

The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. VII.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA. DECEMBER, 1886.

NO. 4.

PRESIDENT'S MESSAGE.

WHAT HE SAYS ABOUT THE INDIANS.

The report of the Secretary of the Interior presents a comprehensive summary of the work of the various branches of the public service connected with his Department, and the suggestions and recommendations which it contains for the improvement of the service should receive your careful consideration.

The exhibit made of the condition of our Indian population and the progress of the work for their enlightenment, notwithstanding the many embarrassments which hinder the better administration of this important branch of the service is a gratifying and hopeful one.

The funds appropriated for the Indian service for the fiscal year just passed, with the available Indian land and trust moneys, amounting in all to \$7,850,775 12, were ample for the service under the conditions and restrictions of laws regulating their expenditure. There remained a balance on hand on June 30, 1886, of \$1,660,023 30, of which \$1,337,768 21 are permanent funds for fulfilment of treaties, and other like purposes, and the remainder, \$322,255 09, is subject to be carried to the surplus fund as required by law.

The estimates presented for appropriations for the ensuing fiscal year amount to \$5,608,873 64 or \$442,386 20 less than those laid before the Congress last year.

The present system of agencies, while absolutely necessary and well adapted for the management of our Indian affairs and for the ends in view, when it was adopted, is in the present stage of Indian management inadequate, standing alone, for the accomplishment of an object which has become pressing in its importance—the more rapid transition from tribal organization to citizenship, of such portions of the Indians as are capable of civilized life.

When the existing system was adopted the Indian race was outside of the limits of organized States and Territories, and beyond the immediate reach and operation of civilization; and all efforts were mainly directed to the maintenance of friendly relations and the preservation of peace and quiet on the frontier. All this is now changed. There is no such thing as the Indian frontier. Civilization with the busy hum of industry and the influences of Christianity, surrounds these people at every point. None of the tribes are outside of the bounds of organized government and society, except that the territorial system has not been extended over that portion of the country known as the Indian Territory. As a race the Indians are no longer hostile, but may be considered as submissive to control of the government; few of them only are troublesome. Except the fragments of several bands all are now gathered upon reservations.

It is no longer possible for them to subsist by the chase and the spontaneous productions of the earth.

With an abundance of land, if furnished with the means and implements for profitable husbandry, their life of entire dependence upon Government rations from day to day is no longer defensible. Their inclination, long fostered by a defective system of control, is to cling to the habits and customs of their ancestors and struggle with persistence against the change of life which their altered circumstances press upon them. But barbarism and civilization cannot live together. It is impossible that such incongruous conditions should coexist on the same soil.

They are a portion of our people, are under the authority of our Government, and have a peculiar claim upon, and are entitled to the fostering care and protection of the nation. The Government

cannot relieve itself of this responsibility until they are so far trained and civilized as to be able wholly to manage and care for themselves. The paths in which they should walk must be clearly marked out for them, and they must be led or guided until they are familiar with the way and competent to assume the duties and responsibilities of our citizenship.

Progress in this great work will continue only at the present slow pace and at great expense, unless the system and methods of management are improved to meet the changed conditions and urgent demand of the service. The agents having general charge and supervision in many cases of more than five thousand Indians, scattered over large reservations and burdened with the details of accountability for funds and supplies, have time to look after the industrial training and improvement of a few Indians only; the many are neglected and remain idle and dependent—conditions not favorable for progress in civilization.

The compensation allowed these agents and the conditions of the service are not calculated to secure for the work men who are fitted by ability and skill to properly plan and intelligently direct the methods best adapted to produce the most speedy results and permanent benefits. Hence the necessity for a supplemental agency or system, directed to the end of promoting the general and more rapid transition of the tribes from habits and customs of barbarism to the ways of civilization.

With an anxious desire to devise some plan of operation by which to secure

THE WELFARE OF THE INDIANS, and to relieve the Treasury as far as possible from the support of an idle and dependent population, I recommended in my previous annual message the passage of a law authorizing the appointment of a commission as an instrumentality auxiliary to those already established, for the care of the Indians. It was designed that this commission should be composed of six intelligent and capable persons—three to be detailed from the army—having practical ideas upon the subject of the treatment of Indians, and interested in their welfare; and that it should be charged, under the direction of the Interior, with the management of such matters of detail as cannot with the present organization be properly and successfully conducted, and which present different phases, as the Indians themselves differ, in their progress, needs, disposition, and capacity for improvement or immediate self-support.

By the aid of a commission much unwise and useless expenditure of money, waste of materials, and unavailing efforts might be avoided; and it is hoped that this or some measure which the wisdom of Congress may better devise, to supply the deficiency of the present system, may receive your consideration, and the appropriate legislation be provided.

The time is ripe for the work of such an agency.

There is less opposition to the education and training of the Indian youth, as shown by the increased attendance upon the schools, and there is a yielding tendency for the individual holding of lands. Development and advancement in these directions are essential, and should have every encouragement. As the rising generation are taught the language of civilization and trained in habits of industry, they should assume the duties, privileges, and responsibilities of citizenship.

No obstacle should hinder the location and settlement of any Indian willing to take land in severalty; on the contrary, the inclination to do so should be stimulated at all times when proper and ex-

pedient. But there is no authority of law for making allotments on some of the reservations, and on others the allotments provided for are so small, that the Indians, though ready and desiring to settle down, are not willing to accept such small areas, when their reservations contain ample lands to afford them homesteads of sufficient size to meet their present and future needs.

These inequalities of existing special laws and treaties, should be corrected and some general legislation on the subject should be provided, so that the more progressive members of the different tribes may be settled upon homesteads and by their example lead others to follow, breaking away from tribal customs and substituting therefore the love of home, the interest of the family and the rule of the state.

The Indian character and nature are such that they are easily led while brooding over unadjusted wrongs. This is especially so regarding their lands. Matters arising from the construction and operation of railroads across some of the reservations, and claims of title and right of occupancy set up by white persons to some of the best land within other reservations, require legislation for their final adjustment.

The settlement of these matters will remove many embarrassments to progress in the work of leading the Indians to the adoption of our institutions and bringing them under the operation, the influence, and the protection of the universal laws of our country.

WHAT THE SECRETARY OF THE INTERIOR HAS TO SAY ON THE INDIAN QUESTION.

EXTRACT FROM HIS LATE ANNUAL REPORT.

There is at this time a state of general quiet among the Indians. During the year there has been practically no actual disturbance or serious alarm caused by any of them, except the Chiricahua Apaches. It is highly gratifying to report that out of an Indian population estimated at 260,000 souls less than one hundred have been engaged in open opposition and resistance to the authority and control of the Government.

There has been a steady though not rapid improvement in the moral, material, and intellectual condition of the mass of the Indian population during the past twelve months. They are more tractable; fewer crimes and depredations are charged against them; more of them than at any prior period are engaged in useful and profitable industries; more than ever before are located upon individual allotments of lands, tilling the soil and living in houses. More have laid aside the blanket for the dress of civilization. The average attendance of children in the schools is about 1,600 greater than heretofore, and many more of the parents are anxious for the education of their children.

The Cheyenne and Arapahoe Reservation in the Indian Territory furnishes a striking illustration of this improvement. During the year 1885, as I stated in my last annual report, these Indians were so restless and threatening as to require precautionary measures to prevent open hostilities. During the past year quiet and order have prevailed upon the reservation. There has been an increase of over 1,500 acres in cultivation; farms have been fenced by Indians, who have built for this purpose 100 miles of fencing. They have cut and put up for winter use more than 400 tons of hay; have hauled over 1,000,000 pounds of freight from the railroad to the agency; and have over 150 more of their children in schools. Nearly all of the

"squaw men" on this reservation have become legally married to their Indian wives in conformity to the requirements of this Department.

There are other evidences of a different character showing that the work of Indian civilization is progressing under the present management of the Indian Bureau. The estimates presented for the Indian service for the ensuing year are \$422,386 20 less than those of last year, and \$1,719,176 less than those of the year previous. These things all considered show that the work of elevating the race is bearing fruit. While the Indians on their part are advancing, the Bureau is retiring by the reduction of its expenditures.

I wish I could say that the progress in this direction is sufficiently rapid to promise an early accomplishment of the policy of the Government in reference to our Indian population. That policy, as I understand it, is the incorporation of the Indian race into our political and social system as citizens. Before, however, this consummation, which will be the crowning glory of our Government, can be attained, there must be some radical changes in our Indian policy. The present system was, when adopted, admirably adapted to the then existing condition of the Indians, and is yet, so far as is required to keep in order and peace and the greatest practicable comfort a large mass of savage and semi-barbarous population, dependent upon the chase and the bounty of the Government for its subsistence. But this condition it is impossible to continue.

As I stated in my last report, the only alternative now presented to the American Indian race is speedy entrance into the pale of American civilization, or absolute extinction. In order to escape the latter and attain the former, three conditions of preparation are indispensable. The first is to get established in this race the idea and habit of individual property-holding, thorough reliance upon its inviolability and a perfect sense of security in the enjoyment of its benefits. Second, an education of the entire mass of the youth of this race, embracing a thorough knowledge of the use of the English language in the daily affairs of life, arithmetic, and the mechanical arts among the males, and among the females the domestic arts in use with that sex. Third, a substitution of the universal operation of law among them in the enforcement of justice and the protection of person and property, and the punishment of crimes for the agencies of force and superstition.

In my last annual report I referred to some of the difficulties encountered by this Department in conducting the administration of Indian affairs through the methods and agencies provided by law for that purpose, and suggested the appointment of a commission of six men, three of them to be selected from the officers of the Army, whose duty it should be to visit each reservation and investigate and report to this Department the condition, conduct, circumstances, and needs of the Indians residing thereon. In the annual message of the Executive to Congress the passage of the law authorizing the appointment of this commission was strongly recommended. The select committee of the House of Representatives on Expenditures for the Indians of which Hon. W. S. Holman was a chairman, recommended the passage of the bill (H. R. 6973) "to provide for the appointment of a commission to inspect and report on the condition of Indians, Indian affairs, and for other purposes." By the provision of this bill, the commission would be required to perform just such duties as were suggested for it in the annual report of the Department

and which were stated more particularly in the message of the Executive to Congress on this subject.

This bill has not yet become a law. I earnestly recommend its passage before the expiration of the present Congress. The Indian agents are occupied with the details of their respective agencies. The necessary preparation of the multiplicity of returns, reports, &c., required by laws and regulations for the proper accountability for public funds and supplies which pass into their hands, leaves them little, if any, time to look after the important work of instructing the Indians in industrial pursuits, in aiding them by their farming operations to look to their own gainers instead of the Government warehouse for support, and to carry on successfully the great work of the division of landed property among them. The salaries allowed Indian agents are too small to secure for such positions men of the broad views and great ability required to lay before the Department the best and most economical plans of procedure to insure the successful advancement of the Indians. It is believed that the saving which would result from the intelligent work of such a commission would many times exceed the amount required for its maintenance.

Notwithstanding the failure of this measure to go through the last session of Congress, the work of locating the Indians on lands in severalty has been and is now being pushed with commendable activity by the Commissioner of Indian Affairs. During the year about eight hundred Indians have received title, as prescribed by treaties, to allotments of land for individual occupancy. Quite a number have taken up homesteads on the public domain under the Indian homestead laws. A large number have been located who have not yet been furnished with a title to their selections.

Not as much has been done as might have been accomplished in securing the settlement of Indians upon freeholds, had the bill just referred to become a law during the last session of Congress. The Indians have seen the wide ranges of territory occupied or claimed by them gradually but surely narrowed to smaller limits, until their present reservations in many instances are barely sufficient to afford each member of the tribe an ordinary farm. They see that to resist much if any further will leave them without land and homeless. The desire for individual holding of land is growing. Some of the treaties limit the allotment to very small quantities. In some instances to 20 acres. Where the reservation are sufficient to allow them more, the Indians hesitate or decline to accept titles to such small quantities. They realize that they must now, if ever, secure what they consider will be a sufficient quantity of land for themselves and their families, and they are, and have been for sometime past, seeking to have the area of the individual allotments in many of such cases increased. This is notably the case with the Nez Percés on the Lapwai Reservation in Idaho, and Willamettes on the Grand Ronde Reservation, in Oregon. There are other instances.

The two mentioned have been repeatedly brought to the attention of Congress for necessary legislation. Many of the Indians, anticipating that their laudable endeavors and wishes would be appreciated and met by Congress, have gone ahead and selected farms of not exceeding 160 acres; but no evidence of title could be given them by the Department for the lands so selected, in view of the restrictive provisions of the treaties on the subject. If the wisdom of Congress does not soon revise some general law which shall regulate the allotment of lands in severalty to all of the Indians, or declines to pass the bill for the commission just referred to, the necessary legislation to meet the urgent demand of the service in special cases should no longer be delayed.

EDUCATION AND TRAINING OF INDIAN CHILDREN.

Impressed with the importance of such education of the Indian race as will enable them to speak the language of the country; as will improve their morals and social ideas; as will enable them to pro-

perly understand and appreciate the laws which regulate civilized society; and as will train them to habits of industry, and an understanding of the mysteries of useful employments, the estimates for educational purposes which have been presented for the Indian service for the ensuing year have been increased, whilst the amounts requested for support of the Indians have been largely reduced below those of the last and of the preceding year.

The industrial school near Salem, Oreg., and the Carlisle school are both in need of more land for the proper training of Indian pupils in agricultural industries. Congress was requested, at its last session, to authorize the purchase of 84.92 acres for the first-named school at the total cost of \$1,500 to be paid in labor to be performed by the Indian pupils attending said school; and the grant of authority, with the necessary appropriation, was also requested for the purchase of 109 acres adjoining the Carlisle school, at a cost of \$18,000. These measures received the sanction of the Senate, but failed to become laws. The above-named schools are doing good work, and I hope that Congress will not withhold from them the means necessary for training the Indian children in farming industries, which, of all others, are best suited to their present circumstances.

REPORT OF THE INDIAN SCHOOL SUPERINTENDENT TO THE SECRETARY OF THE INTERIOR.

The following extracts from Superintendent Riley's report will be read with interest by those in search of information on matters pertaining to Indian education:

The history and development of the Indian school system having been discussed quite fully in former reports, particularly in that of my immediate predecessor, it will be sufficient doubtless in this report to call your attention to the divisions and operation of the system and the provisions under which the various classes of schools are supported.

Indian schools may be conveniently classified as follows:

Day schools:—(1) Established and supported by the Government. (2) Supported by contract with religious societies. (3) Mission schools established and supported by religious societies.

Boarding schools:—(1) Located on reservations and controlled by agents. (2) Independent schools—supported by general appropriation.—Supported by special appropriation.

(3) Contract schools—supported by general appropriation.—supported by special appropriation. (4) Mission schools established and chiefly supported by religious associations.

State and Tribal schools:—(1) Indian schools of New York State. (2) Tribal school of Indian Territory.

Day Schools.

Day schools have, as a general rule, been established at points remote from the agencies, or on reservations where boarding schools have not been provided. They have in many cases been established through the benevolent efforts of missionaries or the wives of army officers stationed at military reservations in the Indian country. They have, in nearly every instance, preceded the boarding schools. They differ widely from the day school in civilized communities. In many instances the teacher is the only white person in the neighborhood. At first but little is accomplished, and perhaps for days and weeks not a single Indian child has been induced to attend. But as the teacher by degrees gains the confidence of the Indians, they send their children and begin to take an interest in their progress. Where the Indian reaches this point, he can generally be induced to go a step farther and send his children to the boarding school. To this limited extent, the day school has served and is still serving a useful purpose in Indian civilization.

Boarding Schools.

If it be admitted that education affords

the true solution to the Indian problem, then it must be admitted that the boarding school is the very key to the situation.

However excellent the day school may be, whatever the qualifications of the teacher, or however superior the facilities for instruction afforded by the building and school apparatus, the civilizing influence of the few short hours spent in the day school is, to a great extent, offset by the habits, scenes, and surroundings at home.—If a mere place to eat and live in, can be called a home. Only by complete isolation of the Indian child from his savage antecedents can he be satisfactorily educated, and the extra expense attendant thereon is more than compensated by the thoroughness of the work.

It is gratifying to note that the increasing appropriations made by Congress for Indian education have been followed by no diminution in the amount devoted to that purpose by the philanthropic people of the country.

The schools at Carlisle, Pa., and Lawrence, Kans., are well adapted for advanced instruction of such pupils as show a capacity for higher education, and only graduates of the reservation schools should be sent to them. In the future it may be found advantageous to use the schools at Genoa, Chillicothe, and Salem for a like purpose.

It is hoped that in a few years a sufficient number of graduates of reservation schools may be obtained to enable these and perhaps other schools to attain their true purpose as thus defined, and do the work for which they should be best adapted.

The pupils in attendance at the Eastern schools vary in age from six to eighteen years. I doubt the wisdom of allowing children under twelve years of age to be received in them. To send back girls especially, at the age of twelve or thirteen years, to the reservations, who have received five years' instruction at the schools, is not likely to serve any useful purpose. After such training they are supposed to be advanced beyond the course of instruction at the reservation schools, and are left to spend several years at their unattractive homes before attaining marriageable age.

Indian children are "cared for, supported, and educated" in forty boarding and twelve day schools, under contract made by the Government, through the Commissioner of Indian Affairs, with different missionary societies, while children are placed in three schools for which special appropriations are made.

Additional Schools Required.

Many of the tribes are comparatively independent. The Navajos are self-supporting. They own 800,000 sheep, 250,000 horses, and 300,000 goats. The wool-clip for the year is reported to be 850,000 pounds, of which 125,000 pounds were manufactured into blankets, &c. They cultivated 12,500 acres. The number in the tribe is reported as 17,358, and for this population only one school, having a capacity of 80, is provided. The Government owes these Indians, for educational purposes, according to the terms of the treaty of June 1, 1868, the sum of \$792,000.

The Moquis, numbering about 2,000, occupy a reservation adjoining the Navajos. They have from time immemorial lived on the tops of "the mesa," where their villages are built, and cultivate the valleys below. They are reported to possess 10,500 head of stock. The wool-clip was 6,000 pounds, of which 3,000 pounds were manufactured into blankets, &c. These interesting people have always been suspicious of strangers, and opposed to adopting the white man's way of living; but a change has come over them, and they are anxious to have schools among them. The following letter from the principal chiefs speaks for itself as showing their views on education:

MOQUI VILLAGES, ARIZONA.
The Hon. COMMISSIONER OF INDIAN AFFAIRS, Washington:

We live in stone houses upon the mesa top, high above the valley. In by-gone time we were forced to live here to be safe

from our foes. But we have been living in peace for many years and we have been thinking.

We would always like to observe the precepts which our fathers taught, because they are true. But there are better ways of getting a living from the earth than our fathers knew, and we would like to learn them.

Like our fathers, we have always lived on the mesa tops, but the roads to our cornfields are long and rough, and when we go to work in them we are tired before we begin to hoe, and the homeward road is hard to climb with loads upon our backs. And our women grow old and tired before their time, carrying the heavy water bottles up and down the steep cliffs.

We have seen a little of the Americans' ways, and some of us would like to build houses similar to theirs, and live as they do, in the valleys.

We can build good houses, with stone walls and clay roofs; but doors and windows, and board floors were unknown to our fathers, yet they are beautiful, and we would like to have them. But we are poor and unable to buy them, and we ask you to help us.

We are also greatly concerned for our children. We pray that they may follow in their fathers' footsteps and grow up good of heart and pure of breath. Yet we can see that things are changing around us, and many Americans are coming to this region. We would like our children to learn the Americans' tongue and their ways of work.

We pray you to cause a school to be opened in our country, and we will gladly send our children.—(Signed by twenty chiefs and head-men)

Arrangements are being made to comply with the request.

The Papagoes, in Arizona, numbering about 6,000, have no school facilities. They are a peaceable, agricultural people, and entirely self-supporting. A good boarding school and day-schools at several points should be established.

The Comanches, who only a few years ago were acknowledged to be the most bloodthirsty of all the plains Indians, are now peaceable, obedient, and docile; the men moral and the women strictly virtuous. As an evidence of the marked change among these people, they are anxious to have school facilities for all their children. A plan is now being prepared for a school building for them at Fort Sill, which will accommodate 100 pupils.

The Sioux, most of whom only a decade ago were on the war-path, are now quiet and peaceable. They are not only willing but anxious that their children shall be educated. It is suggested that a large industrial school should be established exclusively for the Sioux who were parties to the treaty of April 20, 1868. The terms of this treaty, providing that a school-house and teacher for every thirty children be furnished, have never been complied with, and a careful estimate shows that the Government is indebted by solemn treaty agreement to the amount of \$2,500,000. A training school near the Great Sioux Reservation in Dakota should be established, and the graduates of the day and reservation schools should be sent there for advanced instruction. This will only be an act of partial justice to a people who have been so long deprived of promised educational facilities. I respectfully recommend that a suitable sum be appropriated for that purpose.

There are in Western Arizona about 3,000 Indians, belonging to the Hualapai, Yuma, Mojave, and Suppai tribes, who are under no agent, and are entirely without educational facilities. In September last Captain Corliss, stationed at Fort Mojave, suggested to the Indian Office the feasibility of establishing a school for the Mojaves at that post. I respectfully recommend that steps be taken to establish a school to accommodate the children of these neglected and destitute people.

In California there are about 6,500 Indians who are not under any agent. Land should be set apart and an industrial school established for them. They are homeless wanderers in the land of their forefathers.

Libraries.

No provision has been made to supply reading matter for the pupils attending the Government boarding schools.

It will be of little use to teach the Indian boy or girl to read unless at the same time

a taste for reading is cultivated. To be able to read; and not have acquired the habit or love of reading, will have little civilizing influence, and will soon cease to be the source of intelligence or moral culture. It is the hope of the friends of the Indian that the pupils educated at the Government schools will not only become self-supporting, but that they may be the means of inducing their people to adopt the ways and customs of civilized communities. All must admit that a few years' training at school but poorly fits them to become leaders of their people. Knowledge that may be obtained from books, periodicals, and newspapers is as essential to the intellectual advancement of the Indian as the white man, and he should be taught their use while at school. But such knowledge unless sustained by constant supply of suitable reading matter must soon deteriorate. I therefore earnestly recommend that Congress be asked to appropriate annually at least \$3,000 to be used in establishing school libraries at each boarding school.

Professional Training for Indians.

During the current fiscal year provision has been made for the education of three Indian boys and one Indian girl at the following named institutions: Wayland Seminary and Howard University, in the District of Columbia; the Woman's Medical College of Philadelphia, Pa., and the Medical Department of the University of Pennsylvania. Indian physicians trained in our medical colleges might render valuable service for their race in destroying the influence of the "medicine men," and in giving instruction in hygienic laws. Such a physician would possess greater influence with them than those now performing this service at the various agencies, under Government appointment.

Indian youth who have acquired such an education as will enable them to intelligently pursue the study of medicine, should be encouraged to enter the field, and Government aid should be afforded them.

Capabilities of the Indians.

That the Indian may be civilized and made a self-supporting, intelligent citizen has been fully demonstrated, although many, unacquainted with the rapid advancement made by every tribe that has been afforded an opportunity to learn the ways of self-support, still look upon him as an untamable savage or regard his civilization as a remote possibility.

It is not, however, surprising that such a belief should exist to some extent, when the larger number, after hundreds of years of contact with civilization, should still be bound by the barbarous customs and superstitions of their ancestors. But when we recall the history of their relations to the white men, their present condition is not surprising. In fact there has never been a time since the settlement of the country, until a comparatively recent period, when they have not been treated as enemies both by the Government and the white settlers adjoining the territory occupied by them.

The story of hundreds of years of oppression and wrong, handed down from generation to generation, has rendered it difficult to lead them to believe that the Government is actuated by disinterested motives, in the benevolent efforts now being made in their behalf. But in every instance when a uniform course of just dealing has been pursued for a series of years their progress has been even greater than could reasonably have been expected. It has been but a few years since it was necessary to use compulsory measures to induce them to send their children to school; now, although the facilities have been increased fivefold in as many years, the demand for school accommodations is greater than can be furnished with the appropriation made by Congress at its last session. It must be borne in mind that it has been less than five years since any extended, organized effort has been made to educate their children, and the number who have finished the course of instruction and returned to their homes is insignificant when compared with the whole. The result of training the 12,000 children now in

school will only be fully realized in the future. The effect of the schools, however, has already been felt on every reservation where they have been established, not only upon the children themselves, but the older Indians have shown a disposition to take land in severalty, and have asked for agricultural implements and aid in building houses to such an extent that the Department has been unable to supply the demand.

It will, however, be of little use to give an Indian boy the rudiments of an English education, and a knowledge of farming and care of stock, unless the work is supplemented by setting apart for him land and furnishing him the means by which he may commence the cultivation of it, and thereby be enabled to support himself. It is not to be expected that an Indian boy who has learned carpentry and blacksmithing will earn a living at his trade on a reservation where the Indians depend upon the rations issued by the Government for their support.

The schools now established teach only the common English branches. In all an effort is being made to teach such industries as will be most useful in enabling them to support themselves. In all schools the girls are taught all kinds of household work, and the boys to cultivate all kinds of crops adapted to the locality, and the care of stock. In the larger schools a limited number are taught carpentry, blacksmithing, shoemaking, painting, and other trades.

The Indian under favoring condition is willing to work and apt to learn. In his savage state, when his living was obtained by hunting, fishing, and making war upon adjacent tribes, there was no need for him to engage in manual labor, and the drudgery incident to his simple wants was performed by the women, and was regarded as beneath him; but many of the Indians now begin to realize that their mode of life is not the best, and when afforded an opportunity show a disposition to adopt the ways of the white man. In inducing them to do this, lies the solution of the Indian question. The schools will be found the most potent factor in breaking up the tribal relation; and in leading them to engage in agricultural pursuits. All lands suitable for agricultural purposes should be surveyed and allotments made, and the title should be vested in the Indian subject to restrictions upon his right to alienate it. The proceeds of sales of surplus lands should be reserved for school purposes. Until they have taken up lands and have learned to rely upon their own exertions, those who have received a liberal education or have learned trades will be unable to earn a livelihood thereby. Hence the importance of urging forward the work of assisting individual Indians who show a disposition to dissolve the tribal relation.

The fact that the Indians are peaceful must not be accepted as proof of their civilization. The different tribes of Indians in New York have been peaceful for a century, but living under the tribal system, although surrounded on all sides by civilized communities, they have degenerated, and it will be in vain to hope for their civilization until they are induced to take lands in severalty. Their homes will then become fixed: they will have a desire to acquire and hold as their own such things as contribute to their comfort; the possession of enjoyment of these will lead them to exert themselves to procure other comforts and conveniences of life.

When a considerable portion of the Indians at an agency are able to support themselves in agricultural pursuits, then will come the demand for the services of those who have learned mechanical trades in industrial schools as well as those who have been trained in the learned professions.

Those who have learned trades at the schools should be provided by the Government with the necessary implements to enable them to pursue their callings.

Conclusion.

The success attending the vigorous efforts now being made to prepare the rising

generation of Indians for self-support, by providing schools in which they may not only learn the English branches, and obtain a knowledge of the branches usually taught in common schools, but may at the same time learn how to earn a living by manual labor, leaves little room to doubt that if the work is extended so as to embrace all the tribes, it will result in the ultimate civilization of the race. There are upwards of 12,000 Indian children now attending school, exclusive of those attending schools of the five civilized tribes, and those supported by the State of New York. There are at least as many more whose attendance could be readily secured for which provision should be made at the earliest practicable moment. The fact that an Indian will permit his children to attend school is an evidence of his willingness that he shall learn the ways of the white man. The ties of affection between the Indian and his child are strong, and he would oppose that which he did not believe would be for his interest. His child in school is a bond for the parent's good behavior. He then tries to adopt the white man's habits. Land should be set apart for him. A house should not be built for him, but the Government should assist him to do that part of the work which he cannot do himself. He should be furnished the things absolutely needed to enable him to commence life as a farmer, and should be instructed in the manner of preparing and cultivating the soil. The construction of the necessary school buildings and the expense attending the maintenance of the schools and the supplemental work of settling Indians who are prepared for it on lands, the erection of houses, and the supply of implements needed to start them in the way of self-support will necessitate larger appropriations for a term of years, when it may be possible for the Government to be relieved from all expense, except for school purposes. The proceeds of the sale of their surplus lands will probably be sufficient to meet the school expenses, if properly invested. It should be borne in mind that a large portion of the funds now appropriated and used for educational purposes belongs to the Indians, and is in this way only legally available.

Nearly three times as much money is now spent annually by the War Department in keeping the Indians in subjection as is expended in their civilization and education. The report of the Second Auditor shows that during the last fiscal year, on requisitions issued by the Secretary of War, \$17,673,468 were expended in the Indian service, while only \$6,325,523 were drawn on requisitions of the Secretary of the Interior for their maintenance, civilization and education. At least two-thirds of the latter sum is expended for other purposes than civilization. It is not creditable to us as a nation that so much should be used to keep the Indian in subjection, while so little is expended to improve his condition.

I have the honor to be, yours, respectfully,

JOHN B. RILEY,

Indian School Superintendent.

THE OUTLOOK.

The President is reported as saying in a recent interview that—"I told a committee from the Mohonk Conference last year that I supposed we were all agreed as to the ultimate object of Indian management, which was to see them citizens and the owners of their homes, but that, as that could not be immediately done, I should be glad to receive suggestions as to what could or ought to be done first and at once. These good people did not seem prepared to answer such inquiries." We do not believe that this report is correct, for it is our impression that the President has a very good memory, and the statement imputed to him is distinctly not true. "These good people" answered on the spot, through Dr. Gates, of Rutgers College, definitely what they believed ought to be done first and at once; they subsequently sent to the President, through the chairman, General Clinton B. Fiske, a specific statement in writing of what they believed ought to be done first and at once; and the President not only received but acted on the suggestion of "these good people" in proposing the appointment of a National Commission to open negotiations for giving the Indians their land in severalty. The "good people" are substantially all agreed as to what specific things ought to be done. They believe that patents ought to be given without delay to all Indians

entitled to them under existing laws, and they are glad that the department has made the progress it has in this direction during the past year; they believe that the three bills now before Congress for the purpose of enabling Indians to take land in severalty should be passed at the approaching session; they believe that a commission should be appointed to open negotiations with all Indians to substitute land in severalty for land in common, and schools for annuities; they believe that the land so given to the Indians should be made inalienable for a term of years; they believe that the unallotted land should be sold and the proceeds applied to the benefit of the Indians in education, especially agricultural education, and they endorse the request of the Department, meanwhile, for increased appropriations for this purpose; they believe that special legal protection should be afforded to the Indians during this period of transition, either through the agencies or by some other means; and they believe that every Indian on a home of his own should have the ballot. The President can count on the fingers of his two hands all those "good people" who have made any study of the Indian question who do not believe in these propositions. And they are certainly specific, clear, and simple propositions. Since the Mohonk Conference of 1885 and 1886 delay in the solution of the Indian problem cannot be charged to disagreements among the friends of the Indian. Mr. Smiley has rendered that forever impossible.

Our disbelief in the accuracy of the reported interview with the President is confirmed by the report already published of the Indian Commissioner, and by the fragmentary account of Secretary Lamar's report which has been permitted to leak out in advance. Secretary Lamar was a year ago more inclined to be conservative on the Indian question than the commissioner—probably because he knew less about the subject. If the premonitory reports may be trusted, he now favors the adoption of every principle involved in the Lake Mohonk platform; and differs from the Indian Commissioner, if at all, only in preferring to take a little more time to accomplish the result, and relying more upon negotiations and persuasion, and less upon law and authority. But the end is the same; giving the Indian his farm, putting him on it and bidding him earn his own living, and protecting him in so doing. The solution of the Indian problem is a very simple one. It is all summed up in one sentence: Cease to treat the Indian as a red man, and treat him as a man. The only opponents of this solution are the men who do not want the Indian problem solved because the unsolved problem is a pecuniary benefit to them, and the men who have either not studied the Indian problem at all, or have drawn a large deduction from some single instance where the policy of land in severalty has not been accompanied with protection and education.—*The Christian Union*, of December 2.

The bill for the allotment of land in severalty to Indians on the various reservations and the extension of the laws of the United States and Territories over the Indians, which has passed the Senate twice, passed the House last week without a division. The bill authorizes the Secretary of the Interior to survey any reservation and to allot lands in severalty to the Indians located thereon, on their application, the land to be inalienable for twenty-five years, and every Indian taking up land to be subject to State and Territorial law, and to possess the rights and privileges of citizenship. We do not understand that this law requires the action of a majority of the members of any tribe as a condition precedent to its execution. Wherever the lands have been surveyed, any individual Indian, if we understand the law aright, may take his allotment. Under this process, first come will be first served. And if the Department will continue to give to the Indians who have taken their land their share in the annuities given to the tribe, as long as the annuities are continued, so that Indians shall not be bribed to remain paupers, we venture to predict that there will be a rapid taking up of land under this law—quite as rapid as the United States Government can provide for. Some of our secular contemporaries criticize the law because it does not compel the Indians to take their land and go to work whether they like it or not. It is certainly wise, however, to offer them the chance first. If they decline to avail themselves of the permission, it will then be time enough to take the next step and make the process compulsory. The law is a practical embodiment of the fundamental principle of the Lake Mohonk platform.—*The Christian Union*, of December 23.

Haille Heatah Toh.

—OR—
THE MORNING STAR.

Published Monthly in the Interest of Indian Education and Civilization.

The Mechanical work done by
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R. H. PRATT,
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Address all business correspondence to
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Terms: Fifty Cents a Year.

Entered in the P. O. at Carlisle as second class matter

CARLISLE, PA., DECEMBER, 1886.

The conscience of the people demands that the Indians, within our boundaries, shall be fairly and honestly treated as wards of the Government, and their education and civilization promoted, with a view to their ultimate citizenship.

PRESIDENT CLEVELAND.

THE SEVERALTY BILL.

Since our last issue the bill of Senator Dawes, which passed the Senate last session giving the right to grant lands in severalty in most of the reservations, has passed the House with amendments, and now goes to a conference committee for agreement between the two houses of Congress upon the several amendments. We print a number of articles from the leading papers of the country bearing upon this important measure, from which it will be seen that the action of Congress meets with a strong endorsement. Indeed, we have not seen in any paper, expression against it. This measure will add vastly to the attempts now being made to break up the tribal relation, and establish the rights and privileges of the individual man. It will not itself accomplish these results for the reason that even if carried out to the fullest extent that the law provides, the individual Indian is still chained to the locality and neighborhood in which the commune before prevailed, and for that very reason the influence of the commune and the old systems will continue. The influence of the act, and one of its greatest benefits will be to make it more and more apparent that education, training in industries, the competitions, chance and freedom of civilized life are the greatest needs. The Indian must be developed just as every other man is developed. With mind and hand trained in civilized pursuits the Indian will develop his 160 acres,—civilize it, so to speak. Without being so educated and trained the chances are that his 160 acres will remain, like himself barren and waste.

In bringing into productiveness the prairies of the west, before the golden grain can be gathered there has to be thorough cultivation, a turning over of the sod, months of exposure to the sun, harrowing over and over again, all for the purpose of eradicating that vegetation which is wild, not permanently productive and which sooner or later will succumb to the vegetation from seeds derived from the white settler. Parallel treatment to this necessary for the soil, is necessary for the Indian,—that which is native, wild and unprofitable must by time and process be eradicated and supplanted by that which is civilized and productive. As we could not raise a crop of grain from the prairie without the culture and process described, no more can we make a useful citizen of an Indian and allow him to be an Indian in thought and conduct. The change must be absolute or a failure.

LINCOLN INSTITUTION AND EDUCATIONAL HOME, PHILADELPHIA.

In the January number of "The Church at Home and Abroad," which is the official organ of the Presbyterian Church in America, published by order of the General Assembly of that Church at 1334 Chestnut St., Philadelphia, we find the following:

The promptness as well as the courageous faith with which Christian women sometimes undertake any work which Providence seems to assign them was illustrated during the recent sessions of the late conference at Lake Mohonk.

Among the invited guests was Mrs. Belangee Cox, who, with her own resources and the aid of wealthy friends, is carrying on a school for Indian children in a suburb of Philadelphia. She has accommodations for two hundred children, and one hundred and ninety-eight are in actual attendance.

On the last day of the Mohonk Conference she received a telegraphic dispatch from Secretary Lamar, setting forth the wretched condition of the three or four hundred Apaches recently removed to Florida, and asking if she could receive any of the children under her care. With but two vacancies left she at once sent a reply offering to take all of suitable age that should be sent. No one who knows the efficiency with which the Lincoln School, as it is called, has thus far been managed, has any doubt that adequate accommodations will be furnished.

"Where there is a will there is a way," and red-tape is unknown.

The two schools named have received from the United States Government thirty-three thousand four hundred dollars yearly, on a per capita basis of \$167 per annum for each pupil, from the start of their work for the Indians.

Carlisle receives only the same, \$167 per capita allowance from the Government.

Render unto the Government the things that are the Governments.

It would seem, from the article on page 7, in regard to a request received December 11, at the Interior Department from a young man living in Nebraska, to marry a daughter of Standing Bear, a Sioux Chief, that Secretary Lamar intends to protect our race against further depletion by intermarriage with the Indian. The habit has been, and now is, to let marriage with an Indian carry the person so married to the tribe. If a white man marries an Indian woman, he goes to the Indians; if he has daughters, and other white men marry them, the white men go to the Indians. If they have sons and they grow up and marry white women, the white women go to the Indians. If they have children, both sons and daughters, and again intermarry with the whites, such marriages again carry the whites to the Indians. And so on without end, so far as we have been able to find out. We have thought for a long time that there should be a stage at which there would be sufficient force in the Anglo-Saxon blood to carry the person into the Anglo-Saxon camp. We should say that three fourths, or at the very least seven-eighths of Anglo-Saxon blood should make the person Anglo-Saxon—but it doesn't, and why?

We print in this number what the President, in his message, has to say about the Indians; and what the Secretary of the Interior in his report has to say about Indian education. We also print copious extracts from the report of Mr. Riley the Superintendent of Indian schools, in all of which it will be seen that the work of solving the Indian problem continues to be pushed. It will be especially noted by our many friends that Supt. Riley in his report does not take any of the positions the public press a few weeks ago so freely alleged he did take against eastern schools. In his remarks to our students and teachers during a recent visit, he emphatically contradicted that he had made any reports against us.

Mr. John S. Ward, Indian Agent, having charge of all the Indians in Southern California, is now in San Diego on business connected with his agency. His special mission here now seems to be the eviction of settlers on the Capitan Grande Reservation.—[National City, Cal. Record.]

ROOT, HOG, OR DIE.

To say in respect to our friends the American Indians that it is high time for the American Government to begin in earnest to teach them the meaning of the motto, "Root, hog, or die," may sound brutal; nevertheless it is, in fact, humane and kind. We have puttered and dallied over the Indian "problem" long enough. And it is pleasant to note that Commissioner of Indian Affairs, Atkins thinks so, too. His last report is in the main an excellent document. He has evidently taken hold of the matter with a good degree of intelligence and enthusiasm. If he has the capacity and the disposition, and will not stumble into the nasty slough of political partisanship in the conduct of his department, he has a rare opportunity before him to render a distinguished public service, such as would be most warmly appreciated. The popular sentiment of the country is ripe for it. The Indians also, are themselves waiting for it. The time is past when it is decent for us to go on treating the Indians as mere "Indians" instead of treating them as men. Of course they are men in a pretty low stage of life; yet they are men, nevertheless; men who can never be lifted up into certain conditions of living without being treated and dealt with in methods that are at once civilized and civilizing. The thing to do with the Indian is, of course, to subject him, protect him, teach him, give him a chance, help him, then tell him: "Root, hog, or die."

Mr. Atkins is right in urging, as almost all his predecessors have done from Mr. E. P. Smith—the most sagacious of all the men who have ever been put in charge of our Indian affairs—that American Indians should be treated as if they were Americans, not as though they were foreigners; and that while all their real rights should be most sacredly observed, their supreme right is to be treated as citizens of this Republic; within which they live, to which they belong, and from which they have a right to claim the common but inestimable advantage and blessing of good laws, impartial administration, adequate courts of justice, and a thorough-going system of popular education.

According to the report of the Commissioner, marked progress has been made in the educational work during the year, and in the line of agricultural and certain other industries. He favors both methods of advancing Indian education; in not only the local schools of the reservation, but also in such government schools of the higher order as those at Hampton, Carlisle, and Lawrence. The school attendance has considerably increased during the year, and the disposition on the part of parents to keep their children in school is constantly improving. The prevailing public sentiment among the various tribes is beginning strongly to sustain the schools. But how can such a people be expected to emerge from their barbarism, and on any "stepping stones of their dead selves" rise to something higher unless the National Government, which is really responsible for them, shall put them into better conditions for self-development? The Indians among us have "anarchism" already to their heart's content. It is a National disgrace that we are so slow to give them something better. "Round them up" into a reservation; treat with them as "foreign nations;" systematically pauperize them on government rations, leave them mainly to rot in their ignorance; declare the only good Indian to be a dead Indian—and what better could be expected of them than has hitherto been found in them? But the new era is beginning. Commissioner Atkins will find on all sides, irrespective of party lines, that every wisely directed advance movement for hastening the education and civilization of our Indian fellow-citizens will be sure of ready recognition.—[The Daily Inter Ocean.]

An examination of the Report of the Superintendent of Indian Schools for the year 1886 shows that there were employed in other Indian Schools as assistant Teachers, Seamstresses, Disciplinarians, Shoemakers, Tailors, and general helpers, twenty-three returned Carlisle students—16 boys and 7 girls.

A Times special from Tablequah, Indian Territory, says: The Cherokees, in fact the five tribes, feel uneasy on account of recent telegrams sent from Washington in regard to the Creek delegation not acting with the delegates from the other four tribes, the Cherokees, Choctaws, Seminoles and Chickasaws. It is said that the Creek delegates are in favor of selling the Oklahoma country, the sale of which the other tribes most bitterly oppose, as they deem it as the entering wedge toward disrupting the whole territory.

THE INDIANS' SURPLUS LAND.

To a friend of the Indians who talked with the President a few weeks ago about the Government's Indian policy, the President said: "It is the wish of this Administration that a correct Indian policy should prevail—a policy which shall as rapidly as is safe make the Indians citizens, with homes in severalty. But we must not go too fast in this. We are perplexed by the fact that the friends of the Indians do not agree on this vital question."

The Indian Rights Association and a large majority of those who desire that the Indians shall be treated fairly are enabled to better their condition support the pending bill, which provides for an allotment of lands in severalty, the sale of surplus lands for the Indians' benefit, and the elevation of allotment holders to the plane of citizenship. There is, however, a society called the National Indian Defense Association, which urges that the tribal relation should not be disturbed, and that the great reservations should remain intact. The views of this association seem to be fairly represented by a remark of the Rev. Dr. SUNDERLAND, of Washington, addressed to a Congressional committee, which we find quoted in a letter recently published by Mr. HERBERT WEISS. The Rev. Dr. SUNDERLAND expressed the wish "that a wall of adamant high as the stars and permanent as heaven might be erected around the Sioux Reservation." At the same time, the General Agent of the Defense Association urged that all the land in Dakota west of the Missouri River should be permanently reserved for the Indians.

The persons who ask for such a policy as these remarks indicate may be moved by a friendly feeling for the Indians, but they are doing the Indians more harm than good. The great reservations which the Indians do not use and which are already surrounded by the farms and settlements of white men cannot be preserved in their present condition. The surplus land will eventually be used by white men, and a policy that would procure for the Indian the utmost benefit from a distribution of this land is the policy that the true friends of the Indian should support. For example, a few thousand Sioux can sell from the great Sioux Reservation 11,000,000 acres—a tract twice as large as the State of Massachusetts and nearly four times the size of Connecticut—and still retain enough to give every member of the tribe a large farm.

It is not proposed that this surplus land or the surplus on any other reservation shall be taken from the Indians without payment for the same. The land is to be sold for their benefit. The proceeds are to make a fund whose income they shall enjoy. At the same time the holders of allotted farms are to be protected in their rights and are to become citizens. This policy, so far as it relates to surplus lands, has within a few weeks been applied to the Indians of several Northwestern tribes, with their consent and co-operation, by the commission of which Bishop WHIPPLE is Chairman. By agreement with the occupants of one reservation more than 2,000,000 acres are to be ceded to the United States, and then sold for the benefit of the Indians. This agreement and others that have been made cannot become operative until they shall have been approved by Congress.

The policy that would keep these great tracts of unused land in their present condition while they can be used for the great benefit of the Indians without injustice to them and with their consent, as well as for the benefit of white settlers, is not only impracticable, but also injurious to those for whose welfare its supporters profess to be working. The advocacy of it can only delay the satisfactory solution of a great problem. The policy that would build "walls of adamant" around immense tracts of land which the Indians do not and can not use, while they are willing to have the surplus land sold by the Government for their own benefit, while they are willing to become citizens and take farms to be held under the protection of the Government, and while the tide of civilization is surging all around them, is a policy of almost incomprehensible folly.—[The New York Times.]

THE NEW INDIAN POLICY.

The experiment of civilizing the Indian and making him a citizen of the United States is now about to be tried. The House of Representatives at Washington has passed the Senate bill providing for the allotment of lands in severalty on the various reservations. The bill will have to be returned to the Senate for concurrence in some unimportant amendments, but there is little doubt that an agreement will be reached through the medium of a conference committee if not otherwise. The President having already, in his message, committed himself to the principle of the bill, will undoubtedly sign it when presented to him.

The bill gives to each head of a family accepting its provisions a quarter section or 160 acres of land, which he cannot sell or convey for the period of twenty-five years. Each single person over eighteen years of age, and each orphan under eighteen is entitled to eighty acres, all other persons to forty acres each. Each male over twenty-one years of age upon accepting the provisions of the new law becomes a citizen, and subject to State or Territorial law, the same as any other citizen. The exceptions to the provisions of the measure are the lands occupied by the Cherokees, Creeks, Choctaws, Chickasaws, Seminoles and Osages of the Indian Territory, the Senecas in New York, and the strip in Nebraska, South of the Sioux river. These exceptions are made because of legal complications involving vested rights. The bill, however, applies to a sufficiently large number of Indians to demonstrate the feasibility of the system, if it is feasible.

This law, which has been unnecessarily delayed, is certainly the logical sequence of the Indian schools at Carlisle, Hampton and elsewhere. To train at the public expense a lot of Indian children in the customs and practices of civilization and then return them to surroundings essentially barbarous, where they can by no possibility follow to any considerable extent the customs they have been trained in, is the height of folly. If it is worth while to educate Indian children in the civilization of the whites it certainly is worth while to give them the surroundings of civilization afterwards. The allotment of the lands in severalty will give those who are civilized and who possess force and energy the chance to show in their own persons and surroundings the advantages of following the methods of civilization.

It is not to be expected that the Indians will at once become thrifty in the same degree that a similar community of whites would do. But here and there an Indian of exceptional force and industry will prosper from the start. The example of the few who will succeed in gathering around them the comforts of civilization will gradually become infectious and it is to be hoped that the Indians will in time become something more than enemies to be hunted by the government or paupers to be fed by its bounty. Certainly the new policy involved in the passage of this law can be productive of no worse results than the old. The chances are good that it will prove vastly better.—[*Phila. Times*]

NEW CITIZENS.

The passage of the bill giving to Indians land in severalty, under certain conditions, marks an epoch in the Indian policy of this country. The number of Indians is not large—about 300,000; but the treatment of them is one of the most serious of our national problems. The most intelligent and friendly opinion is that the solution lies in admitting the Indian to equal citizenship, to the protection of the laws, and the individual ownership of land. This involves the total abandonment of the old policy which regarded them as a foreign people, and treated with them as tribes.

But it is pain that citizenship, and the protection of law, and the industrial ownership of land, would practically be of little use to the really wild Indian. One hundred and sixty acres of farm land or three hundred and twenty acres of grazing land in the Great American Desert, for instance, would not support many Indians nor many whites. There are very few Indians who practically understand agriculture. This means that the passage of the bill must not be regarded as the end of all national care and supervision of the Indian, but merely as an important step toward making the end of such supervision possible.

The education at the Indian schools, which is a training in agriculture and mechanical arts, must be pursued more vigorously than ever. The encroachments upon the reservations, without securing perfect fair play for the Indian, must be resisted; and sneers at a "coddling" policy

must be understood to be what they are, efforts to further such aggression by representing the government as foolishly indulgent. Patience and common-sense will solve the problem.—[*Harper's Weekly*].

EVERY INDIAN HIS FARM.

The Bill which has just passed both houses of Congress, but awaits concurrence in a few amendments, is the most important move yet made toward solving the Indian problem. It provides for setting apart to each Indian, old and young a certain amount of good land, from 160 acres, down to 40 acres for certain minors, and throwing the balance open to sale and settlement.

The title can not be sold by the owner under 25 years, an important provision to prevent wily men from getting away the simple-hearted Indian's land for a "drink of whisky."—The proceeds of the sale of the surplus land are to go toward building houses, stocking the land with animals and agricultural implements, etc., and providing schools, churches, and for other general objects. The bill brings these people under the organized laws of the States and Territories in which they live, for protection as well as restraint or punishment. It stops the "reservation" of 500 to 10,000 acres or more of land per Indian, as a hunting ground. In short, it brings these people within the laws, customs and modes of life of other classes. The older Indians may, in some cases, pine under such a new order of things, but the younger ones will soon take to them. In our journeyings among these people in the West and far Northwest, as one of the "Board of Indian Commissioners," we found the older, wiser chiefs and head men desiring exactly this change. The writer has long been in accord with those who argued and labored for just such laws and regulations as are contained in this bill, and we rejoice at the near consummation.—Any reform based on right and justice, taken up by a few conscientious persons, and earnestly and persistently pushed, is sure to prevail in the end. Slavery was thus abolished. Prison reforms, and many others, have thus been carried through. Temperance reform will be victorious in the future. Earnest people, knowing and loving the right, and governed by benevolent impulses, never need be discouraged by any temporary delay or apparent defeat. "One man, with God on his side, is in the majority."—[*Prairie Farmer*].

Among our distinguished visitors during the month, were Superintendent Riley, of Indian schools; Ex-Governor Robinson of Kansas, the newly appointed superintendent of Haskell Institute, Lawrence, Kansas; Dr. Sheldon Jackson, of Alaska; Lieut. Bigelow of the 10th Cavalry, U. S. A., and Miss Sybil Carter of Missionary fame.

Our Christmas this year has been remarkable over others by reason of its increased social intercourse between the boys and girls. They have on several occasions met together in our large rooms, without anything occurring that would tend to restrict such liberty in the future, but on the contrary the utmost propriety and politeness has prevailed and genuine mutual enjoyment has resulted with great satisfaction to those who have watched the change in these students from a condition where such intercourse would not be at all understood or appreciated, to the present circumstances when the band gives its invitation to the girls for an evening's entertainment and music and provides the necessary refreshments, with the help of the girls' cooking class who thus have a chance to show their skill; then the girls' Literary Society entertains the boys' Debating Club and *vice versa*; then sundry gatherings of different Sabbath school classes, making in all the most enjoyable Christmas week we have ever spent at the school.

The Rev. Chas. W. Shelton, Secretary of American Missionary Association's Home department, in company with Mrs. Shelton, visited the school recently. They made a thorough examination of the school work, organization and methods, having especial reference to the Industrial department. Mr. Shelton said that they were encouraged in their Indian work and were extending it as fast as practicable. One grat-

ifying item of information given by Mr. Shelton was that complete success had attended the giving of land in severalty to the Santee Sioux of the Santee reservation, Nebraska.

An Indian boy's own Account of a Recent trip to New Brunswick.

On 17th inst., at 10 A. M. Capt. Pratt, and eight of us left the school grounds, took a little trip to New Brunswick, New Jersey, where there is to be held an Indian meeting. We went there by an invitation of a friend of Capt. Pratt, President Gates, of Rutgers College. We got there at 7 A. M. We met a gentleman, tall, straight and bright looking man, shook hands with us all and took us the way to hotel where we had a nice supper with young men, and then after we got through supper exactly about 8 o'clock, we went to the Indian meeting. As we walked in people all looked back, they were all surprised to see the strange visitors from Carlisle. We sat scattered among audience, then after we all sat down, a gentleman on the platform, rose from his seat. Called to, Miss Robertson, as a first orator about her school work at Muscogee I. Ter. She also introduced her long experience among the Creeks, and then after that, Capt. Pratt, got up making a few remarks about his work and then we have debating as we do in our chapel, the people were all very interested in us as we were discussing about the Indians, and then at half-past 7, A. M. President Gates took us to the College Museum, where we saw a skeleton of huge whale, also a skeleton of mastodon, and many other kinds of strange fossils that had been changed into different forms.

ARE SOMERS, Cheyenne Tribe.

Generous Indians.

SOUTHAMPTON, CANADA, NOV. 9.—The Indians on the Chippewa reserve near here, seeing the distress of the unfortunate people who were burned out last Thursday, called a council meeting this afternoon and unanimously passed a motion that the sum of \$200 be granted to the desolate sufferers, the money to be taken from the annuity which they get from the government.

This was a very pleasant surprise to the villagers and is highly appreciated by them, and is taken as a substantial evidence of the good feeling existing between the Indians and the villagers and is worthy of more than passing notice.—[*The Indian*].

RESOLVED, THAT THE INDIANS SHOULD BE EXTERMINATED.

The above question was discussed at the last public debate of the Indian Union Debating Club. From the speeches we take the following extracts:

Cleaver Warden, Arapahoe tribe.

Mr. Chairman, I care not what may be said in opposition to my opinions upon the question before us to-night I am still in favor of exterminating the Indians who live within the limits of the United States, as they possess no qualities that the white man has. The Indian Problem, which has been agitated on the behalf of the Indians by the kind people of the United States for years past has not its solution yet solved. Why is it that it is so difficult for the whites? Is it because they are too idle and so ignorant to settle it or is it because they are too selfish? Those wise men at Washington have talked over and over again, trying to find the best method by which the Indians can be brought up to the same level of the white man, and charitable people throughout the country have donated vast sums of money for the elevation of the savage Indians, and yet in spite of all these things they have refused to do anything for their own support. Gentlemen may think that it is cruel and barbarous to destroy the Indians, but Mr. Chairman that is the only way by which you can settle the Indian Problem. The generals that had fought the Indian warriors knew very well that it is useless to educate the aborigines of America as they have shown no sign of ambition to become as civilized and independent people. The government of the United States has done all she could to make them become self supporting by issuing them the tools of industry and other things to work with and yet we find them on the reservations as wards of the government. No matter if an Indian vagabond comes and asks you some food with a smile, tell him that the Government is tired of preserving such worthless creatures, who are always begging for food and that the time has come for him to be exterminated for being so long in pauperism. How long are you going to keep the Indians in their habits of filth, ignorance and savagery? The idea of keeping them, on those reservations out in the west, where they will be fed and clothed as long as the reserves are not broken up! And

worse than that can be said against them. They will or may not do anything but perhaps some of them may be sitting around the fire, smoking, while others are attending those superstitious dances which have kept them low, when instead of performing their medicines, they ought to be out in the open air, working for their own bread and butter as other races have done.

The great general said that the only good Indian is a dead one, and so say I. In reality, they are the enemies of the civilization of the white man. What have they accomplished through all these precious years? Sir, you may search diligently in the histories of this country and yet there is not a single discovery made by red man, that is beneficial for this Government to make you feel proud. A very few inventions of the Indians have been recorded, but have they made this country prosperous and progressive in its civilization? Who invented the electric telegraph, the cotton gin, the reaping machine the sewing machine and others? Is it by the genius of the Carlisle graduate pupils? No sir!

Again what people discovered the rich mines of North America? Were the five civilized tribes of Indian Territory who did all the undertaking? No sir! If they did not accomplish anything for the world to look at why not annihilate every one of them.

Mr. Chairman, there is no use of trying to extend the rights of citizenship to the ignorant savages, no use of giving lands to them in severalty. Instead of aiding them in this way, you are going to increase paupers, vagrants and murderers in this country. If they are admitted into the American citizenship without the knowledge of the laws of the United States what will be the consequence? Well Mr. Chairman it is going to be like secession of the southern states. As soon as an Indian finds that the laws are hard, he will make a fuss and will do a great deal of damage to his neighbors around him. Is the Indian got the capacity of judging the right kind of a man to vote for? He may vote for a man of a good looking and not knowing that the man has not the executive ability. Mr. Chairman, don't waste your time in gathering an audience to discuss the Indian Question, but butcher them or in any way get rid of the Indians.

What a foolish idea it is to let them hold lands separately. What good will it do to them to have 160 acres in their possession and yet not have the power of self-supporting and independence? Exile all the Indians to the remotest islands of the seas and open those rich tracts of lands at once to the whites who will use it profitably.

Talk about the bad treatment of the whites to the Indians, it is the reverse. Look at the Apaches, what outrageous crimes they have imposed upon the whites during the past three years for no cause whatever.

Do you call it bad management when the Government is busy sending rations to the suffering Indians and when the kind and charitable people are endeavoring to educate them. I would say that the government has spent her money extravagantly in preserving the Indians as wards. Mr. Chairman the extermination of the Indians is inevitable. Let it come! I repeat it sir, let it come! Mr. Chairman I will say once more, that if you do not wish to hear the hissing of the whites to the Indians, exterminate them and I don't care if I be the first one to jump into the Pacific ocean and swallowed up by a whale. Give me liberty, or give me death.

Kish Hawkins, Cheyenne Tribe.

The gentleman who proves that this was the only way to settle this "Indian question" now manifests that he has no hope for it, manifests that he is only enemy to it, shows that he does not realize that the mark of this great cause is nearly reached. I tell you, that there is yet a hope for the Indian, which is when he shall come up and stand with the white man, having same rights. From the beginning of this country the Indian lived. If God so made the world and placed all the living creatures to live in it, He must have placed this Indian race on this soil to live upon it, though ignorant was this race of Him who thus create them, but He must have meant that some day will come, when this race shall know Him, helping to praise Him for His goodness toward man. I tell you that the country is the Indians, since the Maker has thus create the men equal in rights, it is by the kind Providence, who is presiding over the nations of the earth, who doeth govern things accordingly.

You have no right to put the Indian out of the way. Since he is entitled to this country, he must live, he must be cared for by the government until when he is able. The whites are intruders of this country, for no other nation but the Indian has a right for it. It does no matter if they are making a proper use of it such as their inventions, things wonderful, things necessary to life, for they owe everything to the Indian the owners of the property. Mr. President is it possi-

(Continued on our Pupils' Page.)

APACHES GOING TO FARMING.

They Will Get Along Well Enough if Let Alone.

A curious experiment by a party of Apache Indians near Santa Fe, is attracting much attention there. Some time ago about thirty families of Jicarilla Apaches left their reservation without permission and, going to the Rio Grande near Ildifonso, proceeded to establish themselves as farmers. Just at that time the hostile Apaches were occupying the attention of the army, and nothing was done about the Jicarillas.

A few weeks ago two troops of cavalry were sent out to round them up and bring them in, but before the command reached them it was learned that the Jicarillas were making a new departure, and it was not deemed best to molest them until their case had been laid before the authorities at Washington. General Miles therefore ordered the soldiers back to camp, and the proper authorities reported the circumstances to Washington. The intelligence which caused this sudden change of front on the part of the army was to the effect that the Jicarillas had purchased land and established a colony by themselves, which they intended to maintain without Government assistance. They were already at work, men, women, and children, preparing habitations and getting ready for winter, and they expressed the opinion that if the whites would leave them alone they would get along all right.

Having gone into the enterprise too late in the season to raise a crop of grain, the Indians had gone to work with a will in the fields of Mexican farmers, taking their pay in pumpkins, beans, and meat, which they had dried for winter use. Some white man, fearing that the Indians had been swindled in their purchase of land, examined the contract and found that the red men had been shrewd enough to have a clause inserted providing that the agreement was not to stand unless it was ratified by the Interior Department at Washington. As soon as the Jicarillas heard that troops were on the way to round them up they indulged in great lamentations, and sent two of their head men here to seek advice and to petition the army officers for mercy, but before decisive action was taken the orders given the troops had been countermanded.

Pending the decision of their case at Washington, the Indians are in an agony of suspense. Not a day passes that some member of the colony does not arrive here and ask the news. So determined are the people to become self-sustaining and so anxious are they to be left alone in their new quarters, where they think they can make a good crop next year, that most of the white men here favor letting them alone. Their return to the reservation would be a great hardship.

For the purpose of helping along, the women of the tribe have gone into the pottery business. The Jicarillas have always been noted for their excellence as workers in clay, and the band is now turning out some very serviceable ware, which meets with ready sale. The Indians have some stock of their own, and white men who have seen their ranch say that they will "make a live of it" if the Government will keep its hands off.—[*Santa Fe Letter*.

The above is going the rounds of the press. On inquiry we have the following from a reliable source at Santa Fe:

Your letter 26 November, enclosing newspaper slip referring to "Jicarilla Apache Indians" received. Replying to your inquiry as to the truth of the statements, I would say that it is true that some 45 families of Jicarilla Apaches left their reservation without permission from the agent in control, and encamped near the village of Ildifonso. They number about 200, and are still encamped there. I do not know what steps were taken by the Army. Their chief men came to Santa Fe soon after their arrival at their present camping place and had several conferences with Gen. Bradley, Commanding officer at this post. They also had several conferences

with the Agent for the Pueblo Indians here.

They have bought no land that I know of, but are anxious to enter homesteads if permitted by Government. They claim that they left their reservation because the land allotted them was not agricultural land and that prior to their removal from their present encampment, or near that locality, they and their ancestors were engaged in agriculture and were self-supporting, and will be in the future if permitted by Government to homestead near their present location with some starting help from the Government. It is true that some of them are at work for Mexicans as stated."

AN AGREEMENT WHICH, IF RATIFIED, WILL OPEN UP ENORMOUS TRACTS OF LAND.

WASHINGTON, Dec. 10.—The commission, consisting of Bishop H. B. Whipple, of Minnesota; Colonel John V. Wright, of Tennessee, and Major C. F. Larrabee, of the Indian Office, appointed to negotiate with certain tribes and bands of Indians in Minnesota, Dakota, Montana, Idaho and Washington Territory, have submitted to General Atkins, Commissioner of Indian Affairs, a report of their operations up to December 1, 1886. The report says that two distinct agreements have been effected. One with the Indians of the White Earth, Leech Lake, Cass Lake, Lake Winnepigoshish and White Oak Point Reservations and the Gull River band, and the other with the Indians of the Red Lake Reservation. By the terms of the first agreement the unoccupied lands of the White Earth Reservation are thrown open for all of the tribes and bands of Chippewas in Minnesota, the Indians now occupying the reservation, which contains about 800,000 acres, being first permitted to make selections for themselves.

The quantity of land each Indian will be entitled to receive under the agreement is as follows: Each head of a family, 160 acres; each single person over 18 years of age, eighty acres; each orphan child under 18 years of age, eighty acres; each other person under 18 years of age, forty acres. Every Indian will receive a patent which shall declare that the United States will hold the lands thus allotted for a period of fifty years, and such further time as the President may direct, in trust for the allottee or his heirs according to the laws of Minnesota. At the expiration of fifty years the land is to be conveyed to the allottee in fee. The residue of lands, after all allotments have been made, is to be patented to the consolidated tribes in common, and held in trust as the case of individual allotments; and every child who may be born within the fifty years' limit is to have a tract of forty acres. Provision is made for the support of the Indians removing to White Earth, to be continued until they are able to take care of themselves, but in no event to exceed two years. Each head of a family, and each male Indian over 18 years of age, when he becomes a permanent resident upon his allotment, will be provided with a comfortable hewed log house, a cook stove, a yoke of oxen, a wagon, a plow, a cow, an ax and other implements of husbandry; each Indian shall have five acres of land broken for him and furnished with seed for his first crop. Industrial and district schools are to be established for all children. Additional carpenters, farmers, blacksmiths, physicians and clerks are to be employed, and in the employment of farmers, artisans and laborers, preference is in all cases to be given to qualified Indians. To enable the Government to carry out these designs, the Indians cede a large tract of land belonging to them north of Leech Lake, which is to be sold upon the most advantageous terms possible. The lands are to be appraised and sold in forty acre tracts to the highest bidder for cash; and the funds arising from such sales are to be placed in the Treasury and draw interest at 5 per cent, which shall be expended annually for agricultural, mechanical, educational and other purposes to promote the civilization of the Indians. The expenses

of removal of the several bands, the subsistence, together with additional carpenters, farmers, etc., are to be defrayed by the United States.

By the terms of the agreement with the Red Lake band of Chippewas concluded August 23, 1886, about two-thirds of their reservation, an area of over 2,000,000 acres, is ceded to the United States to be sold for the benefit of the Indians. The portion ceded embraces a vast timber zone of almost incalculable value. These ceded lands are to be appraised and classified into timbered and untimbered lands and sold accordingly. "The funds derived from these sales are to be placed in the Treasury to the credit of the Red Lake Indians and bear interest, which is to be expended in their civilization. The report says that the Indians require immediate help, and it was agreed that the United States should advance \$100,000 to be expended in the building of an agency saw and grist mill and in the erection of comfortable houses and the purchase of certain needful improvements. Schools are also provided for. These agreements can not become operative until they are approved by Congress.—[*Phila. Press*.

THE OKLAHOMA MOVEMENT.

Capt. Couth, we learn, is in Washington, but he is not making himself so conspicuous as on some former occasions. He spent a good portion of his time with Congressman Weaver, of Iowa, formulating a plan relative to the settlement of Oklahoma, which will soon be submitted to Congress. The irresolute and uncertain course of the administration offered no satisfaction to the boomers, so now they are willing to try their chances with Congress. One of Capt. Couth's sympathizers, in the national capital, remarked to a press correspondent: "We propose to have the matter settled right away. The administration has not kept its pledges with us, and we are going to appeal to a higher power. I believe that we will be able to do something, and that Oklahoma will yet be for the people."

We may remark in this connection that the report published lately in all the papers in this section that the Commissioner of Indian Affairs had announced his intention of placing the blanket tribes living in the western portion of the territory on the Oklahoma lands, is denied by that official. Mr. Atkins, we are told, recently declared to the friends of the Oklahoma bill, now on the calendar of the house that the report was unauthorized and without foundation, it being the intention of the department to leave the whole matter to the determination of Congress. The passage of this bill, however, will not be likely to advance the settlement of the territory by whites to any alarming extent, as it makes this movement dependent on the assent of the Cherokees, and the talk prevailing among that people does not warrant the belief that their assent will ever be given. But the enactment of the bill will stimulate the desire of the American people to go in and possess the land, and this may prove such a wholesale invasion by men who are reckless of consequences, that the law will give way to necessity and history will repeat itself. The issue is now between Indian obstructiveness and the need of homes by our increasing population, and when this shall be brought to trial no spirit of prophecy is needed to tell how it will result.—[*Arkansas City Traveler*.

THE CHEROKEE STRIP PURCHASE.

The agent of the New York syndicate who has been in Tahlequah some weeks past, with an offer to buy up the entire Cherokee strip for \$3 an acre, the purchase involving an outlay of upwards of \$12,000,000, left for home about two weeks ago, but before starting submitted to an interview with a correspondent of the *Indian Chieftain*, published at Vinita. In answer to questions the agent (named Wallace) said that chief Bushyhead had refused to submit his proposition to the council until convinced that the parties he was dealing with had the ability to carry out the undertaking. "The amount in the agree-

gate," he said "is no small one, and it will require some arrangements that will be forthcoming when signed." This is mixed and indefinite, but such is the language attributed by the correspondent to his interview. "Your council will be convened in extra session," Mr. Wallace added, "and to justify your chief in doing so, and the necessary expense incurred, it is nothing but right that we satisfy all concerned that our offer is made in good faith, and that we are able to pay so large a sum to the last cent."

The Cherokee journals have been discussing this extensive land transaction, and have given the views of a number of the leading men of the nation. Indian irresolution and obstructiveness crop out from the discussion, a belief being generally expressed that the land should not be parted with at a less price than \$40 an acre. But we have the assurance from Senator Plumb that no sale of the Indian land can be made without the authority and concurrence of congress, and as the sentiment of the country is irreversibly antagonistic to any extension of land monopoly, there is but slight prospect of this gigantic land deal being carried out. If sold to this eastern syndicate it would be parceled out at extortionate prices to needy settlers, whose homes and industry would be mortgaged for a long term of years to a set of greedy money bags who have never seen the soil. The proper way to put this tract of land to use would be for the government to take it in trust for the Cherokees, and sell it in the parcels of a quarter of a section or less, at double minimum price, if thought just, or \$2.25 per acre. This would return a good sum of money to the Indians, (\$10,000,000 and upwards) and also give homes to tens of thousands of industrious men who are now homeless. Mr. Wallace may have seen how hopeless is the errand he is engaged in and takes this easy way of withdrawing from a false position. Let it be understood that the gigantic land speculator is your true agrarian, because his greed and usurpation are incentives to violence.—[*Arkansas City Traveler*.

How the Salem, Oregon, Indian School is Run.

The machinery of this school has been set in motion for another year. It runs just like clock work. We get up every morning at 5 o'clock prepare our toilet, make our beds, clean our rooms and at 5:30 answer the roll call. At 6 o'clock we have chapel, after chapel all go to work, on the farm, in the carpenter shop, shoe shop, blacksmith shop, wagon shop, harness shop, tailor shop, tin shop, laundry, sewing room, kitchen, dining room or some place else.

From 9 o'clock until 12 o'clock half of us are in school room. At 12 o'clock we all go to the dining room. At 1 P. M. those who spent the morning in the school room, go to the farm the work shop etc. Those who worked during the morning go to the school room. At 4 P. M. school is out. At 5 we have supper. From 5:30 to 6 we drill. At 7, we all march to the school rooms to get our lessons for the next day. At 8:40, the retiring bell rings, all lights must go out and everything be quiet. This is repeated day after day, except on Wednesday evenings, we have prayer meeting in place of study hours. On Saturday afternoon, we do not work, but we take a bath and are given clean clothes. On Sunday morning we "dress up" black our shoes and go to Sabbath school.

In the afternoon, unless some of the city ministers come out to talk to us, we are allowed a half holiday and take a walk. In the evening we have religious exercises in which all who wish are allowed to take part. The Indian boys and girls are always ready to do what they are told and to do it the best they can. We are not well educated yet and do not know how to work well, but in the near future we hope to become a credit to ourselves, our country and our people.—[*The Indian Citizen*.

The Normal and Industrial Training School, at Santee Agency, with its theological department, has over twenty teachers in all, and property in buildings and outfit, worth fifty-five thousand dollars.

HOW TO TREAT THE INDIANS.

Concerning the Indians Mr. Cleveland said in his message:—

There is no such thing as the Indian frontier. Civilization, with the busy hum of industry and the influences of Christianity, surrounds these people at every point. * * * With an abundance of land, if furnished with the means and implements for profitable husbandry, their life of entire dependence upon government rations from day to day is no longer defensible.

This Indian question is an exceedingly interesting one. The position which Mr. Cleveland assumes is exactly that which the *Herald* has occupied for years, and in doing so it has represented the opinions of the most thoughtful and philanthropic men and women of the country.

We have on the various reservations about two hundred and sixty thousand red men. They have been largely dependent upon the government for rations and clothing. Knowing that the government had promised to support them, they have at times become peevish and petulant, like spoiled children. They have lost nearly all their sense of personal responsibility, and in some cases have become reckless and rebellious. The popular estimate of their worth is found in the phrase, "The only good Indian is a dead Indian," and it must be admitted that their cruelties and depredations have given color and emphasis, especially among those who only had a half knowledge of the subject, to this opinion.

We are not to forget, however, that the accepted policy of the government has had a great deal to do with bringing about the condition of affairs which we deplore. That policy has been heretofore to practically encourage their savage life. When a man takes charge of a wild colt it is a very poor plan to keep him wild because he was born wild. The best thing for the owner, and, for that matter, the best thing for the colt, is to begin with the determination to break him to harness, and to proceed with that object steadily in view.

The Indians have the making of citizens in them. There is no reason why they should always remain aliens. Mr. Lamar, in his report just made, says the policy of the nation should be "the incorporation of the Indian race with our political and social system as citizens," and that "it is highly gratifying that out of an Indian population estimated at two hundred and sixty thousand souls less than one hundred have been engaged in open opposition to the authority and control of the government."

It is, then, a manifest injustice to ourselves and to them to encourage them in their barbaric ways and to deprive them of their right to the advantages of our civilization. The old notion that an Indian cannot be taught to do something better than swing the tomahawk is worn threadbare. It is a bit of arrant nonsense which should be exploded once for all. The twin notion that by contact with whites the Indians will gradually die out is another delusion. They are not only holding their own in point of numbers, but slightly increasing.

Outside of the five civilized tribes there are ten thousand Indian children who attend school daily, and the testimony of Hampton, Carlisle and other institutes is that the Indian has sterling qualities of character, and that after having learned a trade a very large majority of the scholars acquire a distaste for their roaming life and settle down to some industrial pursuit.

The Commissioner of Indian Affairs, Mr. Atkins, tells us that in Wisconsin—

The Indians banded during the season of 1885-6 something like 63,000,000 feet of timber at prices ranging from \$4 to \$6.25 per 1,000 feet. * * * The agent reports that the general result of these operations is highly satisfactory; the Indians are all learning to work, are getting good, comfortable homes, and their condition is being greatly improved.

But the five civilized tribes reach the high water mark of Indian attainment. Mr. Atkins assures us that they have among them men of unusual talent, men "competent to be Representatives and Senators in Congress." If this seems incredible, listen to the proof. The Ouachita

Valley "is cultivated by white labor largely, with Chickasaw landlords." There is one farm in the valley of eight thousand acres, another of four thousand and very many of several hundreds owned by Indians.

Some of the Indians have been quick to acquire the white man's ways. Though the land is held in common they are "shrewd enough to fence up thousands of acres in one farm" and take the risks of dispossession. The Indian who can do that has certainly a very clear idea of the spirit of the age, and with a few more advantages could manage a corner in Wall street.

Our duty to these people is plain. The colt must be trained to harness. The tribal relation should be obliterated, the desire for a nomadic life must give way to a higher ambition. The Indians should have their farms, and they should stick to them. The lands which will then be no longer needed could be disposed of to actual settlers and the interest of the money obtained spent in a way which would benefit the red men and prepare them gradually for the responsibilities of citizens.

During the last three generations they have made great progress, in spite of a mistaken policy. In three generations more, under the influence of a policy of education, industrial and otherwise, it is perfectly safe to say that they will work in harness with the best of us, and do their share in pulling the general load.—(N. Y. *Herald*.)

ABOLISH THE RESERVATIONS.

At the Cattlemen's Convention in Chicago Granville Stuart moved the following resolutions, which were adopted. They refer particularly to the Blackfoot reservation but will affect all if any:

Whereas, In the Territory of Montana more than 50,000 square miles of land is set apart as Indian reservations, and,

Whereas, The greater portion of said land lies along the international boundary between the United States and the Dominion of Canada; and,

Whereas, The Indians in the western part of the reservation are of the same blood and speak the same language as the adjacent tribes on the Canadian side; and that they visit back and forth at will, and when they return home they almost invariably steal the horses and kill the cattle of the settlers on both sides of the boundary line; and,

Whereas, This state of affairs can never be remedied so long as there is an Indian reservation along the Canadian border, which affords a secure asylum for thieves and desperate characters, both Indian and white, from whence they constantly prey upon the settlements in every direction, to their great and continual loss and damage; and,

Whereas, These immense reservations contain more than 3,000 acres to each man, woman and child of the tribes for whom they are set apart, and of which they make no use whatever, and from which under the present system they can derive no benefit. Therefore, be it

Resolved, That the President, Congress and the proper departments be requested to remove the Indians from the great northern reservation above described to some more suitable locality, and thereby prevent international complications which will otherwise happen in the near future; and be it further

Resolved, That a change is imperatively demanded in the present system of Indian management, which is an injury to the Indians, an outrage to the citizens of the great and growing West, and a disgrace to the National Government; and be it further

Resolved, That the proper solution of this question, and one directly in the interest of all parties, is to give the Indians in severalty a sufficient quantity of land for all his needs, with title inalienable for fifty years, throw open all the rest of these vast reservations to settlement, and with the money received from the actual settler for said lands, establish a fund to aid the Indian to become a self-supporting and respectable citizen.

Resolved, That the secretary of the convention is instructed to forward copies of this resolution to the President, to the presiding officers of both houses of Congress, and to the delegates in Congress from Montana territory.—(The Montana Stock Gazette.)

"Yes," said a Kentuckian who had been in the Far West, "Indians are powerful fond of whisky. Let 'em once get the taste of whisky an' they'll give up every thing for it. An old chief out in Western Dakota offered me a pony, saddle, bridle, blanket, and I don't know what else for a pint of whisky I had with me." "And you wouldn't give it to him?" "Not much. That was the last pint I had left. But it shows how fond Indians are of whisky."—(N. Y. *Sun*.)

AMERICA'S NATIVE RACES.

Hints from Prof. Powell on the Proposed Exhibit of Aboriginal Types.

The Secretary of the Board of Promotion of the proposed Permanent Exposition of the Three Americas received the following letter from Major Powell, director of the Geological Survey:

Sir: I have the honor to acknowledge the receipt of your letter in relation to "an exhibit of the American native races, their characteristics, industries, &c., at the proposed World's Exposition at Washington in 1892, and at the Permanent Exposition of the Three Americas which it is expected will be the result of said World's Exposition," and in reply thereto I made the following suggestions:

1. Within the territory of the United States, including Alaska, there are more than sixty distinct stocks of Indians, having totally distinct languages, and to a large extent having different habits, customs, and arts. Selections can be made from among these stocks of the most diverse and picturesque types. Fifteen or twenty groups would finely illustrate the chief characteristics and the interesting facts relating to the North American tribes.

2. Each group of persons should be assembled in a little village, so arranged as properly to illustrate Indian life. For example, their lodges should be characteristic. They should, as far as possible, be the same as those used in their primeval homes, and be equipped with appropriate domestic furniture. The collections made for this purpose would be of enduring value in the permanent exhibition.

3. Among the tribes selected should be Eskimos, with their summer igloo dwellings; Haidas, with their puncheon houses and totem posts; Wintuns or Mandans, with their earth lodges; Zunis, in a stone pueblo, &c.; and the Indians should have with them the ponies, and dogs, caged eagles, caged turkeys, &c.

It is not my purpose to elaborate such a plan, but simply to give a few hints in relation thereto. To the greater number of the people of the United States the Indian is but an historical tradition. The few scattered Indians seen in civilization no longer illustrate primitive traits, habits and customs. It is yet possible to make such an exhibition, though difficult, but in a few years more it will be impossible.

The territory of the United States embraces about 3,500,000 square miles. When first discovered by the Europeans it was the home of several hundred thousand savages, who were lost in an area so vast, and whose possession of the country was not by virtue of utilization, but by more or less successful competition with wild beasts for the natural products of forests, prairies, rivers and lakes, though here and there small patches of ground were cultivated. At an exhibition designed to illustrate and signalize the progress which civilization has made from that time to the present, it would be appropriate and instructive to exemplify as far as possible the condition of the country and of the indigenous people as found at the time when modern civilization first began the redemption of the New World by organized and enlightened industry. That such a feature would be attractive I am fully persuaded, and, if incorporated in your general plan, ultimate success would be more surely attained.

Your obedient servant, J. W. POWELL.

WASHINGTON, December 11.—A request was received today at the Interior Department from a young man living in Nebraska, who wants to marry a daughter of Standing Bear, a Sioux chief. He states who he is and encloses a photograph of the girl, who is very good looking and was educated at Carlisle. The young man however, wishes to go and live on the reservation with his prospective wife, and her relations and for this reason it was necessary to obtain permission of the Interior Department. White men are not allowed to stay on an Indian reservation unless they have authority from the government to do so, and so this young man was obliged to take the government into his confidence and reveal his love affairs. The Secretary of the Interior considered the matter from its practical rather than its sentimental side, and concluded that while he could not prevent the young man marrying the girl, he could prevent him going to live with the old folks, and if he was anxious to marry the young woman he might provide her with a home. The Secretary will write a letter to the ambitious lover, and, while not discouraging the ardor of his love, will suggest the practical view of the situation. Until there is some change in the present plans of the young man the paternal benediction of the Interior Department will be withheld.—(Phila. *Times*.)

What is the Use?

It is often asked by those who do not favor Indian education. "What is the use? How long will it take your educated Indian to go back to his old way of living? What proportion of them ever amount to anything?"

It would be difficult to state just the proportion of those who go out from a school like ours, and are not lost sight of, but are heard from in later years.

At the conference at Devil's Lake, there were at least a dozen young men, old pupils of Santee, who stood mentally and morally head and shoulders above those about them, and are making their mark in the world. Let me ask what proportion of the college-bred young men of our eastern colleges ever rise to the level to which their college education would allow them to attain? Most of them engage in business in which their knowledge of Greek, Hebrew and Calculus goes by the board, and yet, who shall say it is of no use? Do they not of necessity think better, act nobler than if the mind had not received severe mental drill? Every college-bred man is better for the education he may use or not as circumstances dictate. So is every Indian better for a course in a training school which leads him out of his inactivity of thought and feeling, and prompts him to more active thought and an effort to help those about him, though he may seem to the undiscerning not to be above their level.—(The *Word Carrier*.)

Rich Diet.

Some years ago, there were some Indian prisoners confined at Fort Omaha.

General P— came around and finding the room rather dark, ordered candles furnished to them. Not long after, the general came again, and the room was as dark, as before.

"Here, I'd like to know what is the reason I cannot have my orders carried out: I want those prisoners to have candles."

"General," replied one of the commissary department, "your orders have been carried out."

"Well, where are the candles?"

"I do not know sir."

"Give them some more at once."

The second supply was issued. Shortly after, the same subordinate sought the general.

"General, if you will come with me, I think I can show you something about your candles."

Arriving at the room where the prisoners were quartered, the General was somewhat astonished to find the Indians, with a piece of hardtack in one hand and a candle in the other, eating both with keen relish.

The general saw at once that those candles could be accounted for as "lost in action."—(Exchange.)

Geronimo and Party.

Geronimo and his principal accomplices in crime by direction of the president are to spend the remainder of their days in close confinement at Fort Pickens, Fla. This fort is situated upon a spit of land at the entrance of Pensacola Harbor. The locality is so unhealthy that it has been customary to withdraw the garrison into the interior of the state at the approach of the yellow fever season. It is the impression at the War Department that the Indians will never be removed from the fort, and that soldiers and Indians alike will have to take their chances with the yellow fever. For an Indian who has led a wild and roving life upon the prairies to be deprived of his family and closely confined under military in a damp and unhealthy region is considered by military officers as very severe punishment.—(Washington *Letter*.)

The Indians of Guiana have only four numbers in their system of enumeration. They count by the hand and its fingers. Thus, when they reach five, instead of saying so, they call it "a hand;" six is therefore "a hand and first finger;" ten is "two hands;" but twenty, instead of being "four hands," is "a man;" forty is "two men;" and thus they go on by twenties. Forty-six is expressed as "two men, a hand and first finger."

OUR PUPILS' PAGE.

(Continued from Fifth Page.)

ble, that you are to exterminate the race whose property is making you above the other nations?

There is no just cause lies upon this resolution, for the Indian has never offended your government, he has never injured the rights of your citizens, has never refused to accept the gift of the "Holy book," but he is just and right toward you, willingness is in him, he is capable in attainments. Let the United States government strengthen her effort, and aiming to finish this great work of diminishing the Indian ways and customs, that she has been carrying on in the past, she will be honored by other nations, if she will carry it out in the way that would be just and good, if not, her weakness will be seen, other nations will think of her. Mr. President, I considered, that to exterminate the Indian would be high crime, for it is against the love of humanity.

Chester Cornellous, Oneida tribe.

Exterminating the "Indian" means to free the old man from bondage. I am very much in favor of exterminating the Indian because it is *it* that has held the red man in his degraded condition from the first date of our history to the present time. We want to exterminate the Indian and leave the man. I am convinced that it is just as great a mistake on the part of the negative to try to convince the affirmatives that the red man with all his "Indian" can become a good minded man, as it is to try to convince us, that a man with all his sins can enter into the glory of Heaven. The red man is not to remain an Indian because he is born an Indian: no more so, than a man who is born in sin, should remain a sinner. The red man must die unto Indian and have a new birth unto civilized life, in order to make a man of him. I have so strong a conviction that the "Indian" must be exterminated in order that we might be successful in civilizing him, that I am even in favor of exterminating the thoughts that prefer to preserve the Indian.

Abe Somers, Cheyenne Tribe.

I will try to state in a few words the reason why I shall be opposed to this resolution that has been introduced.

The Indians are not here to express for themselves why they should not be exterminated, but I am here as a representative from a distant tribe ready to take a stand as if I were in the face of a cannon. You want to exterminate the Indians for what purpose? Is it because that they are a disgrace to the country and not respected by any people that is civilized? Mr. President, we want them to come to respect the civilized people, acquaint with them and treat them aright just as we treat kindly the foreign immigrants from Europe who come to this country. Mr. President, is it a Christian way to exterminate the people instead of trying to teach them the better religion that which is for all the communities of the world? There is no religion in exterminating the uncivilized people. Mr. President, if you had been given lands of your own, then you would have a right to destroy them from their soil and if you got your lands by the treaties from the Indians those who once roamed the whole country before the white man, then you would have no right to exterminate the owners of the whole country.

Mr. President you haven't given them a foot of land to stand on, they got their lands by gift from the great power above who permits them to exist, the properties you have you got by the treaties from the ignorant people who were the first inhabitants on this Continent.

Now Mr. President suppose a bill should be introduced to take lands owned by the good white holders and drive them away from their good homes to elsewhere as good for nothing, but as tramps wanderers from place to place and then open them for Indians, I tell you, Mr. President what a great storm that would raise!

You would cry out, and tell that Congress has no right to drive me away from my father's land I will remain until I protect it, and so it is just the way with the Indian, they loved their own habitations in the different parts of the world, where their ancestors were born in the first part of the sixteen century, now Mr. President, what we want is this, we want our lands, our houses as they are now, and pity our ignorant people, leave them alone, their progress must take time, but only extend the gospel among them, extend civilization among them, spread the white settlement among them, in order to become a part of this great nation that which has been so long separate, now instead of exterminating the uncivilized people, my plan is compel them, to become on an equal footing with the colored people, bring them in into the midst of the highest class of people, where they enjoy advantages with other people, I hope the day is not far in the distance

when an Indian shall stand on the platform equally with a white man.

Levi Levering, Omaha.

Mr. President, Ladies and gentlemen. The Indian lived here in this country more than fifteen centuries, and what progress have they made during that time?

I say they have been wild warriors murderers, scalping and good for nothing that is all, and also they were wandering from place to place, no wonder the Indians are to day driven west as far as the Pacific coast. How is it that the Indians are driven so far? Why simply because they were worthless that is it. It is said, "A rolling stone gathers no moss." Indians are like this stone they gather no moss, that is neither wealth nor comforts nor respects.

Mr. President. If you keep the Indians as long as you like on the reservations they will be still Indians as they are now, I would suggest therefore that the Indians ought to be sent away where no body can see them, because the Indians give us trouble such as the Apaches are to day. I say send them away or else drown them in the ocean and then that is end of it.

Mark Everts, Pawnee.

Mr. President and Gentlemen: I don't know about exterminating the poor Indians. I am opposed to exterminating them. The reason is, God gave them to live upon this continent, and He does not want us to destroy each other. He wants us to be a united people in one nation. I say give them instructors. Send missionaries out to their reservations. Let the Indians hear the good words which the Creator has given to us. Mr. President, did your mother and father try to exterminate you? No, sir! Your mother and father felt proud of you. They think you will grow to take care of your mother and father. Let the Indians become American citizens instead of exterminating them. I have no objections if you want to exterminate chickens and turkeys for Christmas, but Indians are human beings.

John D. Miles, Cheyenne Tribe.

Mr. President, ladies and gentlemen: Extermination of the Indians is the question before the house, and I have heard some very strong sentiment on the negative side. But I will not bother my brains on the negative. Sir, one of best principles toward the savage and know nothing people is to put them in extermination, I care not what the gentlemen may say against my sentiment, but for my part I tell you exterminate the Indians, for there is no use to have such people in this quarter of the world. Sir, it is a disgrace to this country of the dear Americans. The Indians are nothing, but murderers, lazy, and worthless people, they give a bad reputation to this country and hold back from the advancement of civilized, and educated people. It is often consider that the best policy of the government is to educate the Indians and bring them, in the midst of civilized Christians, and educated people. Thousand of people are crying it is wasteful to spend so much money to support these people from starvation.

I am much in favor of this idea. It is true, the Indians are not worth to be educated, for there has been a long struggle for the white man to educate their savage nation, savage, which means uncivilized, uneducated and know nothing people. It is all foolishness to carry on this business any longer, for you can not put light that is bright enough before them to see the broad road the way of civilization and Christianity. Mr. President just consider all the precious opportunities they have at present, but they refuse to take these good chances, and they turn their backs and their faces towards darkness. No doubt you want the Indians to have more opportunities, more chances! Sir look at the grand opportunities they have a few years ago. The good government offered to them the highest colleges in America, Harvard College and Dartmouth College, these are the most celebrated and distinguished colleges in America. But still the Indians refuse to take these two colleges, they act like a child. I say when a man refuses anything like this, he is acting like a hungry blood-hound, and I think they ought to be exterminated right now. Cast every Indian into the ocean and let them be drowned, every one of them for they are not worth to eat all the food from the government.

Frank Lock, Sioux.

It has been said that the Indians should be exterminated. I think that they should not be exterminated, because they have the oldest right to this country. They are human beings like all other people and love their lives as well as other people. I think that if the Indians had been left undisturbed they would have been more progressive and have had regulations in Government like other Indians in Mexico but as they have been ever since the first settlement of America, been kept back, driven back from civilization and how could they be any better than they are? Now it would be a terrible to think of ex-

terminating. How would Americans feel if some foreign nations would talk of exterminating them, which would be as just and may be a little more so than destroying the Indians? For my part I think it would be better to educate them than exterminate them. To exterminate them would be breaking the commandment—"Thou shalt not kill." There is no reason why they should be exterminated. Extermination will give no satisfaction to the world and the people, so I will say that there will be no extermination and that the Indians should be preserved and supported, for if they are supported and brought to American citizenship, they will make the United States powerful. Mr. Chairman, why can't you take fifty millions of educated people and urge them to bring the Indians to the first step of civilization. They can easily become citizens no longer than you would expect them if they are supported. The first thing toward their civilization is to give them education because the highest education is the foundation of civilized life. They will not make any hesitations if they have seen the necessities and advancement of civilization. I believe when Captain Pratt said that "if the American Indian has failed to develop, unify, and Americanize into one with us it has been simply because he is never invited, urged and helped to emigrate into and remain in our American life as other people are." Another writer said that the United States Government has never done right by the Indians until lately.

What will Christianity do for the Indians, who have not adopted civilized life? The highest type of civilization is Christianity, therefore Christianity will civilized the uncivilized and bring them into a relation of common brotherhood with one another and fatherhood of God.

They can become citizens of the respective States also by state authority, just as Massachusetts has made them citizens. Whenever the Indian is ready for civilized life and perfect citizenship, this great question will solve itself. I hope to see the day when all Indians will be good citizens, better than some of the white people are now, and enjoying all the rights and privileges of American citizenship.

Stacy Matlack, Pawnee Tribe.

Mr. President, ladies and gentlemen, and the society of the club: I am in favor of exterminating the Indians. There is no reason why the Indians should not be exterminated. Have the Indians done some great and powerful thing or have they accomplished some thing that will be useful to the white race? No, sir. The Indians are on the way which the white people are so anxious to go. The valuable and rich lands which the natives don't care for, the rivers which the white people will put their mills, factories, cities, towns upon, and the level plains upon which they will make their first-rate railroads. Oh, Mr. President, there are so many ways which the Indians have wasted and also great opportunities which they have already lost. They don't use the chance which the Government gives to them. These so many years the Indians depend on the Government. It is long enough for them to depend on themselves now. I say exterminate them.

Carl Lelder, Crow Tribe.

Mr. President, Ladies and Gentlemen: I am not in favor of having the Indians exterminated. I think it requires war to exterminate the Indians. Exterminate them now, some gentlemen have said. That means, sir, when the troops of the United States are worn out. It would be terrible to do such a cruel thing on the face of the earth. To kill the first inhabitants of this America like a hunter does his prey. It is cheaper to educate the Indian and bring them into the midst of civilization than to send soldiers out there to drive them from their existence. Sir, as long as the Indians of the nation depend on the government of the United States, they have a right to it as long as they remain where they are, penned upon their reservations. Let them go out of that prison and be equal with the whites.

Joel Tyndall, Omaha.

Mr. President and Gentlemen: Do you not think that the government has been waiting long enough for the Indians to make their own living? Didn't the government help the Indians to start? Give them all kinds of implements, rations, cattle and mules? Yes, sir! Mr. President, it did to the Omaha Indians, Winnebagoes, Poncas, and the Sioux Indians in Dakota and I know the government issued the same things to all the Indian nations throughout the United States. It is more than thirty years, since the different Indian reservations were established, but the Indians are not today any more enlightened, advanced, progressive, industrious, or better off in any way than they were when the reservations were established. Now Mr. President, when are they going to start to earn bread for their children. The government is getting impatient with the Indians, waiting, waiting, and waiting

to see what they will do with their money. Now today every cent that is given to Indians ought to be given to some person, who can turn it into something, every cent that is spent for Indian blankets, beads, handkerchiefs etc., ought to be given to the poor people in some large city. Now Mr. President are we going to try again and spend money for rations and for educating Indian children? No, sir! Put this money away for some other purposes, let the Indian go. If he can't make his own living, let him starve. We cannot afford to raise any more wild Indians. Mr. President, the government certainly owes these Indians nothing, but to secure them possession of their lands. Some people say that the government owes the Indians thousands and thousands of dollars. I would like to know when did the Indians get these few thousand dollars, the Indians had no money and he never will have money as long as the government will take care of him. What are we going to do with the Indians? Shall we give them more chance? He has the opportunity but he never made any use of it. So the best advice I can give is this, *Let him die*, if he is too lazy to work.

Henry Kendall, Pueblo Tribe.

Mr. President and Gentlemen. Several of the gentlemen touched the few inventions made by the Indians, and because the Indians are not great inventors they want to exterminate them. Mr. President, should this government undertake to exterminate all the people that have not invented anything, that made this country progressive, I like to know how far it would reach. The gentlemen may cry that to have such a people and to associate with them is a disgrace. That it is an extra weight to the advancement of civilization. It hinders enforcement of the laws of the country, and because of this the gentlemen are ready to cry, "Exterminate them."

I for one would not at any rate use my means to destroy a race, and the race that own the soil where this prosperous Government stands.

The gentlemen speak with contempt of the former character of the Indians, their savagery and barbarism.

I say, Mr. President, if we would take the trouble to trace back to the origin of the most civilized nations of the day, I am sure, we would find that they too were savages, and heathens once upon a time. But by being over powered by nations that were civilized and had the training, and by being compelled to do as their conquerors, they adopted the habits and even the language of the day. Now the white man has the Indian in his hands and, I say compel him to do as the powerful whites. Mr. President, I say the time has come when the Indian must be left alone to pursue a peaceful life. We must have a mind of our own, and not agree with every person that says, "The only good Indian is a dead one." But we must hold out, that the good Indian is the educated one.

Mr. President, What do the gentlemen wish?

Is it the land and other property held by the Indians or for want of prominence in the world, or is it wanting to forever settle the "Indian question" by cutting off the Indian from the face of the earth and exterminate them as completely as did Mohammed Ali, the Mamelukes when he waded through blood to the throne of the Ptolemies, and became viceroy of Egypt in 1811.

Sir; I am in favor of the peaceful method, that is to civilize, Christianize and if you please sir, to citizenize the Indians.

Break up the roaming, idle, and vagabond life; destroy his tribal relations and traditional attachments.

Secure to him his share of the tribal lands, and throw him more on his own resources, and compel him to earn his bread by the sweat of his brow." In his work he will forget the by gone wrongs and the people will not think him as deserving to be exterminated.

Paul Boynton, Arapahoe Tribe.

Mr. President and Gentlemen: To exterminate the Indians is one of the most dreadful cruel and unkind things to have in mind or to have any thing to do with. Mr. President, I tell you that every body on the face of the earth likes to enjoy the life while he is permitted to live by the Supreme Being. Mr. President and Gentlemen, there is no religion in exterminating the Indians, I wish all of these Senators that are in favor of having the Indians exterminated would have just their own families exterminated so that we may see the feeling or the opinions they will have in their minds then when they find themselves without friends. Mr. President so long as this world exists the Indians should never be treated so rude as this. Evidently these senators have no respect for, no care for and kind feelings toward the Indians. Now Gentlemen as the question stands it includes us all but none of us in this room want to be killed while we are fast approaching towards civilization.

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