

## Father Schell Wins Fame As a Fighting Priest

**His Characteristic Traits.**  
ONE of the most interesting figures recently projected on the field of public notice is Joseph Schell, a young Catholic priest. He has come to the front through his earnest and persistent effort in running down and exposing fraud and corruption in connection with government affairs, especially those pertaining to the administration of the public lands and the Interior. It is just a singular that Father Schell should find his most determined opposition at a point where he would have the right to expect the most assistance, yet in spite of the most discouraging of experiences, he has persevered and has won enough of victories to establish him as a priest of the church militant.

It was Father Schell who first brought the attention of the government to the extensive frauds being carried on in connection with the timber lands of Oregon. As a result of his efforts there a scandal has been developed that involves a former commissioner of the general land office, at least one United States senator, a congressman, a United States district attorney, and other officials high in public service. The charges which this poor priest have been crystallized into a series of indictments and the guffly parties are surely being brought to book. His work in Oregon is being duplicated in a measure in Nebraska.

**His Work in Nebraska.**  
Sent to develop a parish among the Indians on the Winnebago reservation, he developed the fact that no teaching, religious or otherwise, could prosper among those degraded remnants of a race which were being supplied with whisky. Whisky can only be secured for cash and the Indian is only able to get cash by bartering away the lands saved for him and his by the government. When men in plenty are found who will ply the Indian with fire water if there is any money in it, Father Schell has set about to remedy this situation. Incidentally he has uncovered a most unsavory mess. He is not a pioneer in this work, but he has taken hold of it with a vigor that none of his predecessors have shown. To his efforts may be ascribed the conviction of two saloonkeepers from Homer in the federal court at Omaha recently, they being charged with conspiracy to sell liquor to Indians. To the men "higher up" may be ascribed the fact that Father Schell has been relieved of his charge and discredited as a missionary to the Indians. But he is aiming high in his fight, and those who are higher up than the saloonkeepers may well worry about their work. For many years ago the saloonmen have found safety behind the "bootlegger," who transacted the actual sale of liquor to the Indians, but the move is now "higher up." Father Schell is determined that the Indian shall have a chance under the white man.

As an instance of his persistent methods he has gone to the president of the United States with his plea for right. Meeting with rebuffs from other officials, he courageously went to the very head of the American government and told him the story of the wrongs that are prospering on the Omaha and Winnebago reservations. President Roosevelt received him kindly, listened with interest to his tale and promised him support in his efforts.

**Some Oregon Experience.**  
Shortly after Father Schell had been ordained he was asked for and obtained a charge in Tillamook county, Oregon, a virgin field with few Catholics, and, not a Catholic family within its borders. It was the intention of Father Schell to develop a wilderness and with that

**Make Spring Suits Sing**  
COURSE we refer to men's clothes, for everybody understands, and has always understood, that lovely woman's raiment is poetry, with music and other luxuries included. That is a self-evident story—one of those stories which have never been challenged since romance first arose to bless the world. But the Sartorial Art Journal now awakes to ecstasy its living lyre and sings to us in glowing roundelay that men's clothes also can make the vehicle of poetry. "The soul of the craftsman can express itself more fully and clearly in tailoring than in any other trade. If the tailor's thoughts are poetic he can issue pastorals in colors that are charmingly suggestive of hillside or meadow; foliage or waving grain; he can make his overcoat speak of bleak December, his dress suits of frolic and festivities, his frock coats of dignity and wealth, his cutaways of self-content and his sacks of strenuousness, and he can make his waist coats tingle like limonades, his trousers sing of sunshine or of hope and joy and his summer suits prattle of flowers. If he is an artist he can make overcoat, undercoat, waistcoat or trousers seem a sensuous haze, a reverie in color, a riot of action or a vigorous portrayal of conflicting emotions in a declamatory field of question, and if he is a musician he can impart to his sartorial creations an expression that suggests the bleating of a lamb, the clashing of cymbals, the rattat of a drum, the raucous movement of a cakewalk, the wail of despair, the shout of triumph, the roar of a lion or the bray of an ass." We hadn't thought of it before, and yet how true. Now that the Sartorial Art Journal reminds us we have indeed seen coats that made us think of wealth and luxury; vests that spoke of sunsets, constellations, orgies, riots, massacres; pants that ranged, in suggestion, from the imperial splendor of Augustus to the dark and desperate conspiracies of Titus Bates. What eloquence, for example, in the Prince Albert, with only the bottom button used and the flaps yawning to expose a protuberant and lordly midriff. Arrayed in such a coat the tall parried behind, and collar and elbow shining like the most against a mountain peak, the statesman folds his arms, pulls down his shaggy brows, and bids us gaze on majesty itself. Do trousers sing? Ourselves have heard them—not only sing but groan and weep. They speak to us moonlit serenade and drums dancing in the checked shade, of snapping sails at sea, of hops, remorse and biting poverty. We have known them to distill the melodies of Gounod and Rossini, and with equal force portray the storms and shrieks of Wagner.

It's all true, every word of it—and here, —Washington Star.

### Priest Who is Fighting for Indian Rights



FATHER JOSEPH SCHELL

object in view he corresponded with people in various parts of the country, setting forth the advantages of a home in Oregon and the opportunity to secure land free under the United States land laws. The result was that within a few years he had a parish which was as promising as any in the west; many families, principally of the Catholic faith, had accepted the promises of the priest and were entering upon the virgin land, clearing timber and building homes. Later he found that schools of the church were needed and after some negotiations a number of sisters of one of the teaching orders came to his parish and schools were opened.

### His First Trouble.

It was while engaged in this work that Father Schell first attracted attention of the public and incurred the ill-will of powerful enemies, both in business and in public life which later caused him to take up the cause of the actual homeseeker against alleged land thieves, who have since made politicians of the state of Oregon notorious.

The result of his investigation led to a communication to the general land office, in which he stated that 36 valuable timber claims had been fraudulently obtained in Tillamook county. The reply of Secretary Hitchcock was the appointment of a special inspector to investigate, but the investigation failed to reach the root of the evil and the priest was driven to make a deeper study of the conditions under which Oregon land was finding its way from the general government into private hands in large tracts. This investigation was not made with the hearty co-operation of the local federal officers and charges made by Father Schell were passed back and forth between them until a number of the perpetrators of the frauds were permitted to escape punishment through the statute of limitations, but this did not deter the priest and he continued his investigations, stopping not because of political or ecclesiastical circles, but carrying his work step by step until, outside of the specter of a bootlegger in charge of the cases on the coast, probably no man knows the ramifications of the Oregon land scandal better than Father Schell.

### Come to Nebraska.

In 1903 Father Schell came to Nebraska, and his coming was probably caused indirectly by the scandal he had uncovered in Oregon, although in the letters which passed between him and the bishop of the diocese of Omaha no mention is made of it in the warm letter of commendation which he received from Bishop O'Reilly of Baker City to Bishop Seaman.

Arriving in the diocese of Omaha he was placed in charge of the parish at Constance, and while there showed that, in addition to the ability to create a parish, which he had shown in Oregon, he possessed the ability to conserve one, as the request of two members of the board of trustees of the church at that place shows. This appeal to the bishop was made when it was announced that Father Schell was to leave, and in it they speak of his work as pastor in the highest terms, especially the introduction of classes in Latin and the revolution in the financial affairs of the parish.

Even here Father Schell found that he had to fight for the rights of his people, as reference to the appeal of the trustees shows that he sued and secured from the priest of another parish \$500 which was due the church and people under his care.

But the transfer was made and Father Schell soon found himself appointed missionary in charge of the parish at Constance, headquarters wherever he might choose on the reservation.

### Work on the Reservation.

The appointment to this work was made by the bishop under an understanding with Mother Katharine Drexel, who had agreed to pay a missionary a salary of \$600 per year, and in making the appointment the bishop wrote: "I have no priest who, in my judgment, is so well fitted for the work as yourself."

In March, 1904, Father Schell went to the reservation and a few days thereafter wrote to the bishop telling him something of the state of affairs, saying in the letter that

there are about 1,500 Winnebagoes; that the young generation follows no religion at all; that they refuse to give up their dissolute mode of living; that as long as they can sell beaded lands and receive the cash from the government, they will refuse to work. In the letter there is nothing to indicate that the missionary had to fight for his existence on the reservation, but that he had begun to discover some of the real condition is shown by the paragraph in which he says:

Homer, a town of 200 people, sells more whisky than any town in the United States with a population of 4,000 inhabitants. \* \* \* Missionary work on the primitive scale in a civilized country among corrupt Indians is an extremely difficult problem. Father Schell soon began to realize the real conditions under which he labored and in May of that year he wrote a letter to the bishop setting forth the facts and telling him that he would be compelled to take steps to improve the temporal condition of the Indians before they would trust him sufficiently to enable him to do effective work as a missionary. In this effort he would be opposed and harassed by a powerful combination of local bankers and politicians, who had for years exploited the Indians of both the Omaha and Winnebago reservations. In this and subsequent letters specific charges were made against certain parties and the priest told the bishop that an effort would be made by these men and their friends to have him removed, and he asked his superior to uphold his hands in the matter.

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**Some Efforts of Gratifiers.**  
In the work in Oregon and Nebraska it must not be supposed that the men who

were the object of the priest's attacks did not fight back. Twice during his career he has been accused of illegal practices and once arrested, although in neither case did the men who made the charges permit the case to come to trial. His first experience in this connection was with John H. Hall, once United States district attorney for Oregon, now under arrest for conspiracy to defraud the government. Father Schell had brought the attention of the department to the Tillamook county land cases and Mr. Hall was forced to take some action. He called certain men before the federal grand jury with the result that no indictments were found. Father Schell then wrote asking why he had not been called. The answer of Mr. Hall was an intimation that the priest was accused of an offense against the government. Mr. Hall saying in his letter: "You, in the town of Tillamook, Ore., knowingly raised a \$200 counterfeit bill on Miss Lulu Hunt, the postmistress." And that because of this offense he could not conscientiously call Father Schell before the grand jury, as that action would be admitting that he (Hall) placed full confidence in the priest.

The more recent accusation was made in Nebraska where a warrant was issued charging the priest with forging the name of an Indian woman to a draft. The complaint was filed in the county where it is claimed the men opposed to Father Schell have great political influence. As soon as he heard of the charge he offered himself for arrest, gave bond and then made a strenuous effort to have a preliminary hearing. The county attorney promised him that this would be done and then, on the date of the hearing, over the protest of Father Schell, dismissed the proceedings, although the complaining witness and the men responsible for the arrest were in the town where the case was pending but refused to go into court.

**Joseph Schell the Man.**  
It is a question which predominates in Joseph Schell, the priest or the man. He certainly does not allow his sacerdotal functions to obliterate his interest in humanity's physical welfare; nor does he ap-

## Gossip and Stories About Prominent People

**An International Character.**  
THE Louisville Courier-Journal recounts the story of the remarkable career of Anthony Kelley, who was accidentally killed in Paris a few weeks ago. Mr. Kelley was born in New Jersey of Irish parents 72 years ago, but was brought up in Virginia, educated at Randolph Macon college and became a newspaper editor and an active politician before the war. He was a Douglas democrat and opposed secession, but went with his adopted state and served in the confederate army. After the war he returned to journalism, but held several offices, including that of mayor of Richmond, Mr. Cleveland in his first term appointed Kelley minister to Italy, but objection was made to him on account of opposition to the temporal power of the pope. This was not considered a good objection in the United States, but the right of every government to pronounce a minister persona non grata was recognized, and Mr. Kelley was named as minister to Austria. But Mr. Kelley's wife was a Jewess, and this led to objection and his resignation. There was a good deal of feeling over the matter at the time, but Mr. Kelley was named as justice of the international court, one of his pet hobbies in this position he served for fifteen years, acting as chief justice. After his retirement he made his home in London.

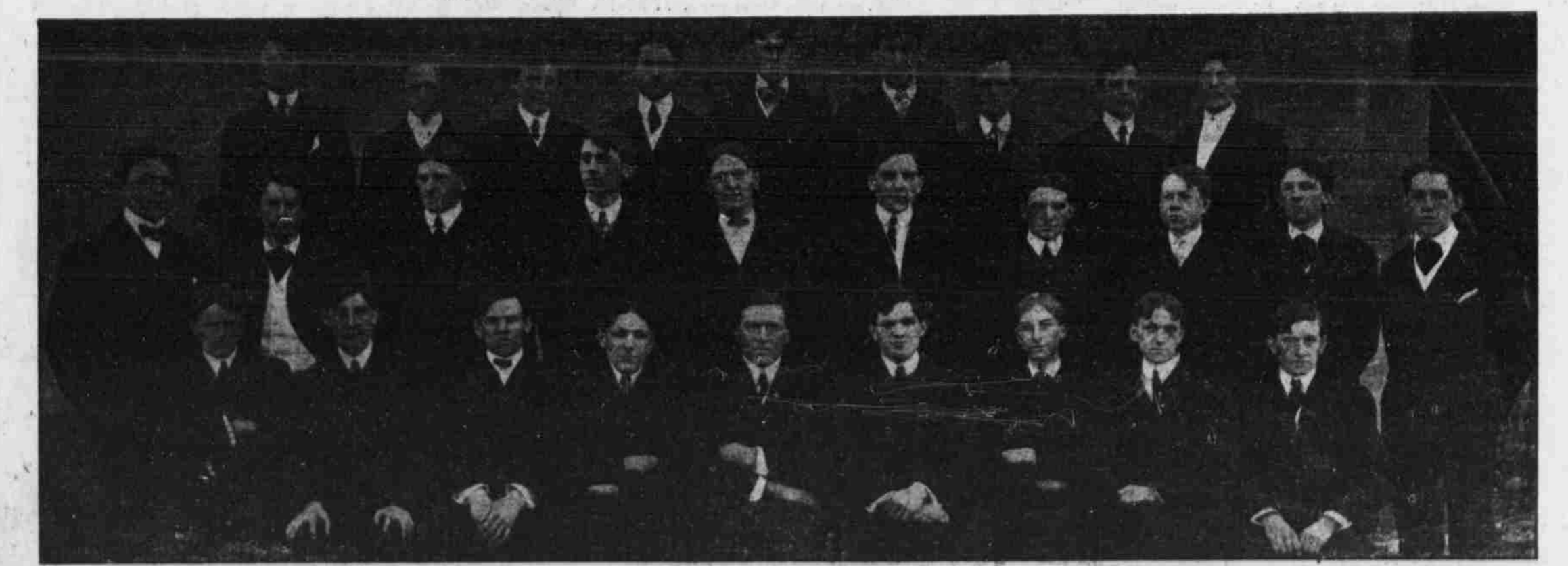
**Fads of Men of Money.**  
These strong men of money, says the Saturday Evening Post, have their weak sides; they have their fads and will spend money like water on them. Mr. Keene's weakness is the race horse; Mr. Morgan's is pictures; the late Mr. Whitney's was rugs (he is said to have paid \$35,000 for one, and the transaction would have been all right had he left the last two ciphers off the price); Mr. Brady's of the Tobacco trust is black pearls; Mr. Adickes' of Bay State gas, is emeralds, while Mr. Lawson will go in vain to buy a ruby.

**A Great Walker.**  
Cardinal Gibbons of Baltimore is a fervent advocate of pedestrianism as a means of prolonging life and of adding to health and vigor. His eminence has passed the allotted span of life, yet he does a ten-mile tramp almost every day of his life, only denying himself when the weather is most severe. To Baltimoreans he is a familiar sight out for a jaunt, but strangers generally are astonished when told that the diminutive, somewhat shabby looking man, without one single exterior sign of his dignity, is the illustrious churchman and scholar. He usually walks alone and is a token of marked favor to be invited to join in his rambles.

**Maryland's New Senator.**  
Eldor Rayner, who succeeds Senator McComas of Maryland, has been for thirty years a leading lawyer and the foremost democratic orator of his state, says a writer in Public Opinion. He is perhaps most widely known as chief counsel for Rear Admiral Schuyler before the court of inquiry a few years ago, but he has also served as attorney general of Maryland, and for six years beginning with 1887 was a member of the house at Washington, where from the first he took rank with Bourke Cockran, William Taft and other famous orators of the period. Then, as now, he was a master of irony and satire, and more than once gave telling proof of his powers. One day he was on the floor of the house arguing an amendment to the McKinley tariff bill and casually made the remark, "Everything is a luxury or a necessity."

**Origin of "Ben Hur"**  
THE death of General Lew Wallace recalled the circumstances of his first visit to Palestine to research for the manuscript of "Ben-Hur" under his arm. He was personally unknown to the Harpers at that time, and after introducing himself he explained to Mr. J. Henry Harper that he had written a story which he wanted to publish if Christ. Mr. Harper asked him if Christ actually appeared in the story, and General Wallace replied that he did. Mr. Harper then remarked that his subject was a delicate one to treat in a novel, and General Wallace answered that if there were anything in the story which could offend a fellow Christian, he would rather cut off his right hand than publish it. He then explained to Mr. Harper that the book had resulted from a spirited controversy which he had with Robert G. Ingersoll on the subject of religion, which Ingersoll had defeated him in argument. General Wallace went away from the discussion with a troubled mind. For some time he contemplated writing a theological work which would strengthen religious faith at the point of Ingersoll's brilliant attack. But he decided that theologians could do that work much better than he, and, besides, his desire was to reach and help the masses. He lay awake by night pondering the question which had taken possession of his mind and eventually decided to write a religious novel in which he could embody his understanding of religious truth. "Ben Hur" was the result. When General Wallace had told these interesting facts to Mr. Harper he left the manuscript, expressing the hope that his own estimate of the work would be endorsed by the house. The manuscript was read in the usual way by the readers of the firm, and was promptly accepted. General Wallace told Mr. Harper later on that he had written the book in all sorts of out-of-the-way places—on boats, railroads, in carriages, wherever he had an opportunity, afterward correcting and revising with the utmost patience and care. It seems astonishing that he had never been to the Holy Land when he wrote "Ben Hur," but he worked out the minutely topography of the country, as it is presented in the story, entirely from maps and reading. He once said to Mr. Harper that when eventually he did visit Palestine he was himself surprised at the absolute accuracy of his descriptions, which tallied exactly with the facts; and he was fond of telling how he found the very stone which he had imagined a resting place for Ben Hur at a certain point of the story. The book was published on November 12, 1880, and for the first year the sales hung fire; it showed no signs of general popularity. Then it began to grow, year by year. Translations were made in language after language. The sales still increased, and everybody read it. It has now sold well on to ten million copies, and, what is more striking, shows no sign of abatement. Its yearly sales are greater now, twenty-four years after its first appearance, than they have ever been.

## Complete Membership of the Omaha High School Glee Club



First Tenor—Otto Nilsson, Joe Dorward, Harold Thom, James McCulloch, Raymond G. Steele, Walfrid Weckman, Arthur Lavidge, H. Burke, P. Anderson, Alfred Clark. Second Tenor—Homer Conant, Curtis Lindsey, Lyman Byrson, Fred Lindquist, Hest McCullough, Robert Fisher, Davidson, Lewis Mota, Earl Burkot, Roger McKendon, H. Haynes, First Bass—Raymond Hayward, Gilbert Barnes, Walter Hoffman, George M. Wallace, George McKirrick, Fred W. Hoffmann, Joe Wolf, Jerome Henry, Herbert French, S. Slaughter, William Wilbur. Second Bass—Addison Mould, John Olney, George Boyd, Frank Lundstrom, George Long, George Weidenfeld, Homer Soarls, L. Fowl, Charles Byrns, Guy Reese, Charles Lang.