

EVASION AND DECEPTION.

Some Points Disclosed by the Report of the Superintendent of Charities of Washington.

As a sample of Jesuitical management (not to say lying) the following taken from the annual report of the Superintendent of Charities for the District of Columbia for 1898, will bear close reading:

Of the affair of St. Rose's Industrial School I am not able to speak with much certainty. Its reports of the fiscal years 1894 to 1897, inclusive, show the following amounts of excess of expenditures over receipts:

1894	\$5,692.00
1895	3,307.94
1896	3,845.86
1897	3,903.61
Total	\$15,849.41

These reports indicated that the institution was rapidly accumulating a debt which would shortly absorb the value of its real estate.

I have asked the following questions of the president of the school and of different counsel referred to by her:

(1) Is the school in debt for the amount of the deficit reported for the years 1894 to 1897, inclusive?

(2) If not in debt to the amount shown, what resources heretofore unreported has the school from which the deficit has been met and discharged?

As my reason for making such inquiries I have cited the law creating the office of superintendent of charities, which contains the following:

"And it shall be the duty of said superintendent to examine into the character of the administration of said institutions and associations and the condition, sufficiency, and needs of the buildings occupied for such charitable purposes, and also to ascertain in each case the amount contributed from private sources for support and construction, the number of paid employees, the number of inmates received and benefitted by the sums appropriated by Congress, and to recommend such changes and modifications there as in his judgment will best secure economy, efficiency, and the highest attainable results in the administration of charities in the District of Columbia."

A reply to these inquiries has been repeatedly promised but never furnished. The matter becomes the more significant in view of the fact that for the last three-quarters of 1898 the quarterly reports, made on improved forms, show that during those months the institution made a clear profit over and above the proportionate amount of the annual appropriation. If it had received nothing from the appropriation, it would still have had a surplus from its current business.

Congress has for many years been making large appropriations to these popish houses—some six or seven of them—in pointed violation of the U. S. constitution.

In regard to the legal rights of such houses, which, as everybody knows, are all private institutions, I have never met anything more instructive than the following, taken from the report above referred to:

"In obedience to a resolution of the mayor and council of the city of Baltimore, a commission was appointed 'to devise a plan and report the same to the two branches of the city council, whereby the city of Baltimore can care directly for all indigent poor, waifs, and orphans who may be thrown upon the city of Baltimore for care and attention; also to devise and report a method for appropriating to dispen-

saries and hospitals where the city commits persons for attention."

The report of this commission quotes the opinion of the Maryland court of appeals in the case of St. Mary's Industrial School for Boys, the Maryland Industrial School for Girls et al. v. George S. Brown et al. (Md. Repts. 45, 319), as follows, taking the principles laid down as the authority for certain recommendations:

That the city has no authority to make appropriations to sustain or aid institutions, however benevolent or charitable in character, which are not direct instruments of municipal administration, but are distinct corporations under private control, and for the management of which there is no accountability to the city.

The fact that a fixed number of trustees or managers (being a minority of the management) of the institution, are appointed by the city does not make the institution a municipal agency; it remains, nevertheless, entirely separate from and independent of the city in all corporate action and control.

That the city has ample power delegated to it, and that it is a duty to provide for the foundlings, the insane, the indigent, infirm and helpless, and for the correction of the vicious and vagrant portions of its population, is beyond all question; but whatever provision may be made must be under the control and subject to the supervision of municipal authority.

The authority that is held and exercised in this behalf is a trust, as well for those who become the objects of it as those who support it by contribution in the form of taxes levied upon their property; and being an important public trust, it cannot be delegated beyond the power and discretion of those to whom it is confided.

We do not design, however, to be understood as intimating that it would not be competent for the mayor and city council to contract for the care, maintenance, and training of those subject to its power, or who have claims upon its charity. If the city has not provided for such persons, or if they can be better taken care of and trained in private rather than in city institutions, the city may contract for that care and training.

But the exercise of this power to contract on the part of the city, in order to be valid, must be with the limitations that the subject-matter of the contract be kept within the power and control of municipal authority, and that complete accountability be provided for, and thus make the institutions contracted with, pro hac vice, municipal agencies."

In conclusion allow me to say that Mr. Lewis' honest, able and courageous report on the religious aspect of these houses, is making a healthy impression on members of Congress, largely in consequence of which the appropriations for charity for the coming year in the District of Columbia have already passed the House in such a manner as to cut off all popish houses entirely! It is now in the Senate committee and in charge of Senator William B. Allison, to whom the patriots should pour in their requests. Editor The American:—

In your issue of December 9th you boldly call on J. Sterling Morton to lead in the organization of a new party

to be your Moses to lead you out of the wilderness.

Possibly you are not aware that the party you are plying for is already in active working order; its Moses was the Hon. Neal Dow of Maine; its prophets, hundreds of our staunchest patriots; its Miriams, our Woman's Christian Temperance Union. In some localities the party is not actively organized—as here in parts of Nebraska where so many of the people who hold the same views, are exponents of the principles outlined in "its planks" and ought to be in its ranks—holoof from mere party prejudice. This prejudice is mainly exercised toward its name.

As the party was organized for the explicit purpose of abolishing the saloon, it adopted for its name that should indicate its object—"Prohibition." It has through its years of trials, education and evolution, become the party of honor, truth, sobriety and good citizenship. That it is the voting power of the purest and best of America's noble womanhood, the W. C. T. U., should bespeak for it the upholding and sympathy if members of the A. P. A. For they combined represent the conscience of the nation. True, there are many who are steadfast in their honest endeavors towards realizing their goal of a perfect American Christian manhood, still outside the working ranks of this trio, but they throw their first fruits in the lap of either of the "old parties"—that were a "grand old parties"—and expectations are realized in apples of Sodom.

The New York Voice, an able paper, is the "organ" of this advanced party, and if you will read their "Handbook of Prohibition," their party platform, and their "Plans of Work." View the solid work for good done and witness their unswerving from the cause of righteousness and truth, I am sure you will become convinced that we do not need another party.

As Romanism is the backbone of the saloon business—the liquor interests being the machine by which its rental are collected of the people, and by whom its dirty political work is done the voting machine by which our constitution is sought to be undermined and as the Prohibition party is making final issue against the saloon, and staunch Americans fighting Romanism therefore by the old axiom, "things which are equal to the same thing are equal to each other," the anti-Romanists and Prohibitionists should be found fighting publicly shoulder to shoulder, drawing ammunition from a common cartridge box.

That the A. P. A.'s have failed to appreciate their kindest helper in the cause, has been because they have, foolishly, tried as did Prohibitionists for many unfruitful years, to restrain and control the old parties. As they are both slaves of the Romanists and the saloon power, it cannot be done, for they will sell out every moral principle and all of the best elements (as President McKinley is now doing relative to the army canteen,—his pay a re-election) to retain a German, a Swedish, an Irish, a beer, a whisky, which summed up means a Roman Catholic vote.

To retain everything except the vote of a patriot—for his vote is not for sale. Yours for God and Home and Country.

A WOMAN OF THE W. C. T. U. Tekamah, Neb.

There is a revival of American sentiment among the rich. Carnegie, Belmont, Pingree and Wannamaker, all see brakers ahead.

It isn't fair. The news agencies do not miss an opportunity to connect the papacy, through John Ireland, with the governmental policy of this nation. Now they have it that John Ireland is to be appointed, by McKinley, as the representative of this government to the Czar's peace conference which is to occur next May.

WHAT OUR FRIENDS SAY

Letters from Many of the Readers of The American.

White Haven, Tenn., Dec. 20, 1898.—American Publishing Co.—My Dear Sirs: Having read three or four copies of your paper in the past six or seven weeks, I can say I like it and that I earnestly wish it was going in every home in this country, as the people are asleep as to what the Roman Catholic church is doing in the way of controlling both civil and religious rights in America. Yes, indeed, we need more of such papers throughout this country.

I want to say to you that I am a poor man in the way of finances; I do not own a foot of land, nor any personal property. I earn a livelihood from day to day by serving my employer on a farm. I am not giving you a "tale of woe" simply to get your paper for one-half price, but I am honest in what I write.

I think you justly ought to have \$2.00 per annum for the paper, and were I able I would willingly pay you that much and more, but I can not.

So then if you will kindly send the paper to me for six months, I will remit you by postoffice order 50 cents; but if this is not entirely satisfactory with you, I trust you will return the 50 cents to me. Should you send The American to me for one-half a year, I have already promised to give it to a poor family in my neighborhood after reading it myself. They are loyal American citizens and like myself, opposed to Roman Catholic supremacy.

I want to say that I am a lover of everything that is pure and good in this world, especially one who is ready for the second coming of our Lord, and according to the Scriptures the time is near at hand. Praise His holy name forever, it certainly cannot be long. I like your writing on the coming of our Lord, as I am a close reader of the word. Yes, I love the truth as it is in Jesus, and, O, to see the condition of the Babylon churches of today—where, oh where, have they drifted to. Then of the great day of God's wrath soon to come upon the people, I think of the word as recorded in Rev. 6-17.

The Lord bless you in the publication of The American. Please direct plainly to me. Respectfully your friend. E. M.

Southbridge, Mass., Dec. 21, 1898.—Editor of The American: I must have something more to say to you about our new possessions. I see in your issue of December 16 you are still opposed to their annexation, because you are afraid the great trusts will rule them. Then I say, go in for abolishing the trusts, for they are liable to raise a rebellion if they continue in their robbing. And I say, hold all our possessions and still add more. The whole of North America and the West Indies will be ours some day. The United States have a God-given mission to fulfill and we cannot back out of it. We are here for a purpose. It is our destiny, and there is no use in finding fault. We should not be too selfish, for we are not here to live for ourselves alone, but to do our part toward civilizing the world. We should not fear to do right for fear of a bad result. I tell you if we do our part faithfully, God will take care of the result. I have full faith in Him for that. You and I agree very well generally, and I trust we may agree in this time. You are doing a great work, but there is always a chance to do a little more. Very truly yours in F. P. P., C. L. N.

This letter is published without date and signature because friend writing expressly charged that it be not printed. Friend Thompson:—Received the Atlas and the encyclopedias. The encyclopedias and also the atlas are a world of information beyond my expectation. I hope when J. Sterling Morton and his conferees meet in Philadelphia a Moses, a Lincoln, a Grant or one like William of Orange will be there, and lead us out of darkness into the shining sunlight; guard, shield and protect the constitution, free speech, free press and the liberties for which our fathers fought, and

gave us with the oft-repeated admonition to guard and protect well our heritage. Margaret Shepherd well says: "I am no Democrat, Republican or Populist but Anti-Pope." So say I. I am an American and my motto is "Justice to all, special privileges to none." None should be rulers in this country that owe their first allegiance to some other prince or potentate. My prayer is for a Lincoln, a Thompson or a H. F. Bowers to lead our hosts to the ballot-box and save our country once more. Let American free men wake up.

As the year 1898 is nearly at an end and with it my subscription expires, I will here send \$2.00 for another year, as The American gives more information than any other paper I get. May a Divine Providence guard, shield and protect the editor for many years and may he always publish the truth under every and all circumstances. The Atlas and encyclopedias are all o. k. and they are all right; so much useful knowledge and information; so cheap that no one need be without them. You will find money order for \$2.50. For the eighty-five cents please send the People's Atlas of the World and the Standard Cyclopaedia.

Cleveland, O., Dec. 20, 1898.—Mr. J. C. Thompson, Dear Sir: Enclosed find two dollars (\$2.00) for my next year's subscription for The American.

The hints and letters written in The American have been very helpful to me. I am somewhat of a Bible student myself. In the near future I am going to send you a tract on the "Sabbath Question," which I am helping to have published here. I hope you will read it earnestly and carefully, as I believe you shall, as I have learned to look upon you as an earnest, courageous man. It takes courage to fight the church of Rome. Keep on. Respectfully yours, D. E. R.

Ellensburg, Wash., Dec. 23, 1898.—Friend Thompson: Enclosed find \$2.00 being for my subscription for The American for 1899. I sincerely hope you will not only have prompt renewals, but will have many new ones. Having originated from one of the old families of early day, I naturally take pride in a paper that stands up so boldly for our liberty and freedom that our forefathers handed down to us. I served three years in the Eighty-fifth Regiment Pennsylvania Volunteers in the great war of the rebellion, received injury at the siege of Sumpter, S. C., which I feel very sensibly yet. Next month I will have reached my sixty-third mile stone of life, but I am still doing what I can for the true American principles, and for the truths set forth in your valuable paper. Wishing you a prosperous and happy new year, I remain your friend. W. H. R.

Holdrege, Neb., Dec. 26, 1898.—Dear Friend Thompson: I send herein \$2.00 by draft for The American. I send \$1.00 to help the cause of Americanism (for I get the paper for \$1.00 per year). Yours is a noble cause and I thank God for the fight you are making. You have my support in every way possible. We have enemies within and without. I believe the Jesuits to be the most infernal, devilish organization ever concocted outside of hell. Rum, Romanism and ignorance are the devil's trinity. Yours, etc., J. A. A.

Peoria, Ill., Dec. 21, 1898.—American Publishing Co., Omaha, Neb.: On looking over your advertisement of December 9, 1898, I understand that for the sum of \$2.75 you will send The American for one year together with the book entitled "Americanism or Romanism, Which?" written by John T. Christian, D. D. If such is the case please send the book and paper and oblige; also Dicken's works. Yours in the name of liberty, F. Wm. R.

Mahoningtown, Dec. 21, 1898.—American Publishing Co.—Gentlemen: Enclosed please find \$2.00. For same please renew my subscription for The American for the year 1899. I wish

that I was able to help you more in your noble work, but as I have been at a great deal of expense I am pushed pretty hard myself. Possibly I can do something later. Respectfully, C. H. G.

Kalamazoo, Mich., Dec. 23, 1898.—American Publishing Co.—Gentlemen: Please find enclosed postoffice order for \$2.00 to renew subscription to The American and for a new 6-month subscriber. Had hard work to get him to take it for six months. Have rode nearly all day trying to get subscribers, but they all say it is hard times and tax time, so they can not afford to take any more papers. But I shall not give it up for a while, as some have partly promised to take it as soon as they can get a little more money. T. S.

St. Joe, Dec. 26, 1898.—J. C. Thompson, Dear Sir and Friend:—Seeing your request to subscribers to renew for the following year: Enclosed please find two dollars for The American. I do not know when my subscription expires, neither does that make any difference to me, I would not be without The American and think it shows very poor patriotism for readers not to pay up and put their shoulder to the wheel, and help the cause. D. L.

Davenport, Ia., Dec. 25, 1898.—American Publishing Co., Omaha, Neb.: Enclosed find \$2.50 for The American one year and Chas. Dickens works, and 25 cents for the Standard Cyclopaedia of useful knowledge. I hope you succeed. I would like to be able to help you out more, but I am just a poor carpenter myself. Yours, W. L. C.

Chicago, Ill., Dec. 25, 1898.—American Publishing Co.—Sirs: Please find enclosed a postal money order for one dollar (\$1.00) for subscription to The American. Don't stop sending the paper, for I will see that you get the money in time. I will have The American as long as it is printed. Yours for the cause, N. T. W.

Seattle, Dec. 15, 1898.—American Publishing Co.—Gents: Please find enclosed postoffice order for \$1 for subscription to your valuable paper. With best wishes for your success in the noblest of works, believe me, yours very truly, REV JOHN F. DAWSON.

Washita, Ia., Dec. 20, 1898.—The American Publishing Co., Omaha, Nebraska.—Gentlemen: Enclosed find two dollars for which please renew my subscription to The American. Very truly, A. Z.

Atchison, Kan., Dec. 25, 1898.—To The American.—Dear Friend: Enclosed is a postoffice order to renew my subscription to The American and the ten great novels. Yours truly, A. F. D.

Bartlett, Ill., Dec. 24, 1898.—American Publishing Co., Omaha.—Gentlemen: Please find enclosed subscription price for The American up to 1900. Yours truly, J. V. H.

Chicago, Dec. 26, 1898.—American Publishing Co.—Dear Sir and Friends: Enclosed is express money order for paper for another year. Respectfully, J. A. V.

Columbus, Neb., Dec. 19, 1898.—The American Publishing Co.—Gents: Please find enclosed the sum of \$2.00 in money order as my subscription for The American for the year 1899. Respectfully yours, H. T. V.

Shelby, Neb., Dec. 24, 1898.—American Publishing Co.—Dear Sir: Send "Americanism or Romanism, Which?" and The American for enclosed \$2.00. H. W. C.

Washington, Dec. 22, 1898.—Editor American, Omaha, Neb.—Dear Sir: My attention has been called to a copy of your paper of December 16th, containing extracts from a recent report made by me concerning the charitable institutions of the District of Columbia. On the eighth page, at the close of the quotation from my report, appears a note saying that full copies of the report will be furnished upon the payment of ten cents to Mr. Chase Roys of this city. With regard to that matter I wish to say that the above report is a public document entitled to be carried in the mails without postage, and is not for sale by Mr. Chase Roys or any other person. As long as the original edition lasts I will supply your readers without charge upon application. Very truly yours, HERBERT W. LEWIS, Supt. Charities.