

THE CATHOLIC BUREAU

And the War It is Making on Indian Commissioner Morgan.

FAT CHURCH SCHOOL CONTRACTS

At the Bottom of the Trouble--Denominational Schools to Go--Some Things Brought Out in Reply to Bishop Kain's Letter to the "Intelligencer"--The Bishop Writes Another Letter.

E. W. Lightner's Washington Letter to Pittsburgh Dispatch.

Granting that Bishop Kain is right in his attack upon Indian Commissioner Morgan from the standpoint of the Church, it must be admitted that as a question of policy he is pursuing a course that has been abandoned by his conferees in this locality. The attacks on Morgan never had the sanction of Cardinal Gibbons. They were begun without his knowledge and the damage had been done before he had a chance to take a hand in it.

The whole row is the result of bad temper and bad judgment on the part of some of the local priests, and in saying this I have before me the testimony to that effect from others of the local clergy who utterly disagreed with their associates in the Catholic Indian Bureau, which has had charge of the Catholic Indian schools, and, quite as important, of the contracts for furnishing the supplies.

The trouble began with a clerk in the Indian Bureau. Soon after the advent of Mr. Morgan it was discovered that this clerk, a Catholic, but nevertheless a busybody was carrying news from the Bureau to the Catholic Indian Bureau, derogatory to the management of the former in its relation to the Catholic schools. In many cases his statements were proven to be absolute falsehoods. Persisting in this he was dismissed, and as if to provoke the result that came to pass, the Catholic Bureau employed him and he proceeded to vilify Mr. Morgan and the whole management of the Indian Bureau.

MORGAN ENTERS A PROTEST.

Mr. Morgan protested against this, and the Catholic Bureau promised that the objectionable individual should be dismissed, but he is retained to this day, and, though modest enough now, has been one of the most impudent persons who ever had the run of the departments, going personally to the Secretary and Second Controller of the Treasury and making the most preposterous and impudent demands in the interest of the Catholics, and growing insulting if his demands were not complied with. Whether the Catholic Bureau had knowledge of his conduct in this respect I cannot say, but the fact remains that he is still in the employ of the Catholic Bureau after much of his foolish and disgraceful work has come to the knowledge of that institution.

Mr. Morgan has been greatly misrepresented in this affair. He is not at all afflicted with popophobia. He is not an anti-Catholic bigot, as Bishop Kain asserts, and he did not start out as such, as he was installed in office to abolish the Catholic schools. He recognized the need accomplished by the schools of both the Catholic and Protestant missions. He never has encouraged the dismissal of a single teacher on account of his or her religion, and I cannot establish the fact that any teacher has been dismissed for such a reason.

Well, then, what is all the row about? It is just this:

HOW THE TROUBLE ORIGINATED.

Mr. Morgan discovered when he came here that both Protestants and Catholics had fat contracts with the government for the furnishing of supplies to these schools. He believed that, as the Indians were the wards of the government, the government should see to it and control their education. He objected to a system that not only made the government pay for the religious and denominational education of the Indian children, but which enabled the bureaus having charge of the schools to make scores, if not hundreds of thousands of dollars, every year out of the contracts for supplies.

While secular branches were taught in the schools, the main purpose of all of the schools, Protestant and Catholic, was to impress on the children that the only proper and decent way to go to heaven was by way of the denomination under whose charge they were. They were even taught that the government that supported them was a godless government, and not fit to supervise their education.

Mr. Morgan did not put his wits to work to abolish the denominational schools, but did begin to multiply the purely government and secular schools rapidly. As fast as the government schools afforded conveniences for the Indian children contracts for the religious schools of the same locality were rejected. No embargo was put on religious teaching. The commissioner merely said that the secular education was furnished by the government. If the churches desired to teach their peculiar doctrines to the children, they must do it at their own expense, and make no more fat profits out of the government.

NO PARTIALITY WAS SHOWN.

No distinction is made as to denomination. Catholic and Protestant are treated exactly alike. The Commissioner expects within a year or two to have the system of government schools so general as to make the support of the denominational schools unnecessary on the part of the Government, and certainly this is a consummation that will be welcomed by all who believe in the common school system of the States, and that boys and girls should be permitted to grow up with a secular education that will enable them to reason out the religious problem to their own satisfaction.

Mr. Morgan has already decided to ignore the bureaus of the denominations that have been making a fat thing out of government contracts. He now deals directly with the schools. This of itself will effect a great saving. It is now a matter of business to make the contract and not of influence on the one hand to get as much out of the government as possible. A number of contracts have been made with the schools since the 1st of July, but not a single one for the next fiscal year with the bureaus of the churches; and this plan is said to be much more satisfactory than the other.

SEVENTY CONTRACTS IN FORCE.

I have been able to trace about seventy contracts with the church bureaus which are still valid, but which will soon expire, nearly all of them about the middle of the month of August. Upward of fifty of these are with the Catholic Indian Bureau and the re-

mainder are distributed among other denominations. The Catholic schools are the most profitable, as they have the most numerous attendance. They average about seventy-five pupils to the school, and for each pupil they are paid \$27.50 per quarter, or \$110 for the year, three months of which is spent by the children at their homes, thus rendering outlay for their maintenance unnecessary for that period. From this sum the children are clothed for the year and fed and housed for nine months, and the teachers are also paid from it. But an Indian child is maintained with little expense and the teachers give their services for almost nothing in the interests of their respective denominations.

Thus a great profit is made for the churches interested. It is estimated that the Catholic Indian Bureau made a clear profit last year out of the schools of at least \$175,000, and it was not as good a year as some former ones. No wonder the churches are anxious to hang on to such a "soft snap."

In the aggregate, millions of dollars have been poured in the treasuries of these churches in profits that should have gone to the establishment of Government schools, which could have been operated for the mere cost of maintaining teachers and children. Church influence has prevented this, and perpetuated the costly system of contracts.

A CLOSE WATCH ON FINANCES.

These profits have been devoted to the building up of the institutions of the churches. The Catholic Indian Bureau has been very businesslike in their management of the financial affairs of the schools. It had its agent, who haunted the Treasury Department, and the moment an account was known to be in the hands of the auditor, pressure would be brought to bear to have it advanced ahead of all other accounts, that the bureau might gather in the shekels. From the auditor the account would be followed up until it reached the final accounting officer, and there again it would be advanced, probably as in the other cases, by order of the Secretary. It is asserted that Secretary Windom never refused to order his subordinates to advance one of these accounts at the request of the agent of the Catholic Bureau.

Moreover, letters would be boldly written to the Secretary, telling him that certain institutions were "hard up," and that if he could do anything to hurry the settlement of the accounts of the Catholic schools his action would be gratefully remembered. Letters are on file at the office of the Secretary not only from members of the Catholic Bureau, but from men and women (Miss Kate Drexel frequently among the latter), in various parts of the country, urging the necessities of this or that institution and begging the hasty consideration of accounts that otherwise would have taken their place among the mass of accounts to be settled.

The history of the profit-making contracts of the churches with the Government is indeed a strange one, and one day when it is written will be almost beyond belief.

THE MORGAN CONTROVERSY.

Bishop Kain Again Assails the Commissioner--The Bureau Not Money Making, To the Editor of the Intelligencer.

Sir--You still wish to confine the Morgan controversy to the relations existing between him and the Catholic Bureau, and you infer that the rupture of these relations will entail no injury on the Catholic Indian schools. I must again take issue with you on this point. The Bureau was recognized by an act of Congress, and for years it has acted as the official agency of the Catholic authorities having Indian schools under their control. From a business point of view, the practical benefits of such an agency are apparent. It facilitates and concentrates intercourse between the Government and the schools scattered over so wide a country. Its advantages have heretofore been recognized and officially commended by Morgan's predecessors. At all events, the authorities of the Catholic church consider Morgan's arbitrary rupture of relations with that bureau most injurious to the interests of the Catholic Indians, and their judgment in the case should have more weight than the opinion of the INTELLIGENCER, or the denunciation of ranting fanatics who would rather have the Indians remain buried in the darkness of paganism than brought to the light of Catholic faith. Morgan states a falsehood when he says that "bureau subsists upon the bounty of the Government," for it is supported by the voluntary subscription of our American Catholics.

Morgan has placed himself on record as favoring the withdrawal of all Government aid to schools. Now all who have had any experience in dealing with the Indians admit that these savages cannot be civilized until they are christianized; but how can they be christianized if all religious influences are withdrawn from their schools? Why does he advocate that policy? Not on the score of curtailing expenses, for Secretary Noble's report shows that the cost of educating the Indians in denominational schools is at least one-third less than in the Government schools. The true reason is because Catholics have been earlier in the field and more zealous in the work than the Protestant sects, and having sixty out of (I think) eighty-seven of the contract schools, they receive very justly a much larger appropriation than Protestants do.

It is argued that this appropriation is larger by \$35,000 than last year's appropriation. Father Stephan, (who is the director of the Catholic bureau, and not the president,) shows in a communication to the commissioner that, owing to the increase in the number of schools and pupils the per capita allowance is in reality much smaller. All this has been shown, too, by Mr. Shively, of Indiana, in his speech in the House of Representatives March 3, of this year.

He says: "While the appropriations for the schools are increasing, the amount used under the contract (denominational) system is, by reason of the hospitality of the Commissioner of Indian affairs forced down year by year. Here and now I enter my emphatic protest against the reckless and wasteful use of the public funds by that officer in his war of extermination against the schools which were the pioneers of Indian education and civilization, and which to-day give the Government incomparably better results for every dollar expended than does the Government system."

Here he gives figures to prove his assertion. He then proceeds to show Morgan's persistent intention to strangle our schools, for he adds: "Within the past year he has cut off all contracts from six of the schools and reduced the number of pupils in twenty-eight others. Three young ladies contributed \$40,000 to build and equip a splendid school at the Shoshone agency. Under a contract with the Indian department, 100 Indian children were being educated at \$408 per capita per annum. The contract has been reduced by the commissioner of Indian affairs to twenty-five pupils at the same price per pupil."

It, Mr. Editor, the commissioner could act with such outrageous injus-

tice towards our schools when we had a recognized representative at the seat of government whose duty it was to guard the interests of our Indian schools, think you, in all candor, that those interests will not suffer now that that representative has been summarily dismissed? Can you still maintain that this controversy does not affect our Indian schools? They have already suffered severely from his bigotry, and if he is permitted to indulge that bigotry, we have every reason to fear the very worst results in future.

And now, Mr. Editor, why has Commissioner Morgan so abruptly broken off relations with the Catholic bureau, of which Cardinal Gibbons is president, and not Father Stephan? Is it because Catholics joined with distinguished Protestants like Senator Ingalls, Plumb, Vest, etc., in opposing his confirmation? What if we did petition against his appointment? Have we, freeman of America, not the right of petition? Are we but on a par with the serfs of Russia? Or is it because the press, catholic and secular, has exposed his shortcomings? Are you then, Mr. Editor, in favor of muzzling the press? Chain the press and you destroy the most potent barrier against the rascalities of public officers.

But neither of these reasons, were they valid, could be honestly alleged by Morgan for his rupture with the Catholic bureau; for he continued to recognize it up to the 10th of June; then on the 17th of July he issued his ukase severing official relations therewith. What had happened in the intervening weeks to provoke him? Nothing, says the Church News, of Washington, except an article in the New York Sun, in which he is styled "pig-headed Morgan."

"According to his own letter of July 17, and the statement made to the press on June 10, he had no intention," says the Church News, "to break off relations on account either of the opposition to his confirmation, or antagonism to the Catholic newspapers, or antagonism to his policy. Now, simply because the New York Sun called him pig-headed, a name that he will not soon get rid of, he flies into a passion, forgets that he is a servant of the people, that we live in a Democratic country, that there is such a thing as liberty of the press and violates the intention of Congress regarding the manner in which more than \$400,000 are to be expended. This is simply to vent his own anger, to show his power and to spite the best friends the Indians have on American soil. Never has the autocrat of Russia or the Sultan of Turkey acted in a more tyrannical manner."

This attitude of partisan rancor against the Catholic church was clearly foreshadowed when Morgan selected for Superintendent of Indian Schools Rev. Dr. Dorchester--a man who had all his life vilified the church, and who, as I have already said, was forced, but a short time ago to retract an outrageous slander which he had published against Archbishop Ryan. After appointing his own wife a special agent at a salary of \$6 a day with traveling expenses paid--surely a good, fat salary--(see Washington, D. C., Republic, Sept. 25, 1889), he at once started on a tour of inspection and wholesale dismissal of Catholic teachers employed in the Government schools. Senator Plumb stated on the floor of the Senate that in one batch of dismissals, eleven out of thirteen were Catholics. What other reason had he for dismissing Messrs. an old one-armed soldier, who taught the Kaw school at the Osage agency, except that Mess was a Catholic? It was for such intolerable acts of bigotry and tyranny that Morgan and Dorchester were so severely denounced on the floor of Congress by Ingalls, Plumb, Vest, Shively, and others.

In conclusion permit me to assure your readers, Mr. Editor, that I can and do fully appreciate the propriety of a Methodist minister's always having his own wife with him; but I do not and can not so readily appreciate either the propriety or the justice of the Government's paying him eight or ten dollars a day of extra salary to secure to him that privilege. Qui capere potest, capiat.

JOHN J. KAIN, Bishop of Wheeling. Wheeling, July 25, 1891.

P. S.--Since writing the above my attention has been called to a lengthy communication in the Pittsburgh Dispatch of this date from its Washington correspondent. The writer, whilst sustaining Morgan, confirms beyond question the position I have taken, that Morgan is bent on overthrowing the peace policy inaugurated by President Grant, and endorsed so heartily by the Centennial Methodist Conference in May, 1876. He would withdraw the Indians from the influences of the churches--the only influences recognized by General Grant and all true friends of the Indians as capable of bringing those savages out of barbarism into the blessings of civilized life. His motive in this is too apparent. The Catholic church is foremost in this good work of civilizing the Indian tribes. Morgan in his bigotry vows that her power for good amongst them must be broken, or at least crippled.

To the charge made by the correspondent of the Dispatch, that the churches have been making money out of the Government contracts, I reply that the writer's own statements either refute this charge or convict the managers of the Government schools of the grossest frauds, since the expense of educating the Indian children in these schools is much larger than in the contract or denominational schools. If, then, Catholics and Protestants have been making money by their school contracts, how much more money have the Government's own officers been making in the same line? The churches, Protestant and Catholic, must build and equip their schools--a saving surely to the Government of hundreds of thousands of dollars.

Then, again, the teachers in these denominational schools, as the writer is forced to admit, "give their services for almost nothing," hence the expenses of running these schools should be and are much less than the cost of supporting the government schools. This again is shown in the reports of Secretary Noble. Thus does the rabid correspondent of the Dispatch refute his own statement--a statement intended to fasten the stigma of injustice on Protestants and Catholics alike. I shall conclude this postscript with another quotation from the speech of Mr. Shively in the House of Representatives, March 3:

"General Grant, when President, invited the churches and all benevolent organizations to engage in the work of civilizing the Indian children, and he gave assurance of the earnest cooperation and assistance of the Government. One Secretary of the Interior after another extended the same invitation. Successive commissioners of Indian affairs bespoke the active efforts of the same agencies. Various denominations have engaged in and carried forward the work. Mrs. Astor, an Episcopalian, gave \$40,000 to the cause of Indian education. The Misses Drexel (Catholics) have given over \$300,000 in the last five years for the construction of Indian school-houses and the equipment of Indian schools. The dollars given to Indian education by the charitable, the benevolent, and the religions, if you please, is reinforced by an energy, de-

vision, zeal, patience and fortitude which we cannot attach to our appropriations. I protest, therefore, against that spirit that repudiates the advantage the Government derives from the associations of all these invigorating forces with its own efforts in disposing in an honorable and creditable way of this Indian question." J. J. K.

A CONSUMPTION CURE.

An English Physician Claims to Have Made a New Discovery.

LONDON, July 26.--Doctor Godfrey Hambleton claims to have discovered a method by which consumption can be prevented and even cured in cases where the disease is not too far advanced. He asserts that he has cured many patients in a private establishment of his own since 1886, and he is now anxious for a public test. He recently wrote to Lord Salisbury asking for facilities, and received a chilling reply, to the effect that the Prime Minister had no power to afford them. Dr. Hambleton, in a letter to the United Service Gazette, the leading military newspaper, announces that he has been forced to the conclusion that it is useless to endeavor to obtain an investigation by the British government, and that he will now place the facts before another power. The Gazette vouches for Dr. Hambleton's good faith, and demands an official investigation, with a view to the application of "this great English discovery" to the British army.

It is understood that Dr. Hambleton is about to approach the United States Government on the subject, and if a statement made by the United Service Gazette be only partly correct, that gentleman deserves more respectful treatment in Washington than he has received in London. The editor of the Gazette declares that he has seen the notes of well established and permanent cures of consumption, of some of which he has personal knowledge. "In fact," he says, "such a mass of practical evidence has been collected that we have not to deal with a prima facie case, but a case that has been proved up to the hilt. The prevention and cure of consumption is an accomplished fact." The Gazette, of course, looks upon the question chiefly from a military point of view, and here is what it says of the effects of consumption upon the efficiency of the British army:

For five years, 1880-84, there were from tubercular disease 6,749 admissions into hospital, 4,331 deaths, 1,063 invalids sent home and 2,356 finally discharged. The financial loss to the country from the deaths and invalids discharged amounted, on an estimate of Lord Eustace Cecil, at £120 per man, to £442,440, and to that must be added the pay, cost of maintenance and treatment of invalids in the army, the cost of sending home and replacing the invalids discharged and cost of obtaining, training, maintaining and paying men to replace those dead and discharged. That is, consumption was not only a serious source of waste in the army, but it also caused during those five years a financial loss that must have amounted to millions.

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Trains leave Wheeling at 12:05, 4:55 a. m., 2:35 and 6:10 p. m. The train leaving at 6:10 p. m. runs via of Pittsburgh and has Sleeping Cars attached. That leaving at 2:35 p. m. has Sleeping Car attached at Grafton. The train leaving at 12:05 a. m. has through Sleeping Car. At Grafton a Parlor Car is attached to the train leaving Wheeling at 4:55 a. m. mrsaw.

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