THE JESUITS AS INDIAN EDUCA. TORS.

In the Senate of the United States, May 12th, 1884, the Indian Appropria-tion Bill being under consideration, Hon. George G. Vest, Senator in Con-gress from the state of Missouri, a Pro-

testant, said:
Now, as to education, in all my wanderings in Montana last Summer I saw but one ray of light on the subject of Indian education. I am a Protestant, Indian education. I am a Protestant, born one, educated one, expect to die one, but I say now that the system adopted by the Jesuits is the only practical system for the education of the Indians and the only one that has resulted in anything at all. When the Senator from Massachusetts, the Chairman of Committee on Indian Affairs, said the other day that the reason of the success of the Jesuits more than any other sect with the Indians was that devoted their whole lives to the work, he struck the key note of the entire situation. Take a Protestant clergyman and send him to the West, I do not care how active and zealous he may be, he goes there with his family ties; he goes there looking back to civilization, he goes there half devoting from a sense of duty to this

Take a Jesuit and what does he do? Take a Jesuit and what does he do? He is a semi military preacher. He belongs to the company of Jesus. He owns nothing but the robe upon his back. If he receives an order from the commander of the company at the dead hour of night to arise and go to Asia, he es without a question. He is a num Cavallier at St. Mary's Mission, who had been fifty two years among the Indians in Montana, had devoted his whole life to them, had been sent there from Italy, an accomplished physician; and when I visited him at his little room in the mis sion he was lying there, having been hadridden for five years, and still administering medicines and performing surgi cal operations on each recurring day. This man's whole life was given up to the work, and what is the result? To day the Flathead Indians are a hundred per cent. advanced over any other Indians in point of civilization, at least in Mon

Fifty years ago the Jesuits went among them, and to day you see the result Among all those tribes, commencing with the Sheshones, the Araphahoes, the Gros Ventres, the Blackfeet, the Piegans, the River Crows, the Bloods, and Assiaboines, the only ray of light I saw on the Falthead reservation at the Jesuit mission schools, and there were boys and girls—fifty boys and there were boys and girls—fifty boys and fifty girls. They raise cattle; the Indian boys herd them. They have mills; the Indian boys attend them. They have blacksmiths' shops; the Indian boys work in them. When I was there they were building the analysis. there they were building two school-houses; all the work done by the scholars at the mission. They cannot raise corn to any extent in that climate, but they raise enough vegetables and enough oats to support the whole school; and I never saw in my life a finer herd of cattle or horses than they had upon that mission Five nuns, Sisters, and five Fathers constitute the teachers in the respective schools. We had a school examination there lasting through two days. I undertake to say now that never in the States was there a better examination than I heard at that mission of children of the same age with those that I saw there. The girls were taught needlework, they they were taught to sew and to teach, they were taught music, they were taught music, they were taught to keep house. The young men were taught to work upon the farm, to herd cattle, to be blacksmiths and carpenters and millwrights. Here is the whole of it in one single sentence: I asked Father Van Court, the Father in charge of the mission, to give me his experience as an Indian teacher, and to state what had given the school were taught to sew and to

All, it seemed to me, they had advanced in was to learn to deplete the plains of running horses, and General Sheridan agreed with me that that they were the most expert horse-thieves on the top of the earth. They go back, and instead of teaching the other Indians, in ninety nine cases out of a hundred they into

barbarism.

I do not speak with any sort of I do not speak with any sort of denominational prejudice in favor of Jesuits; I was taught to abhor the whole sect; I was raised in that good old school Presbyterian Church that looked upon a Jesuit as very much skin to the devil; but I say now if the Senator from Massatt Ather Charleston of Committee on but I say now if the Senator from Massa chusetts, the Chairman of Committee on Indian Affairs, will find me any tribe of blanket Indians on the Continent of North America—I do not speak of the five civilization in Georgia and Alabama and by immediate contact with the whites—but it he will find me a single tribe of Indians on the plains, blanket Indians, that approximate in civilization to the Flatheads who have been under the control of the Jesuits for fifty years, to the Flatheads who have been under the control of the Jesuits for fifty years, I will abandon my entire theory on this subject. I say that out of eleven tribes that I saw—and I say this as a Protestant —where they had had Protestant mis-sionaries they had not made a single, sionaries they had not made a single, solitary advance towards civilization, not one; and yet among the Flatheads, where there are two Jesuit missions, you find farms, you find civilization, you find Christianity, you find the relations of

husband and wife and of father and child scrupulously observed. I say that one ounce of experience is worth a ton of theory at any time and this I saw and

CATHOLIC PRESS.

Buffalo Union. The New York Herald wants "every clergyman of every denomination in every city" throughout the land to make his pulpit ring next Sunday in denunciation of the accursed divorce cancer that is eating away the foundation of the American family and home. The great Metropolitan journal is engaged in a noble crusade and there is not a thoughtful patriotic heart in the land that will not wish it generous God speed. But has the Herald considered what it is asking of Protestant ministers when it makes the foregoing request? Unlike the Catholic priest, the poor preacher has no Church behind him, that stands for the indissolubility of the Divine institution of marriage, like the rock of institution of marriage, like the rock of Gibralter amid the waves of passion; that preferred to lose a whole kingdom rather than yield a tittle in this regard to the desires of a lustful monarch. The Protestant clergymen know that the Protestantism, which he is supposed to represent, from the very first onesed wide its gates to the mons-

first opened wide its gates to the mone treative opened wide its gates to the mons-trosity of divorce made easy. That in divorce the Church of England was be gotten and waxed fat upon the blood of laughtered state-made queens. The Pro-setant preacher, therefore, feels that he had better be cautious how he handles so delicate a thome. Possibly in the new had better be cautious how he handles so delicate a theme. Possibly in the pew next the pulpit there are those listening to him who are married to other husbands and other wives, while the partners of their Christian wedlock are still alive. It was only the other day that a Baptist whister of New York performed the minister of New York performed the marriage ceremony between the Duke of Marlborough—whose divorced wife still Marlborough—whose divorced wife still lives—and Mrs. Hammersly; and more shocking yet, it is only a few weeks since an Episcopal minister of Philadelphia led to the altar another spouse, while the wife from whom he had been divorced for cause other than adultery was alive. With such visions of the past and present before him, how can the Protestant preacher hurl the thunderbolts of God's wrath against divorce? How can he make his pulpit ring next Sunday against make his pulpit ring next Sunday against the manifold ruins that mark the monster's path?

As an illustration of how the old order has changed in New England, it is stated that in the entire district of South Boston included in the large parish of Our Lady of the Rosary, there are only four non Catholic families. New England has become New Ireland, and the prestige of the Puritans is at an end.

"Alas! for the rarity Of Christian charity Under the sun!"

sings the poet; but Christian charity even in this age of intense selfishness i even in this age of intense selfishness is not so rare as many would have us believe. The Boston Evening Record in a recent issue furnishes us with a case in point: "Yesterday was the coldest day yet, and its sharpness furnished occasion for a very graceful act of which the historian was a witness. In a West End horse car sat a poor mother with a child in her arms. The clothes of the mother were thin and hardly capable of further mending. The child, whose bandaged eyes suggested that the mother had been to see a doctor, was wrapped in a mistrable little shawl, that would be but as a able little shawl, that would be but as a sieve against the sharp wind. A lady on the other side of the car arose to leave; on her arm was folded a comfortable-looking shawl. In passing she spread this over the child. 'Keep it,' she said, in a low voice, as she passed out."

United Ireland. He is no Irishman that will not cheer for Tom Moroney—staunch, fearless, vic-torious Tom Moroney. The cheer that me his experience as an Indian teacher, and to state what had given the school it remarkable success. He said it resulted from the fact that they taught both boys and girls. He said for twenty years the Jesuits had had only a male school. I call the attention of the years the Jesuits had had only a male school. I call the attention of the senators who are interested in this single jail's threshold back from the grave's senators who are interested in this single point. He said when they educated the boys and graduated them at the school they went back to the tribe; they were immediately received with jeers and white blood in their veins, that they talked like the white people, and that they dressed like the white people, and that they were spostates to their race. The result was that the Indian, in order to maintain his position with his fellows, became a worse barbarian than he ever had been before.

I do not want to say anything against the schools at Hampton or Carlisle, I undertook on that expedition to use one or two of those scholars as interpreters.

of Tom Moroney, came before him at last. The great Scriptural combat in which Gollath figured seemed scarcely more un equal. On one side Judge Boyd, backed by the forces of the Empire, with fimitless powers of arbitrary imprisonment. On the other side Tom Moroney, with no back but his own stout heart and a limitless power of resolute endurance. It was a long fight and a tough one, but Tom Moroney has won. He walks forth from itil defiant as he entered it two years ago,

Moroney has won. He waits forth from jail defiant as he entered it two years ago, his honourable secret inviolate; while Judge Boyd sits on the bench as in a pillory, pelted with public hatred and contempt, even his quondam allies joining in the laughter he excites. Poor Judge Road! Boyd!

Corn Sowing

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Mrs. Barnhart, cor. Pratt and Broadway, Mrs. Barnnart, cor. Fratt and Broadway, has been a sufferer for twelve years through rheumatism, and has tried every remedy she could hear of, but received no benefit, until she tried Dr. Thomas Eelectric Oil; she says she cannot express the satisfac-tion she feels at having her pain entirely removed and her rheumatism cured."

SIR,-My attention has been specially called to this matter lately by reading some of the London Times' verbatim reports of proceedings before the "special commission." Without reading these one can hardly realize the wide range of the inquiry, the latitude allowed as to evidence, or the full im-portance of the issue at stake.

It has been put in evidence, for example, that certain districts were fairly quiet and contented up to 1879 or 1880, when bad harvests, League organization, evictions, discontent and violence "came all in one year," as turkeys, hops, carp and beer" did in England. The Times' counsel try to draw the inference that, not only the violence, but the general discontent, were due to the League—though they do not accuse it of having caused the bad harvests. The Parnellite lawyers, on the other hand, bring out, in cross examination, admissions which go to prove that poverty and evictions were he causes both of the discontent and o the organized action of the tenants. By the same means they have shown, in most cases, the existence of class griev most cases, the existence of class greev ances or personal enmity, which account for, though they cannot justify, admitted acts of violence.

Already, then the whole question of

the condition of the Irish tenants, of their relations with the landlords and the causes of the existing state of things, has been opened up by the Times and evidence has been taken in support of its views. Of course equal latitude must be given to evidence and argument on the other side. If evidence as to tenants' leagues and tenants' "outrages" is admitted, evidence as to landlords' league and landlords "outrages" must be admitted also. If one side may try to prove the alleged connection of "Parnellism and Crime," the other must be allowed to allege and sustain by wit-nesses the relationship of "Landlordism

In fact, as far as Irish affairs are concerned, this special commission is the "grand inquest of the nation." The usual methods of inquiry and discussion cannot be followed. The Irish press is gagged. Mr. Harrington, M. P., has just en septenced to six months of penal been sentenced to six months of penal servitude because his paper reported the proceedings of a (so-called) "suppressed" branch of the National League. Platform discussion in Ireland is prevented or punished by a police controlled by the landlord "faction." Irish members of Parliament are either impressed or liable to he cut short in prisoned, or liable to be cut short in debate by the Speaker under the new

oercive regulations.
In fact, if the case of Ireland is to be presented, fairly and fully, to the British public at all, it must be done by evidence and argument produced be fore this commission. And it is the British public alone who can do justice to Ireland. There is no reason to doubt their sense of fair play. They only want to know all about the matter. But both evidence and argument cost

But both evidence and argument cost money, and the two parties before the commission are very unequally matched in this respect. It is already proven, out of the mouth of the Times' own witnesses, that both the Government's police, and the landlords'—the "Loyal Patriotic"—league, have been active in procuring evidence for that side of the case, the latter paying hard cash for it.

Now, the issue at stake is not merely that of a certain newspaper against cer-

that of a certain newspaper against cer-tain members of Parliament. It is that of the landlords of England and Ireland, of the landlords of England and Ireland, backed by the Government of the day, against the people of Ireland. For it is evident that the Times means to plead that all existing troubles are due to the League organizations and not to real grievances, and that it represents the other forces named.

In support of this contention of the Times there are almost unlimited wealth and almost absolute executive power,

and almost absolute executive power, controlling a more than Russian police

On the other side, the bills must be paid by a few, not very wealthy, Irish members, aided by voluntary subscription. Yet they must not only pay eminent counsel, able to deal with the Attorney-General of England, but also the expenses of many witness when their transcripts to an expense to many witness when their

the expenses of many witness when their turn comes to produce evidence.

It has been stated in the press that the Times & Company's expenses—not withstanding their advantages through the police, maintained by the taxpayers—were £100 per day. And their side of the case may last for many weeks. No one can imagine that even the "Thun-leave" pars for all this out of its journal. derer" pays for all this out of its journal istic treasury.

But neither wealthy classes nor

powerful executive assist in presenting the other side of the case, which may ost as much, and whose presentation i Under all these circumstances I ven

ture to appeal to Canadians who are not of Irish race, on behalf of what is called the "Parnell Defence Fund," but what should be called the "Defence of Ireland

Fund."

Irish Canadians have done or will do their duty to their Mother Land and her champions. But I know, as an Irish Canadian Protestant, who has long represented in Parliament thousands of Highland Scotch Presbyterians, that the sentiment of "Fair play for Ireland" is not limited by race or religion. not limited by race or religion.

And that is all that an Irish man can

ask, viz, that funds should be provided—not equal to those of the Times combination, for they are boundless—but sufficient to present fairly the case of the poorer masses of Ireland against the wealthy classes. This will require the

the poorer masses of freiand against the wealthy classes. This will require the help of many who are not Irish. It is to the interest of all Canadians, as such and as British subjects, to help in healing the breach between Irishmen and their fellow-citizens. But I would appeal to their sympathy rather than to their interest, and I believe they will GEORGE E. CASEY. Fingal, Jan. 3.

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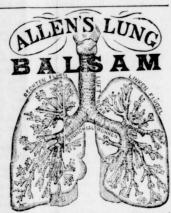
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J. S. Bradley, Malden, Mass., writes

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