

ing from *The Independent* of this city, and commend the startling facts here disclosed to the serious attention of our readers. We know that New York, Brooklyn and other cities, as well as many state legislatures, have long discriminated in favor of Roman Catholic as against Protestant institutions; but here is evidence of such marked, gross, iniquitous favoritism on the part of our National Government as to shock one's sense of justice and demand an investigation. Such an administration of our Indian Bureau as these two items disclose shows it to be a disgrace to the nation and to President Cleveland's administration!

"What we say is in no way designed as a criticism of the Roman Catholic Church. We respect it for its enterprise and activity. That its activity has been wonderfully favored by the Indian Bureau at Washington is all that we propose to show. The statistics we give need no eloquence to teach their meaning. The government expended last year the sum of \$308,299.98. Of this sum the Catholics got \$168,959.13, and all others, including Hampton and Lincoln, got \$139,340.85. For contract day schools the government expended \$9,847.27. Of this the Catholics got \$7,632.92, and all others \$2,214.35. The government paid for the education of Indian youth in contract schools the sum of \$318,147.25, of which \$176,522.15 went to Catholic schools, and \$141,555.20 to all other schools. The Catholics comprise from one-tenth to one-sixth of the population; the amount allowed to their boarding and day schools is 55½ per cent. of the total amount expended on these schools. The non-Catholic population of the country is from five-sixths to nine-tenths of the whole; the amount allowed to their Indian schools is 44½ per cent. of the whole. In 1884 the government expended on Catholic schools the sum of \$35,263. In 1885 it was \$90,142. In 1886 it was \$134,197. In 1887 it reached the sum of \$176,592, five times as much as in 1884.

"When asked how it happens that Catholic schools get so much, Mr. Atkins answers that they ask for more. This is not a fair answer. Protestant schools find more difficulty than Catholic in getting what they ask for, besides the fact that the government interferes less with Catholic than Protestant contract schools. But Catholic schools are very diligent in their asking. There is in Washington a bureau of Catholic Missions, of which Rev. P. L. Chapelle is

president and Rev. Joseph S. Stephan director, which devotes itself to forwarding the interests of the Catholic Church with the government. Contracts for Catholic Indian schools are made with Father Stephan. The energy of this bureau deserves high commendation. Not simply the contract schools, but the government schools, supported wholly by the government, are also rapidly passing into the control of this bureau by the appointment of Catholic teachers, even where the Indians are all Protestant. If we are not mistaken the chief of the department of schools in the Indian Bureau and his assistant have both been Roman Catholics. The government has given them all it could, not, we suppose, out of any preference to Catholics, nor because it believed the Catholics to maintain any better schools than the Protestants, but simply because it is believed that the administration has something to gain politically by favoring this one church at the expense of all others."—J. M. S.

A WOMAN died in Philadelphia on the second of January who has in herself done more to solve the problem of how to heal the breach between the so-called "higher" and "lower" classes than all the wise plans and resolutions adopted by ecclesiastical bodies. She was herself a woman of elegant refinement, wealthy, beautiful in feature and character, lovely in disposition, generous and charitable. But instead of identifying herself and all her family with one of the wealthy and aristocratic churches she deliberately joined a church mostly and almost exclusively composed of the working people. She became a teacher in the Sunday-school and practically the *pastor of the entire parish* which her large class constituted. She visited each member of the class systematically, and they were not social calls either, but spiritual visits, dealing directly with souls. When they were sick she went to them, on foot and in humble attire; she carried them little dainties, she read her Bible at their bedside, she knelt and prayed with them, she inquired of their spiritual condition and directed them to Jesus. *No pastoral care became needful* where that woman