

The Red Man.

HIS PAST, PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

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INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JANUARY, 1888.

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FOR THE RED MAN.

A DIRGE TO THE OLD YEAR. 1887.

Go to the grave thou lifeless year;
With withered joys and sorrows rest;
And I will shed the mourner's tear
Repentant o'er thy frozen breast.

Yes, heap the sods! It matters not
How dark and deep thy sleep shall be;
Yet grateful mem'ry marks the spot,
And lingering, oft shall think of thee.

Shall think of thee—thy deeds of love;
Thy ample space for virtues sway;
Thy calls to seek a home above;
Thy warnings of the world's decay.

The last clock strikes the warning knell
Warns hence away my busy feet.
Dear buried friend, farewell, farewell!
Till the last trumpet bids us meet.

M. K.

REPORT OF INDIAN SCHOOLS.

The report of the Superintendent of Indian schools gives the whole number of children of school age, that is between six and sixteen, as 39,821, and states that about 37½ per cent. of these attended school during some portion of the year. He notices that the per cent. varies greatly, being largest where the schools have been longest established. The prejudices of the Indians, then, are of the same nature as those of white people, and equally susceptible of attrition.

He speaks of the treaties of 1867 and 1868 in which the Government agreed to supply a teacher for every thirty children, and to the fact that this money, now due, is not a gratuity but a debt, that the Government has only the choice between teachers and soldiers for the Indians. Nearly all the tribes are now asking for schools.

The Superintendent advocates Normal schools for the most advanced of the Indians in order that they may become teachers, and then goes on to speak of the different schools. He begins at Carlisle.

"This school," he says, "has continued to attract wide attraction and affords the best illustration of the transformation that always follows when Indian children are placed in a position favorable to their civilization. No one examining the work of the pupils in the class rooms, on the farm, and in the shops can fail to be impressed with the belief that the great majority of its pupils would, if the same incentives to exertion were open to them that are usually held out to white pupils of the same age, make self-reliant and self-respecting citizens."

He speaks also of the success of the Carlisle School in placing its pupils with practical farmers and in households in the towns and counties about Carlisle; recommends that the practice be followed in other schools.

The school at Chilocco, Ind. Ter., has done good work for the past year and is now ready for older pupils and for a larger establishment. Its pupils come from twenty-one tribes. Workshops have been in successful operation during the year, but more buildings are needed.

The Fort Stevenson school on the Missouri in Dak., takes the children from the Fort Berthold Agency. The children on the Blackfeet reservation have no school accommodations. It is suggested that as many as possible be sent to the Fort

Stevenson school, and that if the parents are not willing to send them, they should be obliged to do it.

The Fort Yuma school was organized in 1886. It has been so managed that the prejudices of the Yumas are disappearing in the presence of the school house. The buildings are large enough for two hundred pupils.

The school at Genoa, Neb., has been in operation since 1884. It had at first great difficulty in securing pupils, and in keeping them after they had been obtained. But now they have not room enough for all that they could obtain from the Omaha, Winnebago and Sioux reservations. It is a most desirable point for a large school for the graduates from the schools on the southern Sioux reservation; it is surrounded by an agricultural region where work among the farmers would give the pupils an opportunity to learn how to farm a country like their own in soil and climate. There are still several thousand children of the Sioux who are without school privileges.

The Haskell Institute at Lawrence, Kan., has a farm of five hundred acres, and is to erect buildings which will accommodate five hundred pupils. It has also increased facilities for instruction in the various trades.

In the Salem school at Forest Grove, Oregon, instruction is limited to the rudiments of English education, and there is no instruction in mechanical branches. The course should be adapted to the needs of the graduates from the reservation schools who wish to teach, or who want to learn a trade.

The Albuquerque school is favorably situated with reference to the Pueblos, Navajos, Pimas and Apaches, and has among its pupils representatives from all these tribes. The school at present can accommodate only one hundred and seventy pupils, but when the new buildings are finished, it can find place for two hundred and fifty. The location gives the opportunity for instruction in irrigation, and a knowledge of this is important to the Indians of New Mexico and Arizona.

The school established for the Utes at Grand Junction, Col., the school at Keam's Canon, Arizona, and the San Carlos school are spoken of. The first has a farm of one hundred and sixty acres and a roll of thirty-five pupils. The buildings at Keam's Canon will accommodate about seventy-five pupils. The school has been opened for the Moquis; the Navajos also have requested permission to send one hundred children there; and there are evidences that two hundred children can be secured. But the law prohibits the use of money in extension or repairs on buildings not owned by the Government, so that without an appropriation the Navajos and others will be barred out. The San Carlos school, re-opened in January, has had an average attendance of forty-six. There are still nearly one thousand children without school advantages.

The reservation schools, with a few exceptions, have been under the control of the Indian agents; and at several of the agencies there are day schools. The Superintendent recommends the taking of the boarding schools from the agents who have so many other duties and placing them directly under the control of the superintendents of each school, referring to the fact that better results always follow this course.

Chippewa Indians are annoying the Wisconsin loggers.

THE "INDIAN QUESTION" IN CONGRESS.

Between the assembling of Congress and its holiday recess, Senators from eleven states have in some way moved in regard to Indian affairs, showing that the Indian as a problem is certainly a live man to day, and has a prospect of continuing to be so.

On the motion of Mr. Morgan of Alabama the Senate has directed the Secretary of the Interior to send to it copies of all letters, dispatches and reports relating to the Chippewa Indian Schools. It also agreed to the resolution of Mr. Butler of South Carolina to appoint a select committee of five Senators to investigate the condition of the five civilized tribes of the Indian Territory and to consider the advisability of making the members of such tribes citizens of the United States.

Mr. Vest of Missouri one of the Judiciary Committee of the Senate, has introduced a bill to establish a United States court in the Indian Territory. Mr. Dolph of Oregon, has a bill concerning the sale of certain lands of the Umatilla Indians; and Mr. Sawyer of Wisconsin a bill "to authorize the sale of timber on lands reserved for the use of the Menomonee tribe of Indians" in Wisconsin.

Mr. Manderson of Nebraska from the Committee on Printing presented the report of Col. Carrington, U. S. A., in reference to operations on the plains against the Indians, with recommendation of the committee that it be printed. Mr. Bowen (Colorado) introduced a bill to remove the Southern Ute Indians from Colorado to the Uintah Valley reservation in Utah.

The resolution of Mr. Plumb of Kansas that the Secretary of the Interior be directed to inform the Senate concerning the ejection of persons from lands purchased of the Chippewa and Muncie Indians in Kansas; "also whether the interests of said Indians would not be promoted by the removal from the state of Kansas to the Indian Territory," was considered and agreed to by the Senate.

Senators Edmunds from Vermont and Hoar from Massachusetts brought in bills looking to the further settlement of Alaska and its improvement in judiciary and in commercial facilities.

Senator Dawes' Sioux Reservation Bill "to divide a portion of the reservation of the Sioux Nation of Indians, in Dakota, into separate reservations, and to secure the relinquishment of the Indian title to the remainder" was introduced into the Senate Dec. 12. This bill would oblige the Indians of the Pine Ridge, Lower Brule, Rosebud, Crow Creek, Standing Rock, and Cheyenne River agencies to select their lands in severalty at once, and would throw open the other lands to settlement, but to homestead settlement only. The bill looks also toward ample provision for public schools with compulsory education for the Indian children and for any white children who may be there. This will give the elective franchise to all Indian men twenty-one years old and over, who can read and write.

In addition to these bills, there are bills for the settlement of claims for Indian depredations, and for the payment of claims for the suppression of Indian hostilities in 1855-6. Mr. Dolph introduced these. The Senator from Louisiana, Mr. Eustis, introduced a bill "to enable the Secretary of the Interior to carry out and perform the treaty obligations of the United States with the Pottawatomie tribe of Indians, and another for the payment of certain creditors of the Pottawa-

tomie Indians out of the funds of such Indians.

Senator Bowen of Colorado offered a bill providing for the settlement of a certain claim of the Western Cherokee Indians; and his colleague, Mr. Teller, a bill to authorize the Court of Claims to render judgment upon this claim.

In the House the remark of Mr. Symes of Colorado hoping for the adoption of the new rule creating a special committee to consider and report upon Indian depredation claims led to a discussion. Mr. Symes urged that these claims had been investigated and reinvestigated, that they had been allowed to accumulate for over twenty-five years, and that it was right, if they were just claims, that some way should be found to settle them, and that this committee would do it. Mr. Peel (Arkansas) supported him; also Mr. Latham (Texas). Mr. Hooker of Mississippi endorsed the need of a tribunal to settle these numerous claims against the tribes, and added; "But while that is done there is another side of the question to be considered, and that is, the claims of the Indians themselves against the Government of the United States and its citizens. They should be considered with equal promptness and settled with equal and exact justice."

UNSCIENTIFIC AND IRRATIONAL.

A correspondent who has much real knowledge of Indians, gained by experience and direct observation among them, writes us as follows:

Every now and then some of our leading men here say they want to hear about the Indians, and to learn what I think about them. But I find, usually, that they wish to tell me of their own ideas and theories. When we meet at social assemblies they deliver long orations about evolution and the law of survival of the fittest, and quote Darwin and Huxley and Herbert Spencer till the whole subject seems tiresome. "The conclusion of the whole matter," as they regard it, is that it is right to exterminate the Indians because they are an inferior race, and are an obstacle in the way of progress of our country.

They say the Indians are incapable of civilization, and that those who are trying to improve them are actuated by foolish and romantic sentiment. When I ask them how they know what the Indians are capable of, and whether they have ever observed or studied them so as to have an actual knowledge of their character, they reply that it is not necessary to see individuals, that it makes no difference what are the qualities of individuals, as everything depends on universal laws, and these laws require the sacrifice of the weak for the interest and benefit of the strong throughout all departments of being. When I remark that this seems a selfish philosophy, they assure me that all intelligent people are now aware that selfishness is the real meaning and rightful law of all existence. It all seems to me a kind of excuse for their lazy indifference to Indian subjects, and that they say such things partly because they like to hear themselves talk.

Only a few evenings ago I met a well-known literary man who asked me to tell him something of Indians that I had seen and lived among. I replied that some are improving and some are not. Just then a gentleman in the company, who announced himself as "an advanced liberal" in theology, began the sort of lecture which I have described, and continued it all the rest of the evening. The drift of it all was to the effect that if anybody was to abuse or despoil or murder an Indian, we should rather encourage and applaud him, as he is carrying out a great universal and beneficent purpose, in getting the weak out of the path of the strong. He said, distinctly, that it was wrong to protect and cherish the weak, that it is best that they should be destroyed, and that we ought to clear the way for the strong and superior races everywhere. He re-

ferred to many instances in history, such as the extinction of Poland, and the oppression of Greece by the Turks, and of Italy by the Austrians, and when I asked if he approved the means used by tyrants to suppress struggling patriotism—the dungeon, the halter, and the assassin's dagger—he said, "Certainly. There is no sentiment or morality in nature. The world rightly belongs to the strong."

I do not suppose it is worth while to talk to such men, as I doubt whether they really care anything about the subject, but of course they discourage some who might otherwise take an interest in our efforts to promote justice and right in dealing with Indians. Can you suggest anything for such cases? I am, sincerely yours,

Our correspondent is right in thinking it not worth while to take such men too seriously. They do not take themselves very seriously. The only redeeming feature about their talk is its humorous and conscious exaggeration. They are not quite so cold-blooded as they pretend. They are merely and lazily indifferent. They like to talk, and they talk very well, if airy assumption, vague generalization, and contempt for facts are the materials which constitute good talk. But nothing they say will bear analysis. It is based upon nothing, is incoherent and irresponsible, and is throughout flatly contradicted by facts in overwhelming number, which are easily accessible to any one who wishes to know the truth about the capacity of the Indian for civilization.

Few things are shallower than the pretense of scientific authority on the part of those who thus declaim against all effort to civilize our Indians. Science does exactly what these men condemn and despise: it observes facts carefully and patiently. The only general conclusions which have much value are those which result from the observation and comparison of many facts. The civilization which we may reasonably desire for Indians, and require of them, is a life of self-support by their own honest industry, obedience to law, and orderly conduct, avoiding all injury to their neighbors, with the degree of public spirit which is necessary to insure the perpetuity of society. This civilization has been attained by many Sioux Indians on the Cheyenne River, Standing Rock, and Devil's Lake Reserves in Dakota, among the Chippewas at White Earth, Minnesota, among the Puyallups at Nisqually and Skokomish on Puget Sound, among the Klamaths and Modocs in Southern Oregon, and in many other places.

Intellectual seriousness disposes men to acquaint themselves with the facts of a subject before they talk about it in a tone of authority.

The writer recently heard a company of business men talking about Indians, and they came to the conclusion that, as none of the race have become successful bankers or civil engineers, it is therefore clear that they are incapable of civilization. And yet not one of these business men could organize a bank, even if somebody gave him the money, and not one of them knows anything of civil engineering. Is the white man's superiority to be demonstrated by refusing all opportunity to the Indian, requiring bricks without straw, and demanding more from him in the way of civilized performance than most white men are capable of?

Experience has not yet shown that injustice and oppression are safe and profitable. How flippant is all this modern pseudo scientific talk about society without morality, all this sneering at justice as a romantic sentiment, when considered in the blazing light of the retributions for national injustice and oppression which flame all along the road which man has traveled in the past! None of the friends of justice and right should be discouraged by the indifference they encounter, or by the people who amuse themselves by disparaging the value of facts. America affords no better field for rational effort for improvement, for real evolution, than is afforded by certain of our Indian tribes. This whole Indian business constitutes a small but rather dirty corner in our national housekeeping. Let us try to put it in better condition. There is a chance, by a few years of wisely directed effort,

to make things better for a considerable number of human beings for all time to come, and many of the most intelligent, practical, and public-spirited men of our country are giving earnest thought and effort to the Indian problem. What is this problem? It is the question how Indians shall be brought to a condition of self-support, and of equal rights before the law, in which they will no longer require the special protection and control of the Government. It is important for the white people of our country that the Indians have a fair chance, should be improved and civilized. If the inferior race is not instructed and elevated, it will be pauperized and debased. Whenever that is the fate of an Indian tribe, its women will be an everlasting curse to white young men, and to the homes of white people. Perhaps a part of the retribution of our national wrong and injustice to the Indians may come upon us in that way. —[*The Christian Union*.]

WHICH IS THE WAY?

It is not only in law that we go back to precedents, it is especially so in matters of conscience and such a matter has been much discussed lately.

All people interested in the Indians believe that they should be educated into Christianity. It is in regard to the method of this education that the least difference of opinion comes in. Shall we give them first the Word of Life in their own tongue, that Word which, if comprehended, is in itself the highest civilization, and trust that, receiving this, they will gradually grow into citizenship—those of them who are left?

When so much is at stake, this ought not to be a question of whose will shall prevail, but of the laws that govern human development, if we can find out these.

Christ's teachings are full of appeals to the study of natural law, his parables treat the truths of nature and of human life as prototypes of spiritual truths and concern themselves with all phenomena. It is hard not to lose sight of this in the light of his spirit. But it is too full of meaning to allow that to be done. It gives the lie to a certain religious depreciation of intellectual power, as if while the Lord made the souls of men, it might be that their heads came from the opposite source.

Bishop Whipple in speaking of the Indians recently, made one statement in regard to them which deserves to be echoed over the land. "The Indians, even the wildest," he said, "are beginning to understand that they are being hemmed in by the inroads of civilization, and that they must prepare themselves for work, or perish."

It is the inroads of civilization, then, that rouse them. They find these on every hand, and among the first, the railroad. The sight of the iron horse dashing through their reserves is to them a convincing argument that they must get out of the way—or get up behind. Civilization is the plough; it breaks up the fallow ground; it is afterward that the husbandman comes with the best chance of getting his seed into the ready furrows.

To the poor the Gospel is preached. But we have come to understand that this Gospel is not only a vast deal more than words, but, in fact, chiefly other things in preference to words, and that the infant in Christ, like the infant in nature, must have the instruction begun by a course of deeds. With him lessons in outward things must precede other teaching. First the natural man and afterward the spiritual is a statement with which we are all familiar; but we have not begun to realize how this law like an artery, runs out its ramifications.

The great African missionary, Livingston, is said to have declared that the Africans needed commerce before they could be reached by the Gospel. Herbert Spencer declares that all civilization begins with clothes, that an imitation in

outward things precedes all clear comprehension of ideas.

But is there no higher authority than opinion? Are there no facts, the mountain tops from which we get our bearings?

There is the fact of Christianity and the fact that Christ came in the fulness of God's time.

What was this fulness of time with which the books of the Old Testament from the very beginning are concerned, and the proclamation of which, an uncertain sound at first, rings out more and more clearly in the notes of the prophets? After these ages of preparation where was this seed planted? Was it cast upon unbroken ground? Was it in the wilderness that there bloomed this perfect life, "this flower of man and God."

On the contrary, it was sown in the furrows of a civilization enriched by the lives of heroes, the literature of poets and prophets, the deepest spiritual life of the world, a civilization the richest and the strongest known, the only one that has ever been able to defy political overthrow and dispersion, centuries of social obliquity and of horrible persecution, and even more than all these combined, the disintegration of time. And in Christianity itself, on its human side the descendant of Judaism, there is that same unconquerable tenacity which wrung the heavenly blessing for Jacob out of a struggle that would have put an end to most men, for, however high it reaches into heaven, it roots itself in the most tenacious forces of human life.

There was preparation outside of the Jewish nation also, for the disciples coming down from the Mount of the Sermon with the beatitudes, which are the Gospel, found at the foot of it a world covered by Roman roads, traversed by Roman posts, a world under a code of laws for which men have not yet lost admiration; they found seas so covered with a network of Roman commerce that different lands were accessible as they had never been before and were never afterward until in comparatively modern times; and they found an individual distrust of effete idolatries and a craving for something better.

This was the world into which the seed of the Word was first cast; it was here that the sacred fire of holy Christian living passed from hand to hand, now held by the lowly, now by the great, and crowning those early centuries with a halo. Thus, from the soil of the commercial and intellectual life of ancient civilization there sprang a religion full of the simplicity that is always in Christ, strong in life, triumphing in death, rejoicing in immortality.

What changed this?

The Jews as a nation had rejected Christ because they had seen what he demanded of them; they had seen that to accept him would have been the death of their earthly ambition, for its resurrection in a higher form, an end of their fratricidal intrigues to devote themselves to that higher law which was a logical sequence of the law that they assumed to follow. For Democracy springs from Theocracy as a branch from its root. From the service of God springs that to man. This was what the Jews rejected. When these first centuries of Christianity had ended, a Roman emperor became a convert. He accepted Christianity because, unlike the Jews, he did not understand it; and he endeavored to reconcile the different beliefs of his subject by grafting the outward observances of Christianity upon Paganism.

We have only to look at the centuries that followed to see how the Christian religion on the lips of barbarians became merely a name, an excuse for the densest ignorance, the worst intolerance, a plea for the most towering ambition, how in the name of a Just One, its injustice cried to Heaven, how its idolatry, little changed except in form and name from its heathen days, caused to swing off from it the great Asiatic branch that, always monotheistic, became Mohammedan, not in preference to Christianity but to the idolatrous tyranny that called itself

by that name. These ages were a new crucifixion, they put to open shame the name and the mission of the Son of God.

Men's passions and ambitions played a large part in this tragedy, yet it was only in an intellectual darkness which could be felt that these could have had such scope. They have impressed upon men their terrible lesson of the crime of ignorance.

It was intellectual light that brought us back the day, and showed us the Christ, always the same, but better seen.

And here again there came into play that power from which Christianity, humanly, had sprung. For it was the Jews who at the fall of the Eastern Empire were scattered over Europe, carrying with them everywhere knowledge, spiritual insight, unshaken monotheism, and that subtle influence which individual power commands under all circumstances, it was the Jews who had very much to do with bringing back knowledge to Europe; it was they who when seeming to have been destroyed were still fulfilling their mission. It was a beatific mission; but they had had a marvellous preparation for it, a national crucifixion. Could Paul have had a prevision of this beginning of atonement when he declared that God had not cast away His people whom He foreknew?

To-day there is a network of missions over the world. We in America have done our part toward casting these. But in most countries we have had no chance to prepare the ground. At best it has been only the sowing of seed by the wayside.

But over one race, and this alone, we have political, social, moral power if we will. Here and here alone at present we may work out the problem of Christianization by the light which history and inspiration throw upon it. These say that all the influence of civilization should prepare the way for the Word that the best possibilities of the mind should be aroused to comprehend it, and that no language of deed or word but the clearest and the fullest that we have is great enough to utter it.

F. C. SPARHAWK.

THE RIGHTS OF INDIANS.

President Cleveland Denounces Encroachments Upon Their Lands.

WASHINGTON, January 5.—The President has sent to Congress a communication from the Secretary of the Interior submitting the draft of a bill "to provide for the reduction of the Round Valley Indian Reservation" in California. The President, in his message of transmittal, says:

The documents thus submitted exhibit extensive and entirely unjustifiable encroachments upon lands set apart for Indian occupancy and disclose a disregard of Indian rights, so long continued that the Government cannot further temporize without dishonor. Efforts to dislodge trespassers upon these lands have in some cases been resisted, upon the ground that certain moneys due from the Government for improvements have not been paid. So far as this claim is well founded the necessary amount to extinguish the same should be at once appropriated and paid.

In other cases the position of these intruders is one of simple and barefaced wrongdoing, plainly questioning the inclination of the Government to protect its dependent Indian wards and its ability to maintain itself in the guaranty of such protection. These intruders should forthwith feel the weight of the Government's power. I earnestly commend the situation and the wrongs of the Indians occupying the reservation named to the early attention of the Congress and ask for the bill herewith transmitted careful and prompt consideration.

The papers which accompany the communication show that a few settlers were upon the lands before the reservation was established, and are presumably entitled to pay for their improvements; but the majority of occupants have come in since the establishment of the reservation, have dispossessed the Indian and even the agency people of lands, and have successfully defied the efforts made to dispossess them. Several years ago, it is stated, a company of squatters came upon a party of Indians and slaughtered fifteen of them on their reservation, the pretext being that the Indians had killed some stock. The agency people of that time are said to have been abettors of the massacre.—[*Phila. Times*.]

THE SURPLUS FUNDS IN THE TREASURY.

When Smith, or Brown, or Jones has a legacy in one pocket and a bundle of unpaid bills in the other, we are apt to think that the first ought to be devoted to freeing him from the obligations of the second before there comes to him any question as to how he shall put his possessions into his estate; we think so, and if we happen to be one of the creditors, we are very sure of it. And if among these creditors there are some in poverty because while what they have sold has made their debtor rich, they cannot recover from him, how does it seem? Is there not in us something that rises up in contempt for the tyranny which hardens itself against the weakness of its complainant, and will not because it need not? We cry: "*Noblesse oblige*." We look at the moral side of the question and are filled with a sense of the tremendous pressure of "ought;" we see that when a man is put into the scale, this sense of obligation in him is the only weight heavy enough to prevent "*Tekel*" from being written against his name.

Whatever others might do in the same place, not a doubt exists in any mind that the only honorable course for the Brown, or Smith, or Jones in question is to pay his debts first.

But what if, instead, it were Uncle Sam himself? Is an obligation any less for being national? Or is the public conscience as much stronger than the private as an army is stronger than an individual? For we, certainly, are in debt to a weak creditor.

But in the past years we have squeezed the orange of Indian possessions so well that it is rather hard now to pay for the pulp. We have gained sure possession of what we treated for; of course we shall pay, sometime, somebody—unless the creditor should happen to be missing. With a national life to make things straight in and so much important business of our own on hand, why press this claim now?

Is this to be the way of it?

It does not look wholly like it. It certainly will not be if Congress see its opportunity. The public conscience is getting upon its feet in regard to this matter; it feels that something ought to be done, that there is an obligation somewhere, that somebody's pocket ought to be lightened for the sake of lightening a debt which it is an ignominy to allow to remain. If the money should come out of the public pocket, then everybody can proudly feel a share in the work, while at the same time he himself is financially as weighty as ever. This consideration is not without its influence upon the public mind, and the work on the part of the Fiftieth Congress would have the sympathy of the people.

The Superintendent of Indian Schools says in his report for 1887: "During the years 1867 and 1868 treaties were made with the following tribes: Apaches, Kiowas, and Comanches, Cheyennes and Arapahoes, Crows, Navajoes, Northern Cheyennes and Arapahoes, Shoshones and Bannocks, Sioux and Confederate Bands of Utes, by which it was agreed upon the part of the Government that school supplies and a teacher would be supplied for every thirty children. The attention of Congress has been repeatedly called to the obligations imposed thereby." He also quotes from the Report for 1884 of the Secretary of the Interior: "This is now due," said the Secretary. "A large part of the money so agreed to be paid was in consideration of land ceded to the Government by the Indians, incurred by the Government on its own motion, and not at the request of the Indians. It is true that the debt is due to dependent and weak people, who have but little disposition to complain of the neglect of the Government to fulfil its obligations, and are wanting in ability to compel the performance thereof; yet their very weakness and lack of disposition to complain ought to stimulate the Government to sacredly perform all the provisions of treaties providing for the education and advancement of these people.

Not only a direct regard for our plighted faith demands this, but our interest also demands it."

The Superintendent quotes from the treaty made with the Navajoes: "In order to insure the civilization of the Indians entering into this treaty the necessity of education is admitted, especially of such of them as may be settled on said agricultural parts of this reservation, and they therefore pledge themselves to compel their children, male and female, between the ages of six and sixteen years, to attend school; and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with, and the United States agrees that for every thirty children between the said ages, who can be induced or compelled to attend school, a house shall be provided and a teacher competent to teach the elementary branches of an English education shall be furnished, who shall reside among said Indians and faithfully discharge his or her duties as a teacher." The Superintendent showing that from this language, substantially the same in all treaties, day schools were contemplated, goes on to say that for the tribes depending upon stock-raising for support these schools cannot be successfully operated on account of the nomadic habits of such Indians.

The Superintendent says also: "Many people have come to regard all money expended in the support of schools for the Indians as a gratuity, when in fact they have never received a tithe of the amount justly due them under treaty stipulations. We have taken from them their rivers, plains, valleys and mountains, from which they easily obtained supplies suited to their simple wants. Their right of ownership was not voluntarily relinquished. They have resisted by every means at their command the changes which have placed them in a position where they can no longer obtain their living after the manner pursued by them and their forefathers. Having made it impossible for them to obtain a living by pursuits in which they by long training had become wonderfully expert, we are bound by every sentiment of humanity and justice to teach them how to obtain a livelihood under the new conditions by which we have surrounded them. * * * More than twenty thousand of their children now of school age are without school privileges. They are growing up without knowledge of our language and, consequently, with an imperfect conception of our institutions, learning the vices rather than the virtues of our civilization. Our self interest, as well as the higher sentiments of justice and humanity, demand that the subject be considered in the light of its great importance."

The country is of this same opinion. It waits for a leader. It is not only willing that a debt which every year makes more dishonorable shall be paid; but it is eager for it. It has fully accepted the idea that the Indians are to become citizens, and it is asking with impatience why they don't begin, asking with as much impatience as if it really intended to find out, and finding out that where they have the chance they do begin.

The leadership in this act of justice is offered to the Fiftieth Congress.

RAILROADS ON INDIAN RESERVATIONS.

Already four bills have been introduced into the Senate to grant right of way through different Indian reservations. Mr. Dolph from Oregon asks for the Washington and Idaho Company a right of way through Coeur d'Alene; the Senator from Arkansas wants a right of way through Indian Territory for the Fort Smith and El Paso Railroad Company; and Mr. Jones of the same state asks for the Cooke City Railway a right of way through the Crow Indian reservation; Mr. Teller from Colorado brings in a bill for the Yankton and Missouri Valley Railroad through the Yankton reservation in Dakota. Senator Hoar from Massachusetts, looking forward to the opening

up of Alaska, brings in a petition for the survey of a railroad through British Columbia to Alaska. Senator Hoar also introduces a bill "to facilitate the settlement and develop the resources of Alaska, and to open an overland commercial route between the United States, Asiatic Russia, and Japan."

In addition to these, the St. Paul, Minneapolis and Manitoba Railway has crossed the Fort Berthold reserve in Dakota and the Blackfeet in Montana. But Congress has not yet acted upon the rights of way accorded the Chicago, Milwaukee and St. Paul Company by the Sisseton and Wahpeton Indians of Traverse reserve, nor by the Sioux to the Dakota Central. The money to be paid for these lands is still in the treasury, and the Sioux, not understanding why it has not been paid, have become suspicious and have recently refused permission for a survey to be made for a road to the Black Hills.

There are to be railways also in the Idaho reservations. The Utah and Northern road and the Oregon Short Line are trying to secure additional rights there. The Indians are ready to treat also with the Utah and Northern Company.

In Wisconsin negotiations have been opened with the Chippewas in regard to a route through the Bad River reserve; and in Minnesota a line through the Red Lake reserve is contemplated by the Rainy Lake River and Southwestern Company, and has been referred to Congress.

Last winter rights of way through the Indian Territory were granted to the Chicago, Kansas and Nebraska and the Fort Worth and Denver companies. The Kansas and Arkansas Valley road is already building, and the Ponca, the Otoe and the Missouri tribes have received their wards; but the Cherokees claim a larger compensation.

Congress has also granted rights of way through the Gila River reserve in Arizona, and to the Utah Midland Company through the Uintah and Uncompahgre reserves; while in the Senate rights have been granted through the Yakama, the Devil's Lake and the Walker River reserves.

Supt. Riley will Probably Leave the Indian School Service.

WASHINGTON, DECEMBER 31.—Mr. B. Riley, who has been appointed by Gov. Hill Chief Examiner for the New York Civil-Service Commission, and who now occupies the position of Inspector of Indian Schools, is absent in the West on an inspection tour. Mr. Riley was disappointed in the nature of the office to which he was appointed here, and for a time matters did not run very smoothly. He seems to have supposed that the Inspector of Indian Schools was at the head of a sort of educational bureau for the Indians, and that he would have large discretionary powers in the management of the office. The terms of the law creating the office are ambiguous, and are not interpreted by the Commissioner of Indian Affairs as Mr. Riley interpreted them. The law provides that the Inspector shall be nominated by the President and confirmed by the Senate, but does not indicate to whom he shall make his report, or whether he shall be an independent bureau officer, or merely a division clerk under the Secretary of the Interior. Mr. Riley at first supposed, apparently, that his position was an independent one, inasmuch as he was a Presidential appointee; but the Indian Office, which has charge of all the educational funds for the Indians and of the general management of Indian education, has always regarded the Inspector as nothing more than a division chief. Accordingly, Mr. Riley has been compelled to carry out the views of others even when they have not been in harmony with his own. There has been no open friction, and the relations of Mr. Riley with his superiors since the attitude of the Department was determined have been pleasant, but those who are best acquainted with him are of opinion that he will accept the office under the New York Civil-Service Commission.—[N. Y. Evening Post.

A Proclamation from the President of the United States.

WASHINGTON, Jan. 8.—The President has issued the following proclamation: "Whereas, The title to all that territory lying between the north and south forks of the Red river and the hundredth degree of longitude and jurisdiction over the same are vested in the United States, it being a part of the Indian Territory, as shown by the surveys and investigations made on behalf of the United States, which territory the State of Texas also claims title to and jurisdiction over; and

"Whereas, Said conflicting claim grows out of a controversy existing between the United States and the State of Texas as to the point where hundredth degree of longitude crosses the Red river, as described in the treaty of February 22, 1819, between the United States and Spain, fixing the boundary line between the two countries; and

"Whereas, The Commissioners appointed on the part of the United States under the act of January 31, 1885, authorizing the appointment of a commission by the President to run and mark the boundary lines between a portion of the Indian Territory and the State of Texas, in connection with a similar commission to be appointed by the State of Texas, have by their report determined that the South fork is the true Red River designated in the treaty; the Commissioners appointed on the part of said State refusing to concur in said report, now, therefore, I, Grover Cleveland, President of the U.S., do hereby admonish and warn all persons, whether claiming to act as officers of the County of Greer, in the State of Texas, or otherwise, against selling or disposing of, or attempting to sell or dispose of any of said lands, or from exercising or attempting to exercise any authority over said lands.

"And I also warn and admonish all persons against purchasing any part of said territory from any person or persons whomsoever."

Dr. McGillicuddy Vindicated.

Sigourney Butler, second controller of the currency, has notified the Secretary of the Interior that the account of Dr. V. T. McGillicuddy, late agent at Pine Ridge, had been thoroughly examined and found correct, and Dr. McGillicuddy was indebted to the government in the sum of \$129.57, disallowed items. For several years a merciless warfare against the doctor has been carried on by various cranks and interested parties in Washington. This report by the controller is considered a complete vindication of the doctor, and even the Interior Department officials speak with the highest satisfaction of the outcome. McGillicuddy was considered the best Indian agent ever in the service, and his removal while the Indian office was under the domination of Bland and his Indian Defense Association, was severely condemned. The doctor resides at Rapid, is largely interested in Black Hills industries, and has always enjoyed the esteem of the people who extend hearty congratulations at the final and at no time unexpected termination of an investigation inspired by malice, prosecuted by avowed enemies, and that would have defamed a fair name if such were possible. —[Black Hills Times, Dec. 31, '87.

The Indian Problem.

We guarantee the Indians protection as wards of the Government, and yet permit them to maintain in a certain sense all the forms and rules of separate political organizations. If they are ever to become American citizens they must be required to abandon the ridiculous idea that they have a right to preserve their tribal integrity and occupy the position of foreign nations. The treaty-making theory as applied to such people is illogical, unprofitable and contrary to common sense. As to their lands, they should not be deprived of them without just and fair recompense; but they should now be compelled to open them to settlement and cultivation on reasonable terms.—[St. Louis Globe-Democrat.

The Red Man.

FORMERLY NAMED

The Morning Star.

Published Monthly in the Interest of Indian Education and Civilization.

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Five cents a single copy.

R. H. PRATT,
A. J. STANDING,
MARIANNA BURGESS, } Editors.
ALICE C. FLETCHER, Regular contributor.

Address all business correspondence to
M. BURGESS.

Indian Industrial School.

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

CARLISLE, PA., JANUARY, 1888.

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 faint MORNING STAR idea is abandoned with this number, and we hoist a new and more distinctive name under which we hope to see the man whose interests we serve, emerge into the broadest day of privilege and possession in this his native land.

There is a story of a man who many years ago delivered in a large city a very scientific lecture in which he proved his case to the satisfaction of all his listeners, and showed the errors of the opposite hypothesis. His theory was that no steamer could be built to carry the coal which it would require for an ocean voyage; the opposite hypothesis was an ocean steamer which while he was amusing his audience was triumphantly pursuing its course across the Atlantic and arrived in port at about the time that the lecturer had finished his discourse.

Now, in face of the theories regarding the failures in the management of Indian affairs which it requires so much time to prove, Carlisle is that ship; it is arriving.

THE RED MAN leaves doubtful theories behind, where they belong, and seeks only to tell the way in which the difficulties have been met and how they have been overcome. It endeavors to give the nature of the work which has had so strong an influence upon Indian character, to show that side of Indian nature which is least affected by the stolid and brutal habits of savagery and therefore most susceptible to the appeals of civilization. It does not expound speculations, it strives to explain the principles upon which its success is founded and upon which all success will be founded, since they lead to a firm grasp of present opportunities and from these a reaching out for more raw material to make ready to mix with the woof of national life.

What has been done, then, what the results are, what the tendencies are, where lies the strength of the cause, where its dangers, the inside facts that only work, and no theory and no criticism merely, can arrive at, and an insight into Indian character and methods, these are what THE RED MAN for 1888 has to give its readers.

To the public who believe in the future of the Indian, who believe also that publicly we should atone for the national wrongs of the past in regard to this race it appeals for support in its endeavors and interest in its work. It asks to be so sustained that the work of bringing our Indians into Christian citizenship may have a broader success and may take a deeper hold upon the American people.

A Watchful Society on Indian Affairs.

Mr. Herbert Welsh puts one answer to the Indian question within the reach of everybody, when he says "many thousands of persons might send us (the Indian Rights Association, 1316 Filbert street) \$1, or 50 cents each, without inconvenience to themselves, and the value of the aggregate of such contributions to the work would be very great, not only in the money received, but even more in securing for us so wide a constituency among the intelligent and serious-minded people of our country." That is plain English, as well as very good Welsh.—*Phila., Ledger.*

Mr. Welsh asks a charitable public for \$12,000 this year to enable him to tell the country how very wrong everything is in the Indian service. \$12,000 will pay all the expenses for one year of support and education for seventy-five Indian children.

The President of the United States, the Secretary of the Interior, the Commissioner of Indian Affairs, every Indian Agent and Superintendent of Indian schools are personally responsible and liable to the nation for the right performance of their several duties in connection with Indian management, and no one else can be responsible. As we have a vast permeating and lynx-eyed press and very jealous political parties standing guard, everywhere, we are prone to doubt the necessity for, or righteousness of the diversion of such large sums for purposes of mere criticism only.

Money is greatly needed everywhere by Indian schools, which for want of funds are not able to care for one third of the children. Giving to them would be a direct application to the real work which rests upon the nation. The schools, properly handled, aided by abundant chances to associate and compete with, and thus find out who and what the white man is and who and what he is himself, will soon make the "Indian" able to defend his own "Rights."

The Indian Right Association which has its head-quarters in Philadelphia is demanding that the civil service rules be applied to the Indian service in order to overcome the evil of frequent changes of management which is especially detrimental in the schools. Educational Home, a Philadelphia Institution which has a contract with the Government and a special appropriation from Congress for the educating of 200 Indian Youth at \$167 per annum, each, has had eight different superintendents within the last three years. Having, right at home this far more flagrant case of frequent change than can be found in any part of the Indian service elsewhere, is not the Indian Rights Association *hors de combat*?

There came from Fallsington, Bucks Co., the other day the photograph of a school, the children taken as they grouped themselves at the door of the school house. The photograph is well taken and the children's faces are bright and happy, but at first glance there seems to be nothing remarkable about the picture. Yet there is. It is the representative of a state of affairs that if actually existing in all parts of the country would be the simplest, which is always the most natural, method to settle triumphantly the most difficult problem that America has to meet, the race problem. For there were grouped white children who preponderated largely, and among them, equally welcome, equally happy, nestled several black faces, while in the doorway overlooking the group stood by the side of the kindly faced teacher an Indian boy, and another had his place in among the palefaces. When men throw aside their prejudices and pause in exchanging their theories to look at the immense processes of assimilation and redistribution always going on in the world about them, they are coming into that state of wisdom in which a little child shall lead them.

On Tuesday, Jan. 10, Mr. Lamar, Secretary of the Interior, resigned, and Mr. Vilas, formerly Postmaster General, was appointed to his place.

There is trouble again with the Yaqui Indians. They have been attacked by a detachment of Mexican troops. The battle was desperate, and lasted three hours, the Indians gave up their stronghold only after repeated charges. Chico Lenaders was the leader, and made a masterly retreat; the troops fell into ambush several times, and, had not the Indians been out of ammunition, would have been terribly slaughtered.

A few years ago the Yaquis numbered 40,000. Their valley lies south of Guaymas, between the Yaqui and the Rio Maya rivers. The Spaniards never subdued them, and the Mexican government has failed to get rid of them. They know how to fight well, yet they prefer peace to war, and are always busied in useful arts, which is probably the secret of their power of resistance. They fish, mine, and understand agriculture and some of the manual arts. The cause of the recent troubles is an attempt to seize upon a part of their territory which is fertile and rich in minerals.

If only they were not Indians, what patriots they would be, what brave defenders of their mountain fastnesses.

John B. Riley, general superintendent of all the Indian schools, passed through Homer last Thursday on his way to the Winnebago Agency, where he found the schools in flourishing condition, with an average attendance of 75 scholars, under the management of Miss Ella McHenry principal, and Miss Nellie Londrosh assistant. The agent has just had several new floors, and a number of doors, windows and other improvements in and around the school building. There has also just been completed a large barn for the school stock.—[*The Jackson, Neb., Criterion*, Dec. 14th '87.

Nellie Londrosh is a returned Carlisle pupil.

CHRISTMAS AT CARLISLE.

"Christmas comes but once a year."

But the memory of it lingers a long time; we remember how kind everybody was, how anxious that everybody else should have a good day; and it gives a feeling that the work that comes afterward is imposed in the same spirit. And not only this, one works the better for play times.

The Christmas holidays at Carlisle were a very pleasant playtime. Even the skies that have been chary of their now treasures this winter, took the satisfaction of the boys and girls into consideration and gave them a little chance to slide and coast.

And then Santa Claus! The poor old gentleman must be very much fatigued after his severe labors, in one of the shortest days of the year, too. No wonder he sleeps three hundred and sixty-four.

The only beings who had a hard time of it were the turkeys. But it might have been some satisfaction to them to be appreciated; people are often willing to suffer a great deal for that. The Christmas dinner was given on Saturday. The great dining hall showed an array of eager faces, not too eager to forget to be decorous, however. Turkey, vegetables, cranberry, and then desert—and such platefuls! If the little boys had been measured the next morning, it would have been found that they had grown half an inch taller. But they are anxious to grow up as fast as possible, they want to get into the Senate and help pass the Indian bills.

When one of the little Indian girls was asked if she liked turkey, she looked up at her questioner with a roll of her dark eyes that expressed the sentiment her lips were too busy to utter. "Don't I though!" they said, and there may have been lurking under this the wonder why an Indian shouldn't, as well as her little white neighbor.

It was Tuesday, the night of the party, that the ice-cream came. Ice-cream for

four hundred and sixty children! It was no wonder that it was packed in barrels and dished with ladles into the waiting saucers; and then the slaughter was finished up with spoons.

But the party was the best of the enjoyments, as social life has always been held to be the supreme test of civilization. There was music by the band, and the children—the young ladies and gentlemen—fell into the line of march. There were, to be sure, boys who stood about in corners and endeavored to hold up the walls; but they had not reached the age when a boy will go unflinchingly through the inquisitorial torture of asking a young lady if she doesn't wish the honor of a promenade with him. They only bore a striking resemblance to certain white boys that most of us have seen.

The games scattered through the room on the little tables gathered about them interested groups who having come to watch, remained to play, and talk.

Once, when the refreshments came, an orange fell from a plate and rolled upon the floor. At least one of the people present watched the fate of that orange with the keenest interest. (Ever since Newton's apple played so conspicuous a part in the laws of gravitation it has been allowable to confess an interest in minutiae.) Now, this orange fell from the plate of an Indian young lady and rolled upon the floor at the feet of her partner. Really, it was another question of gravitation, of the gravitating power of the Indian toward civilization. The lookers-on held their breath just a little. Not a generation between the men who made the women of their tribes the toilers and burden bearers and—stooping and picking up the orange and placing it upon his companion's plate again? Of course. This is exactly what the young Indian did. He had been educated, not in the midst of tribal influences, but at Carlisle, and the law holds good in civilization as well as in mechanics that the greater the power the less the time. Nothing happened in all the week more significant than this little action.

But there was something more than the Christmas festivities, these were on Saturday and Tuesday.

On Sunday, Christmas day, there was in the chapel a Christmas service held not only in commemoration of the day, but of the fact that it is through the Son of Man that the oneness of human origin and destiny has been revealed and the path into liberty opened for the oppressed.

Work has begun again; and the children have gone at it well, not like the "tigers" that some people think the Apaches to be, but the tigers they really are, thirsting to destroy the ignorance that is in them. And beginning to do it, too.

Frank Aveline, a pupil of Carlisle who has been caring for himself among industrious civilized people for several years writes from Baxter Springs, Kansas, to his old teacher still with us:

"I hope the Indians will get their lands allotted and be free from the Government control, as then every Indian can govern his own personal affairs. The people here seem to be intelligent and industrious enough to take the rights of citizenship. I am in favor of doing away with tribal relations."

The Rev. Dr. Lyman Abbott will be one of the speakers at the meeting of the Connecticut State Indian Association at Hartford. Other speakers will be Mrs. Quinton, president of the National Indian Association; the Rev. W. J. Cleveland, missionary to the Sioux in south Dakota; and Mr. Joshua Given, a member of the Kiowa tribe.—[*N. Y. Tribune*.

Senator Dawes' bill to discourage white men from marrying Indian wives aims a blow at one of the leading industries of the Southern frontier. The only really profitable form of speculation in the Indian Territory is that of wooing and wedding the surplus Pocahontases for the handsome dowry which goes with them.—[*St. Louis Globe Democrat*.

Our New Gymnasium.

The new Gymnasium stands beyond the girls' quarters as one goes from the offices, opposite those of the little boys' quarters, while the building devoted to the use of the large boys with its Reading Room and nucleus of a Library is on the left of it. It is large, well built, well arranged, and in every way suited to its purpose which is in the first place to develop physical health in the pupils.

And other benefits are not unthought of in connection with this new work.

Dr. Dio Lewis, the great apostle of physical culture, a believer in its influence upon mental and moral health, said one day: "If a son, or a daughter were going away from me to be gone for a long time and it were permitted me to give one council only, I should say, 'Stand up straight.'"

This is putting the case strongly. But it shows how deep was Dr. Lewis' conviction of a subtle likeness between physical and moral character. He felt that a man who carried his head upright, as he was made to do, was more likely to keep his principles up to the mark also, that meanness and hypocrisy would not dwell in one who stood erect and looked every man squarely in the face. We know very well that they sometimes do; still, the fact that water expands in freezing does not alter the general law of the contraction of bodies by cold, and Dr. Lewis' theory is a good one. The habit of facing dangers that are inevitable is the habit of victory.

An athletic training has more than once saved a man's life in an emergency; a consciousness of being ready for emergencies, of having one's self well in hand, gives a reserve power, and it is reserves well hurled that win battles.

But for every-day work gymnastic drill is excellent. There is the development of muscles, and the broadening of chests, and this latter result for a race predisposed to consumption is of the utmost importance; besides these things it cultivates alertness of mind, for one must be watchful to catch the word of command, very watchful when it is given in a strange language. It cultivates also prompt obedience which when it is obedience to proper authority, deserves a place among the victories. General Hatch who a few weeks ago saw the Indian boys here going through their exercises in the gymnasium was delighted with their readiness in a drill that was new to them. "Why, these would make the best cavalry in the world," he cried enthusiastically.

This testimony to their capacity for discipline is a new view of the matter for the outside world to take, it is not new at Carlisle. It opens up possibilities; it reminds one of something that George Eliot once said, although, of course, it was meant in a higher sense, "Genius at first seems to be only an immense capacity for receiving discipline."

It is bloodless battles, however, that Carlisle is training the Indians to fight; victories over their own ignorance and the incredulity of the country are the victories that they are filling up the ranks to win.

It is another aid to these that the Gymnasium has been built.

Something of a Cistern.

The water in the big new cistern was found to taste of the cement and it was thought best to pump it out. A brand-new pump, warranted to throw a barrel of water a minute was placed in position, and a detail of boys put to pumping. After four days of constant work the water has been reduced from 7½ ft. to 1¼ ft. The pump does not throw a barrel a minute, or the boys don't keep it going, or it is a very big cistern, some of each would explain why the cistern is not yet empty. LATER.—Several large leaks have been found through which the water ran into the cistern as the boys were pumping it out, and that was the why.

A number of pupils sent loving Christmas and New Year's greetings to our former Principal, Miss Semple, who is now at Ft. Worth, Texas.

OUR MONTHLY EXHIBITION.

This last exhibition had a number of good things about it, and not the least of the things were the people, the small Apaches. Many of these were children who scarcely more than a year ago, and some of them a shorter time than this had been a part of the captured Chiricahuas at St. Augustine Fla., and been brought to Carlisle. It cannot be said that their English vocabulary is large to-day, but they are always induced to put their principal out at interest, and they evidently take a good deal of pride in their small and increasing linguistic possessions, while their capacity for amusement at things in general is immense.

The ancient histories of this country, if one may call anything here ancient—except Mr. Cushing's Toltec civilization—lay it down as an axiom that the Indian has no sense of humor. But when a man looks at you through the muzzle of your gun you can't be sure that you get at the humor in him. A short time ago it would have taken a good deal to convince us that there was any fun in Geronimo's band. But when we came to call the boys by name and to look into their faces, new possibilities come up.

There was fun in and about the five little dark heads that bent and rose again as their owners bowed and with twinkling eyes, recited their piece in chorus. Then some little boys and girls among the latest importations from the reserves, told in rhyme a few of the things that they liked to do. Fishing and croquet and play held a prominent place upon the boys' list.

Four little girls gave us the "N. E. W. S." first in chorus, then each in a message from the cardinal point she represented; and, rare occurrence when one gathers from the four quarters, they were all good news. One little white girl told us nicely the story of "A Little Goose," and nobody, less than three and a half years old, ever narrated the lamentable history of "Pussy's in the Well," better than Jack Standing.

The opening address was made by an Apache boy. Another speech, and recitations, and declamations followed. The little Alaskan printer gave excellent advice at the finishing of his recitation:

"And as the path of life you jog,
Always look before you leap."

The choir sang several songs; it is constantly gaining in efficiency; one chorus was especially good.

A famous writer once said to a school girl: "A composition shows where one stands." Yet, all ground is not worn out because it has been gone over before the children step upon it; the test of the new comer is whether he follow blindly in the trodden paths of the truth he announces, or go exploring over it and hit upon something fresh in the midst of familiarity. The boy who connected perseverance with mental growth and aimed at the intellectual independence that should never seek help in anything which could be done without it, although he said nothing new, had so made the truths his own that they seemed to him a discovery instead of a repetition and were put with the enthusiasm of an announcement.

One of the Pueblo girls had written, and an Oneida read the story of a disaster which befell an untidy girl, and, more successful than disasters usually are, cured its victim of the fault which had brought it about. The account of the distress of the little girl set to assorting innumerable needles and pins which pricked her little fingers whenever she attempted to touch them, was good.

In the composition upon "Color" the closing was well put, that standing by one's colors is not standing by his complexion, or by the hues he may fancy, but by the right.

Lieut. Crane, of Laguna, New Mexico, recently in charge of the company of Pueblo Indians attending the Chicago Military re-union, called at the school on his way to Maryland. He saw and talked with most of our Laguna boys and girls, and said he was glad to see them looking healthful and happy.

The wagon contract is completed and all the thirteen wagons shipped. We like it: the work is what we want and by it we grow.

The Apache painters and carpenters are industrious and bright. Look out, old hands, or you will be overtaken by the new comers.

Mr. Walker, with his tanners, made a good job of fixing up the bath room for the Little Boys' Quarters, and Miss Patterson is much pleased with the conveniences she now has.

The tailor shop had for some months a very weak force but is now filled up to a full complement of apprentices. The stock of blue coats and pants has increased in consequence.

The beginning of school after the holiday vacation was as welcome to most of our pupils, as was the beginning of the holidays; a love for employment is really taking hold.

Rev. Dr. Childs, of Washington, D. C., spent the 10th, 11th, and 12th of December inspecting our school. He was sent by the Hon. Secretary of the Interior, and we suppose made to him a full report of our doings and misdoings.

Some very fine work in the harness-shop of late. Wm Springer has succeeded to the post of best stitcher once held by Theodore McCutley. This honor seems to remain with the Omaha tribe. Look out, Sioux and Crows.

The work of the shoe-shop, both in its repair and its manufacturing departments has never been so satisfactory as at present. There is work going on, and the shops are very quiet and orderly. Glad of this, boys. The improvement was needed, and is very apparent.

The work of fitting up the additional shops has had to give way to more pressing necessities, but now they are nearly complete, and our harness-makers, tailors and carpenters are moving into ampler space for their work. Better and more work, from this time on.

On Monday the 2nd inst. Mrs. Laura Doanmoe and child started on their long journey home to Kiowa Agency, Indian Territory. Mrs. Laura will there join her husband, Etahdleuh, in missionary work for their people. On the same train, John Davis, Ruth Kisero, Prescilla Showity, and Istea Owastea left for their homes in Laguna, New Mexico. The four last named had exceptionally good records as students of our school, but were weak bodily. We trust that health will soon come to them, and that they may some day return to us.

Among the Indian visitors present at our school during the holidays were Mr. Thos. Miles, a Hampton student, now attending the Penn. Medical College of Philadelphia; Richard Powless and Chas. Doxsen of Hampton; and Jacob White Eyes of the Educational Home, Philadelphia. Besides these Joshua Given, a former Carlisle pupil, now a student of the Lincoln University, this state; Henry Kendall, one of our number who is in the Preparatory Department of Rutgers College, New Jersey; and several students on farms who are attending public school this winter, came in for a little visit, and pleasant exchange of Christmas greetings.

Gen. Hatch of the 9th Cavalry; Mrs. Col. Hart of the army; Lieut. Taylor, Regimental Quartermaster of the 9th Cavalry, and his bride, daughter of Mrs. Hart; Lieut. Brown, Adjutant of the Military Academy of West Point, and Lieut. Gibson of the Ordinance Department, visited our school on Wednesday, Dec. 31.

Our New Telephone.

In a New England town there is an old church in the gallery of which if one stand with his face to the wall and whisper, his whisper, heard by no one else, is caught by another standing at the opposite end of the church with his face also to the wall. This effect of acoustics was accidental.

But the new telephone running from the office to the stables is entirely the work of science. It was known before the wire was laid that this slender thread, unaided by electricity, would carry sound with the greatest distinctness the required distance of one third of a mile.

But the people who only knew about the telephone after it was up, and who had no realization of the latent powers of a thread of wire, were filled with surprise to find that they could scatter about the room at quite a distance from the telephone and yet hear distinctly the deep bass voice of a singer at the other end of the line, and not only his voice, but his words.

DIED:—On the morning of January 10, of consumption, Luke Phillips, a Nez Perce, 20 years of age, for nearly seven years past a student of this school.

Luke was no ordinary boy, and now that he has passed from us we desire to put on record our appreciation of his character as exemplified in the latter years of his life, as well as bear testimony to his superior mental ability.

Coming to us in the spring of 1880 from the Indian Territory where his immediate relatives had been remanded for participation in that memorable campaign of which Chief Joseph was the hero, Luke brought with him malaria and incipient disease, and hardly at any period of his career appeared robust.

Of a quick brain, he entered eagerly into the new fields that opened before him and early developed the qualities of a leader among his associates. As a student, a member of the band, of the choir, and an apprentice he gave evidence of a native ability which, were it enjoyed by any considerable number of his race, would leave them no whit behind any people.

But it is more in his Christian character than any other that we desire to remember Luke, as it is here that he shone the brightest. Admitted a member of the Presbyterian Church he adorned his profession and having once fully entered the Christian race he held out to the end.

At one time it was his aim and hope to obtain a collegiate education and enter the ministry, but at this period it was very evident that he was not physically qualified for such a career. Disappointed in his cherished plan, Luke still did what he could, and became the president of the branch of the Y. M. C. A. organized at the school, and on several occasions in making public addresses his eloquence and power amazed and charmed large audiences.

During his late illness he showed all the patience possible. Having a full knowledge of his condition, he took occasion to speak to his fellow students as he was able encouraging them to be faithful Christians. At twelve o'clock on the night of his death he repeated in a strong voice the whole of the XXIII Psalm, and then prayed that his suffering might be shortened. At three he became unconscious and at six passed away, we doubt not to the immediate presence of that Saviour to whose service he had dedicated his earthly life.

The fairest flowers are often the first gathered. The ripest fruit is the first to fall, and we bow in submission to Him who doeth all things well, who does as He will with His own, whose wisdom we may not question and to whom we pray may our end be as his.

CHRISTMAS AMONG THE INDIANS.

CHEYENNE AND ARAPAHOE AGENCY, DARLINGTON, IND. TER., Jan. 4, 1888.

DEAR EDITOR OF THE RED MAN:—

Perhaps your readers would be interested to know how we spent Christmas at the colony. Many of your readers think Darlington itself rather isolated, but when you remember that Seger Colony is fifty miles from Darlington, forty miles of which there is not a house or a fence in sight, you will very naturally conclude that the colony is quite rural; and when you take into consideration the fact that the 312 Indians belonging to the colony are scattered over a district fifteen by twenty miles, you can see that the inhabitants are not at all crowded.

As myself and family are the only white persons living at the colony, it can readily be seen that Christmas gaieties there must necessarily have been a primitive affair.

It was arranged that we should commence our celebration by a competitive hunt. The hunting party was to consist of ten Arapahoes and ten Cheyennes.

When we came to make the selection of hunters we discovered that there were only six guns belonging to the Arapahoes, but as the Cheyennes had fourteen we soon adjusted the matter.

The rule of the hunt was that the party getting the least game should dress and cook all that was brought in.

The day proved to be the coldest of the season so far, therefore the hunt was not very successful, as the party only brought in eleven turkeys and two coons.

As the Arapahoes secured the least game it fell to them to dress and cook all there was, and they did it with their usual neatness and dispatch.

The place chosen for the celebration was in the thickest timber we could find. A spot was soon cleared off of about 100 feet square, and poles were set about eight feet apart in the ground, in the form of a circle. To these we fastened canvas about eight feet high. The top was left open for ventilation, so we had the sky for a ceiling to our festal hall, while the bright moon answered for a chandelier and the stars for gas jets.

The enclosure was warmed by a large fire.

When the question came up regarding the signal we should use to assemble the party, I suggested that some one beat the tom-tom, and it was then discovered that there was not such an instrument in the colony. Our next recourse was the camp-crier.

As every detail was now arranged my only anxiety was whether there would be a general turnout or not, as some lived ten miles away, and the day was very cold. As evening drew near, however, the wagons began to roll in, loaded with men, women and children and their canvas for small "wickeups." They soon had their camps made and their fires lighted.

There was now only one party behind. This was Big Nose, Ainsworth's father, who had taken the contract to bring a number of old women and some children who had no conveyance.

I had turned over to Big Nose, two yoke of oxen and a large wagon for this purpose. As they had ten miles to come against a "norther," I hardly expected them, but as night was approaching we heard in the dim distance, "Whoa-haw! Gee-up!" and knew that the ox-team was on hand.

The women and children were very cold, but they soon were made comfortable by the large fire within our enclosure.

Now the crier cried the camp to assemble. First came the hunters with their game, then the Arapahoes filed in on the right and the Cheyennes on the left, and formed a circle.

The game was put over the fire to cook. Next there came out of a small lodge that was put up in one corner, two little Santa Clauses. One started around the circle one way and the other went the opposite way round.

The small Indian children were frightened and began to crawl out under the canvas. I saw that unless I called Santa

Claus back he would soon have no one to give the dolls and marbles to, so Santa disappeared, after which apples and candy and nuts were distributed; then came the presents sent to us by good friends in the east.

The little girls were soon hugging and kissing their dolls, and the boys playing with their marbles and toys and balls.

A happier crowd would have been hard to find. The cooking game sent pleasant odors through the air which not only regaled us, but attracted a band of wolves which surrounded the clearing at short range. They screamed worse than a star opera singer. Then an owl in a tree overhead favored the company with a bass-solo.

After the presents were given out, and the wolves had concluded their concert, and the owl finished his solo, then came our supper which was served by each one with his fingers helping himself to a piece of turkey.

After supper, David Pendleton, a full-blood Cheyenne, who is a deacon of the Episcopal church, stepped out in the centre of the enclosure, and offered prayer, after which he gave a short discourse on the birth, life, and death of Christ.

He had come from the agency, a distance of fifty miles, to officiate at this festival. He was listened to by all, with profound attention and apparent interest.

I was both interested and surprised that he understood the subject so thoroughly. His discourse seemed to be words fitly spoken.

Thus ended our first Christmas festival at Seger colony. May it not be the last.

J. H. SEGER.

On January 9, President Cleveland sent to the Senate the draught of a bill providing for the reduction of the Round Valley Indian reservation. With this draught he earnestly commended "the situation and the wrongs of the Indians occupying the reservation named to the early attention of the Congress," and asked for the bill therewith transmitted careful and prompt attention.

Mr. Manderson (Neb.) presented a petition from the Omaha tribe begging to be paid their annuities; Mr. Dawes (Mass.) introduced a bill authorizing the appointment of a superintendent of Indian Schools, and prescribing his duties; Mr. Hearst (Cal.) a bill to restore a part of the Uintah Valley Indian reservation to the public domain; and Mr. Chandler (N.H.) a bill to enable the Secretary of the Interior to fulfil certain treaty stipulations with the Pottawatomie Indians.

The Speaker laid before the House an estimate from the Secretary of the Interior of an appropriation to fulfil treaty obligations with the Chickasaws. Mr. Peel (Ark.) introduced a bill to establish a commission on Indian depredation claims; to establish a United States court in Indian Territory; to divide the great Sioux reservation in Dakota and Nebraska and to secure to the Indians the title in fee simple to land in severalty, to open a portion to settlement, and to provide for the better education and civilization of the Sioux Indians. Mr. Thompson introduced a bill for the allotment of lands in severalty to the Round Valley Indians; a bill in relation to Indian depredations and one to pay all Indian depredation claims that have been examined and approved by the Secretary of the Interior or the Commissioner of Indian Affairs.

The affairs of the Cherokees are still unsettled. The question is not exactly "to be or not to be," but rather is or is not; for whether the man who calls himself Chief is really so waits to be determined by the Investigating Committee established by Congress. No doubt the Committee who will have an indescribable number of other things on its hands, will decide in accordance with the best lights it can get upon the subject. But in the best of weather to fasten an Indian canoe in the wake of an ocean steamer is bad for the canoe. We must get the Indians into the ship, or —

Oklahoma.

There are more Oklahoma raids, and there will continue to be until the territory is no longer disputed property. The treaty with the Indians was that the country should be kept free from white settlement "so long as grass grows or water runs." It was by means of such a promise that many of the tribes were induced to leave their old homes and go to the Indian Territory.

While the matter is undecided, the fines imposed upon trespassers who never have any money to pay them with and consequently get off scot free, do not go far to straighten matters out.

Mr. Van Meter one of the oldest settlers in Dakota, married a Sioux and now lives on the Sioux reservation. His wife was educated in a mission school and on leaving this taught the Indian children on the reservation.

All his family including three sons and three daughters live in the manner of white people. Van Meter and his wife are not only deeply interested in the cause of the Indians, but are well posted upon Indian affairs. They believe in Senator Dawes' bill and hope for its passage, although they like it better as first framed and presented. When asked if they thought that the educated Indians and the half-breeds would work for it, they answered that they surely would do so if they knew what was for their interests and had the prosperity of their people at heart. They said that if commissioners like Bishop Whipple in whom the Indians have great confidence, were appointed, the measure could not fail to succeed. Two of their boys are at college in Philadelphia. These boys were chosen as specimens of educated Indians, to attend Queen Victoria's Jubilee.

Mrs. Van Meter is so intelligent a woman that, aside from interest in her as an evidence of the capacities of the Indians, her judgment of the views and the probable course of her people is of value. She speaks of her boys being at Carlisle before they went to college at Philadelphia. But she is mistaken in the school; no Van Meter was ever at Carlisle. They belong to the Cheyenne River Agency from which Carlisle has had no pupils, but Hampton has had many from this agency.

The Hemenway expedition in Arizona has already accomplished much in proving to us that in this country there are antiquities worthy of being studied. Mr. Frank Cushing who several years ago brought both himself and the Zuni Indians into fame at the same time, is at the head of this expedition. He has found in the Salt River valley remarkably interesting traces of Toltec civilization. It is Mr. Cushing's opinion that the people who lived in the nineteen cities found in this valley are older than the Aztecs, "and had upon this continent a civilization older than the pyramids." He thinks them of Asiatic blood. He says they were agricultural, and far better advanced in the art and science of irrigation than are the farmers of the present day, that there are traces of canals cut through the solid rock. One of these must have been more than three hundred miles long; if built to-day would not cost less than \$2,500,000. Mr. Cushing reports that there must have been a population of 250,000 on the Tempe plain alone, that the builders there used stone as well as adobe. Some of their buildings recently explored were nearly five hundred feet long, two stories high, and with walls seven feet thick. There are indications that earthquakes destroyed the whole civilization, and scattered the inhabitants. It is Mr. Cushing's belief that the Toltec civilization was very widely extended.

PHILADELPHIA, Jan. 6.—The funeral of John Belange Cox took place to-day. Services were held in the Church of the Holy Trinity. The pallbearers were four graduates of the Lincoln Institute and two Indian boys, pupils of the Educational Home, of both of which homes the deceased man was a manager.

WASHINGTON, Jan. 6. (Special).—The President and Secretary Lamar have been at work upon a scheme to get the Indians massed on a reservation, and to thereby hasten their gradual approach toward a life of civilization, besides putting a stop to the incessant clashing of settlers. The great expanse of country which the Indians own, and which is of no value to them, is a continual temptation to adventurous settlers. The idea is to give the Indians a fair recompense for the land, and to bring together the scattered tribes and hordes so that communities will be gradually formed, and the interdependence of social life may be established.

The Indians have no real grievances, and their way of sending half a dozen chiefs to Washington to confer with the Great Father has been pretty nearly stopped by the Indian Bureau. They come here, not knowing what they want, full of preposterous requests, and on being taken up to the White House, telling their rigmurgle through the interpreter, they all shake hands with the President, and the Indians fancy this handshake to be a solemn and irrevocable assent to their demands. It has been repeatedly explained to them that the handshake is a mere form, but they don't understand it and invariably charge that the agents will not do what the President has promised. Formerly Indian chiefs were a common sight in Washington, striding along in blankets and moccasins, but during the last two years they have been almost unknown here.—[N. Y. Mail and Express, Jan. 6.]

G. W. Drum of San Francisco, who is 74 years old and white haired and white bearded, has just returned from New Mexico and western Texas where he spent the summer in collecting insects. He collected 3,000, and will sell them to collectors, colleges, and schools. He has been hunting bugs since 1874, and has had some queer adventures. He thus describes a couple: "Twice I escaped from the Apaches miraculously. I was catching insects one day in a little brush patch in the Raton Mountains. I had just risen up, when I saw a big Indian looking down into my net. He strode away. That night four wood choppers half a mile away from me were killed. I was left unharmed. One day I went up on top of a high knoll in the Whetstone Mountains where there was a spring, to get a drink. Brush surrounded it, and when I stepped to the edge of the spring I saw five Indians sitting there. I couldn't back out, so I asked for their tin cup, drank, and came away. They killed four or five whites near at hand, but didn't bother me. They took me for some sort of a medicine man, with my nets for insect catching, and on account of my white hair and beard, and that's why I escaped."

Rev. H. O. Ladd of Santa Fe, President of the University of New Mexico, recently made an earnest appeal in Newark upon "Efforts at Civilization among the Apaches." He said that in the southwest little had been done towards educating the Indians except by the Romanists. He asserted that these tribes are as heathenish and superstitious, as any people to be found.

The Apaches he describes as the most savage; they have been regarded as entirely warlike, and with good right, since they have been resisting the invasions of the whites for two hundred and fifty years. Mr. Ladd said that in 1856 the Apaches were peaceably disposed toward the Americans who travelled across their country, although they looked upon the Mexicans as enemies. But even Americans had been bribed by rewards for Indians scalps and had ensnared the Indians by truces and councils, and then surrounded and killed them. This treatment had been the beginning of the Apache wars.

Mr. Ladd dwelt upon the capacity of the Apaches for civilization, upon their aptitude, and their desire for improvement, and upon their readiness to appreciate honorable treatment.

The Vacant Indian Lands.

Oklahoma bills are persistently brought forward year after year, and they will continue to be forthcoming until the title to the vacant territory vests in the hands of white men. The obstacle which stands in the way of a speedy adjustment of the difficulty is the good faith of the Government. It may be that we take a pessimistic view of human nature in advancing the proposition that if there is no other way of letting civilization into the unoccupied region than through breaking that faith it is sure sooner or later to be broken but such is the conclusion that experience points to. With the increase of population a vacuum of the kind involved is a moral impossibility.

The obvious thing to be done, therefore, is to endeavor to secure the land by treaty and save the national reputation. Although there have come from the Indian Territory vigorous protests against any concessions whatever to the whites, it can be made so clearly to the advantage of the Indians to come to an arrangement that it is not at all likely that they will long hold out. It would seem that there was a good field here for the work of a small and properly selected Commission.

As a general thing, the record of our treatment of the Indians will not stand very well in history. Let a strenuous effort be made to avoid further injustice. —[New York World, Jan. 7.]

The following from *Texas Siftings* betrays one kind of sentiment upon how to settle the Indian question.

A New York paper is in favor of giving every Indian "a chunk of land." We think this must be a typographical error. It should have read that the editor was in favor of giving every Indian a "chunk of lead." The compositor forgot to "lead" the article properly. Giving each Indian a chunk of lead would be the saving of a great amount of gold to the American people. On the other hand, it would perhaps be a little severe on the Indian agents, army contractors, and the members of the Indian ring at Washington city. A cold winter is at hand, and it seems cruel to cut down a member of the Indian ring to one diamond breastpin, but we are nevertheless in favor of each and every Indian having a liberal chunk of lead. As the Indian has no vote, we think we reflect the sentiment of the wealth and intelligence of the people on this question. If, on the other hand, the New York editor really meant to say that every Indian should have a chunk of land, the dimension of that chunk should be six feet by two.

It was the morning of the battle of Leuthen, the darkest period of the Silesian War. Upon the issue of this battle hung the fate of Prussia; if she lost it, Austria, France and Russia stood ready to tear her into pieces and divide her among them. As the Prussian soldiers filed by in long procession forming in line of battle, their king, Frederick, with one of his generals stood upon a little eminence watching his war-worn veterans in a grim silence full of foreboding on account of the fearful odds against them.

But as the soldiers marched they sang. Regiment after regiment took up that grand old battle hymn, until far up and down the line coming from out the dimness and vanishing into the distance rang out the words:

"Grant that with zeal and skill this day I do
What me to do behooves, what Thou commandest me to;
Grant that I do it sharp, at point of moment fit
And when I do it grant me good success in it."

"Shall I bid them be silent, sire?" asked the general.

"By no means," returned Frederick. "Soldiers who go into battle in that spirit will not be defeated."

It was the battle of Leuthen that saved Prussia.

—[After Carlyle's "Frederick the Great."

The New York *Independent* of Dec. 22 has the following extract upon which it comments as below:

The Rev. Charles S. Cook is a clergyman of the Episcopal Church, and a Dakota Indian by race. He is doing mission work among his people at Pine Ridge. What his view is of the order forbidding the use of the native language in Government and mission schools will be seen from the following extract from a letter of his lately received by a friend in the East:

"The recent order against the use of the vernacular does embarrass our work. Of course, we observe the order here at the Agency with the boarding-school children—but not at the camp schools. We can get these children to memorize verses of Scripture, etc., but I would not give very much for what they understand of the same. My Sunday-school here is carried on entirely in the English. I know I am scarcely making any progress with them in the apprehension of things; very hard to command their attention for any length of time—for the same reason that a full-grown Oglala would become listless, uneasy, and finally go to sleep under the very lips of a Canon Liddon: no apprehension, no comprehension. I pray the next political party may bring deliverance to the red man. Instead of this act working wonders toward hastening the civilization and citizenship (they always omit the more important term "Christianization") of my race, it will be a clog in the wheel. The Dakota schools have always been a stepping-stone to the mission and eastern schools. The vernacular does no good whatever. What say the "philanthropists" of the East of such men as Sword, Lieutenant Standing Soldier, Iron Crow, Tom Tyon, Thunder Bear, White Swan, Henry Stricker, and hundreds of others whom the teaching of their mother-tongue to them has made what they are—men and not boarding, or Eastern school children. Really, I have not seen a single argument from the East regarding this matter which could not be put under the category: "The sentimental, the short-sighted, the picturesque view of the Indian problem." I am not, in other words, convinced—simply driven—by might not by right to yield. I think I see no small ingredient of Jesuitical work in this order. I think Rome has been and is busy behind it all."

It is a fact that a great many of the best friends of the Indians believe that the order which has the approval of the Catholic schools, was prepared in their interest. The President told a committee of gentlemen who visited him some weeks ago that the order must not be interpreted so as to affect religious work among the Indians. But it still continues to be so construed, so that we begin to ask whether there is "a bigger man" than the President and the Secretary of the Interior somewhere in the Indian Bureau.

A few days ago, a fresh Alaska breeze rushed into our editorial rooms when the door was opened. We knew it was an Alaska breeze because close behind it came Dr. Sheldon Jackson, and behind him five Alaska Indian children from the Thlinkit tribe, in the Yukon River valley, and one Russian, all being from nine to fourteen years of age. Of the Indians three were half-breeds and two were full-blooded. Of course they came in in Indian file. One was a boy, and another boy "above with the stuff" at the depot. Dr. Jackson takes the girls to Mr. Moody's school at Northfield, Mass. The boys go to Capt. Pratt's government school at Carlisle, Pa., where one is to learn the printer's and the other the tinner's trade. The children were all clean and nicely dressed, and every face was bright, intelligent and interesting. While here they sang for us, with sweet, clear voices, the Doxology, "Gather them In," and several other familiar hymns, and repeated in concert the Twenty-third Psalm and the Lord's Prayer. There is nothing selfish in this office, and so we called in the representatives of the two religious papers at the end of the hall to enjoy the feast. Long after our eyes were dry we kept wondering what besides a thoroughly Christianizing civilization could have wrought these uplifting changes. Those children's faces fairly shone when they went to the cars with hands full of Harper's Young Folks, St. Nicholas, and Wide Awake. —[Chicago Interior.]

An Indian boy who returned from a farm where he had had an experience of getting up early and working all day, writes in his school composition:

"The farmer is like a hen—he gets up early in the morning, and never comes in till in the evening and it is time to go to roost."

Paying the Indians.

The Winnebago Indians were paid their \$7,000 annuity money on Monday. Everything passed off in a clock-like manner. They were paid at the agent's office, some 200 yards from the trader's store. Before paying them, the agent, Col. J. F. Warner, said: "Now there will be no force used, to-day, to have you pay your debts. I will give you all a chance to be honest men and pay your debts, that we may know who are honest and who are not." And they walked down to the store and paid what they owed without a grumble. This was a grand victory in the march of civilization among the Indians. The same number of people taken from the poorer and lower classes of the white race would not have done as well. One of the noblest qualities of man is to pay his honest debts, for as soon as it is whispered around that "he will not pay his debts," he becomes an outcast and shunned on all sides by respectable people. Honor to the Winnebago Indians and pass the word along the line for both white and red. —[The North Nebraska Argus.]

The problem of the great Sioux Reservation is getting so serious that nothing can excuse Congress for failing to act on it before the close of the present session. A territory nearly as large as Ohio and larger than Indiana, and which the Indians cannot put to any profitable use, should no longer be kept as a reservation. With the disappearance of game the Indians must either be taught self-support or become Government-fed paupers looking to the Federal Treasury for their entire living. The policy of keeping vast tracts of land for the Indians to roam over and permitting them to continue vagrant, idle lives is becoming intolerable. At least 21 million or acres in South Dakota should be rescued for civilized uses, and the Indians given farm land in severalty on small reservations well located. The proceeds of the sale of the lands put out at interest by the Government as a perpetual fund will do the Indians many times more good than the useless land does now. Means can be obtained in this way to teach the Indians self-support, establish them as farmers, and begin the process of converting them into representative American citizens. If the big Sioux Reservation is broken up in this manner the Indians will be greatly benefited, 200,000 white people can be added to the population of South Dakota in a few years, and a pathway opened to the rich mineral region of the Black Hills. With the great reservation opened South Dakota would be grid-ironed with railroads in a short time. Under such circumstances the Indian lands would bring enough to support the red men without cost to the National Treasury and furnish the schools and teachers needed. Experience has shown the all-important step in the civilization of the Indians to be in teaching them to speak English. That done the rest is comparatively easy. Giving the Indians lands in severalty, selling the remainder of the reservation, and investing the proceeds as a trust fund are the only humane and reasonable policies to be followed in dealing with the Indians of Dakota. Congress must not delay action on this important matter. —[Chicago Tribune, Jan. 5.]

The Indians on the Cheyenne Reserve and Spotted Tail Agencies ask to send a delegation to Washington to present their views upon Senator Dawes' bill. Sitting Bull, Charger and Hump wish to speak for the red men, and urge that the money be paid to the Indians themselves.

The tribe of Catawba Indians of York County, South Carolina, has dwindled to eighty-two members; their reserve, formerly of many thousand acres, is now less than seven hundred, and it is improbable that the white people to whom they have leased tracts will give them up when their leases expire. The Indians have petitioned the government to expel certain lawless whites from their lands, and, instead of their being obliged to pay \$100 a year from their small revenues for an agent, they ask that Harrison, their chief, be appointed agent. They are ostracised and aliens in the midst of plenty and are really destitute.

Items from our weekly Indian Helper of January 13.

The new and larger air-pump, works finely. The philosophy class are having interesting experiments.

Dr. Childs, of Washington, D. C., has sent several papers to the Boys' Reading Room, for which they return sincere thanks.

Some of the boys keep well posted on what is going on at Washington, and on the current events of the day. We wish we could say as much of all the boys.

Mr. Allison, the great car man of Philadelphia, President McCauley of Dickinson, and a number of the college professors were out on Saturday to witness the boys' gymnastic drill in the new gymnasium.

On Tuesday and Wednesday, William Tyndall, Daniel Webster, and Not-afraid-of-Pawnee, visiting chiefs from the Omaha tribe, in Nebraska, called at the printing-office. They left for the west on the Thursday morning train.

CHEYENNE AND ARAPAHOE AGENCY, DARLINGTON, IND. TER., JAN. 4, 1887.

DEAR MAN-ON-THE-BAND-STAND: I think the last time I wrote to you I stated that Oscar Bull Bear belonged to the scouts. That was a mistake which I should have corrected before this. It is his brother who joined the scouts. Oscar is now working for the Agent, as a herder. He is spoken very highly of for his faithful and efficient work.

To-day I was in the trader's store, when Minnie Yellowbear came in and laid a check for \$90 on the counter and asked to have it cashed. It was her pay for three months' work as laundress at the Arapahoe school. Minnie was dressed plainly but neatly. She told me she liked her laundry very well. Minnie is taking the right course to help civilize her people. She is helping herself in a civilized way and is supporting herself and setting a good example.

William Fletcher sticks to his citizens' clothes, his English and his soap.

Thomas Carlisle has bought himself a mule team and is hauling freight. I met him a short time ago on the road and thought he was a white freighter until I came pretty close to him.

Jessa Bent is issue clerk in the commissary and is a faithful hand. His wife dresses neatly in citizens' dress.

Henry North has cut 40 logs for a house in the last four months.

There is no trace of Indian about Grant Left Hand's dress, and he converses intelligently in English.

Those very few returned Carlisle pupils who pull out their eye brows and dress in the blankets and full Indian costume should remember that their conduct does not so much reflect discredit upon the Carlisle school as it advertises their own lack of good sense.

This fact is recognized by Indians and white people alike. Yours, etc., J. H. SEGER.

From Laguna, New Mexico.

The Laguna Company of the 2nd New Mexico Cavalry,—all Indians—under the leadership of Col. Marmon, won the third prize for best drill in the international competitions at Chicago.

The people at Pajuate, one of our out villages, built their own school house this year.

John M. Chaves, "Our John" was elected second Lieutenant Governor at the late election.

Dr. Manual found the old power of running his Spanish Tract Press, was wearing out—besides it always was too short and inadequate for the work—and he has now introduced steam, and Laguna claims the honor of having the first printing press run by steam in the Territory.

Notwithstanding about 150 of our youth are away in schools at Carlisle, Pa., and Albuquerque, N. M., we have three full schools at home.

The printing outfit for the Indian school arrived last week, and Dave and Frank are rushed to death preparing for the first issue of *The Pipe of Peace* printed on the premises. Though *The Pipe of Peace* is small, it will grow with the growth of the school, strengthen with the Indian cause, and soon be a power in shaping the policy of the government toward its wards. —[Genoa Leader, Jan. 6.]

OUR PUPILS' PAGE.

FROM PUPILS' HOME LETTERS.

While our pupils have the privilege of writing as many letters as they wish they are required to write once a month to parents or guardians. From the December letters we take the following extracts:

Glad he has no Time to be Lazy.

"The vacation is over and I am glad the school is in session, because I have been feeling lazy all the time we had our vacation. Now I feel differently because I go to school and work and after school the boys who go to school in the afternoon drill, so I have no time to be lazy. The work or the school does not make me lazy, but it makes me lazy doing nothing. I can say that I have had a vacation that I will never forget. I have enjoyed myself all I could because it was the last time we will have a vacation in 1887, but now 1887 is gone and we will never get it again. The sociable on the 27th of December was the best time we ever had in this school, because everybody seemed to be happy, although I was playing in the band I enjoyed myself when the cake, apples, oranges, nuts and candy were given to each scholar."

The Dinner.

"We had our Christmas dinner on Saturday. I went over to the dining-hall to see all the turkeys. O, how I wished you could see the children, how delighted they were, really it made me laugh to hear them. It sound just like a swarm of bees buzzing."

The Navajoe Motto.

"As to Christmas, on the 24th ult., we had a dinner which made every Indian child's heart leap with joy. There were some fifty turkeys in the dining-room, and with eagerness the children came in to the room and looked at them. Be sure that justice was done to the eatables on the tables—I think the Navajoe motto, 'Stomach full, heart is contented' applies to all the Indians as well as to Navajoes."

Satisfied.

"I am glad you sent me here; I can learn a trade, get a good education and learn how to farm."

I am well and content with what I get, and I am trying my best to be good so that I may send you good reports.

Some say this is not a good school, it is not so. I think it is the best school that was ever erected for Indians."

Enjoyed it all.

"We gave the presents and received the presents Sunday morning; and when we went to breakfast we found very pretty cards on the tables, for each boy and girl. Our school-mother also gave each girl a present."

For my part I enjoyed every thing that was going on."

Venus.

"Lately Captain Pratt told us one man was looking at the stars, he found one bright star they called it Venus star, and next morning we watch the star and saw it is a very bright star, right between south and east."

A Good Friend.

"This is the commencing of the New Year, which is 1888, and the old year has passed, we will never see it again. 1887 was a good friend to us. I hope 1888 will be as good friend as 1887 was or is, may be better still."

The Only way now.

"And also you want me to have a voice against the encroachments of the settlers near the land what we had left. Yes Uncle I may have right to have a voice against them because its ours all the lands we have left yet, to be used."

But the way I feel I cannot stop them, for they are too many. But uncle, the only way you can do now is to claim or locate the best land you can, so that you wont have any trouble between these settlers and your people, the government is willing to have all the Indians select their lands, so by that they can work for themselves, and earn their own bread by the sweat of their brows."

Truly Thankful.

"I like to go to school very much, we have good teachers and good clothes to wear and plenty to eat, and good books to study, good rooms to sleep in and good reading room and library."

We have nearly 100 different news papers in our files, and good many books in our library. I enjoy reading books very much and I am trying to learn all I can while I have the opportunity in this school, and I thank God for giving me these chances."

Christmas.

"MY DEAR MOTHER:—Holidays are over at last. I am glad they are over for I think I like school best. We had Christmas by degrees this year. On Saturday we had a holiday and our Christmas dinner. Sunday morning every one gave

their presents and the rest of the day was spent quietly, as usual, only in the afternoon instead of preaching, we had a service which consisted of singing, responsive reading, addresses and prayer. The chapel was beautifully decorated with evergreens. Above the pulpit in letters of green were placed the words which the angels sang when Christ was born, 'Peace on earth good will toward men.' In the evening there was no prayer meeting and after usual prayers in our assembly-room we spent sometime singing hymns and thus ended Christmas day. Monday we had a quiet holiday and on Tuesday evening, Capt. Pratt gave us our promised 'big time.' The gymnasium was beautifully decorated with greens, flags and Japanese lanterns. The band played most of the time. Some marched around while others played games. At 9 o'clock refreshments were served, which consisted of cakes, apples, oranges, candy and nuts. The whole evening was very pleasant and we retired to rest feeling much better for having a good time."

Went Visiting.

"I would like to tell you that I went to visit my friends at Bucks County. I enjoyed myself very much, and I was exceeding glad to see that they are all well and glad to see me, and Friday afternoon I went to see my Sunday school teacher, I was glad to see her and also she glad to see me. I stayed with her until one o'clock in the afternoon, and she gave to me a book. That was nice book too."

A coward boy.

"On Tuesday evening we had a sociable in the new gymnasium and we had a good time."

And we conversed with the girls but I did not converse with any because I was a coward boy."

A fair bargain.

"When I heard that you had an Indian dance and gotten a up feast, my heart turned away from you, and I fear that you will take me on your side. So if you continue on the way you are doing, I will not go back to you. I will stay east and if I can I will make my home on some other place. But if you stop dancing and go on as you have done for five years, I will go back and help you on your farm."

Ear-gloves.

"Last Friday my friend and I took a walk to the mountain. The day was very cold, as we passed through the town, our ears were very cold. We saw a man wearing something over his ears, and my friend said to me, 'Let us buy ear gloves.' I did not understand him at first, then he showed me what he meant. We went in the store and bought 'ear gloves' as he called them."

Good Resolutions.

"We had no school for a whole week, and the boys have been skating every day, at the nearest creek, which is about two miles and a half, there we had a jolly good old time during the holidays. I feel stronger this year in every way, and hereafter I shall give up all the badness I had done the past year, and get a better reputation and study harder than ever before, probably this is the last year for me and I shall never forget all the knowledge I have gained at this school, which I think will be a help to me in the future, when I have to join the battle field of life."

Felicitate?

"I am going to obey my teacher, I think that makes her feel felicitate. I am well and happy every day and getting on very exquisitely in my work."

Advice Concerning an Older Brother.

"Tell him I am so happy to hear of him holding a good instructive position, but I would be glad if he had known enough to possess that position. His friends would be more happy to hear from him as going to school than going to teach."

A Chance to see and Learn new Things.

"There was no school during Christmas week. Some of the boys went to visit their farm homes in different counties of this state and enjoyed their visiting very much. One of the boys and I went to visit the capital of the State which is about 18 miles away from here. When we got to the capital buildings, there we met a man who took us around. He showed us some things that were used in the late war. Some of these things were used in the battle of Gettysburg which is 28 miles from here. From the room where we saw the flags and shells, we went to the state department and from there to the treasury department and there to the govern's office. We stayed there about an hour or more, then we returned to the middle building, went in the House of Representatives which is in the last end of the building and the Senate chamber is in west end. We saw many things that we didn't expect to see when started. In the afternoon we came to the station and had our dinner, after we had our dinner we went to Steelton which is four and half miles from the capital. We had better time, because it had then cleared off and sun shone. This was the fourth time I

have been at Steelton and it seems to me every time I go to the place there is some things new and more interesting. I just like to see those little locomotives with a load of rails and other things running around the buildings."

Appreciative of Advantages our Farm Outing gave him.

"I have been working on a farm, and I just returned from farm about two weeks ago; and I think I know a great many things about the farm. I have worked with one man, his name is Mr. — and he is a very good man and kind too. He treated me well. Mr. — took me to the State Fair at Philadelphia to see the greatest exhibition there; he showed me a great many wonderful things which I never saw before in all my life. First I went in one big house I saw full of things which grow from the ground. I went in another great house, that was full of animals, so now I am very much thankful to Mr. — for he took me down to State Fair, Philadelphia, and I thank God for he showed me a great many wonderful things in this world."

Put them away.

"Dear father, you must put away the old Indian clothes and put on the white man's clothes cut your hair and wear a hat. Don't have long hair and go around without any hat on your head, or stick a feather on you like some men do. That will not make you wise if you keep a feather on your head all the time."

New Experiences.

"Then when we came down the gentleman took us to the office of Governor Beaver, we went in the room where the pictures of the Governors of Pennsylvania from first to last but the present Governor's picture was not taken yet."

Then he took us to Governor Beaver then we shook hands with him, then he asked us how the school is going on. I told him very good and I told him that we have very good quarters this time, he said he was glad of it. Then after that we went to state secretary's office where we saw old letters written on goat skin."

Happy to know.

"MY DEAR FATHER:—Yours of 27th was received and was happy to know that you are doing so well, and that you have given yourself to the Almighty, and believe in Him. E. and myself joined the Presbyterian Church a month ago."

We are trying to do what is right, sometimes it is hard to resist temptation."

Don't be anxious.

"Now dear father, do not be anxious about me for I am well fed, live in comfortable home and have all the things I need and am cared for by many kind friends."

Afraid to quit school.

"Mother, you said that I must come home next June. I long very much to see all of you folks at home but when I think about quitting school so soon and knowing so little as I do. It am almost afraid to do so. It seems the longer I stay at this school the better I like it."

Oh, for more time to Read.

"In our assembly-room, we have our library containing many interesting books. I really wish I had a great deal of time to read more. We also have a number of papers, sent to us, which tell us of many things that are taking place every day, through many parts of the world."

The Librarian.

"Miss Irvine has put me in charge of the library books, which we have at the quarters. One day last week I gave them out to those who wanted to read, so that one of the shelves of the book case got emptied in one day. They all seem to be very fond of reading."

How some Employed Their Free Time During the Holidays.

"MY DEAR FATHER:—On account of the Christmas holidays our school-rooms and a part of the shop work were closed for one whole week. Having thrown all the time upon the boys, they made use of it by going off from the school grounds for long walks, while some made visits to their friends out in the country. After a hard struggle for a few months in using the English language constantly, Capt. Pratt and the teachers of our school and all the students gathered in our new gymnasium to have a sociable, which was promised by the Captain. The boys took a great part in refreshments. We also had two young men from Hampton, Va., and one from Educational Home in Philadelphia during the holidays."

A Band Boy's Xmas Experience.

"I must tell you Santa Claus was very kind to us all on Christmas. He scattered presents all around. Our Christmas dinner was very nice, we had roast turkey, cranberry sauce, Irish and sweet potatoes and mince-pie. On Christmas day, in the morning, we all went to church in town. The Episcopal church where I go, was trimmed very nicely with evergreens. Our minister preached very good sermon, and the choir just sang beautifully. In the

afternoon we had a Christmas service in our chapel. On Tuesday night we had a sociable in the new gymnasium. On Wednesday night we went down town to the Christmas tree at the Episcopal church we each received a nice present. On Friday night, Mrs. Campbell, our singing teacher invited all the members of the choir to her house and we all spent a very, very pleasant evening."

No rest for the weary.

"We didn't get an Indian Helper last week for Mr. Man-on-the-band-stand wanted to have a rest during the holidays, but I hardly believe he did have a long rest for there are so many things going on that he had to look after to get his paper filled up for this week."

The kind of Trade he Wants.

"I want to ask you a question. It is this: Would you like to have me learn a trade? If you would please tell me. I would like the carpenter's trade, for you have all the tools, and another reason is that is a healthy trade, our father knows that trade. It is a paying trade too. I think I can manage it quite well. If you want me to learn it please write to Captain Pratt and tell him so."

Indian School Exhibition at Puyallup.

The exhibition of the Indian school near Tacoma on the Puyallup reservation took place recently. The superintendent is Mr. Motzer from eastern Pennsylvania, who with his assistant teachers has worked very hard to build up the school."

There are fifty-four boys and thirty-seven girls in the school. The exhibition consisted of declamations, of singing, and of instrumental music. The exercises were interesting and fully as good as the usual exhibitions in schools of white children."

It is evident that the Indians on this reserve are appreciating the advantages of their school, for the attendance is larger than it ever has been before, and the interest of the parents and of friends greater."

All the employees at the agency and at school were present, and also visitors from Tacoma. The programs which were very neatly made out, were written by about one third of the school."

Ex-Gov. Tritle of Arizona declares the Huachuca tribe of Apaches the most troublesome in Arizona. He says that they are altogether different from the plains Indians and know nothing about riding or buffalo hunting. They lived on an elevation of from two to seven thousand feet above the sea. He asserts them to be swift of foot, hardy and healthful and able to travel a greater distance in a day than a horseman. They never lose their way in the mountain region in which they have been brought up. Geronimo could not escape the United States troops so often if it had not been for his perfect knowledge of the country."

The *St. Paul Chronicle* gives an account of a grand ceremonial attending the reception of a young Indian girl into the community of Gray Sisters. She had been received into the convent when a child, carefully taught by her sisters, and had become very proficient. She had entered her novitiate two years ago. After her solemn vows had been pronounced and the new nun had received the Communion, her mother cried out in delight, "I am a great lady now!" The chief of the Muskegon tribe who was present with his braves, was greatly impressed by the ceremonial, and declared that now he understood how much good religion did when it was faithfully practised."

STANDING OFFER.

For ONE new subscriber to THE RED MAN, we will give the person sending it a photographic group of the 13 Carlisle Indian Printer boys, on a card 4 1/2 x 6 1/2 inches, worth 20 cents when sold by itself. Name and tribe of each boy given.

(Persons wishing the above premium will please enclose a 1-cent stamp to pay postage.)

For TWO, TWO PHOTOGRAPHS, one showing a group of Pueblos as they arrived in wild dress, and another of the same pupils three years after; or, two Photographs showing a still more marked contrast between a Navajoe as he arrived in native dress, and as he now looks, worth 20 cents apiece.

(Persons wishing the above premiums will please enclose a 2-cent stamp to pay postage.)

For THREE, we offer a GROUP OF THE WHOLE school on 9x14 inch card. Faces show distinctly, worth sixty cents.

(Persons wishing the above premium will please send 5 cents to pay postage.)

Unless the required postage accompanies the names, we will take it for granted that the premium is not desired.