

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. VIII.

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

NO. 5-

GIVING AND TAKING.

After a Prose Translation from a Hindoo Poet of the Third Century.

JOHN G. WHITTIER.

Who gives and hides the giving hand,
Nor counts on favor, fame, or praise,
Shall find his smallest gift outweighs
The burden of the sea and land.

Who gives to whom hath naught been
given,
His gift in need, though small indeed
As is the grass-blade's wind-blown
seed,
Is large as earth and rich as heaven.

Forget it not, O man, to whom
A gift shall fall, while yet on earth;
Yea, even to thy seven-fold birth
Recall it in the lives to come.

Who broods above a wrong in thought
Sins much; but greater sin is his
Who fed and clothed with kindnesses,
Shall count the holy alms as naught.

Who dares to curse the hands that bless
Shall know of sin the deadliest cost;
The patience of the heavens is lost
Beholding man's unthankfulness.

For he who breaks all laws may still
In Sivam's mercy be forgiven;
But none can save, in earth or heaven,
The wretch who answers good with ill.
—Selected.

FROM THE REPORT OF THE SECRETARY OF THE INTERIOR, WE HAVE THE FOLLOWING IN REGARD TO INDIAN SCHOOLS.

The report of the Commissioner of Indian Affairs, and that of the superintendent of Indian schools, and the statistical exhibits accompanying them, show that there are about 40,000 children of school age, from six to sixteen years, among that portion of Indian population for whose benefit the appropriation for Indian educational purposes, as far as they will go, are sought to be expended. Schools for these to the number of 227 have been provided, with capacity for accommodating about 13,766 pupils.

These schools are classified as follows: 8 Industrial training schools, provided for by special appropriations; 68 boarding-schools, and 90 day schools, managed directly by the Indian Bureau, and 61 schools managed under contracts with religious societies, of which 41 are boarding-schools and 20 are day schools. The total number of scholars enrolled in these schools during the year is 14,333. The average attendance maintained was 10,520; the total expenditure for the same time for all purposes in connection with these schools was about \$1,170,000.

By a statement of Indian school statistics from 1878 to 1887, inclusive—which will be found in the report of the Indian school superintendent—it appears that ten years ago there were 137 schools of all kinds provided by the Government for the Indians, with an average attendance of about 3,500, maintained at a cost of nearly \$196,000. The same statement shows that in 1884 there were 162 schools, having an average attendance of about 6,100, for which about \$650,000 was expended.

These statistics exhibit a gratifying improvement in the Indian school service, and show that general interest in the cause of education has increased and is growing among the Indians.

I have no pleasure in contemplating or in stating any unpromising features of our work among the Indians; but I am convinced that if for their transition from

the old to the better and more systematic life, we continue to depend so fully upon the powers of attraction, our Government will continue to be troubled with the Indian problem for an indefinite period.

I am persuaded that the question of compulsory education of all Indian youth of the tribes and bands under the care of the General Government is worthy of early and serious consideration. Any movement in this direction should have the full warrant of the law, and the methods prescribed should be wisely adopted and as nearly uniform as practicable, and should be kindly and judiciously, but firmly, enforced.

The appropriations for Indian educational purposes should be sufficient to enable the Government to discharge fully not only its treaty stipulations with the Indians, but also its moral obligations for properly training, mentally, physically, and morally, all of the youth among them, to the end that they may all become self-supporting and useful citizens.

It is essential that the various schools should be visited annually by the Indian school superintendent, so far as practicable, in order that he may investigate and report to the Department as to their management, with the view of correcting any existing abuses and bringing the whole school service to a well-ordered and more uniform system. It will require \$2,000 to enable him to properly and efficiently perform the duties of his important position.

EDUCATION OF INDIANS IN ALASKA.

I concur in the suggestions of the commissioner of Indian Affairs for consolidation of the usual appropriation heretofore made "for support of education of Indian pupils of both sexes at industrial schools in Alaska," with the general appropriation for the educational interests of that Territory, and that the whole be placed under the management of the Bureau of Education in developing the public-school system which that Bureau has undertaken to establish there for the benefit of all the people of Alaska.

INDIAN AFFAIRS IN CONGRESS.

The number of bills for railroads through Indian reservations introduced into Congress this winter gives promise that the iron horse is to be one of the pioneers of the new life there. The Choctaw Coal and Railway Company has secured the passage of its bill and the President's signature.

And bills were introduced or reported for the right of way through the Public Land Strip, Indian Territory; and in Indian Territory for the Montana, Kansas and Texas Railroad Company; for the St. Louis and San Francisco, and the Denver Coal and Railway Company; for the Kansas City and Pacific, and the Leavenworth and Rio Grande railroads; for the Durango, Cortez and Utah Railroad Company through the Southern Ute reservation; the Aberdeen, Bismarck and Northwestern railroad across a part of the Sioux reserve; for the Billings, Clark's Fork and Cook City on the Crow reserve; the Forest City and Watertown Railroad through the Sioux reservation; the Rio Grande and Pacific through the Uncompahgre and Uintah reserve; the Morehead Leech Lake and Northern railroad through Minn. and the Yankton and Missouri railroad through the Indian reserves in Dakota. There was also a bill granting right of way to the Citrous Water Co., across Papago Indian reservation, Arizona.

A bill was introduced to extend the laws of Montana over portions of the

reservations where rights of way have been granted to railroad companies.

The bill to punish robbery, burglary and larceny in the Indian Territory has been passed and signed. The citizens of Vinita have petitioned for the establishment of a United States court in Indian Territory; and Mr. Allen of Mississippi has introduced a bill for the establishment of courts there; Mr. Peel of Arkansas introduced a bill authorizing a delegate from Indian Territory to the Fifty-first Congress. Mr. Warren from Missouri, has presented to the House a memorial and resolutions adopted by the Convention for the opening of the Indian Territory, held at Kansas City, Mo. In the Senate the petition to remove the Southern Utes from Colorado to Indian Territory was referred to the Committee on Indian Affairs. In the House the Committee on the Judiciary have reported back with an amendment the bill of Senator Dawes relating to the marriage of white men and Indian women.

The Indian war claims have been discussed and the claims of the Western Cherokee Indians; also of the Pottawatomie Indians and their creditors; and of Indians who served in our army against their own people. A resolution was introduced regarding the claims of the Indians in Tillamook County, Oregon; and a petition of the Omahas for the payment of the \$70,000 due them under the treaty of 1855.

There was a bill to ratify an agreement with the Gros Ventre, Piegan, Blood, Blackfeet and River Crow Indians in Montana. There was inquiry as to land and settlement with the Ottawa Indians.

A bill was introduced for the relief of the Stockbridge and Muncie Indians.

A single bill was substituted for the three in regard to the division of the great Sioux reservation into smaller reservations.

A bill was introduced to allot lands in severalty to the Oneida Indians in Wisconsin; and an amendment granting allotment of lands in severalty to Indians of the Umatilla reservation which was referred to the Committee on Indian Affairs.

There were proposals to sell a part of the Crow Indian reserve, of the lands of the Flathead Indians and of lands on the Omaha reserve, and of the Umatilla Indians.

There were bills for the lease of lands on the Quapaw reservation for mining purposes.

Bills were introduced for the construction of bridges in the Shoshone, the Fort Smith and the Choctaw reservations.

A memorial was presented from the Legislature of Washington Territory for the removal of the Indians from the Colville Indian reservation.

The speaker laid before the House a letter from the Secretary of the Interior recommending the passage of a bill to authorize the accounting officer of the Treasury to allow certain credits in the settlement of accounts of Indian agents. This was referred to the Committee on Indian Affairs. The Senate confirmed John W. Preston of Monticello, Ga., as agent for the Indian Mission Agency in California, and E. P. Briscoe of Port Gibson, Miss., for the Crow Agency, Montana, and Richard D. Gwydier of Covington, Ky., for the Colville Agency in Washington Territory.

Mr. Smith of Arizona, introduced a bill

for the expenses of the Indian Department.

In the House was a discussion over the bill for the sale of lands to certain members of the Black Bob Band of Shawnees. The bill affects six or eight thousand acres of land which are occupied by settlers. It provides for the sale of these lands, but not without the consent of the Indians. Settlers have made their homes upon them and have been cultivating the land for years. The bill states that the land shall be valued by three disinterested appraisers, that the improvements made by the settlers shall be separately appraised, and that these settlers shall have opportunity of taking the land at this appraisal, provided the Indians are satisfied with the price. If the settlers do not wish to buy, the lands are not to be sold at auction to the highest bidders. But these will not be allowed to take the possession until they have paid the settlers the value of their improvements. In no event are the lands to be sold at less than their appraised value. But even this sale cannot take place without the consent of the Indians. The greater part of these lands have been sold by the Indians to speculators; but the Interior Department found the prices inadequate and refused to approve the deeds. This bill has been prepared to settle the question. It is intended to do justice to the Indians by giving them for their land twice the price offered by speculators, a price disapproved by the Interior Department, and to do justice to the settlers by giving them the first opportunity to buy the land that they have been living upon and improving for years. These settlements were shown to have been made under the approval of the Indian Bureau, although it was found afterward that the treaty upon which they depended had not been ratified. When, in order to give the settlers a title, the Interior Department issued patents in severalty to a number of the Indians, these Indians sold to a few of the farmers on the land and the speculators picked up the rest of the titles, so that the Department ceased to issue the patents, and refused to ratify sales made at a disadvantage to the Indians. The bill was referred to the Committee on Indian Affairs.

Bills were introduced "authorizing the Secretary of the Interior to permit miners, and companies and corporations organized for mining purposes to prospect, develop, lease and own the mineral portion of any Indian reservation upon such terms and conditions as may be agreed upon by the Secretary of the Interior and the Indians of any such reservation."

Senator Storkbridge of Michigan introduced a bill to provide for the establishment and maintenance of an Indian industrial school in Michigan; and Mr. Allen of Michigan introduced the same bill into the House. A bill was introduced also to establish an Indian training school in North Carolina.

Senator Dawes from the Committee on Indian Affairs to whom the bill to provide for an Indian school at Carson City, Nevada, was referred, reported it with an amendment. It was urged by Senator Stewart of Nevada that there were about fifteen hundred Indian children in the vicinity of Carson City, and that they should be educated. He stated that the Legislature had authorized the appropriation of \$10,000, and that the citizens had bought land for the school, and were waiting for the appropriation from Congress. Senator Cockrell from Missouri objected that the \$10,000 at first offered by Carson City

had been withdrawn, and that he would not support the bill without this generous offer of the people of Nevada; but would strike out the words "Carson City" and leave the location of the school to be determined by the Secretary of the Interior.

After discussion the amendment was added, and the bill passed.

Mr. Nutting of New York presented in the House a petition signed by the chief of the St. Regis Indians of New York and thirty of his followers, every signature being made by mark. It is a request that the Congress of the United States will take some measures to provide that the children of these Indians shall be allowed some means of education. The petition was referred to the Committee on Education.

The discussion of the bill for the compulsory education of Indian children, and Mr. Teller's and other senators' arguments in favor of the measure are given elsewhere.

FROM CANADA.

Homes For The Indian Children.

By REV. EDWARD F. WILSON, SAULT STE. MARIE.

In London, England, *Record*.

Sir,—With your kind permission, I would like to address a few more words to your readers on behalf of the poor down-trodden Indians of Canada. And in this letter (as I said in my last) I will try to show how far more generously and wisely the Indians are now being dealt with across the border, in the United States, than they are with us.

In the States, President Cleveland has taken up their cause. These are memorable words, spoken recently, "The conscience by 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."

I know there has long existed an idea that the Indians were infinitely better treated on Canadian soil than in the States; the idea probably in England even now is that the Indians, after being hunted from place to place, and shot down like wild animals by the cruel Americans, seek a harbour of refuge for themselves in Canada. This state of things may have existed, and probably did exist, in the past, but it is no longer so. The American Government is at present the guardian and the protector of its 248,000 Indian people. The President, on behalf of the American nation, has demanded that they shall be fairly and honestly dealt with, and that steps be taken to educate and civilize them and fit them for becoming citizens of the United States. And to effect all this the necessary machinery has been set in motion. The Government is at work. The people are at work. The Churches are at work. The heart of the American people has been aroused on behalf of this down-trodden, ill-used race. They are no longer to be driven away as savages from the homes of the settlers. They are no longer to be forced to remain by themselves in those great prison houses called Indian Reserves. They are no longer to be an alien people, their hand against every man's and every man's hand against them. They are no longer to retain their own languages, and to be visited only by missionaries. The American President, the American Government, the American people, have decreed that the Indian shall no longer exist as a separate people, but shall be received into the Commonwealth, that all the advantages hitherto monopolized by his white brethren shall now be his, that he shall be welcomed as a brother and become a part of the American nation.

To effect this great end various important steps have already been taken. First of all, numerous large industrial schools have been built and are maintained partly by the Government, partly by religious societies. In my last letter I spoke of there being some thirty or so large institutions for Indian children in the States,

but when I said thirty I meant only those with a capacity for 150 or more pupils. There are in all 104 Indian institutions in the States, the smallest of them having accommodation for twenty boarders and the largest for 600. I have myself visited some of these large institutions, and it indeed stirred my soul to see those dusky children of the forest clad in neat uniform, their faces all so bright and clean, and so intelligent looking. No expense seemed to be spared to meet the desired end, the class rooms all so well equipped, the teachers kind and clever, and devoted to their work, comfortable bedrooms heated by steam, meals well cooked and nicely served, and every facility for teaching ten or twelve trades. And the things made by the boys are not shipped off to some wholesale house, but made to do double duty by being furnished to the Indians on the reserves, thus serving as a strong incentive to the old people to send their children to the place where so many useful things would be taught them. And then when the children leave these institutions, they are encouraged to go out and live with the white people rather than to return to their old homes. One noted institution, the Carlisle School in Pennsylvania, during this past year sent out as many as 300 children to live with the white farmers in the neighborhood. Thus the race prejudice is broken down; the Indian children learn that the white people have warm kind hearts and are ready to help them along, and the white people find that their little Indian proteges are capital helpers both in the house and on the farm, and that they readily make friends with their own children. The school authorities are in constant communication with the white people who have taken their pupils, and receive monthly cards reporting their behavior. With very few exceptions the reports are very favorable. Of a girl the report is: "has reached the height of her ambition to be a good bread maker; spends her spare time reading and improving herself." And of a boy, "has done very well, and is capable of doing any work on a farm; a good, industrious boy." Such and such are the reports usually received of the pupils put out on farms.

Now, why may we not have such a work as this in Canada? Why may we not aim to make Canadians of our 120,000 Indians, even as they are now aiming to make Americans of them in the United States? If Indian children, after receiving a few years' training at an industrial school, are acceptable as workmen and maids servants at the farmhouses in the States, why may they not be made to be equally acceptable among the farming population in Canada? A few years ago they were treated as an alien people, a people incapable of improvement, a people scarcely human, by the Americans; now in that country all is changed, and every effort is being made to fit them for citizenship. How did this work begin? What brought about the great change? It began with a few earnest, determined individuals who with almost the whole nation against them, pressed on and persevered, knowing that the cause they were advocating was a just one and a right one; and at length they gained the ear of the people, and at length they touched the conscience of the people; the great American heart was touched; the President from his high eminence declared that the Indian must be treated with justice and honesty; that his education and civilization must be promoted with a view to his ultimate citizenship. Then the Government machinery was set in motion, and now upwards of a million dollars per annum of public money is being expended solely on the elevating and educating of the American Indians.

I appeal through your columns to the philanthropic both in England and Canada on behalf of the Canadian Indians. So long as the people do not care what becomes of them it is not likely that the Government will do so. The Government is but the voice of the people. We want a Lord Shaftesbury to stir the people's conscience on behalf of this down-trodden race. We want to hear from our English

Courts as was heard from the White House at Washington, "The conscience of the nation demand that Indians on English soil shall be fairly and honestly treated, and their education and civilization promoted with a view to their ultimate citizenship."

I am afraid I must crave space for one more letter in which to tell what little has already been accomplished towards the desired end, and to define more plainly what are the plans that we would like to see carried out.

EDUCATION BY THE STATE.

Chancellor Lippincott.

One of the earliest and best friend of our Carlisle School was the Rev. J. A. Lippincott, then a professor in Dickinson College, but for the past five years Chancellor of the University of Kansas at Lawrence. His constant attention and aid to the religious work of the school so identified him with it as to make him known as its friend far and wide.

His profound views on the relations of the State University to public education as expressed in a public address on the occasion of celebrating the nineteenth anniversary of the State University at Lincoln Nebraska last week, are a valuable contribution to educational literature at this time.

The speaker was warmly received. With but a word or two as preface, he plunged into the subject. Evolution was taken up at the beginning. A number of illustrations were given, showing that development is the order of the world, and that the course of development is largely dependent upon environment. Civilization is a development. No human institution can be perfect. There is always room for growth. Among the causes of human progress the school must be given an important place. Whether it be a school for the mind or body it matters not.

It is therefore of supreme importance that we pay attention to the school. Everything connected with it has its influence in directing the development of youth. The school has changed greatly since the time of our fathers, and at that time it bore slight resemblance to the schools of the middle ages. The school of the future will be a still grander development.

The tasks imposed upon our schools by the demands of modern times are widely different from the demands made in early English history. At one time the chase was the principal pursuit, and it was necessary to train the youth largely for that particular. Change followed change, until at present the child must be taught to reason; must be made a self governing citizen. New social and political conditions make this necessary. The schools of old would therefore be useless to-day. We have outgrown the schools of the colonies, as well as the schools of ancient Rome and mediæval Europe.

The right of governments to give special instruction to a few, in consideration of services to be rendered in the future, has never been questioned. This is done, in the case of military academy at West Point. The chief strength of a state does not consist in the ability of military officers or the skill of statesmen, or in wealth, so much as in the intelligent patriotism of the people themselves. War is inadequate to settle the questions now confronting the American people. These, to be settled by the intelligence and moral integrity of the people, concern the relations of labor and capital; rights of great carrying companies; the government of our great cities; the dispensation of justice; the colored vote; the reception of foreigners; change in land tenure; and last, but more important than all, the temperance question. These problems must be solved quietly by the intelligence of the people. The task of preparing the people for this work is thrown without hesitation upon the schools.

Objection is often made to education that is purely secular. This deserves careful attention. True, the school should not teach any particular creed, but it seems preposterous that anti-Christian schools should be maintained by a Christian state. Children should be taught in religious affairs in early life by the parents and the church. Teachers will instruct in particular branches, leading the young mind only to truth. The teacher who does not do this is unworthy his place. Truth will never conflict with religion, there is but one Author of truth. There is now but one church opposed to public schools, and in primary departments these schools are now pre-eminently the schools of the people.

It was early in the history of our country that efforts were made to establish free schools in New England. The development of those primitive schools has given our present magnificent system.

The state school is better than any other for several reasons. It is more economical. One will do the work of a number of denominational schools. It is more efficient, because better supplied with apparatus and appliances. It gives opportunity to make teaching a recognized profession. Its influence is against narrowness. It leads people to oneness of character, and

is and has been the greatest means for uniting the many elements that make up our population into genuine American citizenship.

So much for public education as it exists. What of the future? A revolution is now impending. As the old New England academy faded away, so the present seminary and institute will soon be a thing of the past. The public high school worthily supplants them. It is better. The student remains at home during his academic or secondary education.

The encouragement and patronage of wealthy citizens in any prosperous town will make a high school possible, and thus the children of the poor will have opportunities otherwise unattainable. The presence of a good high school exerts a beneficial influence. It stimulates the primary students to continue up to the high school and often on to a college course.

The future of education we cannot fully outline, but it may be judged from the trend of the present. A development of 250 years cannot be arrested. The educational system must continue its development toward perfection. Fifty years ago Michigan made a new departure in education by founding a university. The growth of that institution has been bewildering, showing that the conditions were favorable and that such an institution was needed. Other western states have followed in the same path, and with nearly uniform success. The state university is the natural development of the common school. The high school presupposes it, and all conditions favor it. The educational system is made complete. If the state can assure control of any tier of schools, is it reasonable that it should not take all? If parents are willing to give the primary education of the child to the state, why deny its completion by the state? If home and the church use their influence while the child is in the public school, no fear need be felt when he leaves home to complete his education at the state university.

Unfortunately, the objection to the state university is so great that dozens of weak denominational colleges are scattered over territory that ought to support but one great university. The plan of federation is in force in Canada. At Toronto the churches have grouped their colleges on grounds owned by the state. Each is faithful to its denominational, and all share in the government and in the inestimable benefits coming from the financial patronage of the state.

The speaker said that he believed in the state university. It was better in every way than the denominational college, although he did not wish to detract from the glory that belonged to the heroic men who have established and maintained these institutions at the cost of many sacrifices. He was educated in a college of this kind, and served nine years there as instructor. Nevertheless, a careful study of the state university and the common school system of our country has led him to a belief that the state should educate from the primary school to the end of the college course, and should even go a little further and give some assistance toward professional and technical training.

The address was perhaps the best defense of the state university that has ever been heard in the city. It was elaborately thought out, clearly and tersely expressed, and the chain of reasoning was perfect. The audience listened with the closest attention for two hours, and at the close gave expression of unqualified approval in loud and prolonged applause.

Hon. C. H. Gere, president of the board of regents, rose and said that he was glad to hear this testimony to the truth that so many have been advocating in Nebraska for the last fifteen years. "At a late banquet of Harvard graduates," said he, "Chauncey M. Depew stated in his after dinner speech that very few of the graduates of Harvard of two or three years ago can now pass the examination required to enter the freshman class. What has caused this advance in the standard at Harvard? It is the progress and the success that has been reached in the university of Michigan. No doubt that the career of that university, the wonderful progress it has made in the lines of higher education, has done more to advance the standard in the east than any other cause." After stating that he would go still farther than Chancellor Lippincott in giving professional education, Mr. Gere moved a vote of thanks to the speaker of the evening for his scholarly and entertaining address. This was seconded by Hon. Geo. B. Lane, superintendent of public instruction, and the vote was unanimous.

A western paper remarks that a little missionary work among the Indians of New York would be as appropriate as among those in the far West, since the other day the Onondagos near Syracuse, N. Y., offered their annual sacrifice of baked white dog to propitiate the Indian god, Agreskoi.

INDIAN EDUCATION.

We ought to have some system for the education of the Indian tribes. We have at present only an educational chaos. Like Topsy, it was not made, it grew. Individuals here and there, prompted by benevolence, some in the Government, some out of it, have made sporadic attempts to educate the Indians, and the result is a lot of heterogeneous and fragmentary endeavors to teach here and there Indian boys and girls, but no organized and systematic endeavor to solve the problem of Indian education and civilization. The Indian schools are of three kinds,—Governmental, private, and contract schools; the first maintained wholly by the Government, the second wholly by private benevolence, the third by a sort of partnership between the Government and the philanthropic and church societies. These last are of all kinds. Sometimes the Government owns the building, and the church or philanthropic society carries on the work; sometimes the church or philanthropic society owns the building and carries on the work, but the Government pays so much a head for a certain number of Indian children; sometimes the entangled relations between the two are much less simple than in either of these plans. It need hardly be said that this system of partnership between Church and State is very anomalous and leads to no end of confusion. Every church is naturally desirous to get its share of Governmental support in its work of Indian education, and is apt to be jealous lest some other church get more than its share. Inasmuch as the Roman Catholics are united and the Protestants are divided, the Roman Catholics are believed by the Protestants to have very much more than their proportion of Governmental support. In the year closing June, 1886, out of fifty religious schools supported in part by the Government and in part by religious societies, thirty-eight were Roman Catholic schools, with 2,068 pupils; twelve were Protestant schools, with 500 pupils. We have reason to believe that the disproportion is greater now, not less, than it was in June, 1886. We are not disposed to find any fault with the Roman Catholics for getting more than their share. If they are united and we are divided, it is to their credit and our discredit. But the system which gives four-fifths of Government-aided schools under religious control to the Roman Catholics and one-fifth to all Protestants is certainly a very objectionable system. We should be just as ready to criticize it if the four-fifths were under the charge of any one Protestant sect.

What we need is an educational system, and one taken out from under the control of a bureau necessarily administered on political principles. The educational work in all the South indicates the principles upon which this system should be organized and built up. The government should do the work of primary education—the whole of it. It has abundant means in trust funds belonging of right to the Indians to do this work without throwing any part of the burden on the churches or on the philanthropic organizations. The churches should undertake the work of normal education and furnish the teachers for Government schools, and they should do this work without calling on the Government for any aid, either in the way of appropriations or of subsidies of any sort. The system of partnership between the Government and church schools should give way as rapidly as possible to a system of separate schools so organized that the primary schools should be wholly under Government control and the normal schools wholly under Christian control. As a result the primary education could be in one or two years' time organized on a sufficiently large scale to include substantially the whole Indian race, and Christian teachers could be furnished by the normal school who would carry into the schools a missionary spirit without making them the medium of denominational propaganda.

The Superintendent of Indian Education has called for a commission to propose an educational plan. As no commission has been appointed, we offer him this plan, and would like to know what he thinks about it.—[*Christian Union*.

INDIAN TRIBES IN CANADA CLAIMING LANDS IN NEW YORK STATE.

A bill has been introduced into the Senate at Albany for the appointment of a commissioner to inquire into the claims of the Cayuga Indians in Canada against the State of New York under the treaty of 1789, and to pay the claim, subject to the Governor's approval. This same bill was reported favorably last year, but too late to be acted upon.

These Indians are descendants of the Iroquois or Six Nations who sided with the colonists in the Revolution. Their Chief was presented with a medal by George Washington. The Cayugas own great tracts of fertile land in the centre of that state, and just after the Revolution a treaty was made with them by which they sold a large part of it. Then the greater part of them moved to Canada. When the state wanted more land they were brought over to sign the treaty. The Indians were not paid in cash, but were to be paid the interest money year by year by the state. By the terms of the treaty this money was payable the first day of June each year to the Cayuga and their posterity forever. After the treaty of 1795 they had left in the state a small reservation and a tract of land one mile square. But this was sold in 1805 for cash. The remnant of the tribe then divided into bands, one going to Sandusky, Ohio, and the other to the Seneca and Cayuga reservations.

There are now in Canada 850 descendants of the original tribe located about sixty miles from Buffalo. There are some on the Seneca and Cayuga reservations and a few west of the Missouri of the remnant of the band that went to Sandusky.

Until 1809 the annuity was divided among the three different branches of the Cayugas, but since then only those in this country have received the money. The reason for this was that when the relations between us and Canada became strained, the state of New York refused to the Indians living in that country their share of the annuity, consequently, in the war of 1812, the Indians took part with the English. The treaty of Ghent, however, restored the Canadian Cayugas to their rights, although it has not yet succeeded in restoring their share of the money to them; this has still been paid to that portion of the tribe remaining in New York. The bill introduced to right this matter will probably be passed. But if not, Gen. Strong still has an appeal to the federal courts on account of the article in the treaty of Ghent.

THE CHEROKEES.

At last there is peace in the land of the Cherokees. The troubles there were dangerous to the interests of Cherokees and whites alike, and to the general government also. The two organized parties now are the Downing party at present in power, and the National. These parties are made up of full-blooded Cherokees, adopted citizens who are white men who hold their right by marriage, the negro coming in by the treaty or agreements, the half-breed, and the intruder who has no right. These different classes are almost constantly at variance. The average Indian does not want to fight, but he is always ready, if necessary.

There have always been political questions among the Cherokees, because the chieftainship is not hereditary, but elective. The first division among them which there is any written account of came from a part of them wanting to continue their hunter's life on the western plains and the other part desiring to engage in agriculture and to live the life of civilization. This was from 1808 to 1817. The next division was on account of the treaty of 1835. From that time to the Rebellion the Cherokees were divided into parties called the treaty and anti-treaty parties. After their war was over and the treaty of 1866 entered into there came to them a desire for political power. Through this, however, the old strife raged; the Cherokees have been

quarrelling from 1835, but not until now has the general government interfered.

Among the Cherokees also the negro question followed the rebellion. The negroes claim that during the war the Cherokees emancipated the two thousand slaves that were held by them either individually or as a tribe. At the close of the war it was decided that these freedmen should have the rights of native Cherokees. They have equal educational privileges in regard to primary or neighborhood schools; but the children rarely attend the same schools as the Cherokees, and are not admitted to the seminaries or orphan asylums. As a race they do well. They are dissatisfied at being excluded from a share in the sum paid to the native Cherokees; but with all the land, timber and water they can use, with range for their cattle, horses, and hogs, with the enjoyments of the franchise and protection under the law, they are better off than any other of their race.

The Delawares are also anxious as to the quantity of land to be allotted to them. In 1869 the Shawnees were allowed to settle on unoccupied lands east of 96 deg. They were to pay \$40,000 as a school fund and \$50,000 as a general fund. They paid the first, but not the other, and there was no mention made of land which they never bought. Yet the treaty gave them the rights and immunities of the Cherokees. It is claimed that there was no land granted to them. The only foundation for any claim is in a treaty which their opponents assert to be null and void because the land it gave was not taken up in the time and in the manner that the treaty specified. This is a question for the United States government. The Cherokees are willing to help the adopted citizens to all their rights, but the disputes between these different classes will have to be settled by the government and will lead to an early allotment of the lands.

STUDYING HISTORY.

A very pertinent criticism is made by the scholarly Bishop Coxe regarding the historical instruction given in the public schools of the country. He calls attention to the fact that while every conflict, beginning with the Indian skirmishes at the time of the formation of the government down to the time of the civil war, is set forth with detail, and is more or less familiar to every pupil.

While this kind of historical instruction is freely given, the future citizens and statesmen are taught by the primary schools absolutely nothing regarding the laws of their country, how they were made, how they are put into operation, and what their effect is. Of the country's constitutional or political history they do not get a glimpse in the primary schools, and hardly more than a glimpse in the high schools. It is unquestionable that this branch of historical instruction is fully as interesting and equally as important as that which busies itself "with war's loud alarm." To the youth who may some day be called upon to fill an important position in the government regarding which he knows so little, information of the kind indicated is of the utmost value.

But even in the more pretentious schools it has been almost entirely neglected, and it is a notorious fact that not only are the school children ignorant of those important events in their country's political history with which every intelligent American citizen should be familiar, but the children of a larger growth, even many among those who are called to the national capitol to administer the affairs of the nation, know nothing more of the constitution than the printed copies of it which some of them may have seen from time to time, and are, so far as purely political history is concerned, confined to personal experiences and reminiscences in their own districts.

The study of this branch of the country's development is free enough from tediousness or complexity to be extremely interesting, and it might well be given a place in the public school system, at least as prominent as that which the other kind of historical instruction now occupies.

—[*St. Paul Globe*.

A NEEDED REFORM.

One of the evils of our present Indian system, or no-system, of education is that there is no sort of guarantee of good teachers. The principles of Civil Service Reform have not been applied to the Indian service, and persons utterly incompetent have been sent out, not to teach the Indians, but to draw the teachers' salaries. This incompetence has been perhaps most severely felt in the departments of industrial education. Men who do not know how to blow a bellows have been sent out to teach blacksmithing, men who hardly know the difference between a hoe and spade to teach agriculture. In the name of the friends of the Indians, in the name of justice, common sense, and common honesty, we demand that the whole educational work of the Indians be taken out of politics. We do not believe it can be gotten out of politics so long as the appointment of teachers is in the hands of the Bureau. It ought not to be left in the hands of the Bureau. The Indians emerging from the reservation system ought not to be left under a machinery which was organized in connection with and as part of the reservation system. We believe that the President's suggestion made some time ago is far wiser, because it is more comprehensive and radical, than that of Commissioner Riley's; though both look somewhat in the same direction. Congress should give the President power to appoint a Commission who should take in charge the whole matter of conducting the Indians from the reservations, as they are broken up, into civilized life and into individual citizenship. And it should appropriate in a lump the necessary amounts for their education, including industrial education, leaving the Commission itself free to organize the system, non-political, non-partisan, for the Indians' education. This we understand to be in accord with the President's recommendation. It ought to be pressed on the present Congress.

If not, why not?—[*The Christian Union*

The refusal of the Commissioner of Indian Affairs to allow the delegation of Sioux to leave Cheyenne Agency for the purpose of coming to Washington indicates the interest of the department in its progressive Indian policy, and its determination to suppress, as far as possible, all obstacles in the way of furthering the breaking up of tribal relations and the division of the reservations. The Commissioner has found serious obstructions the past year in carrying out the terms of the Allotment act, but as a general thing it has been thought best not to publish the particulars for fear of increasing the opposition. It has been so annoying and persistent, however, that the Commissioner has found progress can only be secured through a firm and quick suppression of all capitious opposition. Although the Indians at Cheyenne River have said that they were in favor of the bill dividing the great Sioux reservation, it is known at the Indian Office that this is not the case that these Indians are all friends of Sitting Bull who is opposed to the proposed opening of the reservation, and that once here their influence would be thrown against the bill. This opposition is likely to be increased, also, when it is learned that the House and Senate committees are about to agree upon a bill which shall contain a submission clause providing that it shall only be necessary to secure the consent of those Sioux who have been loyal since 1867. This would exclude Sitting Bull, Red Cloud, Gall, and, indeed, all the old chiefs and their followers. The truth of the matter is that the whole opposition to the opening of the Sioux reserve just now comes from "Squaw Men," or whites with Indian wives, who have settled in their reservations and have become quite wealthy; it is for their interest to keep the reservation intact, and they are making a strong fight to prevent it. It is they who have contributed the \$2,000 which was to bring the delegation from Cheyenne River agency to Washington. In his speech before the Senate Committee on Indian Affairs lately, ex-Congressman Kleiner of Indiana, who now lives at Pierre, Dakota, referred in strong terms to the marriage of Douglass Carlin, son of a former Mayor of Pierre, to a full-blooded squaw, a blanket Indian who possessed about 10,000 head of cattle. He said that many such marriages had taken place, and it was that class of men who were retarding progress among the Sioux, and fighting the Allotment act and the division of the great reservation.

The Red Man.

FORMERLY
The Morning Star.

Published Monthly in the Interest of Indian Education and Civilization.

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Indian Industrial School.

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CARLISLE, PA., MARCH, 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

English-speaking Christians everywhere rejoice because the Emperor of Japan has decreed that the English language shall be taught in all schools among his forty millions of people, and think the Emperor wise because he uses a part of his revenue to send thousands of young Japanese into English speaking countries to learn the language and the arts of the English.

The House Committee on Indian Affairs report favorably Mr. Perkins' bill for the sale of certain Indian lands in the state of Kansas. The New York Indians for whom they were reserved did not avail themselves of the offer made by the Government in 1860; so the whites settled there, built houses and improved the land. The object of this bill is to secure these lands to the settlers who by it will be allowed to buy them at a low price, the purchase money going to the Indians in New York for whom the land was reserved, if these can prove the title.

If the newspaper accounts are true, Buffalo Bill, by running a show of one hundred Indians dressed in paint and feathers, has taken more gate money in London, England, *within the year*, than the total sum allowed *this year* by the Government, combined with all missionary and charitable societies and individuals, for the education of all the Indian youth in the United States.

During the past nine years, we have had a total of 1306 pupils at this school and during the last two years our average under care has been above 550, and yet the gate money taken by Buffalo Bill for his Indian Show, in less than a year, *doubles the total cost of the school during the whole nine years of its history.*

A correspondent in Springfield, Ill., writes asking to what extent school privileges are provided for the Indian youth of the United States by the government and by missionary societies, stating there is a prevalent impression among the people that ample provision has been made for all the children, and that "an employe of the Department, from one of the agencies" made a statement in Springfield to this effect, which has practically prevented the collection of aid for Indian mission schools.

The official reports for the Indian service just out show that there are 40,165 Indian children in the United States (exclusive of Alaska) between the ages of 6 and 16 years. If we add those between 16 and 19 years, we shall increase the aggregate to above 45,000. The best figures we can make from the last official report of the Superintendent of Indian schools show that the utmost capacity of all schools of

every sort, Government, contract and mission will accommodate but 15,576. and that the average attendance during the past year was only 10,460. *It is plain therefore that we are able to provide for only about one third, and that we do provide for less than one fourth of all the youth.* When we shall be able to succeed in placing the Indians upon even the lowest plane of intelligent citizenship, through any such meagre provision "no man knoweth," admitting, all our schools to be the best calculated to consummate that result.

Lack of money everywhere explains why there are 5,000 less in school than the schools can accommodate.

Of the 10,460 average attendance, there was an average attendance of 215 in mission schools supported entirely by religious societies, and an average attendance of 3,111 in contract schools carried on by religious and charitable organizations but towards the expense of support of whom the Government, paid half or more. The balance of 7,134 of average attendance was supported by the Government.

In Japan there are forty millions of people. They are so far from being "uncivilized" that in many ways of training both hand and head we have yet to learn from them. They speak a rich language and write the most intricate character system in the world. For mere ability to express the arts and forms of civilized life they do not require another tongue.

Yet imperial authority has proclaimed that English be taught in all the schools as supplementary to their own tongue and as giving the Japanese nation a range of power and of practical thought that will open both hemispheres to them.

The missionaries in Japan must appreciate this as the thing they most need to open the country to them.

Why don't they appreciate it equally when the law of English speaking is applied to the Indians who have no language of civilization and no country of their own except the one which speaks this same tongue?

A good friend of the Indians has recently well said: "What the Indians need is a mental shaking up;" and follows this pithy statement with some very pertinent remarks on the important part that school education and training must play in the further development of the Indian character.

The consideration that the lack of early home training in right lines, must be compensated for by the school as far as possible; that unaccustomed to the needful effort of self-support, it devolves on the school to inculcate the obligation resting upon sentient beings to subsist by their own exertions; and also to so train in practical lines that the necessary manual skill be obtained by all students; will give some idea of the measure of the work to be done during the school life. Not only must the school instruct in these elementary principles of right living, but it must also educate in self-government, obedience to law, and in all respects qualify as far as possible for the duties of citizenship.

The mere ownership of the soil without the training necessary to its use, or a realization of the universal law of God, "In the sweat of thy brow shalt thou eat bread" will not cure the evil.

The time has come with the Indian when he must demonstrate his right to live by other means than daily dependence on provision made by others, the props that have supported him need to be removed and the necessity of self-reliance and self-help brought home in a manner that the most obtuse cannot mistake.

GOVERNMENT "TYRANNY."

It is said that the freedom with which a government may be abused is the measure of the liberty of the people. The Russian newspapers know that if they break out into diatribe against the Russian Government their ardor is cooled off in Siberia. In America no evil consequences to the accusers follow except the reflex action of injustice.

Religious papers are accusing the Government of tyranny in commanding that the Indians be taught in English, but the

accusers acknowledge the good intentions in the act that they call "tyranny."

They say that the law prohibiting the use of the Indian vernacular in instruction "assumes the power to force it (the English) in its own crude, ignorant way."

Every one admits that the Indians cannot be citizens without the English language; there is no dissenting voice as to the necessity of their learning it; the only diversity of opinion is as to when they shall do it and how. It is in regard to the "when" and the "how" that the "tyranny" of the Government comes in.

But supposing the Government to have the right to exclude the vernacular, still, is it wise to do it?

In that cruel uprooting of the Arcadians, an episode in Colonial history to which we look back with anything but pride, the excuse for the removal of the people was that difference of nationality and language would prevent them from ever being loyal citizens of an English nation. This argument was unanswerable, although no necessity for the order could have excused the cruelty with which it was executed.

Bismarck recognizes well enough the power of a native tongue; he knew the heart of Alsace.

When the Normans took possession of England their first endeavor was to make their conquest a reality by banishing the Saxon tongue and introducing the French language into the schools, and everywhere, as the language of the people. In the court and in the law they succeeded. But the sturdy Saxons fought on, and fought out the battle on the line of their native tongue, and won it. By this victory England exists to-day and the new world belongs to the English, and not to the French race. And to-day English and Americans alike, in spite of all modifications of language, turn to the Saxon for their strongest words.

"As a man thinketh, so is he." For the same reason the language he speaks directs his powers and controls his destiny.

If the Indians are to be Americans in our sense of the word, they must not only speak our language, but it must be a second nature to them. It is conceded that this change must be brought about.

But when? The past has vanished; the future no man can lay claim to, individually. All that he owns is the present; if he does not take this, he leaves his work for others to do.

And even if individual life were long, it is not so with an administration; if this wishes to complete any part of a good work begun, how can it delay? Its longest opportunity gives no time for dallying.

Individuals, newspapers, associations have been for years crying down the Government because it went to the Indian work half heartedly. Now they break into invective because it is doing too much, and is, as they put it, "insolent and tyrannical." The missionaries rise as if to repel a personal attack, but the Government is not thinking about them, they are independent citizens, voters, not wards; there is no question of restriction in regard to them; the question is wholly concerning what is best for those who are dependent upon the Government, for whom the Administration is constantly reminded it is responsible.

From no quarter is there dissent to the assertion that Christianity is a great force among the forces to turn the Indians from savagery to citizenship.

But the Government by right of a Government, is forced to take up the question of citizenship as one of the first importance. It could not give the right of citizenship to a foreigner on the ground of his being an excellent Christian; it cannot give citizenship to the Indian until he can meet the requirements of a voter; and if it did not insist upon his being trained to meet these, the people who now complain of its tyranny would complain still more of its criminal neglect.

Therefore, the Government not only has the right to insist upon English-speaking among the Indians and to do it effective-

ly, but, if it did not use this right, it would be brought before the bar of the people.

Whichever way we turn, the same necessity faces us,—before citizenship, English. Then, why put what is the safety of our civilization, the Bible, back into the association of the old languages? Why make the Indian turn to his old tongues for his religion?

One disadvantage of teaching the Indian vernaculars is that from the limitations of the Indian languages, the teacher can never raise himself to his full mental stature in them.

But when the Indian takes hold of the English, and words begin to come, and then the thoughts, and these to utter themselves in fuller words, when he gets an outlook, how the light dawns in his face, how in the sunrise of a broader knowledge the world is illuminated and the mists cleared away. He has risen above the past, the path has grown smoother and the obscurity of an unknown language no longer shuts him out from the vision of other men.

How can this come about too soon?

But it is urged, there is another objection to the doing away with the Indian tongues—which is that the generation passing away cannot be met on the same terms as that growing into manhood and womanhood. For the latter everything is to be hoped, for the former we must do what we can?

But is it impossible that all of these even when much beyond school age should come to understand and to speak another language than their own.

Americans abroad have been taunted with American ignorance of all languages but their own, for in Europe a new tongue is learned, even by a peasant who passes over the narrow limits of his own country, with an ease which shows how close the connection is between necessity and ability. Under ordinary circumstances the only obstacle to learning a new language at fifty is its being a first attempt; for the facility of practice counts far more, in general, than difference in natural ability. This obstacle of language has proved no bar to a share in the advantage of American citizenship. Among the thousands who come yearly to our shores a large proportion are unacquainted with English on arriving, and nearly as large a proportion are ignorant people beyond school age. Yet the number of those who fall back in the race for want of ability to learn English is so small that we never hear of them.

To be sure, the foreigners don't go to live on reservations.

When the reservations shall have been opened up, and the plough-share of association shall have cut deep through the old habits, it will be found that the Indian is not different from all other races.

Forcing the language of the conquerors upon the conquered is not so new a thing. And when, as with the Indians, the conquest sought is one over savagery, and the language to be taught holds that brotherly kindness which we have come to feel is the foundation of our right to existence as a nation, it seems the more a work not to be delayed.

It can be done individually. The missionaries have an opportunity in this work that the Government can equal only by great effort, for they are so connected with individual homes and churches that to find places in which to teach the Indian youth what lies in the heart of a Christian civilization, they have only to use the means that lie at their door; they have only to open these doors and extend their kindly hands to the red race.

It is a reason for rejoicing, not for anger, that interest in work of this kind should be found in all places. The distinction of religious and non-religious work is generally a narrow, and often a false one. Whatever uplifts has the source of its power in the Divine as surely as all light on the earth has its source in the sun. The highest faith converts all powers to its service and finds inspiration in them all. It believes that all sense of justice in nations, all desire for right action, is only a reflection of the brightness of His coming whose reign alone illuminates the darkness of superstition and barbarism.

"For not through eastern windows only,
When daylight comes, come in the light;
In front, the sun climbs slow—how
slowly;
But westward, look the land is bright."

SCHOOL ITEMS.

Fred Harris (Alaskan) made 38 dozen tin-cups last month.

Indian clubs and dumb-bells have been arranged along the side walls in the gymnasium.

Blacksmith boys are making irons for the gymnasium chest-weights. They have finished up their work on the Herdic.

Four morning boys in the shoe shop last week, made 11 pairs of shoe in four hours. The five afternoon boys made the same number in the same time.

One of the pupils says that the boys who complain are the boys that want to have their own way and run all about as they please.

The last discussion of the Indian Union Debating Club was upon the question: "Resolved that Indian Education be Compulsory." The debate was spirited.

The following was given as a sentence with the word "pinions."

"Spread his magical pinions wide the night of the debate on railroads. Indeed, he spread his pinions to their extreme width."

The Indian boys on farms in Bucks, Luzerne, Columbia, and other counties have been visited during the month. In Bucks County the public schools that the boys attend were visited. The report of these and of the homes in which the Carlisle pupils have been placed is satisfactory.

Bishop Hare from Dakota was at the Carlisle school in February. He inspected the quarters, and in the afternoon met the pupils in the chapel where he gave them a wise and earnest talk upon their duties to themselves and their people when they should return to their own homes.

The Exhibition.

The first exhibition in the new gymnasium was given February 17.

The choice of the pupils to take part in it was made from all the schools, the Chiricahuas from Florida and the other "new Apaches," as they are called at Carlisle, were enlisted as well as the older pupils. It was an exhibition of the work of the whole school.

The schools of Carlisle, their teachers and many other people interested in the exhibition were here.

A large platform at the west end of the hall made an excellent stage, the boys and the girls were in the gallery above, or on the floor behind the stage. The performers were among the latter, and were able to take their places without disturbing the audience.

The exhibition began with a song by the choir, and this "Sleigh-Ride Glee" was given with a spirit that the winter season and the thought of the swift motion and the merry bells inspired.

The opening address was by Job Hunterboy, an Apache. His speech of welcome lost none of its cordiality through its brevity, and the assurance that no doubt we should have the best exhibition of the season turned out a prophecy, while the addition "we always do," is a paradox that we want to keep in mind. For ought not every exhibition to be better than the one before it?

The greeting was written by a Wyandotte and read by a Quapaw. "We here before you," it read, "represent forty different nations. We gather here, Onondagas from New York, Oneidas from Wisconsin, Chippewas from Minnesota, the roaming Sioux from the prairies of Dakota. Crows have flown here from the mountains of Montana. Nez Perces from Idaho, Iowas, Omahas and Winnebagoes from the state of Nebraska. The warlike Cheyennes and Arapahoes from Indian Territory have turned from the war-path, and the Kiowas and Comanches have left their horse-back riding. We have the peaceful Pueblos from their

ancient villages among the sunny cliffs of New Mexico, the Apaches from Arizona whom you have all read about. Other tribes, such as Pawnees, Miamies, Modocs, Quapaws, Peorias, Wyandottes, and others, principally from Indian Territory, and we have been glad that some Alaskans came to us recently from the lands of ice-bergs.

Our nationality (tribal distinction) ceases when we come to Carlisle, and we are on the best of terms with each other. Although, as I have said, there are forty different languages spoken by the pupils before you, the exercises will be carried out from beginning to end in the one you all understand, the great English language."

The writer welcoming the audience, told them that this exhibition was only an earnest of better things to come.

The next speaker reprobated selfishness, from the great affairs of life down to the struggle for the largest pieces of cake and saucers of ice-cream.

In "The Colloquy of Wise Heads," the little girl who preferred "aunts" to "ants" showed that some of her domestic relations had been pleasant; and the child who discoursed upon peanuts and "liked them at picnics and almost any place," may have had more personal experience than she confessed when she narrated so feelingly the story of the child who made himself ill by eating too many.

The "Plans for the New Year" were given by Apache boys who came to Carlisle last May, but had gotten into the line of march with commendable activity. One little boy intended to make the Man-on-the-Band-Stand reveal his name, one meant to be an honest man, and a third touched the hearts of hearers by declaring that he was going to prove that an Indian was worth civilizing.

The discussions by the two debating clubs were portions of the animated debates given a short before in the chapel, one of which was noticed in the February RED MAN.

"Army and Navy" were represented by two little boys who were disposed to dispute the question of precedence, until Columbia appearing, assured them of her equal dependence upon both. The procession of the states by the little girls carrying banners was very pretty. The significance of this being done by Indian children was one of the best inspirations of the evening.

The speeches and the dialogues were interesting; the "Tambourine Drill" where fourteen little girls in a uniform of blue waists and red skirts went through various evolutions was charming. The singing pleased the audience. The gymnastics, both the exercises by the boys and those by the girls were full of spirit and beauty.

As to the Indian club exercise, it made one feel that all prejudices against the use of clubs must give way in one instance for which he could have only admiration; it was the rhythm of movement.

After the exercises were over Joshua H. Given who had received his principal training at Carlisle made the following speech:

"Ladies and Gentlemen: In listening to the songs, recitations, declamations and original speeches—I asked myself questions:

"Is this wonderful occasion a reality? or is it but a dream? Is it possible that a place like Carlisle Barracks—once a training place for troops to fight the Indians, can be crowded by Christian people to listen to the sweet songs, manly and sensible speeches, by children, whose ancestors are known and called savages, scalp-ers, etc?"

Yes, it is a reality, and if reality, then I have the right to be thankful for what I have witnessed here to-night. It is encouraging indeed to know that my race is capable of accomplishing so much in so short a time.

Surely, according to their school motto, "God helps those who help themselves," so have they been helped.

If this be a reality and not a vision, then, friends, you have the right to be

ashamed of your doubts and fears. For you were afraid of your new neighbors when they first arrived here nine years ago, (I was among them then, and somewhat wild.) Do not your hearts burn as you hear these Indian children and realize the possibility of their future civilization? You trembled when you heard that these Indians were to be educated here at Carlisle, simply because of their wild appearance. Is it so with you now, friends?

"Can a wild horse eat corn?" Yes, he can eat corn, if you only make an effort and pursue a proper method to tame and feed him. Have we not seen the abundant proof to-night, dear friends, that a wild race can be taught true civilization?

Several times I have been asked by people of all classes—learned and unlearned, "Why not educate these Indians at the reservation schools, where the pupils will be in sympathy with the people with whom they are to labor?" Would you feed a young wolf in the midst of a thousand hungry wolves who will be likely to over-power him and take all his meat from him?

Your forefathers cruelly drove our ancestors away from here to the far-off West, and will you also deny the best education,—Christian education—that a man can obtain here in the East? If it be a burden to bring the Indian children to the East, because of the heavy expenses, it is twice as burdensome to educate them in the midst of degradation, superstition and vice.

The Indian Department did rightly in forbidding the teaching of the vernacular languages in the Government schools. I congratulate the Department. I tell you, dear friends, the English language is the very life of the people of the United States, and if the Indians desire to live, or their friends desire to see them live, and enjoy the companionship of the whites, they had better teach their wards the English language so that they may live in this country, which they are fond of calling "My country."

You know, ladies and gentlemen, of the fact that it is not always best to train those who are to be leaders of a people among those whom they are to lead. Is it not sometimes necessary to change one's residence for better development? If a change in air is often necessary for a healthy growth of body, is not a change in the intellectual and moral atmosphere often as desirable?

When God would train up Joseph for usefulness, he sent him to Egypt and by that means Jacob and his family were not destroyed by famine.

When He would fit Moses to be the leader of Israel, God did not keep him among his people, but had him brought up in Pharaoh's court for forty years, and after that gave him forty years more training in the land of Midian far separated from his own people. Will any one tell me that Moses lost sympathy for his people? When the exceeding anger of the Lord waxed hot against Israel for their idolatry, and He would have destroyed them with fire from heaven, and made of Moses a mighty people, Moses by his earnest prayers and entreaties stayed the arm of the Creator, "If Thou wilt," he prays, "forgive their sins, and if not, blot me, I pray Thee, out of thy book which Thou hast written." It is true, the leaders of a people had better be the same, but their ways must be different.

Educate the Indian children at the East, or in the State among white people, who will respect them as men and as immortals and who will at the same time, require them to "render unto Caesar the things that are Caesar's, and unto God the things that are God's," as superiors, inferiors, or equals, and to God our homage.

My friends, whatever is necessary for the improvement of the minds of the whites is also necessary for the Indians. And whatever is essential to the salvation of the souls of white men is also essential for the Indians.

We ask you to give us justice which is the right of all God's creatures, and citizenship which means the ballot.

May God, dear teachers, reward your earnest labors and prosper the planting of your hands, that after-generations shall reap rich harvests; that a race hitherto fitted only for scalp-ers of men and worshippers of idols, may be transferred into a noble, generous, and God-fearing people, known and esteemed for their industrious habits, virtuous qualities and Christian piety.

Rev. A. E. Winship, editor of the "Journal of Education," made a spirited address in which he uttered his surprise and delight at what he had seen and heard and his increased faith in the future of the Indian race.

Interesting Exhibition.

Persons who feel an interest in the education and civilization of the Indian should visit the room of the Senate committee on Indian affairs and examine a cabinet containing specimens of the mechanical workmanship of the Indian pupils at the Carlisle (Pa.) school. Almost everything in the mechanical and industrial line is there represented, and every article is the work of the Indian pupils of the school, ranging from 12 to 16 years of age. The exhibition comprises saddlery and harness, tinware, shoes, and boots, all sorts of needlework, carpenter's, joiner's and cabinet work, &c.; and a careful examination will demonstrate that it is all most creditably done. The specimens were not selected specially for exhibition, but somewhat at random. Some of the needlework will delight ladies who are adepts in that line. The cabinet is a demonstration of the capacity of the Indian mind to be easily adapted to the methods of the white man. It is one of the most interesting of all the features of interest in the Capitol. —[Washington, *The Evening Star*.

CONGRESSMAN Peel's bill to establish a United States Court in the Indian Territory, with jurisdiction over all contracts to which persons residing or found in said Territory may be parties, is in the line of good sense and advantage to the interests of commercial morality, safety and prosperity. As the matter now stands, there is practically no law in that part of the country for the protection of outside creditors, and, consequently, business that should be done in a legitimate way partakes largely of the character of gambling, with the winning cards in the hands of dishonest traders—white men for the most part—to the serious detriment of the welfare and reputation of the Territory. —*Globe-Democrat*.

Measures must be taken that will force the Indian into a personal struggle for existence. The tribal system is a complete failure, and can no more succeed among red men than it could among white men. So long as the Indian is supported, he will not work. Neither would a white man. The Indian can work and support himself as well as any other race. Government aid should be given only as an incentive to self-support, and not as a substitute for it. —[Phila., *North American*.

We are very sorry to hear of the almost hopeless illness of bright little Johnnie Miles, "Our Johnnie," son of our old friend John D. Miles who was agent for the Cheyennes and Arapahoes in the Indian Territory during twelve of the most critical years of their transition state. Ex-Agent Miles has made his home in the charming little city of Lawrence, Kans., since he left the Indian service, and is successfully engaged in the land and cattle business which so monopolizes western energy.

The bright little monthly paper, THE MORNING STAR, published in the interest of the Indian Industrial School, Carlisle, Pa., has changed its name to THE RED MAN. The old name had nothing distinctive in it, and we are therefore pleased that the new and definite name has been chosen. THE RED MAN points out a specific race, and assures us that the paper is a specialist; and in this we believe. —[San Francisco *Occident*.

THE INDIANS OF ALASKA.

Dr. Sheldon Jackson, the well-known missionary from Alaska, gave in the chapel Sunday evening (Mar. 4) some account of the spirit in which the Indians in Alaska meet the missionaries.

He told of one man, the chief of his tribe, a man who was full of evil, bad even among the heathen about him. Yet this man was not without the witness within himself, he felt that he had not the best way; he looked up from nature to the Source of the power and care which he found there, or as he put it, when he looked at the sun, he longed to have Him who made the sun speak to him and tell him what to do.

He grew to be an old man. One day there came an Indian, a stranger, the member of a different tribe. The tribe gathered about him for the news of a traveler, especially longed for where books and newspapers are unknown. But this Indian did not tell of any wars or of strange events by the way, but of a white man that had come with a letter from the Great Spirit. When the old chief heard of this he resolved to go to seek the messenger and learn what the letter said. He was not deterred by the great distance to the coast, he was not kept back by the entreaties of his people, nor by their stripping him of his possessions. More to him than friends, possessions, safety, was the word in the letter that had come from the Great Spirit, for the Power that had made the sun was going to speak to him at last. Nothing should keep him from listening.

Dr. Jackson gave also the history of a man who had been trying forty years "to find something that would take the bad out of me." He had tried everything and everybody, and been faithful in his attendances upon medicine men, but without success. He was a chief; and, finally, he became a medicine man himself. Then with the same old longing, he tried charms the most occult and the most revolting. In vain. At last he heard of the missionaries. He went to one. "I hear you have a letter from the Great Spirit," he said. And he declared his efforts and unfolded his perplexities. Instructed, and released from the burden he had been carrying, he went back to his people and prepared them to meet the man who would tell them about "somebody that would take the bad out of them."

Dr. Jackson gave an account of the reception of the missionaries in some of the Indian towns, how the people would clean their houses and array themselves in their best and run up the village flag on its staff when they saw on one of the boats coming up the river a white man whom they knew to be a missionary. It seemed as if the physical and social gains of Christianity were intuitively felt by them.

The Aztecs had a tradition as to the coming of a superior race of men, and were all ready to receive the superior knowledge of the European as miraculous. They were ready for better. But their fate was Cortez and the Spaniards.

That instinct for the higher which is found in some form among all races, and that necessity for its coming to them from afar, now proved beyond question a necessity, is an evidence of inspiration stronger than any recorded miracle. It crowns every civilized man with the kingship of responsibility and power; it makes him his brother's keeper.

At the close of the meeting Captain Pratt proposed that the children here form a missionary society to help the Alaskan school. Dr. Jackson heartily approved of the plan, and it was settled that this should be done.

Should oil in paying quantities be struck in the Indian Territory by the prospectors now at work, then good-by to the exclusive Indian character of the Territory. All the regular soldiers on the western frontier will not be able to stop the rush of oil-drillers and speculators into the Territory.—(Pittsburg Commercial Gazette.)

COMPULSORY INDIAN EDUCATION.

Mr. DAWES. I move that the Senate proceed to the consideration of Order of Business No. 30, being Senate bill No. 1095.

The Secretary read the title of the bill (S. 1095) to provide for the compulsory education of Indian children.

Mr. COCKRELL. Let that be read for information.

The PRESIDENT *pro tempore*. The bill will be read at length for information, subject to objection.

The bill was read.

The PRESIDENT *pro tempore*. Is there objection to the present consideration of this bill?

Mr. COCKRELL. Is there any report with the bill? If so, I should like to hear it. It is an exceedingly important bill.

The PRESIDENT *pro tempore*. The Chair is informed that there is no printed report.

Mr. DAWES. This bill is the result of the experience of the Senator from Colorado (Mr. TELLER) in the management of the Indians. It was drawn by him and was submitted to the last Congress. It was recommended by all those who have administered Indian affairs—I mean this idea in substance—for a good many years, and it was formulated by the Senator from Colorado at the last session of Congress, and it has met the unanimous approval of the committee at this session. I was going to move an amendment striking out the limitation of five years on my own responsibility, at the suggestion of the Senator from Colorado.

I take it that the efforts to educate Indian children are advancing and the results are being demonstrated we are brought more and more every year to assimilate them, as much as possible, to the education of our own children in the common schools; but in many of the reservations there is a reluctance on the part of a portion of the Indians to let their children go to school. There are two parties on all Indian reservations, which may properly be described as conservative and progressive, old Bourbons and those who desire to make headway and adopt the ways of white men. The old Indians, however, are desirous of continuing the old state of things. They imagine that they can restore themselves to the condition of the Indian twenty years ago. Every innovation upon that idea meets with resistance. It is found among the old Indians, especially among the parents of the scholars, and they resist the taking of their children into the schools.

This is left discretionary with the Secretary of the Interior by the bill, so that he can apply it on one reservation and omit to apply it on another, apply it in one way in one place and in another way in another place. It is flexible and intended to be adapted to the condition of things wherever he comes to deal with any tribe or band of Indians. It is putting the power in his hands—that is all—to deal with the Indians as a State would deal with the children of the State, or as a town would deal with the children of the school district whose system they have control of. It does not require him to do anything of the kind; it only authorizes him to do it.

Mr. BLAIR. I should like to ask the Senator how much this country has expended for the education of Indian children?

Mr. COCKRELL. I should like to know that myself.

Mr. DAWES. Not one-tenth part as much as the United States solemnly covenanted that they would expend.

Mr. BLAIR. But the amount?

Mr. DAWES. More than \$5,000,000 to-day stand to the credit of eight different tribes of Indians as against the solemn covenant of the United States, and that is a debt.

Mr. HARRIS. I should like to ask the Senator, because I do not know, if by treaty stipulation the Government of the United States has bound itself to make appropriations for the education of the Indians?

Mr. DAWES. The Government of the United States made in 1868 eight different treaties with eight different tribes of Indians, in which they covenanted to furnish a school-house and a teacher for every thirty children between the school ages of each band. The Secretary of the Interior reported four years ago to the Congress of the United States that it would have cost the United States, had they fulfilled these obligations up to that time, between three and four million dollars.

Mr. HARRIS. Then, as I understand the Senator from Massachusetts, the Government of the United States committed itself by treaty obligations to furnish a school-house and the means of making a school and securing the education of the Indian children. I want to ask the Senator, though, if this bill does not go a step beyond that. I take it for granted that the treaty stipulation was intended to respond to a necessity which was recognized by the Indians for education. Does not this bill go a step further and propose to compel the Indians to attend

the schools whether they desire to do so or not?

Mr. DAWES. It does put in the power of the Secretary of the Interior in any reservation, the power to take the children and send them to school, precisely as the law of many of the States, including my own State, authorizes and requires the parents of the children to put their children between the ages of five and sixteen in school so many months in each year.

Mr. BLAIR. I wish to sustain the bill, but I did not know but that the Senator from Massachusetts might be able to give us the items of expenditure for Indian education.

Mr. DAWES. I can tell the Senator that in 1878 was the first special appropriation for forty years, outside the treaty stipulation, for the education of Indian children, and that was \$10,000. It was \$10,000 the next year; it was \$20,000 the next year; it was \$20,000 the next year; it was \$60,000 the next year; it was \$120,000 the next year; it was nine hundred and odd thousand dollars—I speak in round numbers—three years ago. Two years ago it was \$1,200,000, and last year it was \$1,100,000, in round sums.

Mr. BECK. I rose to ask the Senator from Massachusetts a question before he sat down. He has referred to the very large amount of money due by the United States to the Indian school fund. My recollection is that we engaged to furnish them with schoolmasters and schools, farmers and mechanics and other artisans, but very many of the Indian tribes were not fit to carry on their schools and farming operations or do any of the things provided for in the treaties, and therefore we had year by year a general provision authorizing the President of the United States to apply the funds appropriated for those purposes to the use of the Indians in such a way as he thought would best promote their civilization.

Mr. TELLER. Oh, no.

Mr. BECK. That has been done time and again, I know.

Mr. DAWES. I do not want to arraign the United States as a debtor for three or four million dollars under these treaties. The excuse the United States make for never having expended a dollar under them is this: The phraseology of the treaties is that they will furnish a teacher and a school-house for every thirty children ready to attend school, and the response of the United States is that no thirty children have walked up arm in arm with book in hand asking for a school-house and a school-marm, and therefore they have not been called upon to expend that money. Nevertheless, without any regard to these treaty obligations, the United States have done a great deal both for the treaty Indians and the non-treaty Indians in the line of education, and they are not to be censured but commended for what they have done. For the last three or four years they have expended in my opinion, as much money as they could economically and wisely expend in that direction. Nevertheless, we must go on step by step, and this obstacle that is in the way of a wise expenditure of a million or more of dollars each year is because the parents of these children do not want them educated and will not send them to school. This bill proposes to authorize the Secretary of the Interior to take them and educate them.

Mr. SAULSBURY. I shall move to add "with the consent of the parents."

Mr. TELLER. Mr. President, the suggestion of the Senator from Delaware (Mr. SAULSBURY) that the Indian children are to be taken to school with the consent of the parents shows that he has not studied the Indian question. I am not going to find fault with the Government of the United States in regard to its dealings with the Indians. It has not dealt wisely with them, but it has dealt munificently with them; and there is not in the history of the world an instance where a people have been dealt with so generously as the Indians on this continent have been dealt with by the American people. All the talk that we hear about the outrages committed in taking their lands is largely the result of ignorance and is not based on fact.

We have bought their lands and paid for them, as no nation ever bought lands of the aborigines before in the history of the world. But we have not been wise in our dealings with the Indians. If we had been, they would not be Indians to-day; we should have incorporated that great body of people, nearly equal now in number to what they were when the continent was discovered, into our body politic, and we should have raised them from barbarism and savagery to civilized life.

This bill I introduced after consultation with the Commissioner of Indian Affairs. It was to meet a case of this kind; and the Senator from Delaware will see at once that his suggestion would destroy the bill. On many of the Indian reservations we have day-schools and on some of them we have boarding-schools. We have established and maintained from time to time both day-schools and boarding-schools, and paid all the expenses, sometimes without a single pupil, and not

infrequently not more than three or four pupils in a school that ought to have accommodated forty or fifty and sometimes one hundred. The Indians would all the time draw off the Government their support, doing nothing, absolutely supported and fed and clothed by the General Government—a munificence, I say, extended to them that is withheld from people of our own blood who are unfortunate, who are in poverty and in want, upon a single theory that they were the original owners of this continent, a theory that never had lodgment in any brain except that of the American, and it ought to have no lodgment in any man's brain, for the earth does not belong to savage men; it does not belong to men who do not cultivate it and use it. It belongs to him who will from it wring substance for his support; and neither the Government of the United States nor any other power has a right to say that the land which the Almighty made for men to live upon and cultivate shall be kept by Indians, upon which they shall subsist simply and not earn from it their living.

But we support these men, women, and children, giving them all their food and all their clothing, and we profess to educate them, and then we say to the savage, "Go to school if you see fit, and if you do not you need not." Thus year after year under these treaties we maintain schools at agencies where to-day there will not be found 3 per cent., and in some instances not 1 per cent., of the whole population that can be said to have been benefited at all by these schools. You may take some of the tribes that I could mention where we have from fifteen to twenty years maintained schools, where it is utterly impossible to find a full-blooded native who can read or write or sign his name. Why? Because we have sent out a teacher to teach who had not any special interest in getting in the children. The teacher got his pay whether the children came or whether they did not come. The agents had not any interest in it, the Indian had not any interest in it, and so the schools have not been taught, but the wages have been paid in many cases under treaty for at least twenty years.

Now, this bill is for the purpose of requiring these people to send their children to school, many of them living on the munificence of this government, having no claim to the land, and never having had any claim to it, for all that region that we took from the Mexicans by conquest, or from the Spaniards by purchase, did not belong to England, did not belong to the Indians. It is only the English portion of this continent where the principle is recognized of the right of the aborigines to the soil. No Indian in Mexico, no Indian in California, no Indian in New Mexico, no Indian in more than one-half of Colorado and Arizona and all that great section of country, was ever recognized by the authorities existing previous to the advent of the United States as having the slightest control or interest in the land; yet on that land contracted for with the government from which we acquired this territory, where we may treat the Indians as they had been treated by the previous government, we have recognized their right to an interest in the soil, and we are maintaining thousands of them in idleness and in vice.

This bill says to them: "If you will not put your children in the schools you may keep them out, but if you keep them out you shall make your own living, you shall cultivate the soil, or get your living in some other way than from the Treasury of the United States." Does anybody say that that is unreasonable? Does anybody say that that is harsh or cruel? If we are to deal with these people at all, we must deal with them considering their lack of capacity to deal for themselves. Therefore, I hold that it is the duty of the government to say to them—not simply that it is an advantage to the government, but the duty of the government to say: "You must educate your children, you must put them in a way to cease to be savages, you must put them on the road to civilization and progress." That is all there is in this bill, Mr. President. It is simply to authorize the Secretary of the Interior to say, "Now, here is a school-house, here is a teacher, you are getting your bread and your butter and your clothes from the Government, and we will cut off your bread and butter and clothes if you do not show some disposition to educate your children."

Mr. VEST. I should like to ask the Senator from Colorado a question, if he would yield.

Mr. TELLER. Certainly.

Mr. VEST. What does he propose to do on reservations where there are no boarding-schools? How does he propose, under the provisions of this bill, to take the children away from the wigwams and teach them and carry them to a district school, and then return them to the parents at night?

Mr. TELLER. The whole matter is left to the discretion of the Secretary. He will not do it if he has not the appliances.

Mr. VEST. The Senator has been Secretary of the Interior. Does he propose

now for us to pass this bill, and put in the hands of the Secretary of the Interior the power to take as much money as he sees proper out of the Treasury to establish boarding-schools and industrial schools where they do not exist? That is the point.

Mr. TELLER. No. The Senator is not serious when he asks that question. He knows that there is not the power to draw money by any executive officer from the Treasury of this government, however full it may be, except it has the legislative sanction of Congress. He knows very well that you may impose a duty upon any public officer, but if you withhold from him the money he is not to execute that law. It is only when you have given him the money, when you have said, here is the means to do this, that he is required to do it. With the million of dollars or more every year that is appropriated for Indian schools under treaties that are now in existence, where teachers are maintained, but not the schools, the Secretary of the Interior may under this bill, if this bill should become a law, put the children into a day-school or in a boarding-school, as the opportunity may be presented to him. If there is a boarding-school, he will put them in a boarding-school; if there is a day-school, he will put them in the day-school, and if there is neither he will not put them in either. Whether this shall become an efficient and valuable law will depend upon the Appropriations Committee very largely when they come to report to the Senate the appropriations for Indian schools and Indian education.

Mr. President, the Senator from New Hampshire asked how much we had expended on Indian schools. I have not the exact amount. The Senator from Massachusetts made the general statement. Up to 1880, practically, we had expended nothing except what we had expended by virtue of treaties. Since that time we have expended, as he stated, as high as \$1,200,000 in a year. For more than ten years consecutively, since the close of the great war of our rebellion, for ten years, every month of the year, we paid out more for Indian wars than we paid in any one year for Indian education, and in one six months, any six months during those ten years, we paid more money than we have paid since 1880 for the education of the Indian children.

I do not insist, as a great many people do, that because we have the Indian lands we are bound to educate the Indian children. I deny that we have robbed the Indians. I deny that we are now under any legal or moral obligation, except in a case where we have made a treaty to furnish them provisions, clothing, etc.; but I say it is to the interest of the General Government that we should do this, for the six millions that you pay out every year you will pay out until the end of time unless you do educate the Indians so that they shall become self-supporting. No Indian will be self-supporting until he is taught to work. I think that experience has shown that a mere book education does not make an Indian self-supporting. I would not give a cent for all the Indians in the country if they had a classical education, for if they are not taught to work they will be vagabonds, and they will always be vagabonds just as long as the Government of the United States expends its six millions a year for their support. If we are to do nothing but leave them in this course, let things go on as they are doing, if we propose to make them self-supporting and make them ultimately citizens of the Republic, then we have got to take them with the strong hand and compel them to get education.

And, Mr. President, I believe in the doctrine of compulsory education for white men, and black men, and red men alike. I hold it to be the duty of the Government, I do not mean the General Government now, but the State is charged with it—I hold it to be the duty of the State whenever a parent shall so far neglect his duty to his family as to leave his children to grow up in ignorance and vice, to provide a method by which he shall be compelled to put them in the schools that the State furnishes to give them an education. I would not do anything for the Indian here that I would not do in my own State for the white children of my State the parents were so disregardful of their duty as to fail to educate their children.

Mr. President, we may dally with this Indian question as we have been dallying year after year. To-day the Indians are increasing. There are more of them than there were last year, and more of them than there were twenty years ago, and with the peace that we have compelled them to observe with one another they increasing quite as rapidly as the white people of this country, and in some tribes very much more so. Now, what is to be done with this great mass of people who are growing up in ignorance? Are we discharging our duty when we leave them outside of the schools because they say they do not want to go to school? I do not think so. I am satisfied, after a great many years of observation and some

years of experience, that there is but one way to settle the Indian question. It will never be settled in any other way until you compel the Indian to blister his hands. I repeat what I have said here before and what has been repeated until it has become trite in the Senate, that no people ever yet emerged from barbarism that did not emerge through labor. No people have ever been civilized by outside efforts, and no people ever will be. It is only when you compel the people themselves to support themselves that they come up; and you may send your teachers to the Indians and you may keep them even in the schools, if you do not with this compel labor, the agitation that will enable them to support themselves, and ultimately say to them, "Having thus educated you, you must now take care of yourselves"—if we do not do that we shall have the Indian problem with us for all time.

Increasing in number, increasing in expense, increasing in degradation (for the wild Indian to-day is not better in any part of the continent than he was previous to his contact with civilization), he has picked up the vices and few of the virtues of civilized life; but if you take hold of the Indian, put him in school where he can be taught not simply to read but to work, beneficial results will come. You should teach him the English language, and then teach him to work, and if he goes out of the school with those who think and work, although he does not know a letter, though he can not read a page, and though he can not sign his name, if he can speak English and knows how to hoe corn and to plow and when to plant and when to reap, then he is on the road to progress and he can take care of himself, and then it will be the duty of the Government to say to him: "Having given you this start, now do just as my white people do, either support yourselves or go to the wall."

If they go to the wall they will do what thousands of savage people have done in their progress to civilization. Many of them will go to the wall, but some of them will come up, and they will come up, I repeat again, just as all other people have come, when they themselves will it and when they themselves determine it, and they will not come without that. This bill looks to this one step. It is a little step, a short step, but it is a step in the direction of putting the hand of the Government on these people and putting them in the way in which they should go and compelling them to go, or, if they choose not to go, then say, "You shall no longer share in the munificence of this Government," and when the Indian is met with starvation or civilization, he will take civilization every time, and he will not do it much before, in my judgment.

Mr. BECK. Mr. President, I suppose the Senator from Massachusetts will want to be heard again on this very important bill, and I hope we may now have an executive session for a little while. Therefore, I move that the Senate proceed to the consideration of executive business.

The Senate, as in Committee of the Whole, resumed the consideration of the bill (S. 1095) to provide for the compulsory education of Indian children.

Mr. BUTLER. May I inquire of the Senator who has charge of this bill if the provision of it apply to all the Indians outside of the five civilized tribes and the Osage Indians?

Mr. DAWES. It is not intended to apply, of course, to the civilized tribes. If it is necessary to except those in words, it can be done.

Mr. VEST. This is an exceedingly important question, and it seems to me that the Congress of the United States should proceed with great deliberation upon it. This bill is an entire departure in regard to the Indian question; it establishes an entirely new system. This bill practically amounts to nothing without an appropriation for it to take effect. The bill as it stands does not appropriate a single dollar. Unless Congress shall hereafter, by a general or special appropriation, vote the money to carry the provisions of this law into effect, it is a mere *brutum fulmen* and amounts to nothing. I ask the attention of the Senate to it.

It is important because it announces the opinion on the part of the Congress of the United States that we should now enter into the practice and upon the system of compulsory education of Indian children. There is no subject that comes before the Congress or people of the United States on which there is greater discussion, more difference of opinion, more humanitarian sentiment, or more ignorance than that of the condition of the Indians. The little I know of it has been based upon practical and personal observation. We are to-day confronted with the proposition that we must adopt the idea that these people are to be exterminated, and that we are under no obligation to consider them at all, or we must abandon the present system in regard to Indian affairs and adopt something like the proposition that is contained in the pending bill.

I assert the proposition, and I do not believe that any man conversant with the subject at all can successfully deny it,

that day schools among Indians are absolutely worthless. My friend from Massachusetts [Mr. Dawes], for whose views on this subject I have great respect, shakes his head.

Mr. DAWES. Allow me to say to the Senator that a good many of those schools are absolutely worthless, because there is no power to compel the attendance of the children.

Mr. VEST. I think I am justified in not making any qualification or exception, for this reason; I do not pretend myself to have seen all the Indian day schools; I saw some eleven or twelve while serving upon the Committee on Indian Affairs, when I visited in person the Indian tribes of Montana three years ago. I did not see one single day school that amounted to anything at all, and a little reflection and a little acquaintance with the Indian character will substantiate the fact that what I say applies and must apply to all these day schools.

The trouble is with the education of Indian children, because the condition of the old Indians is hopeless. They are exactly in the condition of the older negroes of the South; you can not reach them by any law you can make. The only chance now for us to benefit these people and to escape from the proposition that they shall become finally and exclusively a burden on the people of the United States is to take hold of the younger ones, the children under eighteen years of age, and take them away from their parents and adopt the system of compulsory education in regard to them.

The universal experience of all men who take any interest at all in this subject is that the Indian boy or girl who goes to a day school three, four, or five hours during a day, and then returns to the wigwam at night, is absolutely without benefit by the education or pretended education given in the schools. They are not taken away from barbarism. The North American Indian believes that labor is a curse, a disgrace, and almost a crime. They believe that the only pursuit of manhood should be war or hunting, and that labor should be left to squaws alone; and no greater insult can be heaped upon an Indian warrior than to tell him that he must engage in agriculture or mechanical avocations, and no greater insult can be given by one Indian woman to another than for one to say to the other, "I saw your husband at work, cooking his dinner, or bringing wood, or feeding his ponies, a few days ago." The Indian squaw that submits to such an insult as that has acquired a large share of Christianity. They believe that women are made to work and men are made to fight and hunt.

The PRESIDING OFFICER (Mr. HARRIS in the chair). The Senator's time has expired, the Senate being now proceeding under Rule VIII, which limits debate to five minutes by each Senator.

Mr. TELLER. I hope the Senator will be allowed to proceed.

The PRESIDING OFFICER. If there be no objection, the Senator from Missouri will proceed, by unanimous consent.

Mr. BECK. I rise to suggest that before we get up a discussion on this bill under the five-minutes' rule there will be quite important amendments, and I hope the bill will go over. I hope it will be made the special order for some time.

Mr. DAWES. If there are amendments to be submitted, let them be offered.

Mr. BECK. I do not wish to make remarks, but to submit an amendment.

Mr. VEST. I did not want to make a speech. I did not know the subject was coming up. I feel interested in the Indian question, like all other Western men, and I think I know something about it. What I propose to say is in direct antagonism to the idea that any day school at all among Indians should receive a dollar of appropriation from the Government of the United States. I would abolish them all to-morrow, if I could.

Mr. DAWES. If the Senate will indulge me, I think it is better that this bill should be disposed of now that it is up, and I should like to see the amendments in print.

While I agree with the Senator from Missouri in much that he says about Indian schools, I think he has lost sight of the remedy. I think if the Senator had devoted a good deal more of time to this matter than he has, his growth in grace would have continued, for the Senator's views, I think, must, like mine, have undergone a change all the time. There was a time when I thought as he did about these day schools; as he knows, we visited many of them together. The Indian situation, however, is changing all the time, and the adaptation of the school system to the changed condition is as necessary as any part of it. While what he says about the day schools is true to some extent, yet to dispense entirely with the day schools is to carry out an idea utterly impracticable, that you can take an Indian child away from all the influences under which he has lived for a year or two and then set him right back among those with whom he formerly lived and not to be tempted to return to the old mode of life.

Mr. VEST. I did not say that.

Mr. DAWES. He must be in constant contact with the two kinds of civilization

all the time. That will make him choose the better rather than choose the worse. Along with this system, if you have any kind of schools, you must have power over the children. I know it will be a terribly harsh treatment to impose compulsory education in all cases; but there are cases where it is necessary to the efficiency of a day school and a boarding-school and all kinds of schools; and if anybody can be trusted with the exercise of that power, it must be, of course, the Department of the Interior.

Mr. VEST. The only hope of the Indians now on this continent is in the compulsory education of their children in industrial boarding-schools. I have thought on this question for years; I have examined it personally, and I have no doubt about it. I do not think that the proposition can be successfully contradicted in any quarter.

Mr. DAWES. The Senator overlooks the fact that the Indian policy to-day is to distribute the Indians, to set them out all over the country in reservations at distant points, like families. It is utterly impracticable to take all their children into a boarding-school at one place upon a reservation and board and keep them there like the scholars at schools in our cities or large towns. We must establish such a system, and endeavor to enforce it under such difficulties as we may, that would carry a school to the place where the Indians are attempting to work out their own support upon the reservations. How that is going to be done I do not know yet. There is a bill coming on pretty soon to define the duties of a superintendent of Indian schools, with sufficient salary to command, by the appointment of the President, one who will work out that problem.

Mr. VEST. All that the Senator speaks of is a matter of detail. I am speaking about a system. Where the schools shall be established or how many of them are to be established is a question of detail; but I am now asserting the broad principle that no more important question can ever come before Congress. It involves the destiny of a whole race of people, a people who occupy relations to us *sui generis*, unknown in all history.

The Senator from Colorado [Mr. TELLER] announced a proposition the other day to which I will never consent. I am a Western man; I came from a state which was called "the dark and bloody ground" on account of the terrible wars between the red and the white races, and my forefathers were engaged in them, and I lost relatives in them. I was raised with the prejudices of men that fought against these Indians; but with advancing years, and I trust with more charity and more enlargement of observation and judgment, I say to-day that the proposition that these people must be left to extinction is the most horrible that can be contemplated by any intelligent man.

Mr. TELLER rose.

Mr. VEST. I do not charge the Senator from Colorado with saying that, but I was about to allude to his proposition that the Indians never owned any land in this country. Mr. President, they had this continent in fee-simple absolute, as entirely and completely as I own to-day my own house in which I live. I know that the European nations announced the doctrine that they had the right in the name of the Christian religion to come here and take this land from these people because they did not earn their bread by the sweat of their faces. That proposition I will never assent to.

Mr. TELLER. Will the Senator yield to me to state what I did not say on that subject?

Mr. VEST. Of course.

Mr. TELLER. When speaking of how we had treated the Indians, I said that no other people except the English-speaking people had ever recognized the aborigines as owning the soil, I mean wild aborigines, savage men, men not using the soil as having property in it. I said that the Spaniards and the French when they landed on this continent repudiated the idea that there was property in the soil in the Indians. It is not a practical question any longer whether we did right or whether we did wrong. We have settled the question. We have admitted their right to the soil to a certain extent, and that can not now be changed, but it does become a very grave question when you charge that we have not treated the aborigines properly, when we compare our treatment of the aborigines in this country with the treatment of the aborigines of Australia, of all Spanish and French America, of South America, and of the world that has been settled since the discovery of the Western continent. I have not suggested that we should undo what we had done, but I say, and I repeat now, that the question must be met whether these people are to be civilized or extinguished, and in that the Senator, I believe, will agree with me.

Mr. VEST. I agree with the Senator in that I was about to observe that we had made over four hundred and thirty-odd treaties with these people in which we recognized their fee-simple title to the soil.

Mr. TELLER. Yes, and paid them over \$300,000,000.

Mr. VEST. And out of that not \$300,000 over reached the Indians. They have been robbed, and the Senator knows very well.

Mr. TELLER. I think the Senator ought to qualify that. I admit that much of it has been robbed from them; but when 1,400 Indians have \$3,000,000 in the United States Treasury held in trust for them, and when they have already got half a million dollars of the principal besides the interest, it shows that at some time these 1,400 Indians had three and a half millions held for them by the Government. I think the Senator ought to qualify his statement that they only got \$300,000 of the \$300,000,000.

Mr. VEST. No doubt the Senator is much more familiar with that part of the subject than I can possibly be, for he acted as Secretary of the Interior, and as a matter of course is able to state exactly how much money is in the Treasury for the Indian tribes; but I know myself, without any official contact with the question except as a member of the Committee on Indian Affairs of the Senate, that Congress appropriated thousands of dollars for supplies to the Indians in Montana in a starving condition, to take a single case—

The PRESIDING OFFICER. The hour of 2 o'clock having arrived, the chair lays before the Senate, the unfinished business, which is the bill (S. 931) to incorporate the Washington Cable Electric Railway of the District of Columbia. The pending amendment will be read.

Mr. DAWES. I ask that the amendment to the bill which was just under consideration be offered and printed.

Mr. VEST. I was about to do so. I send it to the Chair.

The PRESIDING OFFICER. If there be no objection, the amendment will be received and printed.

The CHIEF CLERK. A bill (S. 1095) to provide for the compulsory education of Indian children.

The PRESIDENT *pro tempore*. The Senate, as in a Committee of the Whole, resumes the consideration of the bill. It has been read at length on a previous day and the pending question is on the amendment proposed by the Senator from Missouri [Mr. VEST]. The amendment will be read.

The CHIEF CLERK. It is proposed to strike out all after the enacting clause and insert:

That it shall be the duty of the Secretary of the Interior to establish, under such rules and regulations as he may think proper, an industrial boarding-school on every Indian reservation upon which there may be located any Indian tribe numbering five hundred or more adult Indians. The Secretary shall cause enumeration of the children of said Indians between the ages of eight and eighteen years to be made at least once in every two years, and he shall cause said children to be placed in the schools so established and there kept for a period not exceeding five years.

Sec. 2. That the children so placed in said school shall be taught, in addition to reading, writing, arithmetic, and geography, useful labor. The males shall be instructed in agriculture, stock raising, and the management of stock, poultry and general farm work, and they shall also be taught some useful mechanical trade; and the girls shall be instructed in household work, sewing, the care of poultry, and other employment suitable to their sex.

Sec. 3. That the Secretary of the Interior may, when the parents or natural guardians of such children refuse or neglect to send them to said schools and to keep them there, in accordance with the rules and regulations made by the Secretary, withhold rations and annuities from the parents or natural guardians of such children until there shall be a proper compliance with the rules prescribed by the Interior Department.

Sec. 4. That nothing herein contained shall prevent the education of Indian children in schools outside of the reservations with the consent of their parents or guardians, and no provisions of this act shall apply to the five civilized tribes nor to the Osage Indians of the Indian Territory.

Mr. VEST. Mr. President, I believe I had the floor when the hour of 2 o'clock arrived in our last discussion of this bill, but I do not know that I can add anything to what I said then in regard to his amendment.

Mr. STEWARD. Let us have the amendment read so that we may understand it.

Mr. VEST. The amendment has just been read.

Mr. SELWART. I could not hear it.

Mr. VEST. The substance of it is simply this: It changes the entire system in regard to the treatment of Indian children which now prevails. I stated before, and I repeat what has been the result of my observation and experience in regard to the subject of Indian education, that the only hope for the generation of Indians who are now coming on, for the children of Indian tribes, is in compulsory education. The same motives that affect the civilized man are utterly powerless with the savage. The Indian believes that labor is degrading, and that any knowledge except that of war and the chase is absolutely useless.

The day schools supported now by the Government of the United States amount to nothing. There may be here and there a sporadic school which is doing some little good, but not in proportion to the amount of money expended upon it. I visited schools among the tribes in Montana where the rolls showed from five hundred to seven hundred pupils, and they attended school but once in the week, and that was when beef was distributed among them, and every other day the number of pupils would be from ten to twenty-five, and they were absolutely taught nothing. The school mistresses and school-teachers were receiving \$800 and

\$1,000 a year, and they made no impression upon the tribes at all.

There is but one remedy, and that is compulsory education. The Indian child who attends one of the day schools and goes back to the tepee at night goes back to barbarism, goes back to the filth and degradation taught him by his parents. He is taught that labor is degrading and that the chief end of man is war and the hunt.

I am almost afraid to allude to the Jesuit; but I see my friend from New Hampshire [Mr. BLAIR] is not in his seat, and I can do so with safety. The best schools on this continent to-day are conducted by the Jesuits. Wherever you see an Indian school conducted by Jesuits it is conducted upon the proper principle, and that is the result of nearly a century of absolute experience.

I visited those schools and found compulsory education for male children and for female children. The Jesuits commenced in the first place with the education of males, and they found that to be a failure. They found that the young man who had graduated went back to his tribe and there became the object of ridicule because he had adopted the language and the habits of the white man, and ridicule is the most potent weapon with the Indian everywhere. The result was that without any support except self-support, unaided and alone, he relapsed into barbarism, and out-Heroded Herod in defence of savage customs and savage fashions.

The result of this experience was that the Jesuits have now established dual schools for both sexes, the female school under the conduct of nuns and the male schools under the conduct and management of members of the Jesuit order. When they graduate they intermarry, and the couple, assisted by the Jesuits and by the agent on the reservation, with a small piece of land cleared and a house erected and a bunch of cattle, in Western parlance, becomes the nucleus of civilization and Christianity. They support each other. I visited their houses and saw husband and wife living together, enjoying the benefits of Christianity and civilization, and raising their children in the same way. Any of my brother Senators who have been along the Northern Pacific Railroad and passed through the Flathead reservation in Montana have seen the results of this Jesuit education.

I was instrumental, and I am proud of it, as proud as of any act of my public life, some few years ago in obtaining \$8,000 from Congress for the establishment of an industrial school under the charge of the Jesuits upon that reservation.

The PRESIDENT *pro tempore*. The time of the Senator under the rule has expired. Mr. TELLER (to Mr. VEST). Do you want to go on?

Mr. VEST. I shall never finish that speech.

Mr. STEWARD. If the Senator does not wish to go on, I should like to make a few remarks in regard to this measure.

Mr. PLUMB. I ask unanimous consent that the Senator from Missouri may be allowed to proceed.

Mr. VEST. I wish only a few minutes more, and I shall not want to discuss the bill any further.

The PRESIDENT *pro tempore*. The Senator from Missouri will proceed by unanimous consent.

Mr. VEST. The result of the appropriation was that an industrial school was established at the Jesuit mission on that reservation, and you can look from the windows of the cars to-day and see comfortable houses, farms fenced in, horses and cattle grazing, and a law-abiding population, the result of that single experiment. Those Indians are to-day further advanced in civilization than any upon this continent except the five civilized tribes in the Indian Territory. I was there last summer and I saw the Indian boys, with their aprons on, engaged in mechanical pursuits. They make their own clothes from hat to boots and shoes. They go into the forests and cut down timber and cut it into lumber and build their houses. They are blacksmiths. They put up two dormitories, which accommodate forty boys and forty girls, and all the principal work, under the direction of a skilled workman, has been done by those Indian boys.

They have learned agriculture. The Jesuits devote their whole lives to this service. The members of the order feel themselves dedicated to that purpose from their boyhood up, and I saw one of them who for fifty years had been engaged in this work among the Indians of North America, who had come here when he was twenty years old. This experiment shows that the industrial boarding-school is the only hope for the Indian. The Jesuits take charge of the children, and do not permit them to go back to their parents' houses until they finish their education. The parents can go and visit them, but they do it in the presence of a Jesuit father. When vacation comes they are taken out in charge of the Jesuits. The result is to be seen there by any one, a state of civilization advanced beyond that

of any other tribe on the continent outside of the Indian Territory.

I know my friend from Massachusetts [Mr. DAWES] is ready to defend day schools to some extent. If there are day schools that to-day pay for the money expended on them by the government of the United States I have never seen them.

Any man who knows the Indians, any man who knows their prejudices, it seems to me must come to the conclusion that the only system that we can adopt is that of compulsory education.

I speak earnestly upon this question because it is a terrible problem submitted now to the Congress of the United States.

We must take one road or the other. We must say upon the Indian question: "Let them alone and let them perish"—and I mean by using the word "perish" let them remain in barbarism, utterly worthless in the great struggle for civilization that we are making upon this continent—or we are to recognize the fact that their children can only be educated by compulsory means, and shoulder the expense and adopt the proper instrumentalities to that end. I admit that this bill is simply a declaration. I would be willing to vote for an appropriation now to carry into effect the principles announced in the amendment I have offered; but as the bill stands emasculated, simply declaring the opinion of the Congress of the United States on this subject, the real struggle and the real question that comes to issue will be when the subject of an appropriation for this purpose is placed before the Senate.

Senator Call from Florida proposed a further amendment to this bill including in its provision the Seminole and Creek Indians in Florida. After further discussion by Senators Dawes and Call this amendment was added and the bill passed the Senate.

HOME LETTERS.

A Glad Waking.

I am very glad and seems to me you waked me up when I got a letter from you, because you never write to me for a long time.

Foot Sick.

"I fall down the stairs and my foot got sick, made me feel bad."

Thinking.

"Some times I think of going home, but I think it over again, and I see that it is best for me to stay because I can learn faster than I would at home, but I would like to see you all."

Reading.

"We now have two quiet rooms in the back part of our quarters for the girls who wish to have a quiet place to read. One room has our library books in it and the other one files of newspapers, and then we have a table, a number of chairs and an arrangement against the wall that slants down to lay the newspapers files on when we read. Then we have some curtains on the windows, some pictures on the wall and a small iron bed as a sofa or reclining couch for any one who should wish to recline, which is often the case, for some one is reclining every time I go in there. On the whole it is a very pleasant room and we are very glad and thankful for the good books and newspapers and those who fitted it up so nicely for our benefit."

Spurring on.

"What I wish to say to you in connection with the Taos folks is this. Not very long ago I have read the school reports of different Pueblo villages in which several villages are reported as willing to send their children to school, and have put in their children at the government school at Albuquerque. I am sorry to notice that the "Taosonians" were not reported as having their children in that school. What are they doing, are you willing to give up to the condition that you are in? Tell them to lift up their eye-lids and see what is going on in the world."

The Monthly Exhibition.

"We had a splendid exhibition the 17, of this month; every thing was done nicely, especially Indian clubs was fine by five boys. The girls in the gymnastic club were dressed in blue with red and looked very pretty; and the boys did their gymnastics too. We could not tell which was the best. But I thought both were very good, only the girls were dressed up stylish."

"I will tell you that we had our big exhibition down in gymnasium last Friday before and the white school children and their teachers and some others came up here to see our exhibition and we heard that they were very much pleased with our exhibition because they thought it was so nice. Some girls spoke and boys too. The little girls marched round, it was very nice to hear them sing."

Examination.

"I think about what shall teachers ask me in examination, and I look in my book every once while, and I think about it so when she asks me question I will know all."

"We have been having written examinations in our studies for the quarter and just finished yesterday. We are very glad they are over, for I don't think any of us are very fond of them, but still I don't suppose we would have to write them if our teachers didn't think it best."

The Babies.

"Oh! yes, I must not forget to tell you the two little Apache babies had their pictures taken last week."

Past or Present, Which?

"Well 'Uncle,' are you fully convinced with this expression, that the red man's present is better than his past? What side would you rather be in favor of yourself? Before you can answer this question, you got to reconsider the history of your great grandfathers in the past who once roamed over every bit of this beautiful country. Those who once enjoyed freedom, liberty among the wolves, the buffaloes, the deer and all the fowls of the air. Do you think that was a better life during the stone period of that time? Or do you think within that this life is better or different from your great fathers of the forest?"

PUPILS ON FARMS.

From Reports for February.

"All goes well with—so far as I can see. Please send me word whether I can have another boy, as I want two."

"—Seems very happy and contented as the weeks go by."

"—is getting along very well, both in and out of school."

"—is about the same as usual; seemed glad to see Mr. —."

"—has been going to school for three weeks, is doing nicely, had 100 for spelling one day."

"—is giving excellent satisfaction."

"Conduct excellent; health good."

"Conduct, pretty satisfactory."

"Conduct medium—health good."

"Conduct not satisfactory—very trying at times. I am sure this has been partly due to the influence of —. He may do better now."

"Conduct, fair."

"Conduct good. Sometimes he gets a little sullen about nothing."

"No complaint to make of —."

"He is learning to know the names of things slowly."

"—is getting along very nicely with her lessons and work."

"Improvement slow, but sure."

"Conduct good; is working hard at school."

"Conduct very good always. At school all the months. She attended the local institute as one of the class drill in Geography, did well, I might say exceedingly well, and was so lady-like in her deportment that she commanded the admiration of many present and was a credit to her class."

"—Continues to give entire satisfaction."

"—seems anxious to leave school and go to work, but as there is no work at this season, I have persuaded him to remain at school for the present."

Mr. David Dudley Field has appealed to the Territory Committee of the House to give appropriate names to the new states. It is not creditable to our good taste, he says, to call a state "New Mexico," or "Washington," or "North" or "South Dakota."

"Delightful! Admirable!" are the exclamations that greet every taking up of the RED MAN.

"I like the new name," one of the earliest friends of the Indian writes of the RED MAN.

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 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.