a month to laundry. These inmates wash every day in the year, and sometimes all night, and then do you wonder that the mother superior is continually asking for more girls. This institution, though drawing public funds, is never open to inspection. During Governor Flier's administration a committee of the Illinois Woman's Alliance who endeavored to inspect the House of the Good Shepherd were absolutely refused admittance. Applying to Governor Flier, he gave them a permit to inspect the institution, but the mother superior refused to honor the governor's order, and told the committee she would give them a ride in the patrol wagon if they did not leave—the committee left. Later the alliance applied to Governor Altgeld for permission to inspect the House of the Good Shepherd, and the governor referred them to Mayor J. P. Hopkins. Mayor Hopkins gave the alliance committee the desired authority to inspect the House of the Good Shepherd, but the mother superior also refused to honor the authority of the Hon. John P., and when asked by the committee what authority she would recognize, she said Bishop Feehan was the only one she would recognize, and him only as far as it pleased her to do so.

But the efforts of the Woman's Alliance did not end here. Falling in regular ways of gaining information of the internal workings of the institution, some merry members of the alliance, or their agents, were sent to the House of the Good Shepherd on fines and gained all the information they wanted. Many girls committed to the care of the "Good Shepherd" might better have been given into the care of the ordinary "bad wolf." Many of them have never been out of the institution since their incarceration, though their legal (?) term of imprisonment has long since expired—because the unfortunates have no friends to interest themselves in their release. The alliance records contain many accounts

of the hard fights of friends to obtain the release of victims months after their sentences expired. Others have informed their friends of their situation by surreptitiously placing notes in the door of a casual visitor, or a note thrown from the window to be picked up by a passer-by. There are about 300 inmates in the institution at present—and \$15,000 in debts—so says the mother superior in a recent morning paper article entitled: "Hard Times Felt in the Cloister." She says: "Owing to hard times the nunnery is in straightened circumstances." But your committee beg leave to inform the holy mother that the decline of her un-American institution is owing to a growing public sentiment that her house is not conducted properly, and that the American Protective Association and kindred orders are responsible for this awakening of the public mind.

In a recent issue of the Tribune appeared the following, which gave rise to the present investigation: "Mayor Solicitous for the Nuns—Likelihood that their House of the Good Shepherd will be Assisted.—Mayor Swift expressed himself as deeply pained yesterday when he learned of the miserable condition of affairs in the House of the Good Shepherd, created in part, at least, by the failure of the city to pay the annual appropriation of police court fees which the institution has been receiving for nearly forty years. 'That institution, as far as I have been able to learn, is doing noble work,' said the mayor, 'and I'll confer with the comptroller to ascertain to what extent the city is indebted to the nuns. Whatever we owe them ought to be paid to them as promptly as possible. Those in charge of the institution are devoting their lives to a work that is not easy for others to accomplish and they should be sustained.'"

Your committee, knowing full well that neither individually or collectively could they get an audience with his honor Mayor Geo. B. Swift, or, if an audience was granted, the information gained would not be commensurate with the trouble incurred, they delegated to other reliable parties the work of interviewing his honor in his den. Armed with the above clipping, a committee waited upon Mayor Swift, showed him the clipping and asked why he was so solicitous for the nuns. His manner was surly and discourteous as he replied that they "would have their hands full if they paid attention to all they found in the papers, and that he did not care to say anything about it." They protested against the payment of the sum of \$3,000 which had accumulated from brothel fines. His honor blazed again and informed the committee "that the money had been paid and there was no use in their making any further kick." (His own words.) The following questions were also

asked: "Why was this money paid to this private institution?" "Why were girls sent there from police courts and no record kept of their going in or coming out?" His answer was that "it was an accumulation and belonged to them, but they would get no more, as Comptroller Wetheral had decided that the supreme court decision in the Washingtonian Home case applied also to the House of the Good Shepherd." In answer to the other question, his honor referred the committee to City Prosecutor Tatge. This gentleman informed the committee that there was a law requiring the justices to keep a record of those sent to the House of the Good Shepherd and to see that they were released when their time expired. He also said that no more girls would be sent there by the courts. Mr. Swift was asked if the law requiring the House of the Good Shepherd to make a report of its doings to the city council had been lived up to. He answered: "No." His honor also informed the committee that the mother superior had always honored his signature when asking for the discharge of girls committed to the institution on a criminal charge.

In conclusion, your committee wish to say, that not very long ago, when Mr. Geo. B. Swift was a candidate for the high office he now holds—when he was apparently willing to barter his soul for votes—when the votes of the members of this order in the city of Chicago would have made his opponent mayor in his stead, a member of this committee arranged a meeting of a committee of the advisory board with Mr. Swift. The advisory committee will corroborate these statements: That Mr. Swift was a most affable gentleman. That he was most courteous. That he was very desirous to please. That he was as good an A. P. A., or Son of America, or an American patriot as one could wish to meet. That he made fair and just promises, which he never fulfilled. Afterwards, in speaking to a friend of the meeting with the committee, he said: "They are awful nice people, and I am glad to have met them." About the same time, it is alleged, Mr. Swift met a committee composed of Bishop Feehan and other members of the Roman hierarchy of Cook county, to whom he made promises which he has fulfilled, as attested by the city pay-rolls. And this is the gentleman of whom strangers say: "Well, you have the mayor with you!" Indeed you have not. We may in the future conscientiously give political aspirants of this ilk a wide berth. The mother superior we would refer to the Roman hierarchy for relief from her straightened circumstances, as they hold millions of untaxed property in Cook county.

Patronize those who advertise in the American papers. By doing this you will greatly assist the cause.

THE WELSH.

They Love the Fatherland, but Are Loyal to America.

EDITOR THE AMERICAN: Reading an article in your valuable paper, reprinted from the Denver American, we were a little surprised, and, after having digested the same, felt a little sore, and with reason, too, for it tries to cast a reflection upon our people which, to say the least, seems to insinuate that we are disloyal to our adopted country. The word "foreigner" is thrown at us so much that we doubt whether or no you (the Americans) have really adopted us, even though you have administered to us the oath of allegiance. You must be aware that a foreigner cannot forget the land of his birth. But I hope that when we have become citizens our love for fatherland is not strong enough to impel us to take up arms against our adopted country. God forbid it! This of all countries is (while it remains in the hands of Protestants) the only one in which we can say our soul is our own. We doubt very much whether the Denver American is conversant with our history. We have fought for liberty ever since the birth of our nation. The Denver American is not obliged to study our language to become conversant with our history, for our history makes up much of America's history. We have Thomas Jefferson and the lamented Garfield as examples of our noble race. We are proud to say that you will find a smaller percentage of Roman Catholics among our people than among any other foreign nation. Of this we are very proud. Read the history of the Welsh race, and you will find it a people which builds churches presided over not by Roman Catholic priests but by men, men who are brave defenders of the little red school-house. We allow no pope, no father (?) to dictate to us how we shall worship God or how we shall interpret the Scriptures. No, thank God, the Bible is so simple that a child can read and understand it, yet stumble over the word purgatory.

The holy (?) father on the Tiber would like to embroil two Protestant nations in war; and, should his satanic majesty create a little unpleasantness between Great Britain and the United States, you will find us shoulder to shoulder, with Old Glory floating over us. I am not much of a scribe; therefore, I submit the subjoined resolutions for your careful consideration, hoping that their publication in your paper will divert, through the force of American kindness, the stigma which the Denver American is trying to place upon us. A WELSHMAN.

The resolutions read as follows: WHEREAS, A dispute has lately arisen, and is still pending, between

the United States and Great Britain respecting the application of the Monroe doctrine to the undecided controversy between the latter power and Venezuela; and,

WHEREAS, Some official papers, as well as utterances in leading newspapers on both sides of the Atlantic, have recently contained some suggestions of war between Great Britain and the United States;

Now, therefore, we, the Welsh people, in our National Eldestedfod assembled, in the city of Ulton, N. Y., on the first day of January, 1896, while avowing our approval of the Monroe doctrine, and while proclaiming our supreme allegiance to our adopted country, do hereby reassert our affection for our fatherland, and unite in publicly expressing the earnest hope that the present controversy may be settled, to the satisfaction of all, by diplomacy or arbitration.

We furthermore desire to give utterance to our disapproval of war between Great Britain and the United States, provided such a calamity can possibly be averted without sacrificing a great principle or our national honor. It is our sentiment that the many tokens of words, and acts of friendship show the American people by the people of Great Britain during recent years should continue the mutual attachments they have begotten, and that nothing conceivable could give us more sorrow and horror than a necessity of drawing the sword against our beloved kindred beyond the sea. We would in this connection, and with this application, say, in the words of our immortal Grant: "Let us have peace."

BURNED PROTESTANT BIBLES.

Peruvians Seize the Stock of the American Bible Society—Here Will Be Sent.

LIMA, Peru, January 16.—The mayor of San Miguel to-day seized and caused to be burned in the public square of the city all the Bibles and stock of the local agent of the American Bible Society.

NEW YORK, January 16.—William Blake, the treasurer of the American Bible Society, has been arrested.

"Our Bible Society has been notified, of the seizure of our Bibles, and our distribution of our Protestant Bibles, and every now and then they seize our stock and destroy it. What will be done? Nothing. What can we do? They have destroyed the Bibles before, they destroy them now, and will probably destroy them again. But just the same, we shall continue to send our Bibles there. Rev. F. Peasotti is our agent in Peru. Only two years ago he was imprisoned there for no reason other than that he was distributing our Bibles. He was kept in jail for five or six months, and was only released then through the interposition of the state department in Washington."

The Manitoba Issue.

Sir Mackenzie Howell speaks in the heroic vein when he says: "We shall take an official cognizance of the result of the Manitoba elections: Our policy of remedial legislation has been announced, and will be carried out." But "our policy of remedial legislation" is so distasteful to those upon whom it is intended to inflict it as to have insured the election of more than a two-thirds majority of national school men to the legislature of Manitoba.

Manitoba is but a province of the Dominion of Canada, and in some quarters there still survives a tradition that provinces have no rights that superior governments are bound to respect. But against this feebly surviving tradition there is to be set the fact that on this American continent some thirteen provinces successfully defied the superior government, and proclaimed themselves independent and United States. The declaration of these provinces that "all governments are instituted by and derive their just powers from the consent of the governed" is not without approval in many parts of Canada, and most especially in the Province of Manitoba.

Grave results may follow Sir Mackenzie's unconvincing speech. The people of Manitoba tax themselves for the maintenance of free schools. More than three-fourths, probably five-sixths, of them desire that the schools shall be unsectarian, and that they shall closely resemble those of the United States. The minority invokes the Dominion government to aid it in thwarting the will of the majority, and Sir Mackenzie espouses the cause of the minority. If, which is doubtful, the Canadian parliament endorse the policy of the prime minister, very serious outcome may follow an attempt to coerce the people of Manitoba.—Inter Ocean.