

THE AMERICAN.

A WEEKLY PAPER.

"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear Allegiance to the United States without a mental reservation in favor of the Pope.

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REV. FATHER STEPHANS

HE SPORES THE PRESIDENT AND COMMISSIONER MORGAN.

The Catholic Schools Must be Maintained Even if the Roman Vote Must be Gave Boldly Against the Republican Party.

In the Church News, published at Washington, September 10th, 1892, Father Stephan writes having written this letter, and says:

"I noticed in the newspapers a statement that I had sent a confidential pamphlet to all the priests in the United States. This is as silly as it is false."

However, the document is in our possession. The title page is as follows:

"Report of Rev. J. A. Stephan, Director, to Right Rev. Bishop M. Marty, President of the Bureau of Catholic Indian Missions, for the year 1891-92. Washington, D. C. Press of Godey & Roberts Company, 1892."

From it we call the following:

REPORT.

THE BUREAU OF CATHOLIC INDIAN MISSIONS.

WASHINGTON, D. C., July 27, 1892.

RIGHT REVEREND DEAR SIR:

I have the honor to submit herewith my Annual Report, and in view of the important events that have transpired during the past year, I feel obliged to review at some length the relations of this Bureau with the head of the Indian Office and other Government officials, more particularly since July 1st, 1889, the day Mr. Morgan became Commissioner of Indian Affairs. And in connection with this matter I am constrained to request that you will keep this report from the eye of the public; not for the reason that the public should not know of the facts herein stated, for these facts should be known of all men, and being known, I am sure they would cause every good citizen of whatever party or religion to marvel at the bigotry and intolerance which have crippled the hand of the church in its work of educating and redeeming from paganism the children of our Indian wards. But this is the year of a Presidential election, and if this arraignment of the Indian office were given to the public at this time party prejudice, perverting the judgment of even the best of men, would denounce it as an attempt to furnish partisan ammunition to one of the parties to the contest. This result, I anticipate, that it may be obviated. I am, and for many years have been, a member of the party to which the bigoted Commissioner, and the not much less bigoted President belong; and while I disparage their official conduct and actions in the matter of this report, I deprecate the idea that anything that I may feel it to be my duty to say to you in behalf of our most righteous cause, and in protest against the efforts of canting public officers to drive us from one of our most loved fields of labor in behalf of the Master, should be used in a campaign of party politics. Therefore, to you, and through you to the other Bishops to whom the facts herein contained should be made known, I respectfully transmit this report, with the caution I have included in this introductory paragraph.

Prior to July 1st, 1889, the most friendly relations existed between this Bureau and all the officials with whom it transacted its business, and the same harmonious relations would have continued to this day if Mr. Morgan had not begun a crusade against our work, the particulars of which will be detailed further on.

When the press of the country announced in June, 1889, that Mr. Morgan was to succeed Mr. John H. Oberly as Commissioner of Indian Affairs; I was informed in more than one way of some of the antecedents of Mr. Morgan. I learned that he was a preacher and a member of what is called the "League for the Protection of American Institutions." I ascertained also that he had been a public lecturer, and that the subject of one of his lectures was "Home Opposed to American Institutions."

Early in July, 1889, the late Father Willard, as Vice Director of this Bureau, called at the Indian Office, and was plainly told by Mr. Morgan that the Contract School System would be superseded; that he (Morgan) was opposed to the principle of supporting schools such as ours at Government expense, and that while he could not at that time abolish the system, he would as rapidly as possible replace the church schools by Government schools.

Early in his administration he removed nearly all the Catholics he found in the Government school service and in many instances filled their places by the appointment of preachers

to superintend his non-sectarian schools."

I clearly saw that if this man were permitted to go on unchallenged he would, within his four years' term of office, close all our schools, and the children upon whom so much labor had been spent would be forced into his unfriendly proselyting schools.

To get this unfair and unfriendly man out of the Indian office, and if possible have some fair-minded gentleman take his place, I put forth every effort, beginning first with my address to His Eminence and Cardinal and (Page 3) to some thirty Archbishops and Bishops at the meeting in Baltimore at the time of the Centennial or Catholic Congress. That meeting unanimously agreed that something should be done, and a committee consisting of Archbishops Ireland and Riordan was selected to call on the President and lay before him our views on the appointment of Mr. Morgan as Commissioner of Indian Affairs and, Mr. Dorchester as Superintendent of Public Schools. Bishop Chatard, of Indiana, and myself accompanied that committee. We called upon President Harrison by appointment, and had a conference with him in the presence of Secretaries Blaine and Windom. At this interview the President stated that he wanted the Indian children educated in Government schools, thus endorsing Morgan's policy in that respect, and he denied our request to withdraw the nominations of Messrs. Morgan and Dorchester, thus showing his preference for these two men to the hierarchy and Catholics of the country. In view of the failure at the White House, the only course left me was to fight the confirmation of these men in the Senate. The history of that fight is too recent and well-known to need comment, but I must remark that there never had been a battle in the Senate that appeared more promising, and never was one lost more signally.

Everything seemed to favor the defeat of his confirmation when certain elements—I was told the President—entered into the contest which changed the whole situation. Morgan adroitly raising the religious issue, said there was a Romish conspiracy to defeat him, and that the Jesuits wanted him punished for his public school system views; and through the aid of the (Page 4) American League and kindred societies he succeeded in uniting in his support a sufficient number to confirm him. He had the whole power of the administration, from the President down, at his back, and the vast patronage of his own office.

During the debates in both Houses, much was said in favor of our system of school; and no opportunity was ever allowed to pass to present their merits in the press of the country. The purpose was to lose no ground. If we could not extend our work, we hoped to maintain its Status Quo.

While contending for the appropriations above mentioned, we met with much opposition, for the Senators and members were flooded with remonstrances against granting aid to our schools, and the American League, the Committees of One Hundred of Boston and Lynn, Mass., sent on memorials protesting against such appropriations.

I publicly, in the press, charged Morgan with stirring up this opposition, and to this day he has not denied it.

This Commissioner never tires in his work of crippling us, and I clearly foresaw that he would succeed in his purpose to destroy our system of schools if allowed, and therefore I used all the influence I could command to get the President and the Secretary of the (Page 5) Interior to interpose in our behalf, but failed. It will be seen by what follows that they not only did not favor us, but on the contrary took the same view of the relations and the future of our schools as were put forth by Mr. Morgan.

Note what the President, in his Annual Message, at the opening of the 51st Congress, stated in regard to the contract schools:

"The National schools for Indians have been very successful, and should be so organized and conducted as to facilitate the transfer of the schools to the States or Territories in which they are located. * * * This condition of things will be attained slowly, but it will be hastened by keeping it in mind. And in the meantime, that cooperation between the Government and the Mission schools, which has wrought much good, should be cordially and impartially maintained."

He gave us not one word of hope that the schools built by us upon the invitation of the Government would

[NOTE.—Father Stephan continues with the publication of letters and complaints, in which Morgan is severely censured.]

receive any support from the National Treasury longer than up to the moment when the National schools could be multiplied to replace ours, and in the meantime we would be grudgingly given what we had been getting from the previous administration.

In the first report of Secretary Noble we find several pages of praise for the National schools, especially of Carlisle, and then this follows:

"This school system, with its attendant practices, is worthy of adoption and expansion, until it may be made to embrace all the Indian youth. * * * The National system may grow very rapidly and yet others be most welcome as co-workers in this benevolent cause; but the National system should have precedence, and in the case of conflict it should be preserved and advanced."

Thus at the outset the President, the Secretary of the Interior and the Commissioner of Indian Affairs were in entire accord. The President would give us contracts in the meantime, while the National schools were being multiplied; the Secretary would do the same; but in case of conflict would give precedence to the Government schools, and Morgan would do the rest. He would build these schools alongside of ours, start the conflict, and the destruction of our work was to follow.

The schools especially appropriated for, and which the Secretary had in mind were Rensselaer, Banning and Black Feet. These appropriations were secured against great opposition, without Department recommendation, and against the public protest of Commissioner Morgan and his friends * * * and these schools now annually receiving over \$33,000 would not be in receipt of one cent of Government aid to-day if it had not been for the action of Congress. * * *

So we had to return to Congress once more to perfect the work begun at its first session. * * * and when the fight opened at the second session of the 51st Congress we were ready for the Morgans, McCords, Alliances, Leagues, etc., which we knew we had to confront.

The Congressional Record of that session will show with what bitterness we were assailed, but never faltering, we pressed on and secured the adoption of an item in the appropriation bill that threw over every one of our schools and all other contract schools the same protection and recognition that was awarded Carlisle or any of the other Government schools. When the Indian Appropriation Bill for that year became a law I felt that our work, so far as Government aid was concerned, was more secure than it ever had been before, and all that would be necessary in the future would be to watch the encroachments into our territory, call the attention of Congress to the same, and to see to it that money enough was voted from time to time to carry on the work.

I shall not attempt to enumerate all of the many difficulties we experienced during the first two years of Mr. Morgan's administration. Our letter-books are full of correspondence showing that we had to contest every inch of ground; that no favor was ever shown us. * * *

Mr. Morgan should have been promptly answered that we did not care what his policy was, nor what his specific orders from the President were, a higher power than either, namely the Congress of the United States, having put its seal of approval on the contract system by granting appropriations for the schools at Banning and Black Feet, and having incorporated an item in the Appropriation Bill appropriating a sufficient amount of money to renew all the contracts.

[NOTE.—The following quotation is from Mr. Morgan's letter to Father Stephan:]

"I have in a separate communication suggested to you the desirability of some official expression on your part of your disapproval, as a Bureau, of any opposition on the part of schools under your charge to Government schools."

[NOTE.—In reply to this, Father Stephan writes, on the same page:]

Mr. Morgan should have been told in answer to this to clean before his own door, to stop his Captain Pratts and others from vilifying our schools; to make his Government schools such institutions as fathers could with safety send their daughters to; that then no one would oppose his Government schools, even if we did oppose as citizens their extension.

I have never visited the Indian Office since that unworthy man became its head, nor did I ever find it necessary. We will gain nothing by crying over the past, and we should at once prepare for the future. Profiting by experience, we should re-organize our Bureau, and so conduct it that such disaster as has been its recent lot can never befall it again.

Faithfully yours,
[SIGNED.] J. A. STEPHAN,
Director.
RT. REV. M. MARTY,
Pres. Bd Catholic Indian Missions.

THE PUBLIC SCHOOLS.

WHAT A WRITER IN THE AMERICAN TYLER HAS TO SAY REGARDING THEM.

A Red Hot Article Directed to the Masses of the Country, Which Other Patriots Should Read and Heed.

Detroit is shaken from center to circumference over the action taken by the city school inspectors, in refusing to permit twelve Roman Catholic parochial school graduates, to compete for teachers' certificates at a late examination, held in the city of Detroit.

On the face of it, the matter assumes the aspect of bigoted discrimination on the part of the inspectors, but on a little more mature consideration quite a different light is thrown upon the action. In the first place, those young women were educated at the parochial schools, under the direct supervision of Romish priests—male and female. One of the chief dogmas taught in these Romish schools is—from first to last—that the public schools of America, and especially of Detroit, are hot-beds of atheism, immorality and vice of every character. They are taught, that children attending public schools would grow up godless criminals, and any Catholic parents sending their children to such schools would go direct to hell.

Now, these Romish young women, knowing the fearful character of these "hot-beds of infamy," what was the reason such innocent buds of promise should seek to obtain certificates to teach in the same? The reason is obvious. It is on exactly the same principle that Archbishop Ireland is, and has been working in Minnesota, and the Roman Catholics propose to invade the public schools, by forcing their nuns—either veiled or un veiled—in as teachers, and as the mountain will not come to Mahammad, so Mahammad must go to the mountain.

Dr. McGlynn has left it on record, that "had there been no public schools, there would be no parochial schools." Priestism wants education for the masses, outside of a very homopathic solution of the three "R's," administered to their children. The catechism of the church is all that is necessary.

But Protestantism has forced the fighting, and now all left the Romish priesthood, is to force Catholic teachers into the public schools.

Think of it! Forced to allow their pure immaculate women, to sit down in "a hot-bed of vice and bold faced villainy," and teach in the public schools!

And the crowning thorn in this "switch of slight," is that they would not be permitted to compete for certificates!

Why was this thus? When interviewed upon the subject, Philip Coffin, chairman of the committee on teachers, stated the reason for the exclusion was that the board did not consider them eligible, the candidates not having graduated from a state high school nor were they up to the standard of the state university, the educational institution recognized by the board of education.

Of course, Rome howls! Bishop Foley and Father Van Dyke characterize the action of Chairman Coffin as "narrow-minded prejudice" and advocates the substitution of more Romish-minded members upon the board of education. Further, when speaking upon the subject of the would-be candidates Bishop Foley said: "So far as our schools are concerned, you can state, on my authority that I consider them not only equal but superior to the public schools."

This latter is a tremendous negative concession, on the part of Bishop Foley, in favor of the free school system and in the face of the character Catholicism gives to American public schools, is one of the phases in the question and in the words of Demosthenes to the Athenians we should "doubt the Greeks bearing gifts." Bishop Foley is entirely too easy and tolerant, when he places his parochial system on a level or but little superior (?) to the public schools.

But here's what Catholicism has to say about America's public schools in a pamphlet issued by the Jesuits of Detroit, and bearing the endorsement of Bishop Foley. It is in the form of an appeal to the Roman Catholic parents of Detroit:

"Where shall I send my child? Shall it be to the Catholic school, whence it shall return daily with the blessing of God upon its brow? Or shall it be to the public school, where I am strictly forbidden not to send it, and whence, after contact with Jew and Gentile, it will daily return to show but a greater loss of the blessings conferred by baptism? Have I enough of the old Catholic spirit to send my child where its character will be formed Catholic and strong; or will I kneel down and sacrifi-

ce it to mammon and pride? Shall I vainly keep me from consulting my pastor before hurling my little power before the swine of irreligion? Am I a Christian, not to say a Catholic, and will I deprive my soul and the souls of my children of the use of the sacraments to carry out my ungenerous and unworthy intentions?"

These are indeed most serious questions, which Catholics are now called upon to solve before schools open. We pray most heartily that God's grace may shine in the hearts of all Catholic parents, that there may be no coward among them, but that they may know their duty, and knowing dare fulfill it. We desire all Catholics of the parish to take an interest in the children, and when it is known that any weak Catholic is about to fail in his duty, let the case be referred at once to one of the pastors."

Again, in the same issue of the same pamphlet, we find the following:

"Next week the parochial schools will be opened for the new session. Parents are thinking about it. Just here, before any arrangements are made, we urge upon them the consideration of their spiritual duties to their children. They must give their children a Christian education. They will not regret it if they attend to it now. They will have reason to regret it in their old age, and perhaps through eternity, if they neglect it now. These spiritual duties cannot be complied with by sending them to the public schools. Religion is debared from the public schools. Moreover, those duties will not be attended to at home. Experience in the majority of families, proves this. The lamentable ignorance of the children of the public schools in points of faith, when they present themselves to prepare for their first communion is witness to this fact. The only way to give your children a Christian education is to send them to a school in which religion enters into the training. It may be taken for granted that no child of school age will be permitted to make his or her first communion and receive confirmation in SS. Peter and Paul's Church, unless it has been in continual attendance for two years in a Catholic parochial school.

"The law of the church in this diocese debars from the sacraments parents, who, through their own fault, send their children to public schools, when there are parochial schools in the parish in which they reside. The law forbids them from receiving the sacraments as long as the children attend the public schools. Children, who of their own choice attend the public schools, nor can they be refused absolution, nor can they be absolved whilst they continue of their own free will to attend public schools. Although this law and its tenor are well known, there are people who pretend that they need not mention in confession the fact they send their children to the public schools. Sometimes, too, there are boys and girls, who of their own choice attend public schools, and who seem to think they commit no sin in concealing this fact from the priest in confession. Occasionally, such persons, on account of their silence about a matter which they are bound in conscience to mention in confession, receive absolution and are seen to approach the holy table. We must in charity suppose that ignorance excuses them from the guilt of sacrilege."

This wrote our lamented Father Cornelius Sullivan, S. J., in the August number of last year's Calendar. Much controversy has since taken place on the matter of Catholic education. But no Catholic priest, to our knowledge, has published a line contradicting a single sentence of this article. On the absolute necessity of giving our children a good education in schools in which religion is taught, and well taught, all the Catholic clergy and most of the Catholic laity are unanimous."

The sophistical character of the arguments in the above extract, are apparent and however much, for expediency sake the civility may be cloaked, it is there and the present intrusion of nun teachers in Stillwater, Minn., by the aid of Archbishop Ireland, is sought to be duplicated here in Detroit by Bishop Foley et al.

It is fully time that the citizens of this country, and notably of Detroit, were fully aroused to the grave and serious conditions of the situation. The attack upon the public school system of America, is a move all along the line.

Having realized that Catholic parents will persist in sending their children to the non-sectarian public schools, the next move on the part of the Romish hierarchy is to nullify the effects of what they stigmatize as "A system of godless education" by introducing Romanist educators into the list of public school teachers. It is not at all a question of individual right or of educational proficiency. These young women might possibly pass a creditable examination in pedagogy and the science of imparting knowledge, but it is a question of principle, of right, of conscience, of liberty, all confined to the rivalry between the priest governed schools and those established by the State. This rivalry was born through Romish influence, in antagonism to a free education for all. The pupils of the parochial schools are sent to a public examination of teachers who have complied with the law governing our public school system—not that the priests love education less, but because they love Romish power and influence more. The question is therefore one, pure and simple, of papist supremacy. In the Vatican, no one issue has demanded or received more

attention, than has this of the American public school system. The dough faces on the board of inspectors and their supporters may today to this influence, and cry out for "rights for all" the subsidized and time serving press of Detroit, may mendaciously strive to cloak and gloss over the real point at issue, by a spurious demand for the "right" of Romanist candidates for public school certificates, to pass an examination, to thus magnify and glorify the virtues and superiority of a system—born by papistry for the express purpose of destroying the very foundation stone of American liberty in free schools and compulsory education—but the people, whose suffrages inaugurated this system, are "on guard" and such intrusion will not be tolerated!

Again, we say, this is not a question of individual right, but one of general principles. The individual may feel aggrieved in the attitude of Inspector Coffin, but the safety of the whole is involved in this move of the Romish priesthood. When Catholic, bishop or priest, is found consenting to allow the owe lambs of their flock, to put in an appearance in a public examination for teachers, then there is something gone wrong in the papist policy of the past, and a new move all along the line is in contemplation.

On Sunday, 11th inst., from the altars of every Roman church in Illinois, a protest was read against compulsory education (the free school system) and the Catholics warned to antagonize it by every means. The death blow to Catholicism is found in Knowledge. Keep the masses in ignorance and Superstition, decked out in the robes of so-called Christianity will prosper. Let the light of truth and intelligence shine, and popish mummery at once is at discount.

It is fully time to resist these insidious encroachments upon the palladium of our American liberty. Keep the priests out of the schools.

And now one word in conclusion. The point raised by Chairman Coffin is well taken, in refusing the privilege of an examination to these Catholic girl graduates. Let us reverse the situation: Would Bishop Foley or Father Van Dyke consent for a moment, to permit twelve girl graduates from the public schools of Detroit, to attend a parochial examination, with a view of being teachers in Catholic schools? There is only one answer that would be given to this, and given with all the emphasis of bell, book and candle—No! Well, "with what measure ye meet it shall be meted to you again."—American Tyler.

Baptist Convention.

The religious editor of our paper being absent, we failed to get a full report of the Baptist Convention in session in our city this week. We did not fail however to notice our country's flag tastefully draped behind the platform. Baptists have always proven themselves patriotic and loyal to our country's flag. It was this great denomination whose plea moved the framers of our National Constitution to insert the article therein, forever severing church and state, and according to every man the right to worship God according to the dictates of his conscience. There still stands in Boston the whipping post to which Baptist ministers were frequently lashed while being scourged for worshipping God contrary to other people's consciences. This country owes much to Baptists for religious toleration in this land of ours. X X

It Has.

EDITOR AMERICAN:—Has the United States congress ever appropriated money for the support of Roman Catholic schools? Please answer this and decide a bet. Yours,

SOUTH OMAHA.

There are several hundred thousand dollars appropriated annually from the national treasury for that purpose.—Ed.

SCENE—BOSTON PUBLIC SCHOOL, UNDER DR. DURYEA'S ADMINISTRATION: Scholar with spelling-book. School boy—"In-qui-si-tion. What does that word mean, teacher?" Teacher [with every sign of alarm]—"Don't ask me. I am not allowed to give any definition to that word for fear of being overheard by Dr. Duryea or some other Roman Catholic. I am surprised that it should have been overlooked in the rigid scrutiny of our school-books by our supervisors. I will complain of the book at once to the school committee, and have it removed from the schoolhouse. Perhaps such prompt and vigorous measures may save me my position."

Sewing Machine.

We have a brand new Singer Sewing Machine for sale at this office. If you are contemplating purchasing one, please remember this fact, and call at THE AMERICAN office, 412 Sheely Bldg.