

the Government. Protestant prayers, hymns and bibles were taught. Preachers were given the use of such schools in entirely Catholic reservations in order to turn the minds of the Indians from Catholicity to Protestantism.

5. Since the time of Gen. Morgan, a clause was put into the contracts entered into between the Government and the Catholic Indian schools, prohibiting the Catholic schools to receive any pupil that had been in a Government school the previous year. However, the Government employes would receive pupils from Catholic schools whenever they could get them.

6. Preachers, so-called missionaries, were encouraged by the non-sectarian officials to enter into Catholic districts in order to proselytize among Catholic Indians; such preachers were quasi-reporters on Indian questions, and found such a willing ear at Washington that the Indian Commissioner found it necessary at times to investigate their charges by sending special inspectors. To turn the minds of the Indians promises and threats were used by the preachers and the backing of the Government was at least claimed by them.

7. The Catholic schools prospered in spite of all antagonism. The Catholic missionary had to fight his battle for God's religion single-handed. The Sister-teachers prayed and did their work conscientiously. There was a general fear to make things worse by open opposition against a powerful combine of Government officials.

8. Meanwhile the Government schools were filled with pupils. The Indian agents had to use their authority "to gather in" the Indian children. The teachers employed in the Government schools had to make a canvass in the Indian reservations to collect pupils. The physicians in the service had to do likewise. For further help were employed the Indian interpreters, the Indian policemen, the Indian captains and judges. Everybody had to help and pull. To make the measure full, the preachers also made house-to-house visits in