

WHY THEY ARE HOSTILE.

Indians in the Northwest Say They Fear Starvation.

The Perilous Trip of Father Jule to a Camp of War-Like Sioux - Received Gladly They Tell Him of Their Troubles and Make Promises to Him.

The United States Government with its soldiers can without doubt slaughter every Indian in the Northwest, but when it comes to dealing with them on a civilized basis—the Red Men having been so often betrayed by the whites—the task is found extremely difficult. As Father Jule has informed us—the Indians have grievances and serious ones, too. They are times shamefully mistreated by the agents, under whose charge they virtually are. The Measles have driven some of the younger bucks into a state of hostility, and while no serious trouble has yet occurred apprehension is felt. Recent press despatches contain an interesting account of a Catholic missionary's dangerous undertaking to aid in the trouble.

The following is from a correspondent at Pine Ridge Agency, N. D.:

"As perilous a mission as a man of God has undertaken for many a day towards averting great bloodshed and loss of human life was completed when good Father Jule, the Catholic priest whom General Brooke requested to go out and talk with the rampantly hostile Indians, returned to the agency. It seemed sheer madness for a white to think of attempting such a mission and hope to return alive, but Father Jule having spent seven years among the Indians, four of the seven on this agency, and having been looked up to and greatly confided in by the reds, he and the officials considered it would be more possible for him to make the final effort at a peaceable adjustment of the present crisis than any one else.

"The reverend father was accompanied by Jack Red Cloud, the widely respected son of the famous chief, who went more as a guide than upon the supposition that he would be of any use in making the mission a success. The start was made on Wednesday noon. They went down the White Clay Creek, a very unusual route, and as a result got lost after crossing White river. All of Thursday night they wandered about, being compelled to keep moving about in order to avoid freezing. Hunger was added to their discomfort, since they had not taken a morsel of food with them. Ten miles from the hostile camp they were halted by the enemy's pickets who levelled guns at them and held them until a runner could be sent into the camp and inquire whether or not they were to be admitted. A favorable reply was received and they proceeded on, but between the muzzles of Winchesters. The camp was reached at 11 a. m. the next day, and two hours later the chiefs met Father Jule in council. There were present Two Strike, the head chief, Turning Bear, Short Bull, High Hawk, Crow Dog, Kicking Bear, Eagle Pipe, Big Turkey and High Pipe. The pipe of peace was conspicuous by its absence.

"Father Jule opened the council by asking the chiefs to state the particular cause of the grievance that had led them to assume so startling an attitude of war. The replies were substantially as follows:

"We object to the recent census returns made by Mr. Lee. His enumeration as he is now making it would not give food sufficient for us to live on. Lee puts us down many less for each tepee than the tepee contains. We are to receive food according to that enumeration. We shall starve; we know we shall starve if the Great Father chooses to lay a trap to cheat us; we will have one big eat before the starving time comes. After that we shall fight our last fight and the white man will see more blood and more dead from our guns than before. Then we will go to the last grounds happy. If the white man mean to cheat us out of our land, Father never would have said there is no need of soldiers. Father intended to be kind, but he knows he intends to cheat us. The census man says that lie, and we are done another new bound and Pine and any of us others. I treat in gor- do s to moved and and us and we will now be Father, and tell you another thing something of

which you may have already thought it is this: We are coming in now, and will not lay down our rifles because we are afraid of the consequences. We have done wrong; we know it. If we stop now we will be punished. The Great Father will send many of us to his big iron house to stay many moons. We would die. No, we will not go and give up. We know the Great Father better than he knows us, or cares to know us.

"After a long pause Crow Dog said that they might come in if the soldiers were taken away.

"Father Jule then urged them with much fervor to be peaceable and give up their designs of war. He explained that the soldiers were not to harm the Indians, but to protect the agency, that the rations had been increased at the agency, and that if they came, Gen. Brooke would telegraph to Washington, and get permission for them to stay on this agency as they desired. So far as depredations were concerned, the Father told them they had better stop committing them, and they would be more easily forgiven. Finally he urged the chiefs that they all come back with him.

"To this some of the older ones made favorable answers, but the young ones, who were heavily in the majority, said no, but the old men finally agreed that they would come on horseback to Father Jule's house, which is about four miles northwest of the agency, the following morning, and there meet Gen. Brooke, and tell him in person just what they had told Father Jule. This brought on a renewal of bitter opposition from the majority which came near ending in a row. Finally, the young chiefs cooled off and Two Strike, addressing Father Jule, said:

"Hold your hands up to the Great Spirit and tell us as though you were about to start on a journey to the last hunting-ground of the red man whether what you say to us from Gen. Brooke be true and that we will not be harmed if we come in simply to talk to Gen. Brooke."

"Father Jule complied with the request. All the chiefs then extended their hands toward the heavens and with great solemnity promised that they would come.

"This ended the council, and Father Jule and Young Red Cloud withdrew, the former telling the chiefs that if they broke their word to him he would never again believe an Indian.

"While in the camp of the hostiles Father Jule said he saw between 1,000 and 1,200 young braves all fully armed, and he supposes from the size of the camp and the great number of pickets out that the hostiles number over 2,000 fighting men. He saw a large number of cattle being driven in from all directions, slaughtered all about the camp, and the meat being cured. The camp is, he says, remarkably well fortified with embankments and finely constructed rifle-pits, considering that Indians did the work. The camp is wholly inaccessible, he says by military, otherwise than on foot and in single file, and as to using cannon or such pieces as Gatling or Hotchkiss guns, such a thing is entirely out of the question.

"God alone knows," concluded the priest, "the fearfulness of the results awaiting an effort to conquer these hostile people if they continue in their present stronghold."

Growth of the Church in Australia.

It is exceedingly gratifying to note the rapid progress of Catholicity in Australia, as the following figures compiled by Cardinal Newman attest: "In the year 1866, when the denominational schools were still recognized by Act of Parliament, there were 71,300 children in their schools but there were only three religious schools. There were then no religious Brothers in the whole diocese, and no high school either for boys or girls, except the high school for young ladies at Subiaca. This, in fact, comprised the whole religious scheme of the diocese twenty-five years ago. Coming down to 1876 they found, however, a remarkable improvement. In that year the total number of Catholics in Australia, excluding New Zealand, was 450,000. At the present day this number has increased to 750,000. In 1876 the number of clergy in Australia was 350; to-day it is 620. The total number of convents in the various colonies of Australia was 70 against 270 in the present year; and the number of nuns was 500, as compared with 2,100 now. The number of churches and chapels have likewise increased from 620 to 890, and the number of Catholic schools from 350 to 700. These figures exclude the churches which had been remodelled since 1876, or additions to the churches and schools.

Fathers of the Holy Sacrament.

The Fathers of the Holy Sacrament, a new religious order, have established a house in Montreal with eight Fathers; The objects of the Order are purely devotional, namely: Perpetual Adoration of the Blessed Sacrament. The parent house is in Paris, France.

THE CATHOLIC JOURNAL
A PROTESTANT'S VIEW.

What He Would Do as a Protestant Christian With the Children.

Rev. Wayland Spaulding of Roughkeepsie, in a paper read at the conference of Protestant ministers held in New York for the purpose of considering the problem of teaching ethics in the public schools, says the "Catholic Mirror," suggested that:

What we ought to do as Protestant Christians is to see that Protestant Christian women are employed as teachers. We should endeavor to make these women imbue the children under them with a sturdy faith in Protestantism, just as Roman Catholic teachers in the parochial schools insulate and maintain belief in Roman Catholicism in their pupils.

That is all right. We think, from Brother Spaulding's point of view, that it is emphatically the proper stand to take. If Protestants want to educate their children in Protestantism they should by all means imitate the example of Catholics and adopt a system of parochial schools for the purpose, to be maintained at their private expense. That is what Catholics are compelled to do. Of course, Brother Spaulding realizes the important fact that the public schools, supported by a general tax, cannot be converted into sectarian training schools; but as he neglects to explain how the schools in which he hopes to see Protestant Christian women employed to imbue the children under them with a sturdy faith in Protestantism are to be provided for, this reference to it will not be amiss.

No Race Line at Our Altar.

The fact that in front of the Catholic altar there is no race line is making an impression upon the colored people. One of their organs, the "Western Blade," of Kansas, says: "We note with pride the just and humane attitude of prominent Catholic ecclesiastics and prominent Catholic newspapers on the vexed race problem. True to their history, known and read of all men, true to their profession of faith, true to their religion, they contend that the only solution of the question is upon the broad, humanitarian basis—God our Father, man our brother."

"The kind treatment of the Catholics towards us during the time that tried man's souls, their unflinching adherence to right and justice in the solution of the negro problem, will draw us to them, and force the conviction that the Catholic Church and her adherents are the only living exemplifications of true, unadulterated religion."

The Social Problem.

Mgr. Freppel made an interesting address on State intervention in Socialism at the recent Catholic Congress at Angers, the remarks having such weight that the Congress adopted the views of the Bishop. He said in part: "When questions of salubrity or the common interests of man demand it, the State has a right to inquire into the material conditions of workshops and manufactories. Nor does it exceed its right when, taking a Divine law as its starting point, it fixes the first day of the week to be observed as a day of rest. In either of these cases it is but acting as guardian of justice and morality in the carrying out of the great labor contract. But when it arrogates to itself the right of fixing the terms of this labor contract, the case is widely different. Then we have to combat the principal of pure State Socialism, the goal towards which Western Europe seems to be moving at the present time."

Protestants at the Millennium.

The Baptist preachers of the Atlantic States have worked themselves into a nervous state of mind over the question of the millennium. Some of the brethren contend that the Scriptures point to the advent of the Lord as pre-millennial; others affirm with equal emphasis that there is Scriptural warrant for belief in post-millennialism. A special conference was held in New York recently to determine which is the true theory, but it is scarcely necessary to add, no definite settlement on the question was reached.

True Politeness.

A boy who is polite to his father and mother is likely to be polite to everyone else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes faithless, of betraying his real want of courtesy.

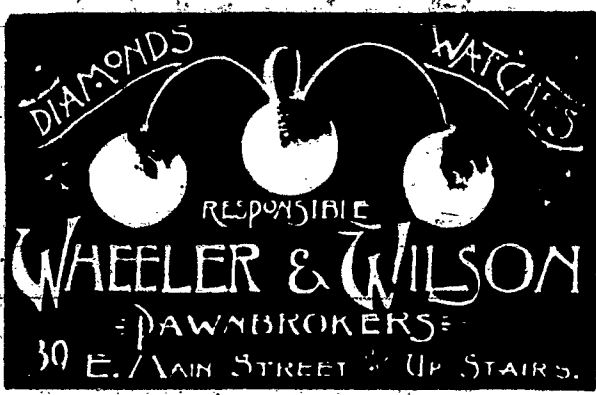
Result of the Irish Trials.

The result of the trials at Tipperary of the Irishmen accused of conspiracy in inciting the tenants on the Smith-Barry estate to refuse to pay their rent was a surprise to no one, unless, in fact, it was the failure of the court to convict Father Mathew and a few others. The sentences of Dillon and O'Brien to two terms of six months each in prison is in keeping with Bullfour's policy, and no one expected anything less, but why he acted differently in the other cases is not fully apparent to the Irish people, unless he is actually becoming frightened at his own policy.

TAKEN FROM THE GERMAN.



THIS BOY HAVING HEARD SO MUCH OF THE SUPERIOR QUALITIES OF WHALEN'S SHIELD CHEWING OVER ALL OTHER BRANDS. CAN NO LONGER RESIST THE TEMPTATION TO ROB ONE OF OUR GERMAN-AMERICAN CITIZENS OF HIS CHEWING TOBACCO.



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LOCAL Additional Father Har St. Mary's to Sunday eve Cathedral are The feast o ception was in the city ch The will of mitted to prot valued at \$5. James M. I dent and one Selye park lo Asst. Chief Buffalo Fire city this week The new Heart was to last Saturday postponed un The Americ ers' associati held its annu and Thursday Rev. J. P. I day at the Ca ployers owe versa. He re existing betw and their en differences w icably and s cerned. Albert Mill Engfer, the street, was Southwestern ing, at the Y severely injur horses he was the other bad Joseph O' Post-Express, on "C ristopl Dramatist," a Literary and essay was w singularly fel Mr. O'Conno with marked- Mary M. D ust and Ann died Tuesday residence, cor The deceased Chas. Drees, Rev. Fred. R N. Y. The fu a. m. Thurs Paul's church The chapel on South st trance of ano der early Mon idate who m took the bisel mena (Quinn conducted by who also cele Steward, O'He also present two brothers. Branch 27, ishing conditi 70 members, 1 parishes and ings are held ings in St. Last evening the ensuing y goes to press are. unable to week's issue. ficers will be- ing in Janu a cordial invit C. M. B. A. to The will of to probate Tu of an estate \$250 to the R each to Revs. O'Hanlon, \$10 for a new church \$100 dent. Strength of the Sisters ber of beques each to sist deceased. H uary legatec. The Cathol first meeting' needay evenir tative women were elected. Miss Emma J.