

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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1682 AND 1881.

In the year 1682, one day in the latter part of November, there was made at Shackamaxon (now Kensington) in Pennsylvania, a remarkable treaty. It has, to be sure, no distinguished place in national annals, it was not drawn up in the pompous phraseology of plenipotentiaries nor signed in royal halls, nor even signed at all, but made in the simplest of all languages, that of truth, and uttered where only the russet leaves of an oak tree interposed between the speaker and the sky. No wonder that in the next century Voltaire, fresh from the study of Prussian and of Austrian diplomacy, deep in the political intrigues of the Pompadour, looked with admiration upon this treaty of peace and friendship made under the trees at Shackamaxon, a treaty between the Quakers under the leadership of Penn. and the Indians. He said of it that it was the only treaty which was never sworn to, and never broken.

But this compact was no pledge made under the compulsion of defeat. On the side of the Friends it was a result of their religious faith; on the side of the Indians of their instinct, or perhaps of faith in those qualities in human nature that awoke in them the consciousness of a power greater than their tomahawks, a power to which they yielded an allegiance never broken. For the influence of Penn's name over the Indian tribes with whom he had dealings lasted long after his death.

It is a rule that a fact always true should be stated in the present tense. Is it so with this compact? Was it an illusion, a sentimental aspect of the race question which was able to sustain itself only during the life of the man whose remarkable power awoke the best nature of those about him? Or was its inviolableness founded in the nature of things? When other men and another policy forced the Indians back into their former attitude of battle, had the spirit of this old treaty faded from the minds of the Quakers?

An incident from "John Woolman's Journal" shows that the sect to which he belonged still retained the old friendliness. It was of this man that Charles Lamb wrote, "Get the writings of John Woolman by heart;" it was of him that Whittier referring to the anti-slavery movement of his own times, says, "A far-reaching moral, social, and political revolution, undoing the evil work of centuries, unquestionably owes much of its original impulse to the life and labors of a poor, unlearned workingman of New Jersey, whose very existence was scarcely known beyond the narrow circle of his religious society. The "Journal," although chiefly devoted to his labors with the members of the Society of Friends to induce them to give up the holding of slaves, makes several mentions of the Indians. In 1761 being at Philadelphia on a visit to some of the Friends who held slaves, he says:

"I fell in company with some of those natives who lived on the east branch of the river of Susquehanna, at an Indian town called Wehaloosing, two hundred miles from Philadelphia. In conversation with them by an interpreter, as also by observation on their countenances and conduct, I believed some of them were measurably acquainted with that Divine power which subjects the rough and fro-

ward will of the creature. At times I felt inward drawings towards a visit to that place."

The following spring he did set out for Wehaloosing, meeting his Indian guides at the house of a friend at Richland in Bucks County. And though he had been warned that war had freshly broken out, and that some English people had been taken and scalped, he still pushed on. "As I rode over the barren hills," he says, "my meditations were on the alterations in the circumstances of the natives of this land since the coming in of the English." After describing these changes, he goes on to say, "A weighty and heavenly care came over my mind—that we might so attend to pure universal righteousness as to give no just cause of offence to the gentiles, who do not profess Christianity, whether they be the black from Africa, or the native inhabitants of this continent."

John Woolman was the representative of his sect in the sense in which we are always privileged to take the highest of a race as its specimen. At least it is certain that it was after laying the matter before the General Spring Meeting of Friends that he went upon this mission.

And in spite of the disturbed state of affairs, he was received with kindness and listened to with attention.

In 1762 this treaty had never been broken.

One hundred years later the Indians had retrograded across the continent, and there, fast dying out by battle and savagery, gave vehement testimony that the treaties which had been made with them since that of Shackamaxon were of the kind ever made and ever broken.

In 1881 it came about that in the state where one of the earliest and the only true treaty had been made, there was given an opportunity to prove its power and how faithfully it had been kept. For in these two hundred years the nation had learned lessons. The right of might was denied. It had come to be felt contemptible that fifty millions should pit themselves against a quarter of a million. Yet there the Indians stood, their backs against the Rockies, and the tomhawk always uplifted. Who was to draw them from this attitude now that the defence they had so long needed was needed no more?

As the problem was brought across the continent, to be solved on the old battle ground where two hundred years before its solution had been outlined, so the answer, when it came, came through the power that had oppressed, the Government, the power of whom it certainly could not be said that its treaties had never been broken, but that was now anxious to redress, and waited only to be shown the way. Again, to fill up the measure of national reparation, the way of peace came through a soldier who having long experience in the strength of batties and the instability of their victories, had also for the foe against whom duty had sent him that feeling of the stronger for the weaker from which come all pioneer movements in the civilization of races. As the case then stood, the desire for justice in one man represented that of thousands; but it was necessary to see how the justice could be brought about, and, in addition it required the art of the soldier to put this desire into regiments and bring these off in paint and feathers to Carlisle.

So, in 1879 the Government which in this matter has always held itself ready for ideas, opened the old barracks, and the

first school at the east distinctively Indian was started.

This was the enunciation of the principle of education underlying all republican government.

But this was not enough, because even this did not answer those further purposes of the association of different degrees of wealth and of different nationalities for a common purpose of mental training which opens the way for those later possibilities of individual power that a republic cannot maintain itself without.

It was not enough for Carlisle that the Indians should have the books and the teaching of American citizens; they must also have initiation into American life; they must take back to the reservations with them—if back there at all they should be obliged to go—a knowledge that outside of the school which they could not build up was a life in communities which each man by doing his part could help to imitate.

They could see farm life and home life only by going to farms and homes. But who would take them? Who cared to take the trouble and the risk? For, seven years ago the planting-out system was an experiment in the Carlisle school, the climax of the training of Indian youth in the mind of its projector. It was only then that he could expand into a system this idea of teaching the Indians how to live by pushing them into the midst of communities that knew how. It had come to him long years before when chasing the Indians over the plains where he had been filled with the hopelessness of their ever attaining to anything better than crime under the aggregations of powwows and war councils and raids which filled their lives. In Florida he had given the prisoners whatever snatches of work offered. In the months at Hampton he had opened the way for this planting-out system. Then came Carlisle, and opportunity.

The spirit of the old treaty of peace and friendship ruled in the school, and among the workers in it were members of this sect that two hundred years ago had given the solution of the race problem to America—to the world.

One morning in May 1881 the superintendent of the Carlisle School, an assistant, (a member of the Society of Friends,) and two Indian boys left Carlisle prospecting for homes in which these boys were to learn what citizenship outside of school life meant. It was to the very county from which John Woolman had gone forth on his mission to the Indians that these two boys were taken. Here in an address delivered at the close of a religious meeting of Friends there was set forth the present need of the Indian, that need of individual contact with helpers which no other help can supersede, and which he would find in working upon farms and on places, and also during a part of the year going to the public school with the white children and so taking his place beside children of foreign parentage who are growing into citizenship.

What was the response to this appeal? Was the old, simple treaty of peace and friendship shown to be less than a memory, and broken at last? Only two persons came back to Carlisle that day; places had been found for the Indian boys.

During the year 1881 seventy four Indians were sent among the farmers of the neighboring counties; sixty of these were with the Friends.

In the summer of 1887 with nearly two hundred boys and one hundred girls on

farms and in homes among the people in the neighboring counties, the proportion of Friends had rather increased, being fully nine-tenths of the whole number of employers.

Perhaps in the strange meeting of the sword and the olive branch in this work there is a significance that may be worth looking into. These extremes, as they seem to be, are indissolubly united upon one point—the practical. What they believe in they feel bound to carry out into action, this seems to them upon occasions more effectual than the most eloquent speech.

To them silence is golden if it mean that silence in which high thoughts utter themselves in helpful deeds; and their deeds have been literally golden whenever money has been needed to carry on the work.

Two hundred years ago the Friends pointed out the way to settle the Indian problem. To-day they are the first to wheel into line and carry forward this still unbroken treaty, to let their philanthropy vitalize their fingers rather than their lips. There are others to follow them.

F. C. SPARHAWK.

MISS FLETCHER'S LETTER FROM WINNEBAGO AGENCY.

I haven't been able to catch a moment even at the fag end. Days and nights are full of work; work connected with allotting; work connected with sustaining and upholding those who are trying to be something and do something against odds.

I am trying to work faithfully. Severalty means pioneering. Not merely going out from the bluffs to the prairie, that is a good deal to do, but pioneering in thought, taking on ideas concerning the family, concerning the stability of property, and the duty of one generation to build up a higher place for the next generation to stand upon. It is careful, individual work to get ideas, working ideas into Indians' heads, to make them feel that Indians have powers that if trained fit them for a place in the midst of our busy world, and that it is individual character and efforts that makes the man, and not his race, that citizenship, brings with it responsibilities that only a child should shun. It is hard to push these lessons, because the whole reservation teaching has been right the other way. Severalty breaks up the reservation, it turns it over, even as the plough the prairie sod, and it makes it possible to raise men, where before we were trying to keep the weeds of superstition and dependence.

Not long since I was at a council held among the Omahas. The people were gathered in one of the few remaining earth lodges, made by poles and reeds and covered with sod. The fire blazed in the centre and lighted up the ebony-like rafters, and glistened on the two or three hundred men gathered there to discuss the impropriety of the Government expending the money belonging to the tribe, rather than paying it to the people in cash. One tall fellow who follows the plough as steadily as he once followed the buffalo, stood up and asked: "Have we been mocked when we were called citizens by the Government? We are not yet permitted to handle our money like men. What white citizen would permit this? We have learned the value of dollars, we have earned them, and we know how to use them. We have experienced much in time past from having our money ex-

pended for us. We know how white men feel toward Indian money. We were helpless in those days. We had no voice that could be heard. To-day we are Indian citizens, we have a right to be heard, and Congress must listen to us, not as beggars to be put off, but as men who vote to send Congressmen to Washington." I winked hard to be sure I was awake. Were these the men who had learned so much from one visit to the polls last fall? Not all were prepared for such strong talk. Some were fearful it would anger the Government. One said, "You will bring taxation on us by your talk, and kill us." Others said, "We must yet take from the white man's hand. We will still be as of old, and keep the old path!" Then rose one of the leading men. "What do I hear!" he cried. "There was a time when an Indian was a fearless man. If there was anything strange before him, anything hard to do, he rose like a man and went forth to meet it. He knew no fear. It is the voice of cowards that I hear to-night, the voice of men who are afraid and of what? Claiming the right to take that which is their own into their own hands and guiding their own affairs. Where has Indian manhood gone!"

A Winnebago was present and a timid Omaha asked: "Will you be citizens when you have your lands?" "Yes," was the reply, "and we won't kick at it." It is to be hoped not, and yet it is not unlikely that many a timid one will lose his grip, and think it safer to do nothing than to strive and work for something not fully comprehended, but dimly appreciated as of value. Those men who have come most into contact with civilization through neighborhood to the white farmers, and who have themselves tried to work, are generally those who are most ready to accept the responsibility of citizenship. It is very difficult to get any ideas into the heads of those who have seen and known little of civilized life. One may almost as well tell them a fairy tale, and I am not sure but the latter would be more credible.

I have already about 39,000 acres allotted here. These Indians are well scattered out on fine farming land, and with pushing can be made to get a good start. The sore difficulty in my way is the unhappy laxity in the family tie. While there are noble exceptions, the general lack of any feeling of responsibility on the part of men to care for wife and children leaves the people in a very unstable state. I have talked much in private to the people, and there are some who are thinking of the matter. They are confronting the new thought, that marriage conveys obligations and not merely passing pleasures, and they are staggered by it. "Don't allot me yet, please, I don't feel sure I can live always with my wife!" is a not unfrequent request. It is needful to make the land a leverage for morality. If I allot a man who has children as a head of a family and give him 160 acres, and allot a woman whom he off and on lives with, and who may have some children with her, as a head of a family and give her 160 acres, those men and women who have lived all their lives together, get only 160 acres between them, while the fast and loose couples get 320 acres. There are persons who are willing to play this game to get more land. More than once I have had a man claim that his daughter had left her husband, and insist on taking 80 or 160 acres for her, when I afterward learned she was still living with the man.

The census taken by which to pay annuities is of no value, except in point of numbers, to allot by. It is the custom among all Indian tribes, so far as I know or can learn, for children and single relatives to be loaned to swell the family by some poor relation or friend and so increase the amount of money or goods drawn. Families as laid down in the census, are not such as would have a legal right to property under the laws of the State, where the severalty bill places descent after allotment has been completed. I am, therefore, obliged, in order to do justice to the people, to take a care-

ful census, by families, showing not only the lineal descent, but the collateral descent. This registry requires much labor and address, for many of the Indians are unwilling to put facts on record, which no white person has ever before sought to possess. By dint of explanation, I am succeeding, and I make the registry another text to show forth the necessity of fixity in the family. You would be interested to hear some of the interviews which take place. As I do not speak the language, I am debarred from reaching the women as much as I wish to. I am seeking for some woman, whom I can take with me, to council with the women who have so light notions of wifehood.

COMPOSITION BY CHESTER CORNELIUS—ONE OF THE ONEIDAS.

Life in the Logging Region.

In northern Michigan and Wisconsin, where the thick tall pine grows and where most lumber is manufactured, many a once laborer there can give both interesting and sad accounts of a lumberman's life.

When the winter sets in the branch saw-mills are closed and only the principal one in the Marinette City, Michigan, considered to be the largest of its kind in the world, is kept running. The mill averages 300,000 feet of body lumber in a day besides the millions of lathes, shingles, bolts and square timber. It is interesting to watch a log as it is taken out of the water by iron log-carriers up into the mill, and out the other side you will see boards sliding down the roller slides into larger, and shipped. The mill is built right across the mouth of the Menominee river, which flows into Green Bay. Nothing is wasted in this mill as in many other. When the logs are sawed into lumber the slabs are carried into another department where they are sawed into lathes and the bark goes down a slide into a vessel and then is taken to cities and sold to leather tanners. The saw-dust is gotten rid of in the same way. It is shipped to Chicago and there sold to livery-stables at ten cents a bushel. Any one may think it not worth while to bother with, but if reckoned, one can readily see that it pays. Think of 25,000 bushels of saw-dust to a load and sold at ten cents a bushel will bring \$2500. It is estimated that this mill produces about a thousand dollars' worth of saw-dust in a day.

Now we will go back to the "branch" hands as they are called. These men are taken into the heavy forests of pine, sometimes between six and seven hundred men in one place. They are generally a lively set of chaps. Comfortable, long log-huts are put up for them so that they are at least comfortable when they sleep. In the morning when we go out to work our dinners are put up, composed of cold beans and meat, and sometimes when the weather is not so intensely cold, we take some bread along with maple syrup on it, and then we set off to work. No one but the lumbermen knows how good frozen beans are, thawed over a hot fire in the woods.

When the snow is very deep, all hands turn out to make paths from one tree to another so that when the trees are falling we can get out of their way. Even the boss is very willing to give way to a tree while he wouldn't to any of the men.

In a dangerous place like this, when there are so many men working together an accident happens about every day. A fellow once when he saw a tree falling, in his excitement instead of running away from it along the path, ran through the deep snow towards it and finally threw himself down, and the big tree fell within two feet of him. We all held our breath and thought he was crushed to pieces; but to our surprise, he crawled out beside the fallen tree and stood on it, and said: "My gracious, I came pretty near having a queer experience." We all believed that, but we doubted as to whether he would have been able to appreciate the "queer experience," had the tree fallen on him.

Thus we move on. The logs are hauled out to the river as soon as they are cut,

and in the spring we arrange them in rafts and float them down the river to the mills. While arranging these rafts we have many "queer experiences." We sometimes get ducked in the ice-cold water contrary to our will; and the misery of it is, that one will almost always go in head first, and the high top boots stick out of the water like two masts. On coming out he leaves his Scotch cap, never to see it again, and looks like a wet chicken. In all he looks pitiful.

SAVINGS BANKS IN EVERY POST OFFICE.

"Among the best lessons of all man can learn is to make money by working for it; and another is to save his money after he has made it. * * The man who has money in the Savings Bank, who owns his house or who has accumulated a little or much by thrift * * has a stake in the preservation of government and the observance of law and order. His property represents industry, sobriety, frugality, and these are priceless blessings." These are the editorial remarks of the *Phila. Ledger* on the occasion of the establishment of a Savings Bank scheme by the Pennsylvania Railroad for its employees. If, then, the value of Savings Banks as promotive of thrift among its employees is thus appreciated by a corporation which is supposed to have no soul, and to act in this respect, as in all others, solely to make money, how it ought to stimulate those who wish to promote morals to secure Savings Banks all over our land—for the rural population as well for those in cities, for those in lonely districts as well as those in contact with the great lines of travel! The Pennsylvania Railroad is the embodiment of great wisdom and would like to build up around itself a body of thrifty attaches who, while themselves prosperous, will look for their future in the prosperity of their company. While we may not be jealous of this *imperium in imperio*, this great organization within the State, this creature of the people who created it, we should take a lesson from it, and provide Savings Banks for all our population—in Maine and California, in Florida and Alaska.

This can easily be done by following the example of Great Britain, which has had Postal Saving Banks since 1861; and Belgium, Canada, Austria, France, Holland, Italy, and even Japan have also adopted the system. Great Britain provides a blank, furnished freely to the people, divided into twelve spaces and when a poor person or a child has saved two cents, enough to buy a postage stamp, the stamp is gummed to the blank, and when twelve stamps are affixed it can then be deposited at a Post Office in lieu of a shilling, the smallest sum received on deposit by the Government. Thus in effect the Government has opened real penny banks all over the kingdom, and the result is that there are 3½ million depositors having an aggregate of 220 million dollars on deposit with the Government. The N. Y. State Charities' Aid Association has a special committee on the introduction of the Postal Saving Bank system into the United States of which committee the Hon. Thos. L. James (Ex-P. M.) is Chairman. It is only necessary now for the people to urgently demand the passage of the Bill presented by this committee for us to have such an incitement to thrift over all our territory as we have never known before. The savings of the poor, like the United States bonds of the rich, will be safe from the carelessness of Savings Bank managers or the defalcations of their officers. The Government already has money order offices scattered over all the country, which immediately can become places for the deposit of cash, while the system is capable of such extension by the use of Postal Saving Bank stamps as to make every post office in the land, practically a savings bank. The report of the New York Charities' Aid Association on this subject can be had on application to Hon. T. L. James, New York, and it is to be hoped that they will be sent for from every neighborhood and urgent petitions be sent to Congress for the passage of the bill.

HORACE J. SMITH.
Mentreux, Switzerland,
Jan. 5th 1888.

The Apache Prisoners.

Mr. Endicott, Secretary of War, in his annual report this year makes the following remarks about the Chiricahua prisoners.

"The Apache Indians have been removed from Fort Marion since my last report. This fort, which was intended only as a temporary resort, proved on many accounts an unsuitable place. The fort is close to the town of Saint Augustine, Florida, open to constant intrusion by civilians and strangers; it possesses but limited accommodations, and affords no occupation to the Indians. Before the removal was made in April last, Captain Pratt selected from the children and young men and women those capable of instruction and took them to the Carlisle School. The wives and children, about forty in number, of Geronimo and his band, were sent to Fort Pickens, and the remainder, about three hundred and fifty in number, were conveyed to Mount Vernon Barracks, Ala. This fort is on high ground in a wooded country about 40 miles north of Mobile. It is a healthy station, the climate being well suited to the Apaches. The officer in command of the fort, Major Sinclair, of the Second Artillery, has made every provision for their comfort. They are said to be contented, perform their work with alacrity, and thus far their conduct has been excellent. The men have been employed in cutting logs and erecting huts, and the women in gathering wood and attending to camp and domestic duties. A soldier's full ration is given to all, including the children. At this time it is a difficult matter to find for them a permanent home; for many reasons it is impossible to return them to Arizona; under existing laws they cannot be taken to the Indian Territory; and in the northern reservations the climate is too cold for them. Pending a final decision they can remain where they are in comfort and safety."

Indian Commissioner Atkins has discovered what he thinks is a pretty big mare's nest in Wisconsin, in connection with the allotment of Indian land. There are so many Indians in the country ready to receive their lands in severalty that the limited appropriation provided for carrying out the law does not afford allotment agents enough to accomplish all that the Indian Bureau would like to do. One of the Wisconsin reservations, the Lac Pend d'Oreille, was not included in the list which the Commissioner intended to bring under the operation of the Severalty law this year. But a few days ago Gov. Thad. Pound came to Washington and inquired of the Indian Office how it happened that some sixty odd allotments had been made on the Lac Pend d'Oreille reservation, when the Commissioner had distinctly said that none should be made this year. This was a great surprise to the Commissioner, for up to that time he had heard nothing of any such allotments. On looking the matter up, it was found that the Indians had selected their lands apparently under the sanction of a special agent, and were selling them as fast as they could to large lumbering concerns. Gov. Pound has remained in Washington to give the matter a thorough investigation and assist the department in ferretting out the authors of the fraud. There is a large body of valuable pine on this reservation, upon which lumber manufacturers have looked with envious eyes for years. The Indians have been selling the stumpage on their selections for a good deal less than it would be worth in open market, and Commissioner Atkins suspects that they have been worked upon by white men with whiskey and other inducements to persuade them to sell their birthright for a song.—[N. Y. Sun.

The Musquakie Indians are dissatisfied with their agent who was removed and has been reinstated again. "All these changes make them suspicious and keep them stirred up continually," writes one who is on the ground.

TREATIES WITH INDIANS.

The following article from Col. Tappan who has not only been deeply interested in the cause but has had large responsibilities connected with it and has been one of the commissioners on the side of the Government in making several of our most noted treaties with Indians, will not, we trust, be without interest for the public.

The policy of our forefathers at the commencement in recognizing and treating with the Indian tribes as nations was, without doubt, an imperative necessity; but to continue the practice at this late day is, to say the least, not necessary or desirable. If the Indians were in fact one people, one tribe, with an effective, well equipped and organized government, there might be some sense in pursuing the old method; but divided as they are into a multitude of separate bands or clans, with different languages, manners, and interests, generally hostile to and at war with each other, and scattered over a vast extent of territory, treaty making becomes an absurdity, and strict treaty observance an impossibility. Recent Congressional legislation, however, if carried out, puts an end to any further attempt at such work.

The serious charge is frequently made and pretty generally believed—that our Government has violated, and is constantly violating, sacred treaty stipulations entered into with Indian tribes! The extreme violence of denunciation that usually follows such an allegation of bad faith is astonishing, and often frightful. That treaties have been broken by us, as a people, all must admit to be true; but that all such violations are criminal in their character, is liable to be contradicted and denied. The National Government has not always vindicated in good faith existing treaty obligations, in consequence of the Indians themselves failing to respect and enforce their part of the compact. A treaty, to be rigidly and faithfully carried out requires the united will and effort of both parties to the contract. Consider the two—the United States and an Indian tribe or band—each a unit, and compelled by circumstances to act as such. Individuals are unknown, and what one person does against the treaty becomes the act of the whole. Were the parties equal, as nations, it might be an easy matter; but where one is an organized, progressive force, and the other an unorganized, non-progressive entity, with no means for exercising national power, their inequality is so marked and so great, that to always maintain strict treaty discipline is not possible. Of course the obligation to do so by our Government is as binding and sacred as if the Indian band was England or Russia; and doubtless as honorable, even if the band should be reduced to one person.

Treaties with the Indian tribes do not convey to them title to the land—only the right of occupancy—but generally provide a way for the occupants to acquire the lands in small holdings in fee as individuals or heads of a family, and occasionally as a tribe, which has proven a mistake; for the latter method is but a remnant of the old feudal system of land tenure—an oppression from which there seems to be no escape except by war or revolution. The so-called five civilized tribes in the Indian Territory are now under this ban, with no present prospect of release; and while it lasts, there is little, if any, progress, safety, or liberty for that people. The United States, in its treaties with the tribes within its boundaries, never surrenders the right of eminent domain over the ceded territory, but retains and exercises certain powers over it. The Indians cannot dispose of the land, or even their right of occupancy, to any person or power except to the United States; therefore, I must earnestly protest against the wholesale denunciation of our government for alleged violation of treaty stipulations. When our people are really guilty of a wanton disregard of their contract with the In-

dians, they deserve censure and the execration of mankind; but when it is unavoidable—as, in most cases, it has been—through the fault of the other party, it becomes another matter; for "necessity knows no law," and what is done from necessity is not, legally or morally, done at all.

To cite one case of a not very remote date will answer the purpose, and doubtless more clearly express my meaning. Our Government was in treaty relations with the Sioux of Dakota and the Pawnees of Nebraska—adjoining territories—equally bound to each. "to protect them from their enemies, etc." The Sioux, in their treaty of 1868, promised to be friendly with the Pawnees and in no way to make an attack upon them, while they—the Pawnees—were at peace with the United States. The latter were well located in the heart of the Territory (now State) of Nebraska, with an abundance of rich soil, in a well watered section. They were progressive;—some of them serving with courage and credit in our army during the war of the rebellion. They had a school among them, and cultivated the land; they were well behaved, friendly, and popular with the white settlers about them; yet they were subjected to cowardly and bloody raids by the Sioux, who came from one hundred to three hundred miles, in considerable force, to lie in wait and murder a Pawnee. A schoolboy or girl, if captured or killed, seemed to satisfy the marauders; and with their victim (either dead or alive) they would gallop back to their reservation to escape the vengeance of the Pawnees, with whom they were no match in an open and fair fight. While in charge of the Government Indian Industrial School, upon the site of the old Pawnee reservation in Nebraska, a few years ago, one of the pupils—a bright and promising Sioux girl—related to me, as among the earliest of her recollections, being taken by her parents to a war-dance of her people; where, for three days, naked and painted men leaped and shouted around the gory head, set upon a pole, of a young Pawnee school-girl, captured and murdered in one of their raids. No one who has not lived upon our interior frontier in the vicinity of the wild Indians can realize how their savage customs outrage, alarm, and antagonize our own people; creating a hate against them so intense as to endanger their existence—until their only safety is in removal into a far distant locality. This has been done for centuries; commencing on the Atlantic seaboard and extending westward; until now the extreme limit is reached, and they can go no farther. Yet the Indian has not profited by such a rough experience; and savages are found among them even now—a minority, however, but—exceedingly troublesome to their own, as well as to the white race. In all these years but one of their members (the famous Tecumseh) ever realized the necessity of uniting against the common enemy. Their tribal pride and animosities were stronger to influence them than their fear and hatred of the white invader of their domain.

There never was a time when our army could not secure the aid of one tribe to exterminate another. It is evident that knowledge acquired by experience is a plant of an exceeding slow growth; and the history of the Indian race is that of all other races of men in their uncivilized state.

To resume: The Sioux continued their attacks upon the Pawnees until the national government was compelled either to make war upon them, even to their extermination, or to remove the Pawnees out of their reach. A strict construction of the requirements of treaty obligations required that the former course should be pursued and the guilty justly punished;—but it was not, and the unfortunate Pawnees were removed hundreds of miles south into the Indian Territory where they are now greatly reduced in number. It is said that over a thousand of them died during the first year. In this case treaty stipulations were necessarily set aside; and what was considered best,

under the circumstances, for the assailed and numerically weaker party was done.

The "Land in Severalty Act" passed last winter practically ends the evils of the past policy of dealing with Indians—changing their status completely, providing, as it does, for a transfer of their reservations to them as individuals, to be allotted to each in small holdings, ranging from forty (40) to three hundred and twenty (320) acres; after which the surplus, if any, is to be sold only to actual settlers, for the benefit of the Indians—the money, so received to be placed to their credit. It also extends to them the citizenship of the United States, with all it implies under the laws of the republic. This is an act of justice, courage, generosity, and wisdom equal to that of the First Napoleon; who, notwithstanding the protests of the ruling and wealthy classes, completed the work of the revolution in releasing, with a strong hand, France from the old feudal system of land tenure, elevating the people into ownership of the soil, and equality before the law;—a principle which survived his downfall, the restoration of the Bourbons, and to-day is the safety and prosperity of the Republic.

Alexander II, Czar of Russia, by an imperial and immortal edict, against the will of his powerful nobles and landlords, abolished serfdom throughout his vast empire, making the emancipated serfs the proud proprietors of the land, and equal subjects of his will and government—a boon even now the agonizing demand of unhappy Ireland.

Our own Lincoln, in destroying slavery and extending to its victims the priceless blessing of citizenship, added another to those events which mark a sublime and never-to-be forgotten epoch in the history of the human race, and stand out as "red letter" days in affairs of government.

It is not surprising that so beneficent a measure as this severalty bill—securing, as it does, to a long down-trodden race the blessings of land-ownership, civilization, and citizenship—should be violently assailed and opposed by some men of ability and prominence and by creatures otherwise; for it is so radical and sudden a change and departure from a beaten track, followed for centuries at a fearful cost of life and treasure, as to cause alarm; for few are brave enough to break the bonds of the ages, however degrading and oppressive they may be.

To the unwise and the timid it is like an attempt at reversing the law of gravitation; and in their fears and consternation they prostrate themselves upon the earth, burying their blanched faces in the mud, expecting the heavens to fall and crush them utterly.

The President, in approving this act, has done well; if he enforces it to the uttermost he does better, and takes his place with those mentioned as among the great benefactors of mankind—soon to be joined, let us hope, by Gladstone, waving aloft in triumph the banner of the Green Isle redeemed from its thralldom, with free homes for free men and free women, secured to them and theirs forevermore.

S. F. T.

*The U. S. Supreme Court has recently decided, in the celebrated case of a Sioux Indian named Crow Dog, in effect, that no guilt legally attaches to Indians for killing Indians; from which it is evident the Government could do only what it did do.

Canadian Indians.

Mr. McGibbon, inspector of Indian agencies in the Northwest, speaks encouragingly of the state of affairs in his section of the country. He says that it looks as if the Indians were fast losing their love of nomadic life; they remain on their reserves, have made great progress in agricultural pursuits, and take pride in the cattle furnished them by Government. Mr. McGibbon says that the Crooked Lake Indians lately bought a threshing machine, and have now between seven and eight thousand bushels of grain to sell. They no longer steal horses; they show the effect of the industrial schools established by the Government, for the young men learn various trades. There is among them an aptitude for mathematics, and many of the boys solve problems which would puzzle a good many of their white school fellows.

ANNUAL MEETING OF THE CONNECTICUT INDIAN ASSOCIATION.

Views of Governor Lounsbury Dr. Lyman Abbott, and others.

The Connecticut Indian Association held its Fifth Annual Meeting at Hartford, Jan. 27. It was in every respect a success. The business meeting was held in the morning. Letters were read from missionaries at Ft. Hall, Idaho. Miss Ives of New Haven reported the doings of the delegation to the annual convention of the National Association at Brooklyn, and it was voted to change the time of the annual meeting to November in accordance with the time of the National Association. The election of officers followed, and various committees were reappointed.

The public meeting in the afternoon drew one of the best audiences ever assembled in Unity Hall. Many prominent and thoughtful citizens were there. Col. Greene presided. He read a letter from the Governor regretting his inability to be present, and expressing sympathy with the cause which had brought them together and a belief in the completion of the good work begun. Col. Greene spoke of that brotherly kindness "which passes from the local to the universal, from care for those about us to the desire to help and succor human weakness and need wherever it exists." He spoke of the largest and last generosity that man is capable of, ungrudging justice, and of the desire for this which has come not only to many men and women, but also to the government.

He spoke of the three distinct departments of labor undertaken by the Connecticut Indian Association: pioneer mission work, educational work, and home-building on reservations, and found cause for admiration in what the Connecticut branch had done.

Rev. Lyman Abbott of New York was the chief speaker of the afternoon. He said that the cause of the Indian is reinforced neither by patriotism nor self-interest, that his only claim is that of justice, liberty and equal rights. He declared that there was no real truth in the idea that the continent belonged to him to hold against civilization, that the Indians did not own the land because they roamed over it at will, and that they must conform to civilization, or die. Dr. Abbott said that by reason of the treaties that had been made from time to time the reservation system had grown up like Topsey: "a reservation" he said, "means a place where all civilizing influences are excluded by an imaginary line, and where the Indian has nothing but Henry George's great boon, lands in common."

He explained that the Dawes' bill is simply breaking down the wall, and reminded his audience that something more is needed than placing an Indian on one hundred and sixty acres of land, without knowledge, without money, without tools, without a house. "All that has been done by the Dawes' bill," he said, "is to give the Christian people of America a chance to solve a problem which hitherto the national government has said should not be solved."

The Rev. Wm. J. Cleveland, for sixteen years a missionary at the Rosebud Agency, spoke of the influence of the Christian religion in civilizing the Indian.

Mr. Joshua Givens, a full-blooded Kiowa, son of Chief Satanta, spoke of the work of educating the Indians and the especial need of such institutions as Carlisle, Hampton, and Lincoln. He stated it to be beyond question that those educated in the midst of the high civilization of the east gain greater influence and respect everywhere than those trained with the surroundings of savagery. Mr. Givens is a former pupil of Carlisle, and is much attached to the Carlisle school and its founder.

Mrs. Quinton, president of the Women's National association, then spoke, commending the work of the Connecticut association which she said was the best organized and most energetic of all the state associations.

The Red Man.

FORMERLY NAMED

The Morning Star.

Published Monthly in the Interest of Indian Education and Civilization.

The Mechanical work done by INDIAN BOYS.

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Five cents a single copy.

R. H. PRATT,
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MARIANNA BURGESS,
ALICE C. FLETCHER, Regular contributor.

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Indian Industrial School.

Entered as second class matter at the
Carlisle, Pa., Post Office, January 26, 1888.

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 great need of the Indian is the language, intelligence, industry and skill of the white man. Some say he can best acquire these by keeping away from the white man, but the proof and common sense are all the other way. Experience shows that the best way to obtain a language is to associate with those who speak it, the best way to gain intelligence is to mingle with intelligent people, the best incentive to industry is the surrounding examples of industry, and the enjoyment of the fruits of it; and that to gain skill in any art the surest and quickest way is to become an apprentice to those highest qualified in that art. Those who claim to be friends to the Indians and yet seek to limit their range of opportunities for association with the whites, and hinder them from going into the paths where they may enjoy the best privileges for obtaining the language, industry, skill and intelligence of the whites, are not less real enemies to the Indians than those who destroy them with powder and sword.

An Indian can do no better thing for himself than to spend years among the best whites, gaining their language, intelligence, industry and skill in the fullest and quickest way; and if he begets a desire to continue that association for life, gaining and growing in these things far beyond what he possibly can if he leaves them and returns to where they are not, why forbid or limit his possibility, his rights as a man, or his liberty, under any pretence whatever?

Senator Dawes bill legalizing and defining marriages between white men and Indian women, which we print in full on another page, is a long step forward in the work of elevating the Indian race. The Indian woman without losing any of her tribal rights of property or interest, becomes a citizen of the United States and can claim the protection of its laws for herself and children. The other feature of the bill which prevents the white man, so marrying, from dropping to the level of a member of the tribe, is hardly less important. The man lifts the woman to the dignity and possession of citizenship and there they and theirs remain. What could be better than this for both?

Western papers have given the Senator no end of editorial hammering on account of his bill, but they all seem to have been misinformed as to the intent of the act. It is not calculated to prevent honorable marriages between the races, but rather to promote them and hinder the dishonorable ones. It will help the Indian schools because Indian girls who contract such marriages are not to be so entirely dependent on the caprice of the white men

they marry. It is woman's rights for Indian women.

When the rollicking border editor gets over his rampage, and cools down enough to re-adjust his spectacles and give the bill a fair reading, the chances are he will admit that "the palm of intense insanity" is with himself and not with Senator Dawes.

Now for a corresponding lift on the other sex of the Indian family.

SCHOOL SAVINGS BANKS

The Indians Ahead.

A Medal has been given to the Supt. of a school on Long Island for having started the first school Savings Banks in 1885. And another person is advertised as being "the author of that system having 'invented it in 1885.'" "The author of the system" reports that during 1887 thirteen cities having thirty-two schools were using the system. Out of a total of 9,998 pupils, 4,684 were depositors, with a total of \$14,918.18 deposited during the year. This is a grand beginning and we are glad to see our civilized neighbors following after us in the good work. We do not contest for the medal, nor do we claim invention, nor authorship, but the truth of history demands of us the statement that the Carlisle Indian Industrial School inaugurated the Savings Bank system for its own use and purposes immediately on its origin in Oct. 1879, and that it has been a most prominent and useful feature of its school plan ever since; that during 1887 out of a total enrollment of 683 pupils there were 426 depositors having a total deposit of \$9,387.19 of which the boys had \$7,310.60 and the girls \$2,076.59. The white schools averaged less than half the whole number of pupils as depositors, we averaged almost two-thirds. They averaged a trifle over \$3.18 to each depositor. We averaged a trifle over \$22.03 to each depositor. They began their system three years ago, we began ours more than eight years ago. Who is first?

SCHOOLS VERSUS EXPERIENCE.

The most capable Indian man I have known, best qualified in every way to meet the white man and transact business with him was never in school.

He had the largest farm and the best stock, he always marketed his own cattle, going, himself, to St. Louis and even to New York in charge of them by the railroad; he knew how to meet the buyers and drive the best bargains. His knowledge of farming, and his ability to care for himself in every way and under all circumstances were admitted by all who knew him, and men dealing with him soon found this out, and dealt with him and treated him as a man.

He told me the story of his early life several times during our acquaintance which extended over a period of almost twenty years. He said that when he was a boy living with his tribe one of the routes to California ran near his father's place, and he became very curious to know where all the people were going who were continually passing west. He fell in with a party who were friendly, and concluded that he would go with them and find out what they were after, supposing the distance not to be great. He went on and on until he got so far from home that he was afraid to attempt to go back. Besides, there was nobody going back,—all were going west. He finally, after many days' travel and some hardships, reached California. He had assisted in driving the cattle, and in various ways made himself useful and acceptable to his fellow-travellers, but in California he had to look out for himself, so he sought work. He was offered a place to help dig a ditch twenty miles long, by which water was to be conveyed for mining purposes. He had never handled a pick or a shovel, and was doubtful of his own ability; but noticing that a broad-shouldered Irishman handled those implements deftly, he worked in his neighborhood and watched him, and in a little while acquired skill. He made himself so acceptable to the overseer,

that in the end, when the ditch was finished, he was offered a position as watchman to travel over certain portions of the ditch at stated periods and see that it was not disturbed and that the water had free run. He aimed, constantly, to do well what he was instructed to do, and received five dollars a day for his work.

After having served a long time as watchman, and saved most of his wages, he went into the mines and was fairly successful and saved still more. In all of these different positions he was thrown constantly into contact with active, energetic men struggling like himself for money, and he thus gained a real knowledge of the white man beyond what any theory or school could have taught him, and also developed his own powers as he could have done in no other way. After he had quite a sum accumulated he concluded to return home. He had talked about home a good deal and found that the most comfortable way was by the ocean and the Isthmus of Panama and the great city of New York, so he took that route. He spent some time in looking around in New York, and finally made his way back to his people and settled down. Education in addition to his experience would have made this man a far greater power; but as it was, he was better able to transact business, to meet officials, and to stand for what his judgment told him was right than very many of his tribe whom I know who have had the benefits of a college course. The importance of an education of experience in addition to the education of the school-room, must not be overlooked. Those who would limit the Indian's experience through hindering his association, observation and competition with the best of our own race, are real enemies to his cause.

WHY GEORGE WASHINGTON TOOK THE WHITE MAN'S ROAD.

The George Washington here spoken of had no connection with the venerated father of his country—though he must have been born soon after the death of the celebrated man whose name he subsequently bore.

This latter George Washington was born in Louisiana and was a member of the Caddo tribe of Indians. The Caddo was one of the few Indian tribes who practised the art of making pottery; it is claimed, with what truth I do not pretend to say, that they are of the same race as the mound builders. At any rate, its members were sufficiently proficient in the potter's art, to be able to make all the vessels they required for domestic uses, glazing them by a process peculiarly their own. They were constrained to rely almost wholly on their native ingenuity and ability in providing the necessities of life. Washington was accustomed to say that he remembered the first metal cooking vessels that came amongst them; they were brought by some French traders, and, according to the Chief's own story, the Indians were visited in their villages by some distinguished Frenchmen one of whom wished to take Washington to France and educate him—but those were not the days of Indian education, or in his own words—"I didn't have no sense then."

But if, Washington had not sense enough then to take the necessary steps to getting an education which he at that time did not comprehend the use of, he was possessed of unusual natural abilities, and, had he been well educated, would have been a man among men. As I knew him in the latter years of his life, though deficient in education, he was a good man of business, lived in frontier plenty, had cattle, hogs, corn, a comfortable house and ample means for all his wants.

As a chief among his people, he not only led but pushed them in the way of civilization, was a strong supporter of educational efforts when the latter were inaugurated by the Government, and was altogether a man of force and strength, able to design and to execute in such a

way that George Washington would get the benefit of the transaction.

He was accustomed to take care of stock for white men and others, and had a system of keeping the record of time and dues peculiarly his own, aided by a wooden almanac provided with so many holes, and a peg that was moved each day. Doing a good deal of business, in fact, keeping store after a fashion, he would rely upon chance visitors in whom he had confidence to make his more elaborate calculations.

This was the man in his old age. It was, however, to tell how he started upon this business career that I set out. But no recitation can give the inimitable flavor of the original.

"When I was a young man," said George, "going out hunting deer one day in the fall of the year, I passed along a track we were accustomed to travel and was surprised to see a cabin built and a white man living in it with his wife and family. They had a cow, a horse, and a few chickens, but seemed poor; and I thought, 'My friend, white man, you have made a mistake; you will starve, sure.' I went on."

"Next spring I went by there again; and there they were yet, and some corn was planted, and the house looked better. The cow had a calf, the mare a colt. I thought, 'May be so, white man, I make a mistake, may be you will get through yet.'"

"Well, I watched that man how he worked. Pretty soon a bigger house and bigger fields, lots of corn and melons. Another house and more cows and hogs; and I see he getting rich. So I think to myself, 'Why, you can do that, too.' So after while I fix up and get a little field and raise some corn and melons, and one day when the corn was ripe, a white man come along the road and say he want to buy some corn—so I sell him some; he ask me how much it is, I don't know what to tell him, so I say, 'I don't know, you give me what you think.' And he give me fifty cents. I hold that money in my hand and look at it, and think how I made it; just grew out of the ground; and I think, 'I like that. I will raise corn again.' And from that time I and my people went on and raised corn every year."

This is Washington's story. In his old age when I knew him I always enjoyed a talk with him, for he was full of information, a good thinker, and to extreme old age he did not lose the desire or the ability to acquire information upon all points that were new and of interest to him.

A. J. S.

A wealthy Philadelphia gentleman asks for advice. He wants to know what is the best way to dispose of \$50,000. Why not spend it on excursion tickets to New York? The idea would be, you know, to distribute the tickets among the poor but deserving young men of Philadelphia who would like to give a little time to the study of that most interesting of zoological specimens, the New World's metropolitan elephant. Or, if the wealthy Philadelphian is unwilling to draw his check for \$50,000 for that purpose, how does the Fresh-Air Fund strike him?—[The N. Y. Tribune.

OR THE CARLISLE INDIAN SCHOOL?

Secretary Vilas asks the House for an early ratification of the agreement made last year by the Northwestern Indian commissioner with the Chippewas in Minnesota. He also asks for appropriations for removing the Indians, and building houses, for surveys, for instalment on losses sustained by the Indians in constructing dams etc., at the head waters of the Mississippi; for buildings, furniture, implements, and for establishing and maintaining industrial and district schools.

"The MORNING STAR issued at the Carlisle Indian School has been re-christened and now visits its readers as the RED MAN. It is in its eighth year and is one of the oldest, as well as most powerful organs issued in behalf of the Indian."—[The Maryland Bulletin.

SCHOOL ITEMS.

A new spirometer for the gymnasium arrived this week.

One of the boys wishing to buy a pair of overshoes, made his request for "slipper-shoes."

Summer Black Coal writes from Shoshone Agency that he is well, and is earning fifteen dollars a month.

The new cart was painted by Burdett Tsinab, one of the Florida Apache boys. It is a very creditable piece of work.

One of the boys wanting paste asked, "Please, Miss Noble, I like to have some gravy. I want to put border up in my room."

The little folks invalided at the hospital are delighted with a new invoice of nice picture and story books, a gift from their constant friend Miss Longstreth.

Our surroundings have much to do with our manners. The smallest of the Apaches asked the other day for brush and bucket to scrub his room, just because he saw other rooms nice and clean.

The schools have sent loving greeting to our former principal, Miss Semple, in the form of notes from all the pupils. Those of each school are bound in a pretty lettered cover tied with ribbon.

Miss Bessie had been explaining to her class the meaning of subtraction. Then she asked each one to write a sentence bringing in the word "subtraction." One little fellow wrote, "We subtract our hairs when they get long."

Miss Patterson was telling the little boys about the late blizzard at the west and how well the Indians had weathered it. One of the little fellows who had been listening to her attentively, drew himself up and grunted back, "Can't kill Indian, white man die easy."

Chas. Bird writes to Miss Fisher that he is living with his father at White River, eighteen miles from Pine Ridge Agency. Snow is quite deep, "so our cows and horses were scarcely to eat grass." They built a log stable, but their ponies were too wild to go into it. He writes "I am getting along first rate and happier."

Miss Ely and Miss Burgess are spending these winter weeks in California where they must have felt as if somehow the year had wheeled about face very suddenly, since they left us in the coming on of a snow tempest and now find themselves in a climate of summer, where, as they wrote the other day, they can eat oranges from the trees. We hope when their two months' visit is over that they will bring the spring back with them to Carlisle. If they don't stay any longer, it will wait for them.

Jack Mather who came back from Florida to Carlisle a few weeks ago, died on the 5th inst. of consumption.

Jack was taken prisoner in old Mexico by Gen. Mackenzie who sent him to Carlisle. Six years ago he had a severe attack of pneumonia from which he recovered, and three years ago he went to Florida with Miss Mather and Miss Perit and was with them two years. After this he worked upon his own account in Florida, until last summer, when he was prostrated by the disease which has just proved fatal.

Before his death he expressed a desire to be baptized, and to unite with the church, a step which he said that he had thought about all summer.

It is happy for those who care for him to know that his thoughts turned Heavenward. For him, as for us all, there is the consolation that

"He who knows our frame is just,
Merciful and compassionate,
And full of sweet assurances
And hope for all, the language is,
That He remembereth we are dust!"

THEORY AND PRACTICE.

The Indian Club Debating Society in its last discussion went over the question of railroads on the Indian reservations. Those in favor of it argued that if, as their opponents said, there was nothing at present to transport from the reservations, the fact of having a railroad would open up the resources of the country. One young man announced that he would not have a railroad, but the railroads through his reserve.

The debate was spirited, and the other side maintained very well, either by inclination or the necessity of debate, the temper of the old Indians who cling to their wigwams, who put off innovations which they have no hope of checking, and resemble Mrs. Partington who could not bear to think of her son going into the water until he had learned to swim. The Indians feel so about themselves also; indeed, having much to do with water has never been one of their faults, anyway. One debater, a Nez Perce, who rose to speak in behalf of "the poor Indian" who was in danger of being so seriously inconvenienced by the whistle of the locomotive, declared that railroads were not necessary to civilization nor to Christianity, and spoke of the works of art and the other wonders of ancient civilization when railroads were unknown.

But for all this, and other arguments which were not wanting in ingenuity and a certain sentimentality, the judges and the audience decided in favor of the pleas which would make lands in severalty a fact by cutting the reservation unit into fractions, and make the Indians rouse enough, at least, to clear the track.

Directly after this something happened. To be sure, something always does happen after something else; but it is not always apposite. There came a tremendous snowstorm. The whole country was buried under the white wave. As in many another place, railroads were practically abolished in Carlisle. Who would bring back the iron horse to service again? The railroad men appealed to the Carlisle school, and asked if they might have a hundred Indian boys to dig them out of the drifts! They had the hundred Indian boys on the instant and these did excellent service too. And when they went out strong and willing, when they came back having found that the wages of helpfulness were good to the touch, nobody thought to ask if they were all in favor of railroads on the reservations. Was there any need of this? Was not this act in itself an omen of good service to come, a prophecy of future railroads on the reservations, and also of keeping them in running order?

DR. VINCENT'S TALK.

Dr. J. H. Vincent, the great Chataquan, visited Carlisle a few days ago, and gave a delightful talk to the pupils, doing admirably what it is difficult to do at all, at once instructing and diverting.

He began his address by saying that it made all the difference in the world in what spirit a fellow met a difficulty, and illustrated the point by a reference to the lions in "Pilgrim's Progress," proving that he who goes on because the Lord has sent him finds the lion chained.

He gave an analysis of mental development in the comparison of what one has learned from a book with what he knew before and what other things beyond that are new. But some people were too lazy to think, they were only capable of yawning. As a natural consequence the yawners were ruled by the thinkers. The excellent results of the use of the thinking faculty were given in the story of the little boy who defended himself for having taken an apple without permission by saying that he thought that it was meant for him. When his mother asked, "What business had you to think anything about it?" he retorted that he didn't know what a thinker was for, if it wasn't to think with. "Think for yourselves," commented Dr. Vincent; "read good books, trust good advisers, but think for yourselves."

From our old friend Gen. Eaton, late Commissioner of Education at Washington, now President of Marietta College.

MARIETTA, O., FEB. 6th 1888.
I have just been reading the first number of "THE RED MAN." It is pervaded by the right spirit and contains much of extreme interest on the Indian question. Success to the RED MAN.

Sincerely yours,
JOHN EATON.

A PLEA FOR THE HELPLESS.

In all the discussions of the Indian question that we have seen, there is one phase of it that has been passed untouched.

We have Indian Rights and Indian Defence Associations, which meet, pass resolutions, adjourn to meet the next year and go through the same program but have offered no solution. Congress makes appropriations for subsisting the Indians on their reservations "until they are able to support themselves," and is slowly becoming convinced that it is much cheaper to educate and teach them to support themselves, than to feed and fight them in their ignorance. Hence the appropriations for schools are being increased, year by year. We are glad to know that a bill for compulsory education has been introduced into the Senate. We have long hoped for it.

It should become a law forthwith, and be followed by all needed legislation for its enforcement and also for elevating the standard of all Indian schools. The government ought not to be satisfied with any system of schools less efficient than the public school system of Pennsylvania, Massachusetts, or Iowa.

The land in severalty law which carries with it citizenship is a long stride in the right direction and should be vigorously enforced.

Out of the multitude of bills introduced into Congress for opening up the Indian Territory and granting the right of way to railroads, no doubt a law will be framed equitable to all, which will greatly forward the solution of the "vexed question."

In all these measures we have heard no voice raised in behalf of the aged, the infirm, the hopelessly diseased and other dependents and unfortunates, scores and hundreds of whom are in every Indian tribe. We can legislate to prevent paupers, criminals, idiots and insane persons of other nations from landing on our shores, but it is not possible to exclude the Indians. They are among us, helpless prisoners in our hands, clinging to the lands of their fathers.

Is it not our duty to give them an equal opportunity to prove their fitness for taking their places with us? Ought we not to give them odds, that no charge of injustice be made against us?

As a self-constituted guardian of the Indians what can excuse the Government from its bounden duty to care for the helpless and dependent ones among its wards? The amount of wretchedness and misery among these classes of the Indians is deplorable. I speak from years of personal effort to help just these classes.

Every city throughout the country has its Orphan's Homes, its Hospitals and other Charitable Institutions, many of them maintained by private contributions. Every state has its Asylums, and almost every county, its Infirmary.

This county of Cumberland, in Pennsylvania, provides 300 acres of its best land and supplements the proceeds with \$16,000 every year, to maintain less than 150 of her infirm, many of them having no claim upon the citizens of the county further than having resided within her boundaries at some time.

We willingly allow ourselves to be taxed for these, so that there is no class of suffering humanity among us, except the Indians, which does not find a hospital or home erected for its especial want.

The government, with its treasury overflowing with money, stands by and allows these different classes of its wards to perish in their wretchedness.

From personal observation I know that these classes do not get a tithe of what is intended they should get of either subsistence or annuities.

The braves are always served first, then the wives and children, and if anything is left it goes to dependents and infirm.

The law for allotment of lands can only benefit the able bodied. What possible good can 80, 160 or 500 acres of land do to an ignorant blind man, or a decrepit woman?

A law for compulsory education can only be enforced upon those of school age

who are physically and mentally qualified for receiving an education. From extended observation it is safe to say that one out of every ten or 4,000 of the 40,000 children of school age, are disqualified either physically or mentally for attending school, and that the large majority of these are hopelessly diseased. What is to be done for these?

Then, there are orphans under school age. Not one of them should be allowed to remain in the old conditions.

It is quite within bounds to place the whole number that should and would be provided for in Charitable Institutions in any of the states at 25,000.

Thus, growing out of the enforcement of existing and pending laws for the elevation of the Indians comes the necessity for the establishment of institutions for the care of these unfortunates. Provision for the organization and maintenance of these should be made at once, and these classes separated, for, aside from any humane claims to our care, these are dead weights holding back the classes that are to be benefited by the advanced legislation.

It is not the aim in this paper to discuss "ways and means" for carrying out these measures. I may be pardoned, however, for using a simple illustration.

A man has been appointed guardian for a family of children of a diseased neighbor. There is plenty of land belonging to the estate, if properly managed, to make every needed provision for his wards to feed, cloth, educate and have them properly cared for when sick, or otherwise rendered helpless. But he fails to do this or poorly does what he attempts to do and allows the land to lie unproductive. Would not such a man and guardian be condemned by the whole community and justly so? And if that man had great wealth, which he had gained off the acres of his wards' ancestors, how much greater would be his condemnation for neglect and failure to care for his wards.

It is to the discredit of our government that some steps have not been taken long ago to provide for these unfortunates.

No hospitals have ever been provided even for the acute diseases and emergencies that almost daily occur in the practice of the physicians.

There are seventy-seven medical men connected with the Indian service, which is an average of one physician for every 4,000 persons. Dropping those who are employed at the Industrial schools and at the smaller agencies, it places under the care of the majority of the Agency Physicians an average of from 6,000 to 8,000 Indians, scattered over an area from 25 to 100 square miles, and duties, the rightful performance of which are a physical impossibility.

There are no hospitals, no assistants, no nurses provided, and yet in face of this lack great astonishment is expressed that there should be any defective in health among the Indians.

There is no class of men in the Indian service whose sympathies are more drawn upon, and who, under great difficulties, go on more patiently than the conscientious Agency Physicians.

Commissioner Atkins in his report in speaking of Agency Physicians, says:

"The small death rate compared to the number of cases treated, indicates gratifying success in the methods of treatment. The increased number of cases treated is due both to the energy displayed by the physicians in looking up cases and persuading the Indians to receive proper treatment, and to an increased confidence among the Indians in white physicians and a consequent disregard of native 'medicine men.'"

The life led by Indians often makes the service rendered by white physicians most unsatisfactory.

Were the Agencies provided with hospital accommodations, patients could be placed beyond the influence of the "medicine men," and their friends.

Invalids scattered over the reservations who for want of remedies and care, linger out a miserable existence, could be greatly relieved and in many cases cured, and their friends or relatives would thus be made coverts to the new way."

From this it will be seen that Commissioner Atkins fully realizes the necessity for hospitals.

Every Agent, Agency Physician and teacher joins in the appeal which has been often made by former workers.

Let us have Hospitals and nurses for those falling sick from acute diseases; then let us have Infirmeries, Asylums, and Orphanages for the classes named.

We are slow to think that any member of Congress will refuse aid to provide for these unfortunates, when the whites, in the same condition, many of the them foreigners with less claim upon us than the Indians, are so well cared for by all the states. The fact that they have once been hostile and savage will not excuse us.

Here is a subject for some of our public-spirited, benevolent citizens.

Who will be the John Howard to lead in this work?

O. G. GIVEN,
School Physician.

CONGRESS AND THE INDIANS.

The following bills introduced into the Senate and the House show the work proposed in Congress towards the settlement of Indian affairs. Representatives Townshend and Springer from Illinois each introduced a bill to provide for the organization of the Territory of Oklahoma. Mr. Springer especially provides for the carrying out of the treaty laws with the Indians in the Territory, who are not to give up any of their lands upon compulsion or without their consent nor be included in the Territory of Oklahoma except for judicial purposes. Mr. Townshend's bill provides also for the allotment of the lands in severalty, for the education of the Indian and his enrollment upon the list of jurors, and the absorption of tribal by state and national authority. The bill of Mr. Weaver from Iowa on the same subject provides that the sixteenth and the thirty-sixth sections in each township shall be reserved for school purposes.

Mr. Teller (Col.) introduced a bill providing for the compulsory education of Indian children. In this the Secretary of the Interior is authorized to take any Indian children between eight and eighteen, of tribes receiving annuities from the United States, and place them in schools supported in whole or in part by the United States for the education of Indian children on the reservation from which the children are taken, and to keep and maintain said children in school for a period not exceeding five years. "This law does not apply to the five civilized tribes nor to the Osage Indians of the Indian Territory. The bill provides also that in case of refusal on the part of parents to comply with this law the rations and annuities may be withheld until they shall consent. It demands also an industrial education for both boys and girls, and allows education outside of the reservation with the consent of the parents, or guardians.

Mr. Gifford, Rep. from Dak., introduced a bill to establish an Indian Industrial School at Pierre, Hughes Co., Dak., on the one hundred and eighty acres of land adjoining Pierre donated by the city for that purpose.

Mr. Stewart, Senator from Nev., introduced a bill to provide for an Indian School at Carson City, Nev., and to appropriate for that purpose the sum of fifty thousand dollars.

Senator Berry, of Ark., introduced a bill to give the United States jurisdiction in certain civil cases for the western district of Arkansas, northern district of Texas, and the district of Kansas. The same bill is introduced into the House by Mr. Rogers of Arkansas.

Mr. Warner introduced a bill "to provide homes for the Indians, and for disposition of surplus lands, giving them also school advantages.

Mr. Dolph, Senator from (Ore.) introduced an amendment to an act "to provide for the allotment of lands in severalty to Indians on the various reservations, and to protect them by the laws of the United States. This amendment provided that the act should not extend to any tribe without the consent of two-thirds of the male members over twenty-one years of age.

Senator Teller introduced a bill to provide for the settlement of the "Western Cherokee" Indians, referring the Claim to the Court of Claims, and providing that the cause be tried by this court without regard to any former findings.

Mr. Mitchell, Senator from Oregon, introduced a bill "to promote the efficiency of the public service in the Indian Bureau." In this he provides that all the employees on Indian reservations, not bonded officers, shall be appointed by the Commissioner of Indian affairs on the nominations of the agents of the reservations; and raises the salaries of the agents.

Mr. Cutcheon, Representative from Michigan, introduced a bill to amend the act making appropriations for the current and contingent expenses of the Indian Department. This amendment provides

that all Indians committing crimes against the person or the property of another person, Indian or otherwise, except in the five civilized tribes, shall be subject to the laws of the Territory in which the crime was committed, and if in the Territory, subject to these laws in concurrence with the courts of the United States in such Territories.

Mr. Holman, Representative from Indiana, introduced a bill providing for the appointment of a commission to inspect and report on the condition of Indians, and Indian affairs. This commission is to be made up of six persons, three from the Army, not below the rank of captain, three from civil life or from officers in the service of the Department of the Interior. These commissioners shall report the exact condition and needs of the Indians and what can be done by the Government to further their growing into self-support and complete civilization. The commission shall settle all questions concerning the reduction of the reservations; what Indian lands should be held in severalty; the conduct and fitness of the agents; the relative merit of Indian reservation schools as compared with the Indian training schools not on the reservations; to what extent Indians on the reservations may be put under our laws, and to which Indians, if to any, should be given the rights of citizenship; and other things relating to the management of Indian affairs.

Mr. Toole, Representative from Montana, introduced a bill to ratify an agreement with the Gros Ventre, Piegan, Blood, Blackfeet, and River Crow Indians in Montana.

Senator Bowen of Colorado, introduced a bill authorizing the removal of the Southern Ute Indians from the state of Colorado to the Uintah Valley Reservation, in the Territory of Utah. The bill provides that the Secretary of the Interior appoint two commissioners who with the agent shall remove the Indians to the Uintah Valley Reservation; that the Indians shall be paid for their improvements, and that they shall not be removed until three-fourths of the adult male Indians of the tribe shall have agreed to such removal.

Mr. Peel, Representative from Arkansas, introduced a bill to establish a United States court in the Indian Territory. This bill provides for the general needs of such a court, and determines its jurisdiction. It also provides "that in addition to the powers and jurisdiction conferred upon the court created by this act, it shall hear and determine partition of any and all real estate within its jurisdiction." This gives the court the right of allotting lands in severalty.

Mr. Peel also introduced a bill to divide the Great Sioux Reservation in Dakota and Nebraska, to secure the Indians the title in fee simple to lands in severalty, and to open a proportion to actual settlement, and to provide for the better education and civilization of the Sioux Indians. It has the same features as Senator Dawes' bill introduced the month previous, but Mr. Dawes emphasizes the consent which is to be obtained from the Indians, and Mr. Peel grants the right of suffrage to all Indian men who can read and write intelligently. Both bills provide for homestead settlement.

Senator Dawes also introduced a bill authorizing a Superintendent of Indian Schools, and prescribing his duties. He must be a person of knowledge and experience in the management, training and education of Indian children; he shall visit the Indian Schools supported wholly or in part by Government, and report annually to Congress their condition. He may also, subject to the approval of the Secretary of the Interior, employ and discharge any person connected with such schools.

And the following bill introduced by Senator Dawes is inserted in full as it touches a vital question in the relations of Indians and whites.

"In relation to marriage between white men and Indian women.

Be it enacted by the Senate and House of Representatives of the United States of

America in Congress assembled, That no white man, not otherwise a member of any tribe of Indians, who has married, or may hereafter marry, an Indian woman, member of any Indian tribe in the United States, or any of its Territories, shall by such marriage, hereafter acquire any right to any tribal property, privilege, or interest whatever to which any member of such tribe is entitled.

SEC. 2. That every Indian woman, member of any such tribe of Indians, who has been or may hereafter be married to any citizen of the United States, is hereby declared to become by such marriage a citizen of the United States, with all the rights, privileges, and immunities of any such citizen, being a married woman; *Provided, That nothing in this act contained shall impair or in any way affect the right or title of such married woman to any tribal property or any interest therein.*

SEC. 3. That whenever the marriage of any white man with any Indian woman, a member of any such tribe of Indians, is required or offered to be proved in any judicial proceeding, evidence of the admission of such fact by the party against whom the proceeding is had, or evidence of general repute, or of cohabitation as married persons, or any other circumstantial or presumptive evidence from which the fact may be inferred, shall be competent."

This same question has been discussed before; then it was approached on the other side. In 1781 Patrick Henry feeling that there should be eradicated "that inveterate and fatal enmity which rankled in the hearts of the Indians, and a common interest and congenial feelings between them and their white neighbors created and humanity and civilization gradually superinduced upon the Indian character," endeavored to devise a way of accomplishing this. The unceasing warfare of the whites and Indians had taught both sides to delight in scenes of cruelty, and the whites as often gave as they received provocation. Mr. Henry proposed to give fifty dollars to the couple so marrying whether it were a white man and an Indian woman or a white woman and an Indian man, and to each child born of such parentage fifteen dollars. In every case all members of the family were to become citizens of the state.

A NOBLE RED MAN.

Remarkable Speech of Old Seltice, Chief of the Cœur d'Alenes.

WASHINGTON, January 24.—The Indian Commissioners say, in their report just published, that they found nothing anywhere to compare with the high degree of civilization attained by the Cœur d'Alenes on their reservation in Idaho.

They were charmed with what they saw at the De Smet mission. And they were delighted at the manner in which their proposition that the Spokanes should be allowed to move upon their reservation was accepted by the Cœur d'Alenes.

The Commissioners presented the proposition, and then old Seltice, the model chief of the best behaved community of Indians in the United States, replied in a speech which deserves a better fate than burial in a public document.

The agreement which the Commissioners asked the Indians to sign stipulated that the diminished reservation which the Cœur d'Alenes had been fearful they were about to lose should be secured to them forever; that the Spokanes should be allowed to settle with them and that the Government should pay \$150,000 for some 4,090,000 acres of the best land in the Northwest taken from the Cœur d'Alenes.

The Indians accepted this with gratitude, Seltice speaking for them as follows:

"We have listened very carefully and have understood everything that you have said, and it was good. You have put new life into our veins and made us feel that the Great Father and yourselves are the true friends of our race. We know that we are Indians, yet the same Great Father cares for us all. You have spoken to us of the Spokane Indians, and of your

great desire to help them. We also desire to see them happy people, and that they come on this reservation. Just as the whites have poor relations, so have the Indians, too—one on our father's and two on mother's side, and thus am I related on my ancestors to many tribes in this country, and to them I extend the privilege of settling on our land, and I also ask the privilege of having good half-breeds come also. There is one thing which the whites do which we do not—they marry our women, but we never marry white women.

"I have considered everything you have said to us; I have considered well, and we are willing to have all these Indians come, but they must leave their whiskey and cards behind them. They must not bring whisky and cards here. This is for their good and the good of my own people. I do not want any bad people to come here and set my people an evil example. Everything you have said to us is good. One thing you have spoken to us about is our land, which the whites have taken away from us and which they now occupy. It is lost to us; it is dead to my people. We had almost forgotten it, but it has come back to our minds and we now speak it. You say we may receive for our lost land \$150,000—for our land outside the reservation. Do you know how much there is of it? There are more than 4,000,000 of acres. This land was very dear to us, but we have given it up to the whites. We are only a small part of our country—I mean this reservation. Here we have made our homes; here we have built our houses; here are our fences, our farms, our school houses, our churches. Here are our wives and children; here are the graves of our ancestors; here are our hearts; here we have lived, and here we wish to die and be buried. We want these preserved forever.

"We understand that the paper which we signed is to go to Washington to be seen by the President and the Great Council. I know your hearts with regard to it, and they are good. However you fix it, it will be right; but I plead with you, I implore you, I call on the Great Father, who will hear me, preserve us and our children forever this reservation, where are our schools, our graves, our hearts. The government has now thought of our claims for our lost land, and they sent you to us. Of this we are glad, but neither money or land outside do we value compared with this reservation. Make the paper strong; make it so strong that we and all Indians living on it shall have it forever. We also wish you to make our schools and churches so strong that they will be here forever for our children, when we have passed away from the world and gone to the Great Father above. What has been said by you is all good, and we thank you for it. You have now seen our hearts; they are laid open and made bare before you."

SENATOR DAWES'S bill to secure the Indians against the encroachments of the "squaw men," who get the lion's share of agency opportunities and tribal wealth, sometimes through very flimsy marriages with Indian women, stirs up a good deal of opposition in the Cherokee Nation, where intermarriages have become respectable, and families growing out of them quite aristocratic; but Senator Dawes explains that his bill is not intended to apply to the five civilized tribes of the Indian Territory at all. Citizenship by adoption is a valuable privilege in the civilized "Nations," and has become a vested right which it would not do to destroy by an act of Congress. But the evils of temporary marriages and permanent abstraction of Indian property among the wild tribes is one which makes Senator Dawes's bill desirable, or some other accomplishing the same purpose. This, by the way, is only one of a good many injustices which are just beginning to attract attention, and some of which are brought to light in the story of the Mohonk conference published in our supplement to-day.—[Boston Transcript.

A COPY OF ELIOT'S INDIAN BIBLE was sold at auction recently in Boston for \$210. The high value placed upon this book at the Hub is owing to the fact that the word "Mugwump" was derived therefrom.—[N. Y. World.

GET TO WASHINGTON.

When the business men of Kansas City, Wichita, Fort Smith, Fort Worth, Arkansas City, St. Joseph and the other commercial centers of the southwest complete their organization for a movement on Congress in the cause of opening the Indian Territory, one of the practical measures they might profitably suggest is to bring both houses of congress in a body to visit the territory for a week. That would settle it. No disinterested man has ever been down there without undergoing conversion. Indian Commissioner ATKINS was in favor of slow processes when he first took office. After one or two visits among the tribes, where he saw dirt, ignorance and lawlessness, his conversion was complete and he will be found supporting any reasonable bill brought before Congress. Senator DAWES was one of the philanthropists, but he made some visits and reformed himself. He is the author of the present severalty law and has a bill before this session to shut off the squaw men. From being upheld as a second DANIEL, he is now the object of a torrent of vituperation down among the red men.

If we could only get Congress face to face with a dog supper, a war dance and a funeral. If the statesmen could see the flourishing customs of polygamy and the destruction of women by cruelties in childbirth. If they could know the workings of cattle leases, lead and coal mine leases and the land grabbing of the squaw men. If these things and a few others could be added to their stock of actual experience, they would be boomers of the most vigorous sort, and in a short time the territory would be blossoming with civilization, a blessing to humanity, and a mine of wealth to the country at large.

The Times has before remarked that if the Mormons are treated with rigor because they are polygamous and disloyal, logical politics ought to handle the far more shameless polygamy and the far more open disloyalty of the Indians without favor. But nobody asks that the Indians be punished. The general principles of the Indian Rights' Association are accepted even by the Payne colony. All that is asked is a fair division of favor. The Indians are the pets of the country. They get more money, more freedom, more license to commit crime than the most industrious class of voters in the country. They alone have the privilege of treason. They alone are tenderly encouraged to break the white man's laws and hide behind the authority of the United States. Nowhere else does the government teach that industry is absurd and paying taxes is unnecessary. To the hard-working white man our republic says: "You must pay high taxes on the necessities of life to keep up government expenses." To the Indian we say: "All government is foolish. Do as you please; spend all the money you can get; pay no taxes; live in your ancestral dirt."

It is a pity we cannot bring Congress out here. As it stands, while the members in a general way are favorable to a change, they do not realize the facts clearly enough to be in a hurry. Unless the business men watch the session closely, the matter this winter may stop with Senator PLUMB's bill to annex No-Man's Land to Kansas. Some years ago the Indian Rights' Association had a bill passed authorizing the President to appoint a commission to negotiate with the Indians for the sale of their interest in a certain land. Those who wish to circumvent the Oklahoma movement are pointing to this law and urging that it be carried into execution before another law is passed. Since it provides only for a commission to find out the wishes of the Indians and makes no arrangement whatever for an organization of the territory, it alone would delay the opening five or six years. By passing Senator Plumb's No-Man's Land bill and resting on the old commission law, the Oklahoma movement will be most effectually squelched and the squaw men with their land grabbing friends be made happy. If the mountain will not come to Mahomet, if Congress will not come out here, the western business men would do well to get their ideas before Congress as soon as possible. The condition of affairs at Washington now is not of a character to remove the necessity for some quick and sure work.—[Kansas City Times.

The Indian Law of Estates.

LOCKPORT, N. Y., Jan. 30.—The Tuscarora chiefs on the reservation in this county now claim that the only legitimate heir to the late Chief Mount Pleasant's estate is a daughter, now the wife of James Pemberton, and that there is due from the estate \$1,250 to a sister of the dead chief and \$645 to Asa Thompson. They further say that the estate will be settled by the Tuscarora chiefs, and that the surrogate of the county has no jurisdiction whatever over land or property of any kind on the Indian reservation. Indian law says that a third wife is not entitled to any part of the husband's estate, and that at the expiration of ten days she must leave it and can only remain longer by marrying a relative of the deceased husband. The widow and third wife of the late Mount Pleasant is a Seneca, and sister of Gen. Eli Parker, who was on the staff of Gen. Grant and one of his most trusted and respected officers. He is now practicing law in New York. The widow has many friends in New York among her white sisters. She is good-looking, tall, and of commanding figure. The features are almost classical, but the skin is quite dark. She is proud of her race, and more so of her brother.

The distress among the Sisseton Indians does not less deserve the attention of the Government from the fact that they no longer receive cash annuities, but support themselves by their crops or labor. Their lands have been allotted in severalty for a long time, and many of the tribe have neat and comfortable houses. For more than a dozen years they have been credited on the agency books with the value of labor performed or farm produce furnished by the Government, and they probably would be thriving now had not their crops partly failed last summer. The starvation reported among them is, no doubt, immediately due to the snow blockade which has prevented the carrying of food to them. With their churches, schools, fenced and cultivated lands, and other features of civilization, they have long attracted the interest of philanthropic people, and their agent would, probably, take the risk of ordering supplies of food without special authority or immediate means of payment, could these supplies be delivered. Stories, however, of the extent of famine prevailing in such cases are apt to be exaggerated where the break of communication prevents an accurate knowledge of details; and there are also supplies at an army post not far off.—New York Sun.

The Roman Catholic Church has forty-five Indian schools scattered over the country from Florida to Alaska. Dakota has the largest share, there being fourteen in that Territory. New Mexico has eleven, Minnesota seven, Wisconsin five, Alaska two, and Colorado, California, Nevada, Oregon, Kansas, and Florida, one each. Of these schools thirty-five supply board and clothing as well as instruction. The aggregate attendance is nearly four thousand. Most of the teachers are German and French.—[The Mid-Continent.

The Choctaws are urging their claim of \$3,000,000, the net proceeds of the property which they left in Mississippi and Alabama when they were moved westward. Congress has two or three times allowed this claim, and also the United States court of claims. About half of this money is pledged to lawyers and middlemen. The last Choctaw council offended these by some measure, and they are now impeding any appropriation of money by Congress for the settlement of this claim. The Indians want another council to put the matter right—if they can.

Out of 40,000 Sioux Indians there are 35,000 still in heathenism. There are sixty-six tribes on the western prairies for whom nothing is yet done. There are 40,000 Indians of school age; but when every school is packed to its utmost, only 12,000 can be accommodated. This includes government schools, Roman Catholic schools and all; so that those under mission teachers would be far less a number than 12,000.—Public Opinion.

PATRON'S LETTERS.

When a scientific man announces a discovery, he backs it up, he shows how he has ascended to it by a long series of facts each insignificant enough in itself; he realizes that one must always bend the knee to mount, and he holds nothing trivial which has brought him to his goal. He knows also, that every one who is to stand beside him must mount in the same way, and he is careful not to kick down his ladder; every round of it must be strong enough to bear the weight of adverse criticism, and of opposing fact, if there should be such. He knows that if his principle is worth anything, it is not new, that to have the value of truth it must have been in existence from the foundation of the earth, perhaps forever, and that through the different ages hints of it, more or less vague, have been floating through different minds. To him there is no stronger evidence of the truth of his principle than this evidence of its universality. He sees that its power lies here, and that in the application of it which he makes he may appeal to all men to sustain him. He brings forward his facts, he asks them to be tested everywhere, and if they bear the test, it is not enough that his announcement should be accepted, it must be acted upon.

That white men and red men can live peaceably together and with mutual advantage is a matter of so much importance to us to-day that no facts which go to show it a truth are trivial. This is why we publish a few extracts from the letters of people who have taken into their houses for a shorter or longer time pupils from Carlisle, in order that while still members of the school these may learn something of the world with which in some way they ought to be brought into contact.

The proportion of letters given from dissatisfied patrons is greater than the actual proportion of these. For the records of the last month show that three-fifths of the pupils out are reported as "good," one-fifth as "excellent," "first-class," and words to that effect, while the "fair," "unsatisfactory," "annoying," and "bad" make up the rest. And in reckoning these latter classes, there should be taken into account the fact that Indian boys and girls are as human as white ones.

One letter says: "In regard to the Indian pupil in my care, he is getting along very well both in his studies and in health. He has been a very good boy since he has been out here with us, he is willing to learn to do anything I tell him to do, only he don't talk very much to me, when I am absent he talks to the rest of the family more than when I am present; yet I think he talks rather plainer than his friend. I believe it is a good idea to get as many of them out among the farmers as possible; they learn more to know how the folks live in this country. There are plenty of farmers in the country that could take a boy in the winter to go to school and help to do the chores about the place if they were not so superstitious in their way of thinking. They have often reproved me for having this boy; they think he might kill some one. I have often laughed at the idea of some people, they think that they never can be civilized, that when they go back home they will be Indians the same as before. As for being civilized, I think—is more civilized than some of our own boys in the community, or at least he appreciates it more than they do."

A lady writes: "—broke at different times a number of articles, some of them valuable and some not so valuable, but most of the last summer he was faithful and kind and did me so much good I do not feel like charging him anything."

Says a letter, "—is well, has been attending school since the 25th of last month, seems very happy, and is all I could wish her to be."

"Enclosed thee will find a letter from —. It was written while sitting by herself, and I have not changed any portion of it, corrected two misspelled words, nothing more. I wish in writing to her thee would give her some advice, in regard to carelessness and indolence they seem to be her main faults."

"—seems very quiet and gentle, very obedient and satisfactory in every way; does not smoke or chew, does not leave the house, is best satisfied when at work."

"—has done his best to our satisfaction, though in some things he was not as careful as—. With regard to money matters, I think he is very different from —, who was very careful how he spent his money. He attends church every Sabbath and has of late been singing with the choir. This morning he has started to school and seems anxious to improve, and no doubt will get along, as he will get all the encouragement we can give him. In short, I can say he is a good boy and does his best to please."

"I believe that — will develop into a good woman."

"—is doing very nicely—. *** He started to school this week and seems to be in good spirits. He studies in the evenings and I think will get along well at school. I like him very much."

"As yet I have no occasion to write in regard to the boys—and—think they are the best boys I have had in regard to obeying. — is a smart, active boy about his work and anxious to give satisfaction. But neither of the boys take any interest in reading or studying at home, think they can be off every evening to the post-office or somewhere. I trust you will drop them a line in regard to it, and also tobacco, I feel sure their pennies go that way."

"Conduct: very good. I cannot always rely on his truthfulness."

"She is the same good girl and seems perfectly happy."

"Conduct: excellent. Is making good progress, and is contented and happy."

"— is better pleased with his school than at first. Is very studious and tries hard to keep up with his class."

"—is doing well. He is anxious to work and I think is getting along well at school."

"—is getting along well in studies and is anxious to do right."

"— is getting along nicely."

"— is improving in work, and learning at school."

"— has been busy dressmaking and succeeded right well herself."

"— is very diligent and faithful; progress at school good, in drawing shows special facility."

"Good boy, does his work well, and I think is getting along with his lessons at school right well."

"—has been to school every day during the month, and his teacher says he studies better than he did; she has no fault to find with his conduct, but it was rather hard to get him to study at first."

"We are very well pleased with him and want him to remain the summer season with us."

"—has returned to us bright and happy. I hope she appeared to good advantage while at Carlisle. But Indians are often disappointing, and draw into their shells when you want them to do their best. But no matter how she appeared, she is splendid, and I am just as proud and fond of her as possible."

"I can't imagine what has come over —, as he has always been very obedient until last week. I think some white boys have put mischief in his head. I wanted to exchange work with a neighbor and he stubbornly refused to go with my son, saying that he would work here on this farm. He packed up his clothes and went to the station and tried to borrow money to go to Carlisle. I did not give him any as per thy orders not to. He ran around until he got hungry, and then he came home and went to work and then we gave him something to eat, did not scold him any, but tried to reason with him."

"— is very neat and tidy about his appearance, and does look very nice when dressed up; in fact, much nicer than any boy I ever saw that visits him. Too much of this, of course, is what takes the extra money."

"If you think you can't get along without —, I will send him back the last of the week. We do not want to spare him, he seems to be so trusty and improves on acquaintance."

"I wish to keep —, of course, he is such a good boy that I would like another one in preference to a white boy. — is well and going to school; he likes his school first-rate, he says. When he first came here he appeared homesick or despondent at times, but he would not talk to us, and I really pitied the boy. But he has become cheerful, and appears to like us very well."

Another letter re-asserts the statement made into answer direct inquiry, by a large proportion of those employing the Indian boys and girls, that for the kind of work which these were engaged to do the employers had never had help so good.

The pupils' views of their employers are given on another page.

OUR PUPILS' PAGE.

HOME LETTERS.

"I have read in the paper that different Agencies in Dakota will be obliged to get their allotment of land next Spring and the rest will be open for settlements.

If this will be, accept my admonition, you and all the Indians should unhesitatingly assent to the project; because allotment will destroy the idleness of the Indians, and will urge them on to some advance. I think it is no excuse for Indians to say "It is too late to learn;" because it is never too late to learn, hence I think it is all right that you will be compelled to work to get your livelihood. You must advise those about you, tell them it is a shame to have no ambitious prospects."

Mrs. Gaddis' Visit.

"Mrs. Gaddis was here at our school and we had a very good talk with her and she told us about the Indians and of a good many other things. We were all very glad to hear that our Indians are going to keep the Lord's day. But we were sorry for her not to stay longer."

Good Tidings.

"I received yours 24th inst., in which I was very much pleased, but am very sorry that you been having some hard times. I felt very uneasy about my folks at home ever since I heard that the people are suffering very much in north western countries. But now I am very glad that you are all safe."

"In the evening we went in Chapel and while we were in, two men came in and asked Captain if he would let some of his boys go again and work on the railroad and Captain did let the boys go again and they came back sometime at night. Some might think it must be a hard labor for the boys but they only had a good time on snow shovelling and they were not cold except their ears. Joel said his ears froze, he said he thought he got used to it but his ears got swollen up and grew heavy so I think his heaviest work was carrying his ears around."

An Apache Boy's Letter.

My Dear Mother: I am glad I write to you to day, you must write to me quick because I am glad to see your letter. I think it is a nice letter, you must give to me picture because I like picture. We have nice clothes. I think you stay a good time and here Carlisle good time because I like Captain Pratt I stay here, you must not quarrel. I like to school because I learning quick. I lesson every day because teacher make learn quick. We have a nice eat. I think pretty well this letter, you must write to me every month. I can't talk Indian any more because he don't want it Captain Pratt. One time talk English all the time. First time I come I don't like here, now I want here.

Grateful Appreciation.

"Here at the school we are very comfortable—a very healthy set of girls and boys, and all are able to appreciate this and do accordingly."

"Well, I must tell you of our short trip to Washington. We went to the Capitol first and to Army and Navy Departments. We heard the Representatives talk, and in the afternoon we went to the Museum and Smithsonian. The next day we went to an Art Gallery where we saw many beautiful pictures. And we went to Mrs. Cleveland's reception. I shall never forget that cold, bitter day we stood for almost hour and half out side. We shook hands with her but didn't get to see how she looked, we had such a pleasant time, Washington is the nicest and neatest city, I ever went to."

Happiness.

"I am happy every day, you ask God to help you all the time. We have plenty to eat. I like this place very much."

One of our Alaskans.

"When first I came to this school I went to the Printing Office, I don't know how to work, but after three weeks trying, I learn just a little. After a while I learn more. My teacher is very kind to us, we are in No. 5 school. I think the boys must have a good time to slide at your school. The girls say they wish to go back, but I don't think so to go back. I am glad that I come to this Carlisle school. We have taken up the new life, which is a dozen times better than the old ways, and we will keep the new life and never go back in old Indian ways."

Prayer for Colleges and Schools.

"Last Thursday was the day of prayer for schools and colleges, and Capt. Pratt had an invitation from Dr. McCauley for the most advanced pupils to attend service at the College, but as it was so cold and the snow so deep, only as many went as could ride in the school sleigh. It was very cold but we enjoyed the sleigh ride and better than that we heard an excellent sermon by Rev. Jesse Young of Harrisburg. His text was, 'The saints of Caesar's household salute you.'"

Sympathy for Capt. Pratt.

"I was wondering how your folks are getting along out there while it is so cold here. For some days we have had deep snow here. Last Saturday morning over ninety boys went to work on the railroad, to shovel the snow out of the tracks. It was very cold that morning we went about three miles from here. One train got stuck and could not go any farther, two engines were hitched together to push away the snow from the tracks, we came back on the train, Captain he went with us. I think it was hard for him to go up three miles, the snow was so deep on the railroad and hard walking for a big man. I know the boys got tired."

Good Speeches.

"Last week we had a public debate in our chapel and the boys made some very splendid speeches."

The Effect of the Cold on the Moon.

"Last Saturday evening I saw the moon coming up but was not shining. It looked like all over blood. I expect it was frozen at that time."

The Snow-drifts.

"Doubtless you might think that I must have given up the ghost, but I am still in existence and bargain around in this section of the country. We had very much colder weather than usual."

Last Friday night the passenger train on the Cumberland Valley Rail-road, was blockaded for more than three miles away from the Junction, and the Railroad Company offer thirty cents an hour for shovellers, but the men would not accept the offer, for it was too cold and the wind was blowing like a hurricane, so they came to the Barracks to ask for some volunteers to work. About ninety boys went and shovelled snow, in some places it was between five and six feet deep; but, anyhow, we shovelled the snow all away three and a quarter miles within two and a half hours. I think we did first rate and pretty well."

Send the Children to School.

"Dear brother, I would like to know if my two little brothers and sister are in school yet. I am always thinking about those two, my little brothers and sister and I wish that my sister was here in this Carlisle School, also you must put my little brothers and sisters in Boarding School at Pine Ridge Agency if you can't send them here to this Carlisle School, I know that Boarding School that is a very good school, too. So you must put them in that school as soon as you get this letter."

A Boy's Opinion.

"I am having a good time in all my studies, and also I like History the best, and also I like my business in the Printing Office, it teaches me how to spell the hardest words that are used in the newspapers, not only this but it shows me the way to become a great man."

Improvement.

"We are all well at this good place also we are all improving very much about our lessons and the duties what our employers give us to do at this school."

Miss Burgess' Absence.

"Our Manager, Miss Burgess, went to her home in California, so we are quite sorry or at least I am, because she was a good Manager in the printing Office."

Hurrying Onward.

"I am sorry that I did not write to you any sooner than this, but I am also glad to be able to say that the delay is due to the rush of our school toward civilization, that we do not even have much time to write letters and are glad to rest when we are not doing anything."

Love for Father.

"My dear Father:—I send my love to you. I am very sorry every time for you. I know how you are sorry about me, too. I hope God will bless you and he will take good care of you. Please answer my letter I know how you been love me but now I am far away from you. But I am here to learn more so you must be glad for me, your son."

Wondering and Wishing.

"I just wonder how the poor Indians get their living this hard cold winter. But here I am living in a good home comfortable place where I can get warm clothes to wear and food to eat. I wish that you would write and tell me in what condition the Crows are whether they manage to get along or not. I am interested in all that happens up there."

Anxious for Home News.

"I am very much troubled with you that I can not help thinking of you and all my friends that are out there. The reason that I am troubled is that I heard that the country or people are suffering very much from the cold weather that they have had this winter. We have heard that a great number of people have perished in the storm. But we have heard nothing from that part of the country in which you are living, because the railroads are all blockaded with snow so that the trains can not run."

Pleasing his Teacher.

"I am going to obey my teacher. I think that makes her feel glad. I am well and happy every day, and getting on very nicely in my work. I am glad you sent me here so I can learn a trade sometime."

Literary Societies.

"The young men of the school have two Debating Clubs and for two evenings last week they entertained us in the Chapel. One they call the "Indian Union Debating Club." And the other, the "Republic Debating Club." We call our society the "Indian Girls' P. L. Society." We are going to give another public entertainment soon."

Clerk to the Man-On-the-Band-Stand Left.

"Two of our officers left us one day last week for California. I think they will both come back again. The man-on-the-band-stand is very sorry to have Miss Burgess go off for she was his chief clerk, you know. It would not be only he who would feel sorry if they wouldn't return; for everybody feels sorry when any of our teachers or officers leave, after we know they have done so much good for the school. I am getting along very slowly with my lessons although they are not so very hard."

A Scare.

"Last week we had a Public Debating Society Discussion, the Chinese should be excluded from the United States. I was one of the member and speaker I was almost scared to death when I stood upon the platform and saw many black eyes looking at me before I moved my lips. I was real scared because that was the first time I made a speech in my life."

The Blizzard.

"I have read in the newspapers about the great snow storm out there and some people lost in the snow and some frozen to death. But I hope you are right."

Work "Versus" Buffalo Bill.

Now I want to ask you one single thing, that is this, did you ever write to Bennett R. Owl you must tell him to go home and help his father, in what is useful; not show himself over cities; that is what he would do with Buffalo Bill and it is not great of benefit to the Indians but it is very foolish in the world so I want you to tell Bennett to go home and help his father."

A New Growth.

"With the gratitude of Henry I will drop you a word to inform that I have grown big and you will be astonished to see me when I come home. I have grown in very different way from that my earliest life too. The weather was very cold during last week; the snow is deep on the ground so the trains could not run. This is the coldest weather I ever learned since I came to the east."

The Debating Societies.

"Last Tuesday night and Friday night the boys debate were very good. But Friday night was the best of it, I thought because the boys marched in very nicely and went out, and I could understand all what they said. But on Tuesday night seems to me they only want to use hard words that is all they can do. I can hardly understand what they say sometimes, because too many long and hard words and also I forgot to take my dictionary along with me."

LETTERS FROM PUPILS ON FARMS.

"I hope you would like to hear from me and to know if I am well or not. I am well at this present time; and I hope the school is getting first class. I am now attending school every day. Last week I miss day and a half on account of my eyes."

"I like my place very much. These people are very kind to me. I am learning everything here. I hope I will learn how to make bread before Miss Irvine comes up here again. The baking here isn't like it was in Colara; it is much harder; but I can learn it, like other things."

"I am getting along nicely and willing to help Mr. — this year. We have about six hundred shocks to husk this week. I cannot tell how many shocks I husk a day."

"I am very happy every day. This morning I began to go to school. I am very glad to go to school because I wanted to learn fast as I can. I just try to do my best all I can. I like to go to school with white children because they talk to me how to talk English."

"We got all our work in good shape. Mr. — likes me very much, and I like him too."

"Mr. and Mrs. — are very kind to me, and so I always try to do my best I can. Mr. — help my arithmetic, so I am getting along very nicely at my lessons and work. I am going to school next Thursday."

"I am getting along all right about my work, and I am doing my best. Whatever I try to do, I do it well. That is the way I think will make a man out of me. This time I have not much to do. I am ready to go to school first of December. I think it best for me to go to school with the white children and try to help me more to try to talk English."

"The weather is too cold out here for me. But I get up in the morning and work till I get warmed up. I have seen one of the Indian boys to-day. I had a talk with him."

"I will inform you about my trip to the city of Philadelphia. Mrs. — took me around at the public buildings. We went up with the elevator and went out on the roof; it is kind flat and walking look at the people. They look just as small as baby dolls. And then we went in at Wanamaker's store."

"I must get up at six o'clock, called to breakfast, after breakfast we go out to barn, feed steers and horses. Sometimes I help to shell corn before time to go to school. Saturday shell corn, help thresh, go to mill. I feed pigs morning and night; I help work about barn. I will say only I am well and happy all the time."

I am very much pleased with this new home because it is a good place for me to go to school. I will go to a public school, not a Quaker school. I am not going to school yet; we are very busy with the corn just now. The people that I live with are Quakers and are very kind to me and treat me very good. I like them very much. There are some people in this country are trying to scare us from education. Sometimes a white man comes along and says, Who do you live with, and where do you come from, and what tribe are you, and asks me a great many questions. Sometimes I do not answer them because they ask me such foolish questions and I do not like to tell them of it, they know better. If I asked them foolish questions, they would laugh at me. I think I am doing first-rate. I hope to keep on doing better and better; if I try, I will do it. I came east to learn what I can from the people here in this country. If I stay until first of May, will you get me a place where I can learn my harness trade? I would like to learn my trade very much."

"I read your letter and thought of what you said to me; but, I am sorry that I cannot make up my mind to stay here. I was afraid that you might say I must stay here, that you want me to stay."

"I am well as usual and I am enjoying my work. I just get done husking corn. I am so tired I can't hardly write. I have written to let you know that don't suit me good this place."

"I am sorry that I cannot get any better when I am away, but I pray that God will help me on each day. I always do my best; but one day I did not do what she told me to do, and I am going to tell you about it. *** I am going to study grammar now. All the children are nice and kind, and they wish to see some of our pictures."

"In reply to your letter I do not think I am going very far down the channel as you think I am. I have just got my feet in it the first time. But I am coming out of it at once. I am sorry that I did these things. I am going to try and keep out of the channel which have ruined many valuable lives. I have not tried to do the things that I ought to have done. But I am going to try and do better after this."

"As to my being a faithful worker, be sure I shall do my best in all things."

"If you was an Indian and had a place that don't suit you, you would not stay. If I make up mind to stay, I will take —'s place."

"There are twelve Indians. We go to school at Highland. We are getting along well with our lessons, and also we are trying to help each other in our studies."

"I don't think much of coming back to Carlisle this winter. I want to stay here and learn to talk English good; because I have got a good place."

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.