HIS PRESENT

"GOD HELPS THEM WHO HELP THEMSELVES."

Voll. VIII.

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

THE LANGUAGE ORDER.

PRESIDENT CLEVELAND'S VIEWS.

A Reply to Resolutions Adopted by the Philadelphia Methodist Episcopal Conference.

WASHINGTON, April 3.-The following letter was written by the President in response to a resolution adopted at a session of the Philadelphia annual Conference of the Methodist Episcopal Church, held at Philadelphia on March 20:

WASHINGTON, March 29, 1888.

To the Rev. James Morrow, D. D., 71
Walnut-street, Philadelphia, Ponn.:
My DEAR SIR: I have received from
you certain resolutions passed at the annual Conference of the Methodist Episcopal Church, held at Philadelphia on the
20th inst. I am not informed how to address a response to the officers of the
Conference who have signed these resolu-Conference who have signed these resolu-tions, and for that reason I transmit my reply to you.

The action taken by this assemblage of

The line of power travels with the human heart, and the heart of the Indian is in his language. That it is in harmony with the genius of our country, a free church in a free State. That the operations of all missionary societies should be untrammeled by State interferences."

The rules of the Indian Bureau upon the subject referred to are as follows:

I. No text books in the vernacular will be allowed in any school where chil-

be allowed in any school where chil-dren are placed under contract, or where the Government contributes in any manner whatever to the support of the school No oral instruction in the vernacular will be allowed in such schools. The entire curriculum must be in the English lan-

guage.

II. The vernacular may be used in missionary schools only for oral instruction in morals, and religion where it is deemed to be an auxiliary to the English language in conveying such instruction. And only native Indian teachers will be permitted to otherwise teach in any Indian vernacular, and these native teachers will only be allowed so to teach in schools not supported in whole or in part by the Government and at remote points, where there are no Government or contract schools where the ernment or contract schools where the English language is taught. These native teachers are only allowed to teach in the vernacular with a view of reaching those Indians who cannot have the advantages of inequation in English and such in-

the ministry, whose subsequent work shall be confined to preaching, unless they are employed as teachers in remote settle-

view than a knowledge of the English language. All the efforts of those having people, thus making one community, equal in all those things which pertain to American citizenship. But this ought

not to be done while the Indians are entirely ignorant of the English language. It seems to me it would be a cruel mockery to send them out into the world without this shield from imposition, and vith-out this weapon to force their way to self-support and independence.

Nothing can be more consistent, then, than to insist upon the teaching of English in our Indian schools. It will not do to permit these wards of the Nation, in their preparation to become their own masters, to indulge in their barbarous language because it is easier for them or because it pleases them. The action of the Conference, therefore surprises me if by it they mean to protest against such ex-clusion as is prescribed in the order. It will be observed that "text books in the vernacular" are what are prohibited and "oral instruction." the "ont-re curri-"oral instruction;" the "entire curri-culum" must be in English. These are the terms used to define the element of an ordinary secular education, and do not refer to religious or moral teaching. Secular teaching is the object of the or-The action taken by this assemblage of Christian men has greatly surprised and disappointed me. They declare:

"That this Conference earnestiy protests against the recent action of the Government in excluding the use of native languages in the education of the Indians, and especially the exclusion of the Dakota if English could not be understood, at the daily opening of those schools as is done in very many other well-regulated secular schools. It may be, too, that the use of words in the vernacular may be sometimes necessary to aid in coummunicating that there are advantages in teaching is the object of the ordinary Government schools, but surely there can be no objection to reading a chapter in the Bible in English could not be understood, at the daily opening of those schools as is done in very many other well-regulated secular schools. It may be, too, that the use of words in the vernacular may be sometimes necessary to aid in coummunicating guage. but the use of the vernacular should not be another than the daily opening of those schools as is done in very many other well-regulated secular schools. It may be, too, that the use of words in the vernacular may be sometimes necessary to aid in coummunication. was formerly used. That while admitting guage, but the use of the vernactiar that there are advantages in teaching should not be encouraged or continued beyond the limit of such necessity, and to receive all religious instruction in that language would practically hinder their receiving it in the most effective way. The line of power travels with the huser of the Indian is struction may be given in the vernacular as an auxiliary to English in conveying such instruction. Here, while the desirability of some instruction in morals and religion is recognized, the extreme value of learning the English language is not lost sight of. And the provision which follows, that only native teachers shall "otherwise" (that is, except for moral or religious instruction) teach the vernacular and only in remote places and until the Government, or contract schools are established, is in exact keeping with the purpose of the Government to exclude the Indian languages from the schools so far as is consistent with a due regard for the continuance of moral and religious teaching in the missionary schools, and except

established where the Indians can have those who appear cautiously to make access to them. who seek to aid the Government in its

the intelligence of the citizen?

ENGLISH FOR INDIAN SCHOOLS.

The reply made by President Cleveland to the Methodist Conference of Philadelphia on the subject of Indian education implies that that body must have launched its criticisms without taking proper pains to inform itself as to the facts which its resolutions unintentionally misstated.

The Conference protested against "the exclusion of the Dakota Bible among those tribes where it was formerly used,' and against "compelling Indians to receive all religious instruction in English.' There is no such exclusion and no such compulsion. As the President points out, the rules of the Indian Office expressly declare that "they are not intended to prevent the possession or use by any Indian of the Bible published in the vernacular.' Moreover, "in missionary schools moral and religious instruction may be given in the vernacular as an auxiliary to English.

the last annual report of Commissioner can I do for these people?" Atkins they would have been spared the He finds as facilities for the practice of mistakes contained in their sweeping as- his profession an office and dispensary sertions and unwarranted inferences, with three or four hundred dollars we the After citing the various orders issued on of instruments and drugs to be canthe subject of teaching English only in pounded and dispensed, as well as pee-Government schools on the reservations scribed, by himself, and, possibly, a hesse the Commissioner says that these orders and a saddle for transportation; as a field "do not, as has been urged, touch the for the practice of his profession, three, question of the preaching of the Gospel in four or more thousand Indians of a foreign the churches nor in any wise hamper or tongue scattered over a reservation as in hinder the efforts of missionaries to bring this case of more than one hundred miles the various tribes to a knowledge of the square; living in tepees; unacquainted Christian religion. Preaching the Gospel with any of the arts or comforts of civilito Indians in the vernacular is of course zation for caring for the sick, but on the not prohibited. All the office insists upon contrary using methods both foolish and is that in the schools established for the absolutely harmful. rising generation of Indians shall be Indians, I believe, are less subject to taught the language of the Republic of acute diseases than whites, yet they are ofwhich they are to become citizens." It ten so attacked. Of chronic diseases they is true that a reprimand was administered have more than their mumerical quota, so to one school which was giving instruct here is abundant need of a physician's tion both in the Dakota tongue and in service. English, but it was not the Dakota Bible that was prohibited.

same view of the matter, and in their own and conscientiously visits the patient. and supported by tribal funds, English blankets or skins, on the dirt door of the alone is taught." A former missionary tepee, with pneumonia, perbaps, or a Indians who cannot have the advantages of instruction in English, and such instruction must give way to the English-ing English to the Indians' indicates teaching schools as soon as they are teaching schools as soon as they are the english to the folians of the english to the Indians' indicates the grave injustice done to the Indians in if there were, no one to give neglicine or all matters of trade, because they could to see that his advice is followed:

The english and such instruction must give way to the English to the Indians' indicates the grave injustice done to the Indians in all matters of trade, because they could not speak the language in which the trade. He administers a dose and is the english and such instruction must give way to the English to the Indians' indicates the grave injustice done to the Indians in all matters of trade, because they could not speak the language in which the trade. He administers a dose and is located to the Indians in all matters of trade. He administers a dose and is located to the Indians in the grave injustice done to the grave injustice don was transacted. An Indian agent of long cine. This will not be given. The effect access to them.

III. A limited theological class of Indian interested in Indian improvement who interested in Indian improvement who experience, quoted by Gen. Atkins, de-of the one dose given is observed. If the the ministry, whose subsequent work shall be confined to preaching, unless they are employed as teachers in remote settlements where English schools are inaccessible.

IV. These rules are not intended to prevent the possession or use by Indians of the Bible published in the vernacular, but such possession or use by Indians of the English language with the teaching of the English language to the extent and the manner hereinbefore directed.

The Government seeks in its management of the Indians to civilize them and to prepare them for that contact with the world which necessarily accompanies civilization. Manifestly, nothing is more important to the Indian from this point of view than a knowledge of the English and much valuable time would be lost in recover. The case passes to the treatment

communicate with each other excelle by the sign language."

Intermingled with these arguments were disavowals of any attemp to intelfere with preaching to adults in the ver acular. Yet the Philadelphia Conference recorded its protest against a system so obviously based on the necessity of impressing the Indian child at the outset with the fact that he is to be educated for American citizenship and not for mere tribal limits. The clear statement of President Cleveland may convince many of those to whom it is addressed that they acted hastily in their recent censure, and from ignorance of the real character of the purposes of the Indian Offlice as well as of the necessities of the case. -[New York Times,

FOR THE RED MAN.

HOSPITALS ON RESERVATIONS.

A concientious physician arriving on he Had the authors of the protest consulted Reservation wonders to himself, "Whi

An Indian is sick, perhaps, five or ten miles from the Agency. It is idle to at-The argument of the Commissioner was tempt practice beyond the latter limit. fortified by the fact roted by him that The physician hears of it, or, possibly, is sent "the five civilized tribes have taken the for. He provides himself with remedies schools, managed by the respective tribes What then? He finds him lying on dirty among the Sioux said that he was con- fever. There are no comforts about, no stantly impressed during his labors with suitable food; there is no one to prepare it

Young men may be trained in the vernacular at any purely missionary school, supported exclusively by missionary societies, the object being to prepare them for the missionary archeometrics, the object being to prepare them for the missionary archeometrics are not at the control of the one dose given is observed. If the clares that "nothing can be gained by sick Indian does not at once recover the medicine is "bad" and so is the physician. Of course the sick Indian does not at once recover the vernacular, as their literature is limited.

acquainted with the laws and customs of will do nothing. The Indian can not reour country; that "the number of Indian ceive and will not take systematic treatthe matter in charge tend to the ultimate mixture of the Indians with our other zenship and make no provision to increase number of tribes—bands of the same be so bold as to operate upon him with tribes inhabiting different localities have such surroundings. He is anxious to be different dialects, and sometimes cannot cured, for the Indian longs for sweet

health as fervently as his white brother. He is willing to go anywhere, do anything that will mean recovery for him. There is nowhere for him to go.

The physician turns sadly away and wonders why the Government will furnish houses and food and blankets to stout, healthy Indians, able easily to work and earn these things, only wanting the necessity for it, while the Indian sick are unprovided with any place or means for treatment. Let the well Indians go hungry and go cold if they will not work, but in God's name care for the sick!

Whether it be a debt or a charity that ph upts appropriation for the Indian sel rice, both justice demands and mercy ple ds that the sick and afflicted be provid d for. It is reverence and care for the aged and tender ministerings to the sick that mark a difference between savagery and the civilization towards which we are leading and driving the Indians.

Day schools from which the pupils return at night to the camp are confessed turn at night to the camp are confessed. The Indian is devoted to his children, failures. Much more is it a failure to and when he is sure that they will receive endeavor to treat sick Indians unless they good attention in sickness he is satisfied can be surrounded by some comforts can be surrounded by some comforts and conveniences, taught something of nursing and given suitable food and medicine. the majority realize and appreciate the value of an education, They simply want to know that they will not have to obtain the education at the expense of their medicine.

All this can be accomplished and acbe treated successfully, much fatality medicines, many converts made to the "white man's way" and a factor of no mean value toward civilization established.

The expense is no plea. As long as a ingle blanket or a pound of beef is given o an Indian who is able to work and earn it so long are those in authority estopped fom pleading the expense that would be in surred in providing for the sick. Is not this true?

Officially, I constantly ask, and almost every physician has asked it, and now, unofficially, I beg it, in humanity's name. A. B. HOLDER, M. D.

CROW AGENCY, MONTANA.

From other Agencies,

In the last report of the Honorable Commissioner of Indian Affairs we find the following appeals:

FROM THE COLORADO RIVER AGENCY, ARIZONA.

We also need a hospital where the lame and halt among the old could be properly cared for.

FROM MISSION AGENCY, COLTON, CAL.

The absence of all hospital facilities has caused the death of many Indians who might have been cured, if they could have been protected from the inclemency of the weather during their sickness. The necessity of hospital accommodations has been urged heretofore by the agent, and it is hoped that they will be granted during this fixed very this fiscal year.

FROM ROUND VALLEY AGENCY, CAL.

There should be built here a hospital for the bener t of the old, blind and infirm Indians cast they are now situated in the Indians. As they are now situated in the camps it is impossible to give them the care they equire, or to keep them supplied with man comforts.

every agency on the order of a "poor-house and farm," where the old and in-firm Indians can be fed and cared for. This would enable a much more rapid reduction of rations and leave the strong and able-bodied to provide food for them-

FROM KLAMATH AGENCY, OREGON.

A small, comfortable hospital should be erected, into which sick school-children could be removed for treatment, as it is impossible for them to receive care in a crowded, noisy boarding-house.

FROM COLVILLE INDIAN AGENCY, WASH-INGTON.

cases, and in case of an epidemic to pre-

FROM FORT PECK AGENCY, MONTANA.

A hospital is greatly needed, so that the citizenship.' aged, infirm, and sick, who have no relatives or friends, can be cared for, instead of lying abandoned on the ground in their tepers or houses without floors. A suitable building could be erected for perhaps \$1,000, as much of the work could be done by agency employes and Indians.

FROM STANDING ROCK AGENCY, DAKOTA.

again respectfully call attention to the necessity for a hospital at this agency, the advantages of which would certainly be of great benefit in the proper care and treatment of the sick.

Good Results of Hospitals.

YAKAMA AGENCY, FT. SIMCOE, WASH.

We have now a nice hospital, with the dispensary in the same building; and if I could be supplied with a competent nurse who should have no duties aside from that, I am satisfied that the mortality among the children would be materially lessened, and the benefits arising therefrom would be felt all over the reservation and, as much as any other thing would establish confidence in the schoo ven anxious, to have them in school; for health. We have here a healthy location. All this can be accomplished and ac-complished only by establishing hospitals an industrial boarding-school, and with at the Agencies. In these the sick would little more effort it can be made desirable in every respect.

Tubercular disease manifests itself up-

prevented, much suffering relieved, much on the slightest exposure, in lung and taught of nursing and administering glandular affections, and is rarely amen-medicines, many converts made to the able to treatment, since, in addition to other reasons, the majority lack the nourishing food so necessary in these troubles. They are attended with much petter results when treated in the school and it would be fortunate if all such could

be placed in the hospital.

FROM GREEN BAY AGENCY, WISCONSIN A hospital has been established about one year and a half. During the past year 46 patients were received and treated. The capacity of the hospital is ten beds, and last winter there was not room to accommodate all applicants. When the hospital was first established it was quite difficult to persuade patients to go to the hospital for treatment, but lately many are asking to be taken in. In many cases it was the patient's first contact with civilization, as many of the pagan Indians pride themseves in living as Indians and rigidly reject the white man's ways. The hospital is a very effective means of showing the difference between the In-dian medicine-man's and the white phy-sician's treatment of disease, and the medicine-men do all in their power to prevent Indians from going to the hospital for treatment. Still, some of the pagans that heretofore placed all confidence in the medicine-men, having seen the benefits that their neighbors have derived from proper care and nursing when sick, have applied for admisson to the hospital. The Indian makes a very poor nurse where constant and regular service is required for any length of time; hence the more necessity for hospital treatment in all chronic maladies.

The Women Respond.

INDIAN INDUSTRIAL AND TRAINING SCHOOL, SITKA, ALASKA.

Another very pressing need is a hospital for the proper care and treatment of the wofully diseased. This humane need has been so urgently pressed upon the women's executive committee of the Board of Home Missions that we have just re-ceived official notice to begin the erection FROM CROW CREEK AND LOWER BRULE of a hospital without delay. I beg leave to urgently request that the sum of \$3,000 annually be appropriated through your Department toward the support of the Department toward the support of the

THE TEST OF TIME.

upon "English in Indian Schools" com- and has become suddenly still more beautiments upon the fact that the original or- ful and desirable to covetous eyes than der dates back "as far as Dec. 14, 1886," ever before because railroads are giving to that the next order was "that of Feb. 2, its acres a more tangible and real value. 1887," and that on July 16, of the same

A hospital is badly needed on this agency to assist in the treatment of obstinate misrepresented because they did not refer be almost, if not quite, as desirable as the cases, and in case of an epidemic to prevent its spreading by removing the sick to it immediately. A physician cannot do justice to his profession and treat dangerous cases in an ill-ventilated lodge or tepee, the patient lying on a skin or blanket thrown on the ground. The calls of humanity, if nothing else, should cause the establishment of a hospital at this agency.

Territory itself as a location in which to make homes for honest, industrious, hardy pioneers, (this class seem to be uniformly possessed of these virtues) provided there is room in these adjacent report the difference of language was assigned a very prominent place among the influences which separate the white and force to the demand to give room in the report the difference of language was assigned a very prominent place among the is not, of course, that gives point and telligence. It is the shadow which cleaves to us, go where we will, and which only eaves us when we leave the light of life." influences which separate the white and force to the demand to give room in the -[Congress.

The Sun refers also to the discussion in the Lake Mohonk Conference and the argument "that it would take half a century of English to become the language of the red man."

That this depends upon how the language is used and, how the red men are As heretofore recommended, I would used has been said in the last number of the Red Man.

> Before the order that the Indian Office issued in 1880 and the more stringent but limited order of 1884 in which the Commissioner asserts, "The teaching of the savage vernacular is a waste of valuable time," there is testimony to the efficacy of instruction in English.

> In the Commissioner's Report for this same year in which the Sun speaks of the Peace Commission(1869), the teachers of the agency and the mission schools bear witness themselves to the influence of the English.

> "I have employed five teachers, and English only has been taught," says the pastor of the Santee Sioux Mission. "The school connected with the mission of the American Board of Commissioners for Foreign Missions has been in session eight months and a half during the past year. The plan of last winter, that of teaching them English, has been steadily pursued, and with a good deal of success as we have many good readers now, and some quite well advanced in the elementary branches."-Report of Assistant

Missionary in the same school. The Superintendent of Schools of the Choctaw nation says at this time. "The schools in the Choctaw nation are all taught in the English language. I have generally found a great desire among parents, even among the full bloods, to educate their children in the States, so argue to the contrary, but so far as the

they could learn the English language." "During the long years of our missionary labor in this country, we found our efforts to educate the Indian child, while he remained at home in the wigwam with his parents, almost a failure. It was in view of this fact that I suggested at once, on being called to take charge of this school, that we board and clothe as many of the scholars as possible, with the amount of money furnished by the Government for school purposes. English books only are used, excepting the Chippewa hymn book. No pains have been spared to train the scholars to speak English. The majority of the school have made good progress in their studies."-From report (1869) of teacher of Government school, Leech Lake Mission.

If the Government had not a political duty in insisting upon the use of the English language in work among the Indians, would it not be easy to think that it had stretched out its strong arm in answer to representations like these begun almost a score of years ago, representations made not by Government schools alone, but also by the Mission schools themselves? If the wedge at its entering is so efficacious in dividing the old barbarism from the new civilization, what administration would want to forbear a swing of Thor's hammer on the back of it to make the split complete?

"THE BEAUTIFUL INDIAN TERRITORY."

How frequently one hears now-a-days of the "beautiful Indian Territory" more The New York Sun in a recent article beautiful, of course, because it is Indian,

If the Indian Territory is so beautiful year attention was called to the regula- and desirable, then the country north, think the benefits would far outweigh the south, east and west of it, doubtless par-After stating that these orders have been takes much of its character and should to the preaching of the Gospel in the ver- Territory itself as a location in which to

the Indian from sympathy and a common Indian Territory for the surplus population of the Pan Handle of Texas, No Man's Land, south western Kansas, Missouri and Arkansas.

> We have been accustomed to look upon the States and Territories named as still anxious to increase their producing power by fostering immigration; indeed some of them have had special governmental departments to proclaim to the world, "we have millions of acres unoccupied, good soil, good climate; come to us and we will do you good."

> It may be that the conditions we supposed to exist, have passed away and the people of Texas, Arkansas and No Man's Land are short of elbow room and forced to east about for a new location, and naturally turn to the adjoining Territory which looks to them so attractive and desirable, being "so near and yet so far."

> If this indeed be the case of these teeming thousands, they are entitled to our sympathy, being compelled to sojourn just without the limits of the promised land, whereas it is only within that they would have us believe that the milk and honey

> A recent advertisement of a prominent Railroad Company trying to foster immigration to the Pan Handle of Texas, describes it as "a land of rivers and woods with the best of soil and climate" and states that there are already "several (not many) organized counties in it," altogether giving the idea that there are many more acres than occupiers.

> If it is urged that the time has come when it is desirable that there be a better system of government for the Indian Territory, an established, ever-present governing power extended over the whole Territory alike, there are but few people who would opening of the country for settlement by the whites is concerned, it cannot as yet be justified on the ground of popular necessity, however much it may be demanded by popular clamor.

> The establishing of a Territorial government including No Man's Land, with Indian Reservations left intact until by the regular operation of the "Dawes Bill" the unallotted lands become the property of the United States and then available as other Public Lands to actual settlers, would seem to meet all the necessities of the case.

> It is of the highest importance that the Indians be first located; that other lands be disposed of to actual settlers only, and in small tracts. The effect of such a course would be to increase the population more rapidly and introduce a class of settlers who expected to live by cultivating the soil and not by raising vast herds of cattle. A further benefit could be obtained by allowing Indians as soon as their land is allotted to rent the same by the year to white men who desired to make their home in the country as soon as it should be legal for them to do so.

> I know it will be urged against this course that it panders to the Indians' laziness. Very well, but what else would it do? It would be the means of getting so many farms opened up without material expense to the Government, it would bring white and Indian together on equal terms by business intercourse, it would lead to intimate relations between the families, it would afford the white man a chance to choose his location and improve it while subsisting off his rented land, it would raise up for the Indians friends to stand by them in their difficulties and in the end leave them possessed of substantial improvements and surrounded by a working community.

> In the gross results of such a course I disadvantages, and the Indians would be thereby placed in a condition of practi-cable self-support, without material cost to the Government.

> Gladstone says: "I submit that duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our in-

THE MISSION INDIANS.

The bill for the relief of the Mission Indians, reported with amendments from the Committee on Indian affairs, has passed the Senate and been referred to the House Committee on Indian affairs.

Two days later a clause stricken out of the report of the Urgent Deficiency bill ferees, and an interesting presentation of the case of the Mission Indians.

The following was the amendment:

To pay Shirley C. Ward, of Los Angeles, Cal., \$2,500 for his services to date as special attorney for the Mission Indians of Southern California, under appointment by the Attorney-General, made at the request of the Secretary of the Injerior

Mr. HALE, chairman of Senate conferees: The House conferees absolutely refused to agree to that, taking the ground that the appointment of this man was not authorized by statute and not covered by the practice of the Department under the law for employing special attorneys, and the Senate conferees yielded at last. So it goes out of the bill.

Mr. DAWES. An amendment amounting to only \$2,500 is perhaps a small thing on which to delay the Senate in the consideration of so important a bill as this; but the circumstances connected with the amendments are such that I feel justified in calling the attention of the Senate to the fact that for the second time the conferees on the part of the House have utterly refused to pay for very valuable services rendered by an attorney appointed by the Attorney-General at the request of the Secretary of the Interior, upon the ground that they are able possibly to get it out from under the statute, which I will read:

SEC. 364. Whenever the head of a Department or bureau gives the Attorney. General due notice that the interests the United Stated require the service of counsel upon the examination of witnesses touching any claim, or upon the legal investigation any claim, pending in such Department or bureau, the Attorney-Department or bureau, the Attorney-General shall provide for such service.

Under this section the Secretary of the Interior requested the Attorney-General to employ a lawyer to appear in behalf of certain Indians in California against whom a writ of ejectment had been brought and who were liable to be dispossessed of a reservation which they had occupied for a hundred and fifty years; and they were about to be dispossessed under a claim set up under the United States itself. The Attorney-General appointed this man, and I desire to give the history of the case.

The Mission Indians in California have there, as I stated, for one hundred and al was then without funds, and, the suit fitfy years. They began their occupation that coast under the Spanish Govern- the section which I have read. ment and were taken care of there under religious supervision of the Catholic priests, who established their missions, Indian Affairs, made personal application March all but one, (who was located close and they were called Mission Indians. to the Attorney-General in reference to by Carlisle and of whose situation we were that coast, just before we acquired it with from Alabama I desire to have read at the the schools they attended, talking with as he has done for others. Mexican grants, indefinite and large, con- desk. I send it up. cometimes and in many cases without regard to the occupation of the land by the Indians.

When the Mexican Government secularized, as they called it, the property of the priests of the Roman Catholic Church the grants occupied by these Mission Indians came into possession of subsequent owners. One of these owners commenced an action of ejectment against the Indians, and the Department several years ago employed a firm of lawyers in Los Angeles

der the grant that these lawyers after a been considered a large one, according to absolutely true or not it is certain that while thought it for their interest to abandon the case, and the Indians were about to be dispossessed and set afloat. It is well known that the Department of the Interior sent out a commission there to see if an arrangement could not be made, the commission consisting of Mrs. Helen Hunt Jackson and a gentleman in California, whose name I used here the other brought from Senator Dawes a defence of day, but which has passed from my rethe amendment rejected by the House con- collection now. They proposed a bill. That bill passed the Senate two years ago and it passed the Senate within two or three days again; but the suit went on. and last year the attention of the Secretary of the Interior was called to the destitute condition these Indians would be in, houseless and homeless, if these suits prevailed. Men who were kindly disposed to these Indians, in Philadelphia, New York, and Boston, sent at their own expense a special agent to California to investigate the matter. On his return and report to the Secretary of the Interior, with whose sanction he went out, the Secretary of the Interior requested the Attorney-General to employ some new lawyer to take up the suit that had been abandoned, and defend these Indians in the courts of California.

A young lawyer by the name of Shirley C. Ward, the son of the agent whom this Administration had put in charge of these Indians, was willing to undertake it, notwithstanding the strong current of publie opinion in that locality against him. He received the appointment from the Attorney-General. He defended these Indians in the court below, and the court below decided against the Indians. He carried the case to the supreme court in California, and about three weeks ago the judgment of the court below was reversed and a decision rendered in favor of the Indians, and the Indians were reinstated upon their reservation. Other suits were commenced against other Indians on other of these small reservations, and are still pending.

This young man has been nearly two what it is to have Indians for clients, he will know that they will cheer him with the moment of his employ, working in their interest, until he gets through; and this young man was hardly able to do anything else but attend to these suits. He took them up against the current of public court of California and reinstated the Indians in a property which becomes theirs, subject to the rights of the United States, to a pretty large amount. He has not had a penny for his services. When he was appointed the Attorney-General appointed him without any stipulations occupied two or three small reservations as to his pay, because the Attorney-Genernot being in the name of United States, he

The Senator from Alabama [Mr. Mor-

The letter will be read. The Secretary read as follows:

DEPARTMENT OF JUSTICE,

fornia. During the two years which have equal to the demands of his office. informed that his clients, who are poor and ignorant, take up a great deal of his time during the year outside of his necestheir rights on the reservation.

The public sentiment of that locality was so strongly against this proceeding and in behalf of the men who claimed unadden and in behalf of the men who claimed unadden and in behalf of the men who claimed unadden and in behalf of the men who claimed unadden and in behalf of the men who claimed unadden and in their benall. In the case of Byrnes vs. Alas et al., I farming, how to live a civilized life, by living it, how to make a living, by making it. We have all been taught that "praccialled upon to pay him therefor a fee of \$2,500 would not have tice makes perfect." Whether this be

the usual standard of charges and allowances in such or similar cases.

It is proper to add that Mr. Wards's appointment was without compensation from this Department.

The inclosures accompanying your note are herewith returned as requested. erewith returned.
Very respectfully,
A. H. GARLAND,

Attorney-General. HON. JOHN T. MORGAN

United States Senute.

Mr. DAWES. The very elaborate opinion of the supreme court of California was forwarded to the Attorney-General by this attorney, and has met with his approval, and the attorney has received his congratulations for his success. Now it is proposed to accept all this service of two years from this man and give not a penny for it. This is the second time it has been striken out of an appropriation bill under a conference. I am not criticising the members of the conference committee on the part of the Senate, for I know very well from experience that pressure upon them compels them often to choose between what they believe to be right and the necessity of a bill.

I desire to call public attention through the Senate to the idea that the United States can honorably accept this service at the hands of this man and refuse to pay him a penny for it. I venture to say that there is no honorable man in this building, I know there is no such man in the Senate of the United States, who would accept the service of any man, valuable service, performed at his request, and after performance refuse to pay a penny for it. The Record comes to us this morning laden with utterances made in another quarter of profuse regard for the laborer. We have only to believe that those professions are sincere, to believe that those who utter them would be only too glad to pay a laborer who had faithfully perform-

Mr. President, this is the second time, into an appropriation bill and rejected, average Indian, and they find the arrangeyears in that work. If anybody knows upon the ground suggested here. I do not desire to make anything like a threat, much less to serve notice-I am not in the their presence a good deal of the time from habit of serving notice, as the Senator from Tennessee knows very well-but, amendment will go into every proper appropriation bill as long as I have a seat in this Chamber until it shall be decided opinion in that country, and he obtained a by an enactment that the laborer is not reversal of the judgment in the supreme only worthy of his hire, but that he shall by the Carlisle school alone to prove the

CARLISLE INDIAN BOYS ON FARMS.

During the winter there have remained out in their country homes eighty three boys and thirty eight girls. These, with the two or three exceptions of those who are over age, are out on the basis usual in country districts, of working mornings under the Catholic priests who occupied was not certain whether it came within and evenings for their board and attending district school during the winter.

Of these eighty-three boys I visited gan], representing the Committee on during the months of February and early The Mexican Government covered all this matter, and his letter to the Senator already well informed,) and also visited their teachers in regard to their conduct, progress, and so forth.

As a result of this visitation I have been | Many an "Indian policy" has been

there can be no perfection without practice, either in farming, English speaking or any other of the qualifications necessary to fill the measure of independent American manhood.

The reports on the conduct of the boys on farms were generally good, some excellent; a few, anything but good. I found them to be generally in favor with the farmers' wives on the strange ground, for Indians-of being very respectful and polite.

There were exceptions to this rule, as to others, and alongside with the favorable reports must be placed some, a very few I am glad to say, of inexcusable rudeness.

This testimony in regard to general good conduct is borne out by their teachers, of whom I saw upwards of thirty, with only a very few cases reported that were not creditable to the Indian students in

The ability to learn, of course, varied very much- the brains of the world are not distributed in equal doses anywhere, and the quantity possessed by individual Indians varies as in other races. There were cases where the teachers said their Indian pupils were among their brightest scholars, up with their classes, etc., others where the inability to learn was very pronounced.

Almost all the teachers seemed to have a liking for their Indian pupils, and found that they got along pleasantly with their other students.

The testimony in regard to ability in work varied greatly, and included almost everything from "worthless," up to the best boy I ever had.'

There is one fact, however, from which we can draw our conclusions on this head, viz., that there was scarcely one of all the farmers but wanted to keep his Indian helper. A few cases there were where circumed service for the benefit of the United stances were such that the place demanded a more thoroughly experienced person or one who could stay for a longer term; as I have said, that this item has been put but take the average farmer and the ment mutually beneficial and satisfactory

The outcome of the experience, as a rule is that the boy improves physically, in his knowledge of English, in self-reliance, in familiarity with the usages of business with the permission of the Senate, this and social intercourse, and masters that occupation so often said to be the foundation of our national prosperity and wealth the tilling of soil.

Enough has been done in this direction mutual helpfulness of the two races and the possibility of their living together on the best of terms-each respecting the other, and as about forty tribes have been included in this plan of operating, it can hardly be said that there are any Indians in the country who cannot by like treatment be brought within the whirl of American industry and transformed into producers and benefactors.

All that is needed to insure complete success in Indian civilization is to enlarge in the lines here proved so successful, make the means commensurate with the work to be done, and then, knowing the Indian to be equipped and able, expect and require him to do for himself

A. J. STANDING.

enabled to gauge the probable effect of presented and tested during the past such a course pursued through a series of century. There is one policy—the policy Washington, Feb. 29, 1888. years, and as the red man is the party of wisdom, love, and Christly grace-of SIR: In reply to your note of even date in whose interest the plan is worked, I which we have had too little. The Jesuits there they took away whatever claim of title the Indians had to this land, and then covered it with these grants. The grants were confirmed by a commission grants were confirmed by a commission sent out in 1854 by the United States, and sen elapsed since his appointment he has exhibited great fidelity in the discharge of his duties, and a professional ability fully rapid development.

country life and diet. Their appearance generally shows health, strength and his duties, and a professional ability fully rapid development.

"Friends" in this world. The Indian wants "Friends." He wants Christian friends who recognize his rights as a man. country life and diet. Their appearance "Friends" in this world. The Indian The influence and experience of the and as a soul redeemed by the blood of home life is valuable beyond estimation. Christ; who recognize his need of love and In no other way could a like experience help and respect—the respect that begets sary appearances in court in their behalf. be given. It teaches how to farm, by self-respect and true ambition and holy

The Red Man. The Horning Star.

Published Monthly in the Interest of Indian Education and Civilization.

The Mechanical work done by INDIAN BOYS.

Terms: Fifty Cents a Year. Five cents a single copy.

R. H. PRATT, A. J. STANDING, MARIANNA BURGESS,

Editors.

ALICE C. FLETCHER, Regular contributor.

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CARLISLE, PA., APRIL, 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.

IN FIVE YEARS

We have before had occasion to speak noble service for the country, and for the poor and homeless youth, by removing from the wretched surroundings in the children, and finding good homes for ed out. many of them where they have grown into good men and women.

A like Society in London has recently sent Dr. Bernardo to Canada to see what could be done in the way of adding to the work of removing 'oys and girls from the slums of London. For some years the society has been sending out small parin Canada. Dr. Bernardo visited and in the white man's country. inquired into the cases of every one of these. Only nineteen of the whole number had failed.

Dr. Bernardo now proposes to very greatly enlarge the work of forwarding the youth rescued from low life in Loudon to homes in Canada, and to very greatly enlarge the work of taking in stove holders, tea towels, bureau covers, youth who apply to their London homes.

Dr. Bernardo's report states that between the 1st of January and 7th of Novto their homes, but that only 1,458 could boys, sent out to Canada in 1878 who now has a homestead of 320 acres, many cattle, and Miss E. D. Edge of Dowingtown. a team of horses, and necessary agricultural implements.

dinate work with ours of planting out In- school. Very wisely, as we think, he condian youth in the east; ours being, of cluded to continue in civilized life in the the more difficult, because of the east for the present. much greater ignorance of the youth, and the much greater want of experience in by Mr. William B. Harvey of the celebrat- House to the Committee of the Whole. civilized ways, added to the difficulty of ed stock farm at West Grove. Pa., and went

Whatever other methods may be sucessyouth are concerned, five years need not elapse before every able bodied one in the United States, over twelve years and CAPT. R. H. PRATT: under twenty-five, may be prepared for and provided with good homes where they will earn fair wages in the midst of sur-Now as to the probability of Richard roundings that will educate and inure

been about one in thirteen. As one ex- tive than I expected, sees what there is to THE GREAT SIGUX RESERVATION BILL. case of Richard Davis a Cheyenne, as told by himself and his employer in another column, and he is only one among scores we can show.

Whenever the time comes, and the people and the Government become willing to let the Indians have a fighting chance to become civilized, and to undertake the duties and responsibilities of civilized life with the rest of us, unhampered by the pettiness and bickerings of past systems that have now been weighed in the balance and found wanting, we can guarantee that hundreds and even thousands shall pass through the preliminary training of one to three years in this school into homes and employment that will lift them into self-respect, honor, and even affluence. Moreover, if we can have returned to us the former students of this school who are reported against by some agents, we can guarantee to nine out of ten of them, homes and employment where they may and will become manly and independent, and earn their own hy-

Married.

On Tuesday, March 20th, by Rev. Dr. Norcross, Richard Davis, Cheyenne, Sergeant-Major of our Carlisle School Battalion, and Nannie Aspenall, Pawnee.

There were six bridesmaids and six groomsmen, viz: Chester Cornelius, Oneida and Dessie Prescott, Sioux; William Morgan, Pawnee and Edith Abner, Peoria; Phillips White, Sioux and Lillie Cornelius, Oneida; Joel Tyndall, Omaha, and Lillie of the great Children's Aid Society of Wind, Ottawa; John D. Miles, Cheyenne, New York, which has performed such a and Phebe Howell, Pawnee; Otto Zotom, Kiowa, and Annie Thomas, Pueblo.

feeling, was followed by an earnest trying to civilize and educate him in the much as he takes away with the other. slums of a great city, more than 80,000 prayer and the newly married pair pass- midst of savagery and ignorance is

joyed an ample lunch.

An hour of pleasant intercourse quickthrown after the happy pair; and they were gone, launched on the new life to and the river and mud-hole apply. The DIED—On Wednesday the 18, at his home, 266 Madison Ave., N. Y. Dr. Cornello and the river and mud-hole apply. The ly passed; the good byes were said; rice ing to keep lam so in the midst of savageties. 2,683 have been provided with homes make for themselves a white man's home one moves, has life and power, and gives

> Quite a number of presents were given to them. The boys gave them a sewing friends gave a beautiful Bible, table and kettle, splasher, tidies, books, iron and

John B. Garrett, Vice-President of the "blistered hands" recipe for the Indian those grown Indians. From that time ember 1887, 4,861 had applied for admission Lehigh Valley Railroad, who came with problem. It never wanted any other. Now forward he was a devoted and unswervhis daughter to be present at the wedding, to make the contrary quack systems let be taken in. As an instance of what can Richard having been in his employ one go their grip becomes the problem. be done Dr. Bernardo tells of one of his summer several years ago; Mr. Harvey and his wife, with whom they are to live,

pupils. Steadily, and by his own worth order, the Indians will learn their new This points a lesson on the same line as and growth he made his way to the fore- language and even be reading the Bible mained. His unlimited range of interest our Children's Aid Society and is a co-or- mest place among the students of our in the English.

immediately from Carlisle to their new peoples, we can say that so far as the Indian count of this Carlisle incident the more gan. interesting and significant.

WEST GROVE, PA., March 22, 1888,

roundings that will educate and inure them to civilized life beyond a peradventure, and by the shortest, most comfortable and least expensive method that can be arranged.

Nearly 600 of our pupils have had public school privileges for one winter in this state.

We have had over 1,300 separate outings

ample of the success of it we point to the do, has worked at my desk some, and it being cold, expect to put him there this P.M.—a part of the time.

I have four Guernseys to start for Wisconsin to-morrow and a good deal of stock for next week's shipment.

As to Nannie, you all know what we think of her. She is all we can ask.
I opened a Bank account for Richard

yesterday giving him his own book, and expect to arrange to allow him interest when he has \$50 or so. I will write further

In haste, yours, WM. B. HARVEY.

with a white shade, and a book shelf.
We like our new home very much.
Mr. Harvey has many hands; we are the

only ones living in his own house.

I have not attended to the creamery yet, but will do so by the early part of

writing and in shipping the stock away.

He has many head of Guernsey Cattle,
Berkshire and Yorkshire pigs, and

Nannie and myself are very glad that we accepted Mr. Harvey's offer. Remember us to Mrs. Pratt and Miss

Sincerely Yours, RICHARD DAVIS.

Civilizing a man and educating him in The simple service, clear and full of the midst of civilization is one thing, while another, -just as washing a manin a clear dustrious in the midst of civilization, edu-eitizens. eation and industry is one thing, and try-

machine, the girls a chamber set. Other ernment physician of the Crow Indians Fla., where we had charge of some Inin Montana, for "Hospitals on Reserva- dian prisoners. We met him without tea spoons, a clock, towels, white spread, tions," we print on our first page be- introduction, answered his questions and tea set, large engraving, little stove, brass cause we do not want it overlooked. It is showed him through the casemate a picture no American will be proud of.

It may be that before the vernacularists

ast for the present.

Alaska, reported from the Committee on mental power and greatest goodness.

He and Nannie were both offered places Territories has been referred in the heart.

home. The following letters from Mr. ing for an Indian Industrial School in sonal need; and what he was to us, he ful in civilizing and elevating our Indian Harvey and from Richard make the ac- Carson City, Nevada, and one in Michi- was to many others, and yet never with

> The Board of Trade of Wichita, Kan., the opening of the Indian Territory.

Indian reservations open to their shafts Not only talking with them but also setas easily as they had expected.

A bill has passed the Senate to insure certain proceeds of lands.

Since the summing up of Indian affairs in Congress the Great Sioux reservation bill has passed.

For the past twenty years the Sioux has been one of the most prominent of the Indian tribes. The names of Red Cloud, Spotted Tail, Sitting Bull, and other chiefs are familiar to the country. only are there many bands of the Sioux, but they have intermixed with other tribes. The Commission to remove the WEST GROVE, PA., March 30, 1888.
CAPT. PRATT; DEAR FRIEND: Our goods arrived here all right and we are breaking up the domination of the chiefs. goods arrived here all right and we are greatly pleased with some others that we did not see while at Carlisle. I have written to those who gave the presents. At the same time we received from John B. Garrett a mekel plated Rochester lamp whole shelf. little knowledge of agriculture, and are generally more civilized.

This bill will throw open ten million acres of their reserve to settlement; yet next month.

At present I am helping Mr. Harvey in under the severalty law. But the bill requires the vote of the Indians, and it is this is not as much as would be left free quires the vote of the Indians, and it is doubtful when this can be got. Last autumn an attack was made upon the bronze turkeys.

I have deposited all the remainder of my money at the National Bank of West Grove.

Language and autumn an attack was made upon the United States' surveyors at Lower Brule, and they were obliged to call upon the troops. Two classes of people are opposed troops. Two classes of people are opposed All the people around here seem to know us before we came.

Last Sabbath we both went to Friends' men. Both of these would find them-Meeting There we met some good friends selves muleted of their influence by it. A

selves mulcted of their influence by it. A great deal depends upon the way in which the thing is put by the Government's officials who may be sent to them.

But the Great Sioux reservation will be opened for all that. The compulsory education bill has come none too soon. As the railroads are built the reservations will be opened. The grip of the Anglo Saxon is upon them. His honor requires him to see to it that he gives with one hand as much as he takes away with the other.

Education, severalty, citizenship quickly, or the Indian goes to the wall. It belongs to the people to see that these The guests and employes followed, river is one thing and trying to wash him wending their way to the sewing room, in a fouled mud-hole is another. So also who would make them so, who, east and where a reception was held and all en- to keep a man civilized, educated and in- west, are working to turn the Indian brave and the Indian squaw into industrious

We have inexpressible sorrow in chronithem; the other is stagnant and stagnates. cling the death of our great and good friend. Twelve years ago he came into The earnest plea by Dr. Holder, Gov- the Old Fort, San Marco, St. Augustine, school-rooms where Miss Mather, Mrs. King Gibbs and Mrs. Couper Gibbs of Our thanks to Senator Teller for letting St. Augustine and Mrs. Caruthers of Among the guests present were Mr. us know that Congress has adopted a Tarrytown, New York were teaching ing friend to our cause, aiding it through many difficulties with the most safe and profound advice, and in many times of need with liberal donations. On the get through with their un-American and organization of our Board of Trustees, in Richard Davis was one of our first alienating discontent over the language charge of Charity supplies six years ago, he became one of the members and so rein the uplifting of humanity and his substantial aid both with time and money The bill to organize the Territory of were always an evidence of marvelous

In his death we mourn the loss of one whose friendship was established beyond The Senate has passed the bill provid- a peradventure, in times of greatest perostentation.

Our former pupil, Etahdleuh Doanmoe. has sent resolutions to Congress favoring who is sustained in part as an apostle to his people, the Kiowas, in the Indian Territory by the Presbytery of Carlisle, The Mining companies will not find the writes us, "I am teaching my people. ting my example before them in the very best way I can."

He has opened a farm and has sixty Cherokee freedmen their portion of acres broken and has added to his preaching the much needed text and example of the gospel of hard work, which he re-Subscribe for THE RED MAN and get joices to tell is having some effect. "Our We have had over 1,300 separate outings Yesterday he was with the horses. I feel your neighbors to do the same. 50 cents hearts shake hands with you," brave for our boys and girls. The failures have they are safe with him. He is more ac-

OUR APACHE VISITORS.

At the entertainment given the other evening the old and the new were brought face to face, for on the front seat of the chapel, decorously attentive to recitations given in a language which they did not understand, sat six Apache chiefs who that day had come to Carlisle, some of them to visit children or relatives at school here. One of these chiefs was Eskimizin famous for his brave and successful endeavor to live the life of civilization and for the wrongs received from representatives of the race whose virtues he and his band were trying to emulate. They were persecuted and plundered by men who seized upon their lands, stole their cattle and drove the Indians back, upon the reservations. Eskimizin had to flee, leaving his house, his farming implements, everything he possessed in the hands of the white men. That under such circumstances he and his followers are still believers in civilization, that they try to right their wrongs by Government instead of through the tomahawk is a proof, not only that such red men are capable of civilization, but that they are already possessed of a valuable part of it.

As the men sat that evening, however, watching the evidences of Indian adaptability to American ways, no consciousness of wrongs or sufferings showed itself under their intense gravity. Once, indeed, a smile did flicker over the face of one of the younger chiefs. They were unacquainted with the language, it is true, but there was enough of pantomime to is on. give them with their knowledge of sign language a good idea of what was going

But this reserve, contrasted with the love of fun in the Indian children, explains the Indian reputation for gravity; it is partly real dignity, and partly the instinct for effect, like the war paintend the feathers. and the feathers.

Yet, contrasted with too much of the reverse, it is the reverse that suffers.

After the entertainment the chiefs "received," that is to say, a few of the audience talked with them through the interpreter. One of these was curious to learn the impression that the evening's performance had made upon them, especially as only girls had taken part in

it. "Ask him about it, please," she ex lained to the interpreter, and turned to

plained to the interpreter, and turned to Eskimizin for his answer.
Yes, Eskimizin was pleased—with a pleasure, however, which did not at all enliven the serenity of his aspect.
Then his eyes took in the size of the chapel from which the Indian children had already filed out; he brightened, and remarked that he was glad to see so many hows here.

boys here.
"And the girls, too?" suggested his questioner. With a complete change of expression, and in a tone of infinite condescension he assented, "Yes, and the girls too."

girls, too." But time will modify Eskimizin's in-

This party of Apache Indians included This party of Apache Indians included the following chiefs: Eskimizen, San Carlos; Chil-che-oh-ne, Tonto; Dow-ihl-cla-eh, White Mountain; Santo, White Mountain; Bah-lish, White Mountain; and Samally, Tonto. They were under the care of Lieut. Jas. W. Watson, of the 10th Cavalry and had with them Robt. McIntosh as interpreter.

tosh as interpreter

OUR VISITORS IN THE GYMNASIUM.

Miss Frances E. Willard, one of the leaders in the movement that is trying to cure our country of its greatest curse, intemperance, came a few days ago with her secretary, Miss Gordon, to visit the

They went over the school-rooms and Then after meeting the Indian children in this way as students and as workers, they went to the gymnasium and met them as the workshops, and all about the grounds. athletes.

The spectators were in the gallery, and the boys on the floor stood like soldiers ready to obey the slightest word of the teacher. They went through the exercises with an ease and a precision that showed gain from the time of their last exhibition. The brisker motions were sometimes droll, the double leg movement was a fantastic dance, and the dumb-bells flashing back and forth on the double quick halations were splendidly done. Execises New Mexico.

lungs and be one of the aids to robust health. After their drill the boys marched off to the end of the room and stood, as the girls in their navy-blue suits came upon the floor. Their exercise was shorter, but they went through it admirably.

After this the choir of Indian boys and girls sang.

Then Miss Willard spoke to the children. She said that she had never been to the Carlisle school before although she had seen many Indian schools in the western States and territories, but she had never seen one that she liked so much. She had been delighted to watch the gymnastics of the boys, and of the girls, too, she was so glad that these had gymnastics. She wished that such exercises had been in the control of preaching the Gospel in the churches, or in anywise hamper or hinder the efforts of missionaries to bring the various tribes to a knowledge of the Christian religion. fashion for girls when she was one.

She told the children how she had gone called them by it. She had tried also not to have the Indians use tobacco.

She spoke of the maps that she had seen upon the blackboards in one of the schoolrooms, and proposed to the children that each one should draw for himself a map of his own character to be bounded on the cardinal points by four cardinal virtues.

North-sobriety; keep sober-which certainly does not mean, "don't laugh."

East—integrity; tell the truth. West—industry; keep at work. South—kindness; be kind to everybody.

Ah, yes, children, this is the side the sun

Miss Willard said she believed that last the country would put away its liquor traffic. "And then," she finished,

'The girls will sing, and the boys will

When alcohol is driven out." The school applauded her vigorously

Miss Gordon said that she wanted to clap the athletes, both boys and girls;

and she praised their performance.

She told the pupils of a meeting in Indian Territory where Miss Willard had spoken to the Indians upon temperance, and where at the close of the address two little Indian girls had come to her with a bead basket made by themselves and filled with flowers and had given it to her with a little speech in English. This had touched Miss Willard more deeply than hundreds of the fine compliments she had received elsewhere. received elsewhere.

The boys also—this time, it was, "and the boys, too,"—had sent Miss Gordon who could not be present, a bow and arrow which were now hanging in her room in her Massachusetts home.

A party of students had the very great pleasure of a trip to Wilmington, Delaware in the end of March. They were present at a large Indian meeting there, under the auspices of the Women's Indian As- and to the Secretary of the Interior. sociation.

Many attentions were paid to them and they were entertained in some of the best families. Through the courtesy of Mr. and Miss Howland the boys visited one of the largest car and ship-building establishments to be found in this country. The girls, girl like, thought they would rather see John Wanamaker's great store and so came back to Philadelphia in advance. All returned home with a large stock of information and averaged deal of their formation and experience added to their

Daniel Milk and Victoria Standing Bear, two of our former pupils from Re bud Agency, Dak., are married. Victoria is the young Indian maiden, whose hand retary Lamar for permission, and had his have our best wishes for a happy future.

Our Base Ball nine, played the Carlisle High School nine and the score closed, Indian nine 48, High School nine 2 Thereupon a match game was arranged between the Indian School nine and the Dickinson College nine and the score of that game closed, Dickinson College nine 48, Indian School nine, 12.

like these must add to the strength of the ACTION OF THE BALTIMORE METHODIST CONFERENCE ON THE LAN-GUAGE ORDER.

The committee to which was referred the subject of the regulations of the Indian Office, in regard to the instruction furnished in the schools upon the Indian Re-

ervations, beg leave to report as follows: From documents received from the Indian office in answer to the inquiries of the committee, it appears that orders were issued by the Commissioner of Indian Affairs, requiring that the instruction furnished the Indians in schools of any kind on the Indian Reservations, governmental, contract or mission schools, should be in the English language

The Commissioner avers, however, that these orders "did not touch the question See annual report for year 1887, p. 23

Subsequently these orders were modified so as to permit the use of the vernacamong the Indians trying to make them sular in mission schools for oral instruction in morals and religion in conveying such instruction. And it was also stated in the modified order that "these rules are in the well as a second and the vertical and the second are rules are in the well as a second are rules are in the well as a second are rules are not intended to prevent the possession or use by any Indian of the Bible published in the vernacular, but such possession or use shall not interfere with the teaching of the English language to the extent and

in the manner hereinbefore directed."
The committee, whilst appreciating the enlargement in the direction of religious liberty, which is seen in the modified or-der of the Commissioner, and whilst fully in sympathy with the object sought by him in the matter, are decidedly of the opinion that the mission schools be free from all restrictions of the kind referred to in the orders and that the several Chrisfrom all restrictions of the kind referred to in the orders, and that the several Christian denominations, through their appointed agents, should be conceded the right to do their own work in such language as they think best adapted to the moral and religious instructions of the Indians. To this end it is recommended that a copy of this paper be sent the Commissioner of the Indian Affairs, with a request that the order be modified in the a request that the order be modified in the manner herein mentioned

Conference.

Resolved, That this Conference earnestly protests against the recent action of the Government, in excluding the use of native languages in the education of the Indians, and especially the exclusion of the Dakota Bible among those tribes where it was formerly used.

That, while admitting that there are advantages in teaching English to the Indians, connelling them to receive all re-

dians, compelling them to receive all ligious instructions in that language would ractically hinder their receiving it in the most effective way. The line of power travels with the human heart, and the heart of the Indian is in his language. The line of p

That it is in harmony with the genius of our country-a free church in a free statethat the operations of all missionary societies should be untrammeled by State

interference.

Died.

On March 31, at his father's home in Lawrence, Kan., Johnnie Miles, son of Ex-Indian Agent John D. Miles, whose fatal illuess we noted in our last paper.

Johnnie was born at the Cheyenne Agency, Indian Territory, during the winter of '74 and '75 at the time of our war one of our heaviest battles occuring in sight and hearing of his birth-place.

When Johnnie was only two days old there was a great council at the agency, and the chiefs having heard of the new was sought in marriage a year ago by a out for them to see. He was brought and young white man who appealed to Sec- taken in hand by the head chief who retary Lamar for permission, and had his ardor checked when he found that Mr. passed him on to the next, and he in turn to the next like the pipe of peace, until

Who can tell the influence for peacetalk that day, the confidence in the Indians, Johnnie's Quaker parents showed in thus placing their wee infant in their hands? Though born and raised in such conflict, Johnnie's life closed in that "peace that passeth all understanding." and to those gathered about his dying mittee on Indian Affairs. bed he said, "I will be present with you One of our former pupils, John Davis, in spirit for this is the dearest place on mourn?

The agreement made with the Shoshone and Bannock tribes to surrender a part of the Fort Hall reservation for a town site and for a right of way for the Utah and Northern railway, has been sent to the Senate by the President. The Indians have agreed to surrender a tract near Pocatello station; Government is to survey and lay off the ceded lands as a town site; and these lots are to be sold at auction to the highest bidder on any terms that Congress shall dictate. The entire net proceeds are to make a fund for the Indians bearing five per cent interest. They are also to receive \$8 an acre for the right of way granted to the Utah and Northern Road. Both the President and the Interior Department approve.

I. C. Parker presiding judge of the District Court, for Western District of Arkansas at Fort Smith, opposes the establishment of a court in Indian Territory and wants the matter more fully investigated before it is acted upon. He says that though there are more Indians than white men in the Territory, seven out of ten men brought in from the Territory tried in his court are sent to the penitentiary, that this proportion is white and these whites, will under the Senate bill be the juries of Territories. He fears that in such a state of things Indians will be unjustly condemned, while white men will escape punishment.

THE MORNING STAR, after making marked progress for itself and advocating it for its pupils, has relapsed into barbarism, and will hereafter be published as THE RED MAN.—[The Word Carrier.

Our advice to the Word Carrier is to bring out its vernacular immediately in large and attractive type, lest the red men and their friends, perceiving from Resolutions Adopted by the Philadelphia the very title of THE RED MANhow much it is devoted to their cause, should by the diligent perusal of the paper become "so English, you know."

> The people of Seama, an out-village of Laguna, a Pueblo town of New Mexico, are doing their best to bring up their people. They have built a school house and fenced off a yard for trees and flowers; and they are waiting for money from Government for doors and windows to the building. The Indians have also built a house for the teacher, and are plowing and planting her garden. They say they do not intend to go back to the old ways; but have set their faces toward civiliza-

The Pamunkey Indians with their annual tribute of fish and game to the Governor of Virginia, have sent a petition to be forwarded to the President, that their children be sent free of cost to themselves to the Hampton School. They say that their tribe has dwindled to one hundred and twenty persons in all. The Pamunkeys were the tribe of the famous Powhatan, the father of Pocahontas

Mr. Dawes has introduced into the Senwith the people his father was agent for, ate a bill to establish courts for the Indians on the various reservations. This bill proposes to extend over the Indians in a body all the laws of the S Territories in which they live. It has been referred to the Committee on Indian Affairs.

> Natches, one of the Apache chiefs at Ft. Pickens, says through his interpreter: there, and thankful to have them taught."
> "You ask about my past," he says to his interpreter. "What about my future?"

The bill providing for the allotment of lands in severalty to the United Peorias and Miamis in the Indian Territory has after debate passed the House and in the He greatly loved his home and his mother, Senate has been referred to the Com-

If you want to keep up with the Indian looked wonderfully like a game of fisti- a Laguna Pueblo, writes us that he is earth to me;" and at the very last he news of the day, send us fifty cents for a cuffs. The long breaths and the slow ex- clerking in Mr. Bibo's store at Grant, said, "I see Jesus now." Why need we year's subscription to THE RED MAN. Get your neighbors to join.

AN EVENING WITH JAPAN.

One evening last month we went to Japan-no, Japan came to us in the person of Mr. Kanzo Uchimura, a young Japanese student who has been three years at Amherst College, Mass., and is about to return to Japan. But before going back he wanted to come to Carlisle. And now he has met the Indians face to face and talked to them.

The beginning of his address may have. explained a motive for coming, in addition to the interest which draws so many. For he repeated two questions that had been asked him in America, one connecting him, wrongly, with the Chinese, the other; "Are you from the Rocky Mountains?" He spoke of the resemblance in hair and complexion between himself and his dark-faced listeners and alluded to the traditions of the oneness of origin of the Japanese and the North American Indians, and its explanation by a theory deduced from a fact. Japanese fishing vessels getting into the Japan current which answers to the Gulf Stream of the Atlantic Ocean, had been swept along to the western coast of America. Since this had been known to happen, why might it not have happened centuries ago, and more than once? To Mr. Uchimura it seemed that the Indians and himself might be more nearly related than cousins, that they might be brothers.

On the other hand, he asserted the contrast between the Japanese and the Chinese who were of a different race. His nation did not like the latter, yet it was indebted to China for a written language. His sign writing upon the blackboards was very amusing, and the connection between the sign and the thought to be expressed so subtle that some of his listeners began to wish that they could take up the Chinese writing, too, but ceased immediately on finding that there were from eight to ten thousand characters to be learned, and that a person might go on inventing indefinitely. This language and the philosophy of Confucius were Mr. Uchimura's studies when he began school at five years old. In each it was the use of memory when the faculty was at its best, before thought and judgment had set up a rivalry in the mind. It is the result of scores, perhaps hundreds of generations of this sort of training that even whole systems of philosophy are held out of reach of any misadventure that may happen to paper or parchment, held intact in the memories of their followers. It was not in his talk to the Indians, but afterward, incidentally, that Mr. Uchimura spoke of his father knowing twenty books of Confucius by heart. In Japan, as it was in the old days of Rome and has been in all high civilizations, philosophy had among the educated and thoughtful superseded idolatry.

The speaker did not touch upon the at- dian affairs. tempt to Christianize Japan in the sixteenth century, an attempt made by the Jesuits soon after the founding of their society, when the Portuguese, first afterward as merchants and priests, found of the Whole. entrance and welcome in Japan. Christian converts were made so fast that when way for the Yankton and Missouri Valley an embassy from some of the princes of railroad through Yankton reservation in Mr. Draper's fault finding. the country had been sent to the Pope, the Dakota. natural arrogance of the Portugese asserted itself to the discomfort and disgust of the people over whom they domineered.

the time that Spain and Portugal were in league determined the fate of Christainity in Japan for almost three centuries. A Japanese prince asked one of the Spaniards how their king had managed to possess himself of half the world. "He sends easy. "This was at the end of the sixteenth century. In 1639 the Portuguese belling on account of their persecutions Dakota. were almost annihilated. Henceforth the Japanese ports were closed to every nation except the Dutch, and the Dutch merchants had no freedom of the country, Crow Indian reservation.

but were compelled to live by themselves, on an island given up for their use.

In 1853 and 4 it came through the treaty

next fifteen years at the same rate that it had been doing for the past twenty-five, it would be completely Christianized. benefit of the Indians. Bring my country nearer your hearts," problem of the world. Japan is the gateway through which the mes-age is to pass womanhood."

said, were as full of significance as his acted upon immediately. having come to America, and as his presence here at Carlisle where that evening representatives of three races met with a common purpose, the study how "to grasp the greatest problem of the world," the problem that was offered at Babel, and that will not be solved until a common faith and a common purpose shall bring the diverse powers and gifts of the races to the use of the great race-humanity.

RAILROADS THROUGH INDIAN RESER-VATIONS.

Congress in March.

Cœur d' Alene reservation, and the House Affairs.

The bill for the Newport and King's on Indian affairs.

Territory passed the Senate.

This was referred to the Committee on Indian affairs.

reservation, which was referred to the Committee on Indian affairs.

Ute Reservation in Southwestern Colora-

ate and was referred to the House.

In the House, Mr. Gifford introduced a bill for right of way to the Aberdeen, Bis-marck and North Western railway

Mr. Nelson's Bill

Mr. Nelson's bill in regard to agree-So Japan waited for the Christianity ments with the Indians in Minnesota mittee on Indian Affairs gives an aggrethat should not be the fulcrum of a provides that all except the Red Lake gate membership among Friends of 331 foreign invasion or of a political up- Bands are to be moved to White Earth. Indians in the Indian Territory, two From White Earth and Red Lake reservations there are then to be apportioned ings and nine meetings for worship. with America which opened the ports of one quarter section of land to each head of a family, male adult and orphan minor, It was of this that Mr. Uchimura spoke. and one eighth of a section to each other this Committee; we trust it is not from He said that if his country gained for the person. These lands are to be held in diminished interest in the salvation and trust by the United States for fifty years. The rest of the lands are to be sold for the

But there is one reason to regret that he said. "Help us to grasp the greatest the first agreements obtained by Bishop efforts of Friends, it certainly is the In-Whipple's commission did not secure the dians. Our historic relation to them is approval of Congress, although Mr. Nel- one of justice and good faith. They turn on to the west. In Japan western civili- son's bill may be better in several re- to us as their most trusted friends, and zation and eastern thought are to be as- spects. This reason is the delay involved appeal to us—as Lucy Winney did at similated, and Christianity, born in the in any such change. They have learned Western Yearly Meeting three years ago east, is to sweep on again toward the by experience that every treaty may be -to send them the Gospel. How can we place of its origin." He spoke of the few a skilful device for cheating them in stop short of the utmost practicable effort who in New England, years ago, had by some way; and delay only makes their in this direction, and be guiltless? their prayers and their labors reclaimed demands the more exaggerated. Last the Sandwich Islanders. The great year's commission spent months at work unite at some future time in one mission. change in our hundred thousand people and brought every available influence to and let that be located in one of the more was helping to open the eyes of the forty bear upon the tribes. Now Mr. Nelson's neglected Indian tribes?-[Friends' Mismillions of Japan; it would be the work bill requires a census and the consent in sionary Advocate. of the forty millions to open the eyes of writing of two thirds of all the tribes to the four hundred millions of central the relinquishment of the title. This Asia. "Only through the Son of God, may never be obtained. Every year's deand Lord of men," he added, "can we come lay makes it the more doubtful. This is into the true dignity of manhood and the only objection to Mr. Nelson's bill which in itself is better than the one it But not all the many good things he defeats. If Congress pass it, it should be

Mr. Draper and the New York Indians.

reservations covering more than 125,000 Syndicate will offer \$150,000. acres of land and that not an acre in a hundred is cultivated.

Traverse reserve in Dakota. Referred to are susceptible of improvement and are -From Speech of Hon. S. W. Peel of Ark. Committee on Indian affairs, reported capable of the highest culture. Intellect- in House, through the accident of a shipwreck and back favorably and referred to Committee ually and morally they are far superior to thousands of immigrants who are wel-Mr. Teller introduced a bill for right of comed to our shores and treated as formed us that government contracts for

me people over whom they domineered.

This, and the answer of a Spaniard at Company through the Nez Perce Indian several years ago. "Good Indians" said rule will be strictly approach in that language to Indians are constant. he, "there are no good Indians. A good ment Indian schools. The Commission-Indian is an Indian with a hole in his er of Indian Affairs argues, and very for-Also a bill was passed granting right of an Indian with a hole in his er of Indian Affairs argues, and very forway to the Durango, Cortez and Utah head." This brutal speech led to a pro-Railroad Company through the southern tracted conversation in which we tried to nacular is not only of no use to them but remind the white-faced savage of the is detrimental to their speedy education wrongs to which the red man has been and civilization. It is now two years and himself of half the world. "He sends priests to win the people," returned the Spaniard, "his troops are then sent to join the native Christians, and the conquest is against his property and person, wrongs English. Pupils are required to speak against his physical, mental, and moral and write English exclusively, and the nature, wrongs never yet redressed, and results are ten-fold more satisfactory than were entirely expelled from Japan, and at marck and North Western railway nature, wrongs never yet redressed, and results are ten-fold more satisfactory than hearly the same time the Christians, rethrough part of the Sioux reservation in by multitudes of mendenied. The treatment of the Indian by the white man dur- unknown tongues .- Alaska North Star. The Committee on Indian affairs reling the past two hundred years makes a story which must kindle the righteous indignation of a just and "civilized" pos- the 248,000 Indians in the country, excluterity.-[Our Youth.

Indian Notes.

The last report of the Associated Commonthly meetings, six preparative meet-

Two of our yearly meetings are, for some cause, withdrawing their support from moral elevation of these tribes.

If there is an unevangelized people on the face of the earth that has a stronger claim than any other on the evangelistic

Why cannot our W. F. M. Societies

The Cherokees Strip.

The National Council is now considering the question of leasing the "Cherokee strip" which contains six million acres of the best grazing lands in the Southwest. For five years the Kansas Cattle Association have held this strip at a rental of \$100,000 a year. It now offers \$125,000 a year for a five years' lease of the same Mr. Draper, superintendent of public strip. A bill to authorize this lease was instruction for the state of New York, in introduced into the Senate and supported his last annual report made some state- by Chief Mays who wanted the lands ments about the New York Indians knocked down to the higest bidder. This which have been sharply contradicted. bill passed in the Senate, but was defeated He says that there are in the state eight in the House, and it is said that the

"Oklahoma has become an important Rev. F. M. Trippe who in the Cutturan- factor in the Indian question and no part gus Republican replies to Superintendent of it is less understood throughout the A number of bills relating to railroads Draper, says that this would give 1,250 country. Oklahoma is a beautiful piece through Indian reservations were before acres of cultivated land on the reserva- of territory lying west of the Creek and tions. Now, the United States Commis- Cherokee Nations and between them and The Senate passed the bill for the Wash- sioner of Indian Affairs reports only 87, the Cheyenne and Arapahoe Indian reserington and Idaho railroad through 677 acres possessed by the Indians of New vation in the Indian Territory. The York, and the same report says that 29,- Creeks and Seminoles ceded this country referred it to the Committee on Indian 000 acres, one-third, are under cultivation. to the United States for the purpose of set-Mr. Draper states that upon each reser- tling other friendly Indians and freedmen vation a tribal organization assumes to on. This land being bought and sold for Valley railroad through the Siletz Indian allot lands and remove settlers at will, a specific purpose, the Government holds reservation was passed by the Senate and "thus making improvements impossible." it in trust for that purpose and cannot in the House referred to the Committee He calls the reservations "nests of un-rightfully settle white people on it withcontrollable vice." This charge is denied out the consent of the Indians from whom The bill allowing the St. Louis and San by Gen. Ely S. Parker, an educated In- we purchased. In other words, it is our Francisco railroad through the Indian dian, who during the war was a member duty to carry out our contract unless they of Gen. Grant's staff. English is spoken consent to a change. * * * The In-In the Senate, Mr. Dawes introduced a by three-fourths of the people, instead of dians do not need it; at least, in the conbill to grant right of way to the Northern as in Mr. Draper's report, "by only part dition it is in they cannot use it, and the Pacific railroad through Yakama reserva- of the men." The Superintendent also Government does not need it for the uses Referred to the Committee on In- charges the Indians with being not for which it was purchased. Therefore a "equals" but "unfortunates" compared just and reasonable compensation ought Also a bill for the Chicago, Milwaukee and St. Paul railroad through the Lake Indians are not an inferior race. They and let our own homeless people have it."

> The Board of Home Missions has ineducating the Indian pupils provide for Nevertheless, there is some ground for the ordinary branches of an English education to be taught, and that no books in any Indian language shall be used, or "Where do the really good Indians instruction given in that language to In-

> > The Sioux nation makes one ninth of sive of Alaska.

CARLISLE.

OSAGE AGENCY, IND. TER., July 15, 1887 TO CAPT. C. H. POTTER, Acting U. S. Indian Agent, Osage Agency, Ind. Ter., SIR: Complying with your request, I hand you herewith a synopsis of the result of the present condition of the ex-students tus on their own soil and in the country tween the government and the people? when it was offered to them. He replied, of Carlisle School b. longing to the Osage where they should find their greatest haptribe.

I have personally visited and interviewed twenty out of a possible thirty-seven who are resident at various points within the limits of the reservation. Of these, seventeen only had remained for a period of three years or more at Carlisle: the others were after a short stay transferred to other schools, and have since returned

Of these seventeen, twelve are males, and are situated as follows, viz: One is sick with consumption and unable to work; two are now employed as clerks in stores, and one other has been so employed for a laden with fruits of that civilized country period of two years, but is not just now; four are farming for themselves or parents, and four are reported as doing nothing in particular.

Six of these young men were dressed in citizen's clotning, were cleanly in appearance, and spoke English freely; three others wear sometimes Indian and sometimes citizen's dress, while the others seem to make a practice of wearing Indian eostume. All except one at some time or another donned the blanket, but do not make a practice of wearing it.

Three of the five girls were mixed bloods, and are still pursuing their education; the two full blood girls who are still on the reservation are both nice girls, and have not of their own volition returned to Indian life, but have been overcome by the entreaty, bribery, importunity, and, in one instance, blows, of relatives. Two other girls who had taken refuge at the agency school were only saved a like fate by being again sent off to a distant training school. One of the girls has been heavily tattooed on hands and arms, Carlisle Barracks. I didn't like the idea but not by her own desire. She has also been sold in marriage for thirteen ponies. The husband in this case is an ex-school boy of good character who had maintained his stand as a white man until within two weeks of his marriage. Although these young people were not consulted parties, it is possible the marriage may prove a happy one. The two girls who were sent away were claimed by distant relatives, with no other object than to get, if possible, their selling price in ponies.

The young men do not fare much better, From the time of their return I find the effort commences to make them Indians again, and all possible means are used to gain the point, the most potent being the dance; the custom being that when a young man is called upon to join the dance, he must either comply, forfeit a pony, or take a whipping. Under the circumstances in which these young men are placed, generally returning from school to find themselves poor, they choose the dance in preference to either of the alternatives. Some of these young men make a good fight, holding out for two "Look at his ears." He looked at me and years; one paid his pony, and still has an unbroken record.

I have dwelt on the circumstances surrounding these young people on their. return, to show that theirs is not an ignominious surrender without resistence; that it is not innate savagery, impatient to be freed from the restraints of civili- "Where were you educated?" I answered, zation, but a combination of adverse "At Carlisle Barracks." "Aha! I've forces well nigh irresistible that breaks heard about it. How long were you them down, and that they are entitled to there?" "Four years." "And in four our sympathy and help, and not censure.

so much in the education given in the three short years, imperfect as that must necessarily be, but in the circumstances tion." "Well," he said, "I think Carlisle that surround the returne l student, the tribal tyranny rendering impossible freedom of action on the part of the individual male or female, and the usage that permits the sale of innocent girlhood There are government schools out there, to a life of polygamous slavery.

The results of the Carlisle school seem to to Carlisle." "But Carlisle is too far from

RECORD OF THE OSAGE STUDENTS FROM Osages. The ex-students speak English people object to your coming away. and a more general and equal education of much, your schooling, your fare, and whiskey on these Indians." the sexes will modify some of the adverse influences that now exist.

It seems hardly consistent with American ideas of freedom that these young people should be placed at so great a disadmy observation and investigation into vantage in maintaining their civilized sta-

Very respectfully, yours,

A. J. STANDING.

SATURDAY NIGHT SPEECH, BY JOSHUA GIVEN, KIOWA, A FORMER PUPIL OF CARLISLE, BUT NOW A STUDENT AT LINCOLN UNIVERSITY, PA.

Capt. Pratt compared the Indian pioneers of their race in education to the spies whom Moses, the Jewish law-giver, sent to spy out the land, and who came back and full of its praises.

The following was Joshua's response: Joshua was one of the spies sent out by Moses, and Joshua is here. Fortunately. he is an Indian Joshua. know that I was a pupil here four years. I came here from the wild West like other Indian boys ignorant of my great opportunity, and having no special object in view. I had no object at all, in fact, but came just because I was asked to come, and thought I ought to go among white people. When I came I began my studies with the First Reader, under a good teacher, Miss Cutter. She was my first teacher, and she is here to-day. see that I ought to be something, to be somebody. cause. I went at it prayerfully, working out as a spy. I was sent away from here in 1884 and I was very sorry to go because I had to leave my friends and my homeof going to another school. This is the best school, I thought, and so it is. After going about here and there, seeing people, and talking with them about the Indian people, I thought "Now here is something for me to do; to run away from it is a cowardly thing; I will fight the Indian battle right here." I must tell you of the interview I had with the Baltimore people last fall, because the people were smart and they talked pretty smart, too. I went there on a visit to spend the first Sunday in December. A friend of mine took me to the Baltimore Exchange on Saturday, and I met many business men,

wealthy men, not only from Baltimore, but from all parts of the State. They were buying grain and examining samples, and so Carlisle School was not without a sample, for I was there, and they examined me. One man that I was introduced to looked at me and said, "You don't mean to say that he is an Indian; he is more of a Spaniard than anything else. would take him to be an Indian at all." Well, to convince him, my friend said, said, "This is the first Indian I ever met. Do they all dress like this? History tells me to take coffee, and in the coffee they us they wear feathers, have their painted, wear moceasins and blanketswhat kind of an Indian is this?" They did most all the talking. Then I was introduced to another man. He said, years Carlisle prepared you to go to a So far as I can gather, the fault is not higher school? You had been to school before, of course." "Yes, sir; I was in school one year before on the reservaschool is a regular nuisance, I think the

best work the government can do is to

establish schools among the Indians

themselves." I said, "So they have.

but I got disgusted with them and came

your clothes, all have to be paid for." it's not only the government but the people that have to pay for it," he said. you know better than I do." White people tell me that the government "Which is the worse, to drink whiskey, at Washington tax us, and that is what dian or the white man?" He said that he had long wanted to see to go and see the boys in the shops, In the Chapel one Saturday evening school-rooms, studying—the sight would find this smell of whiskey?" make him change his mind.

"You ought to change your mind now," I said, "you are talking to a Carlisle has got to be fought. We must not look pupil." "Oh, well, you are not there now!" "But I was there, and it was my being there that helped me on to something higher."

"Can you work?" "Certainly, I can." 'Who taught you to work?" "I learned weak way, to advance its cause as long as Most of you at Carlisle." "Do they teach you to farm?" "Yes, sir." "What kind teachers have they." "Go and see.

Another man said, "I have been out men wear blankets, and make the women work. They whip their wives, and make them carry heavy burdens-make them carry water two or three miles sometimes. The men do nothing but smoke their pipes, lazy fellows. I have been among the Chickasaws, Creeks, and Seminoles. After being here three years I began to I went to a store out there one day, and a Creek man came in and bought rice, I saw that I ought to study flour, and so forth, and told the clerk to go more, and take an interest in the Indian out and put them in his wagon. Didn't that prove that he was lazy? He was too and studying until I was ready to be sent lazy to carry the things out to his wagon, but made the white do it for him.'

"My friend," I said, "you go to Philadelphia, to Wanamaker's, and buy what you please, you don't even ask them to put them in your wagon for you, they will take them to your house. Does that go to prove that you are lazy?" "Well, I can't do anything with this Indian, why don't some of you other fellows come and talk with him?" Everybody laughed, and I heard from the other side, "Ugh, let the Indian go!" I turned around and said, "Well, turn me out."

Another man said, "The Indians love to drink fire-water. Do you?" "No, sir!" "I went to Kansas, I saw Peorias, Pottawatomies, Kaws and others. They were great men for whiskey, and I judged from night. them that all Indians love to drink." I said, "My good friend, before entering this house I tried to count the saloons on this street, but gave it up, there were too many. I counted thirty in walking a short distance. Can you find an Indian in any of those saloons?" He replied that Indians have no business to buy whiskey, even if white men do keep saloons. "I suppose," he said, "since you have been at Capt. Pratt's school, you are afraid of him and have quit drinking!" I replied, "No,sir; several years ago, before I went to Carlisle, some white boys invited had put whiskey. That was the first and last time I ever took it." Then he went on to say,"It's impossible to educate Indians, known as "Fell-in-the-Water"; two and it's no use. They will go back home, and put on their blankets, their paint and feathers, just the same as before." I said. "Look here, my friend, you call an Indian savage when you see feathers on his head and paint on his face. Why don't you call yourselves savages? Your ladies put his six feet. But the great Sioux chief, feathers on their heads, and some of them put paint on their faces. Why don't you he received this from his delight in a raccall them savages?" He laughed and said, "Oh, well that is a different kind of a savage."

day to come to Washington and interpret less. for Lone Wolf and Labananica, two of our chiefs. We called on the President.

there was a delegation of some five hun- This explains why young men know be the best of any obtained among the your home," he said, "no wonder your dred men to see the President. We passed everything, and old men nothing.

Be- some finely dressed ladies, and one of without an exception, and doubtless time sides that they cost the government too them glanced at us and said, "I smell Fox Indian in our party said to her, "I "Well, what of it," I said, "if the govern- beg your pardon, these Indians have not ment undertakes to do it?" "Well, but touched liquor since I've beenhere." "Oh, yes, they have," she said. "Well, perhaps "But," I said, "what is the difference be- him Indians had no business to take wine is the people." "Oh, well, but the officers or to make it, and who makes it, the Inwe object to." I found out afterwards man,"she replied,"but the Indians ought that he was the president of the exchange. not to take it." The Indian replied, "I have learned since I came among the Carlisle, and I told him that it would pay white people that the stronger mind always leads the weaker. You are leading and the girls in the sewing room, all the Indians. Look about you, are there learning how to work, and both in the not some white men here upon whom you

Carlisle school finds a great many enemies as well as friends, and the battle to any one else to fight it, not even to Senator Dawes. We must look to the Carlisle pupils themselves. When I was here I told people what Carlisle school was doing for me. I will do what I can, in my I have the health. A school can be known by its fruits. Carlisle school is known by its works. The Commissioner has an object lesson before him every day. I was west, and I know your people. You talking to one of the prominent men about Carlisle school, one day. We were in the office of the Commissioner where some of your works are. I just pointed to the case and said, "If you want to know something about Carlisle school, look at that." One of the members of the Committee on Indian Affairs was talking with me, and I asked him to do what he could for the Indians. He said that he would, and added, " But I am a southern maa."

"I don't care anything about that" I said, "as long as you do the work."

All the good teaching and all the good criticism and corrections that I have received at Carlisle school I am thankful for. I am thankful that the school has done so much for me, and not for me alone, but for the Indian race. Many times I have been asked, "Are the students satisfied with the place?" And I always answer that Carlisle pupils show their love for the school by working hard in it, and by writing to their parents to adopt the white man's ways.

I ask your earnest prayers that I may stand for the cause of this school; that I may be able to do something for the benefit of my race. That is all that the spy of the Carlisle school has to say to you to-

How Indians get their Names.

Lieut. Schwatka in a Montreal paper gives a number of illustrations of the way in which Indians get their names. They are not named when babies, except as the children of their fathers; but when later some childish adventure or some accident befalls them, it proves, if not the turning point, at least the naming point of their lives. A little fellow is kicked by a pony, and, unless some further adventure distinguishes him, he will be known in future as "Kicking Horse," or "Kicked by the Horse: a little girl pitches into a brook or a pond, and hereafter will be children caught in a shower may be called "Rain-in-the-Face" and "Little Thunder," if they do not happen to be already named. "Touch-the-Clouds" was very tall, he must have found it hard, however, to wait for his name until he had made up "Spotted Tail," kept his childish name; coon's skin and his calling the tail "spotted tail," although it was really striped. "Crazy Horse" was a tamer of intract-The Commissioner sent for me the other able horses. The list could be made end-

Physiologists say that the older a man Coming down stairs at the East room grows, the smaller his brain becomes.

OUR PUPILS' PAGE.

WHAT THEY WRITE HOME.

The following extracts were taken from letters written in the school rooms.

Bad news.

"I felt about the same as you did when I heard the sorrowful news, but I would have felt worse if I was at home or if I just came from home. That is the worst news ever came to me in my life."

Learning.

"But I must stay here and learn something that is new, I don't know when I will get home again. I like this place, because it is a nice school."

Thought for the Future.

"It is with the greatest of pleasure I write this letter to let you know that I am thank-ful for having been sent here by you. As I sit here I think about nothing but my future and what I shall do when I go back west. The only trade I want to learn is the black-The only trade I want to learn is the black-smith trade or wheelwright trade. I hope my schooling will help me along in the world after I leave this school."

Thankfulness.

"I am as usual, Thank God, enjoying good health and also a great many priceless blessings from his kind, Fatherly hand such as plenty of food shelter and education, day after day. I have every reason to thank him daily for his goodness to me, and to my school-mates." to me, and to my school-mates

Systematic Work.

"Just as the seasons come and go, the sun rises in East and sets in the west every day, just so regularly do the wheels of work in this school continue to revolve. So if we at Carlisle ever your thoughts engage, think of us as earnestly at work."

"I am always felicitous and never get

"Just think if I should stop writing to you for quite a while. I know how you would feel. I have the same sensation all the time to stop writing to you until I get a response from you."

"I am fatigued of working in the dininghall. The dining hall is a violent place to work."

Nursing.

"I am still in the hospital as an assistant

nurse, I enjoy the work very much.
Capt. Pratt is willing that I should take up the business as a nurse. He intends to apply for a place for me where nurses are trained for the purpose of waiting upon the sick." on the sick.

My three years here will be more value to me than six years in school on the reservation.

"Well I cannot think of anything more to say, because I lost my thinking cap this morning. I hunted all over my room, I could not find it, so I had to go without

"I am in the cooking class, and am very happy about it. All the cooking class have white aprons and caps to wear."

Indian Wedding.

"Two of our old scholars were married on the 20th. Nannie Aspinall, a Pawnee girl and Richard Davis, a Cheynne. The bride received many useful presents from friends of hers. The boys gave her a valueable saving and we girls gave and other good things to eat.

Work is Best.

"My friend, sometimes I think of your ships gave her a valueable saving and we girls gave." able sewing machine and we girls gave her a very nice chamber set. They were married Tuesday morning by Dr. Norcross, in our chapel. The children went in the chapel first, and then the brides maids and groomsmen came in. Miss Crane played the Wedding March. The bride and groom came in last. After the ceremony we marched out in the same order down to the dining-room and there day to do what is right. I am sure Lam makes the people field.

"I like my Carlisle school and try to learn my lesson and very much I have good time."

An Apache's Letter Uncorrected.

"My Dear Mother-Nat-Kle-kla.—
I write to you today. Now my mother some time ago I got your letter. Thank day to do what is right. I am sure Lam der down to the dining-room and there we had our lunch. The bride cut her wedding cake and passed it around to her guests. The happy couple left that same afternoon for their home in West Grove Pennsylvania.

"The girls got a very nice Reading-Room. I like to read very much. Every day I go to the Reading Room, and read some paper or book."

Sorrow.

"I am very sorry for it yet that my sister died. I hope I will keep her in my heart as long as I live."

"I like to go to school very much. I like to get my lessons so that I might please my teacher. I like her very much she is so kind and good."

"I like to go to school very much. I like she is going to educate the Sioux quicker."

"I heard some of the how was the stablished on reservation, and in what mode she is going to educate the Sioux quicker."

"I heard some of the how was the stablished on reservation, and in what mode she is going to educate the Sioux quicker."

Indian Baggage.

"You tell me how many you have horses and cows, and other baggage tell me if you can."

Good Intention.

To the Agent:—"Although you are entirely a stranger to me, my idea is to try to come in contact with any man who is taking an interest in the Indian cause.

Expressive. Sir, through the good recommendations of your actions in the work of that reserva-tion I feel more and more inclined to give myself up to the high power of civiliza-tion when I think of the whites as a people who are trying so hard to lift up and point to the place where we ought to be. I am thankful for free education, that is, that I don't have to pay the expenses of my education, but I will try to pay for it doing what is best and what is required of me by humanity. Dear unknown friend, although I'm not advanced enough as yet but with all the knowledge and power that I possess I am trying to learn for the good of myself and also for my parents.

"I have a good instructor in the shop, but so many of us keep him busy running from one boy to another all the day and cannot show him much after all. But I tell you he is a smart man. It is like working at two trades for him here, fine work, and in the other heavy harness to make, besides having many new hands at it."

What Government does.

"The government is good to us they clothed us and give us plenty to eat, we sleep in nice rooms."

"Labor will not Kill."

"I will say that I am well satisfied with my schooling and trade and am trying to push myself forward in the new way, push myself forward in the new way, which is great deal better than old Indian way. When I think about you it makes me so sad because you still keep on the old way yet. I do wish you would take white man's way now, and go to work, and be a man, labor will not kill you, but it will make you a man self supporting, as long as you keep on Indian way you will never become a life in civilized way, which will make you happy and free."

Family Ties.

"I am glad that I am able and perfectly safe in saying that I enjoy the blessing of two good sisters, and I acknowledge that it is due to our good mother."

Pen-Talk.

"Dear mother: I cannot talk to you because you are far away from me, but I talk to you on paper. I send my best love to vou.

Wanting to Stay

"Father, this is a good school, and so I like to stay here several years more to get a higher and better education. But my time to come home is now entirely up and so I have to come home sometime this summer. Dear father I cannot remain here for any length of time unless by your per- for themselves.' mission.

Reading Room.

"The girls have a nice book room, and it is down in the first story. One of the back rooms right across from Miss Seabrook's room, and I read a very interesting story about "Sarah Crew" and I get a book from the library, and it is about "Evenings at home."

be Captain don't want he what is to be done?

"The old discontented fellows may at first suffer some hardship in supporting themselves but those who are not lazy will make us happy to come forward to the great light. Contentment is better than great riches. With this admonition I want he want is to be done? warn you to roll up your sleeves and adopt every advancement, you may chance to attain. There were many charitable missionary schools that were stopped by the denial of the Dakota language which was great harm the Sioux quicker. Therefore we are eager to see how many more missions and schools will be estab-

By and By.

"Now I will say to these parties who are not willing to send their children to school? They will see after while when the others get their education. I say send

"Do you ever think that the white man kills all the Indian that is in Indians, and then the Red man becomes civilized?"

Right Training.

"This letter is going to leave us all in very best condition, and so I wish it will find you all well and happy. I cannot tell in letter how good a place we are in now. This is training school, so I think all the Indian boys and girls ought to come here to get trained. I know it is better for us to be here than to stay in reserter for us to be here than to stay in reservation. I wish all Winnebagoes could know how much better it is to get education than to remain in old Indian way. The Indian way is not good for now days because there is no time for anybody to be ioafing around camps as I know the In-dians do. Everybody has to work hard every day to earn his bread and clothing."

"The sentence of yours, come home, my "The sentence of yours, come home, my son, has nearly persuaded me. It has been my foe for the past year; and now may I have the pleasure of saying, no surrender? Father, I am exceedingly sorry to disappoint you. But I think I ought to see to myself, and try to see whats best for myself, guide and direct myself in the way I think proper aud best for myself."

"When I come back to you, I shall always think of Carlisle and the pleasant times which we spend here.

On the Right Side of the Indian Question-

"A man from Boston spoke both to the audience and to the school, and he said incouraging words to all and by the way he talked that, I think he was on the right side of the "Indian Question."

Glad to Learn.

"I will try to write you a few lines tonight and let you know I am still well and happy. I am very glad that I am in such good place at school. We have a good teacher so we learn fast and they are very kind to us and try to make us to learn something every day. We have a good time always because lots of boys to play with. I work in the blacksmith shop so I enjoy my work. I don't care about so I enjoy my work, I don't care about pay. I just want to learn the trade. When I learn all the trade I can get more pay when I get home.

School.

shows you are a right kind of man. I heard that some of the Indian men won't let their children go to school. I think all the Indian men ought let their children go to school, so they may learn something flourish to this.

"I heard that two of my cousins would Growing Up.

"I have been grown up pretty big this time. I weigh about a hundred and seventy pounds, I think I am bigger than when I was at home, because I have good food sion school and come to this Carlisle school. They will find nice teachers and the people here." just returned from Manito-bah. "Ah," said the old man, sw

Endeavor.

"I pray that God will help me on each day to do what is right. I am sure I am going to try and do better after this. As to my being a faithful worker, be sure I shall do my best in every way as long as I stay in this great senool. I like this school very well and I thought I would stay two or three years more if Captain let me, may be Captain don't want me more one.

"My Dear Mother—Nat-Kle-Kla.—I write to you today. Now my mother some time ago I got your letter. Thank you. Now then I tell you about this morning I come in the school-room and every night I study my lesson. And Tuesday night I go to the chapel to sing. And Sunday morning I go to Sunday School No. 10. And every morning I go to the gymnasin. going to the gymnasium to exercise. And I work afternoon. And I like it to stay here at Carlisle. And all the time I am good boy. And this winter time and summer time I like it. Now my mother please "The old discontented fellows may at give me your picture. I send my love to

Good by my mother your child.

Indian Parent at Home to his Sons at Carlisie.

The following extract taken from a fond father's letter to his sons, with us, speaks for itself:

"My DEAR SONS: Let me tell you a few things for you to consider: Be of the best in knowledge. Be obedient to your teachers. Be good boys. Shun temptation. There are a great many ways to bring you my teacher. I like her very much she is so kind and good."

No Indian

"I heard some of the boys say they wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wonder how it is they who wish to stay here as long as they lived. I wake no thought about the property, or about the money but take upon your mind only one thing, that is to get all the knowledge and education, whatever Carlisle school can give you. Never stop till you are graduates, so you can be able to stand any position without backwardness."

Unless the required postage.

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

Letter from one of the Apache prisoners, at Mount Vernon Barracks, to his brother a pupil at Carlisle.

MOUNT VERNON BARRACKS, ALA

Feb. 8, 1888 DEAR BROTHER:—Your letter dated Feb 2, was received yesterday. I am very glad to hear that you are in good health and learning fast. I am still sick, but hope to get well soon, all our people are very busy now building log cabins, so far, 28 are finished which are carried as a second of the seco 38 are finished which are occupied already, they are furnished with stove, table and chairs, also an iroh or wooden bed-stead.

We have plenty to eat here, besides coffee, sugar, meat etc. we get also sweet potatoes, onions and corn meal.—I herepotatoes, onions and corn meal.—I hereby sent you 50 cents to have your and sister Leah's picture taken, which you will please send me. The name of my little girl which is 4 years old is "Snooze" and she and her mother are both well. Your father's baby is a little boy and is well also. All our people like it very well here, and Major Sinclair, treats us very kindly and does all in his power to make us as comfortable as possible.

Now I will close, hoping to hear from you again soon.

you again soon.
I remain, your brother,

The Indian Sign Language.

When an Indian is hungry he makes a sawing motion with one hand across his stomach. When he motions toward his open mouth as if he were throwing food into it, and then makes a negative gesture away from his mouth, this means, "I have eaten-not." If he is very hungry he gestures with more decision. Has he looked for game? He points his two first fingers away from his eyes with the back of his hand in front of his nose; if he means that he has looked for some time he points in several directions and for a time with these "finger eyes." This habit of putting the negative last clings to the Indian when he comes to wrestle with the English language, and the little pupils at Carlisle give many an amusing illustration of it.

When the Indian tells of mounting his pony and galloping off he strides two fingers of one hand over the forefinger of the other and makes with his hands the motion of galloping. To show that his gun is levelled at game he holds his arms as if holding a gun. To show that he has "I am glad to hear that you send all fired the gun he makes the gesture of fir-your children to school, that's right that ing it, and if he has brought down the ing it, and if he has brought down the game he gestures up and down with his outstretched hands, palm outward. If he

> Always there is some fellow who wants to pronounce every thing differently from every body else. One day, we remember, a young fellow, speaking to old Dr. Cramp, of Wolfville, Nova Scotia, said that he had

"Ah," said the old man, sweetly and kindly, "and did you go down into Minto neso-tah?"

There was a profound silence, and the old doctor went on:

"There is a route of musical names from the South to the North-west out there-Nebras-kah, and Minneso-tah, British Columbi-ah, Alas-kah."

And after that we heard no more of Mannito-bah around Acadia College.-Burdette.

An Indian School for Pierre is assured with the passage of the Sioux reservation bill.-[Omaha Herald.

There are some things that virtue won't you my mother you and two my sisters and one my boy Bin-de-eh and Dod-es-tay.

Now I like stay here to Carlisle.

I will all some things that virtue won't mix with; ingratitude one of them.

[UNCLE EZEK in March Century.]

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 44x64 inches, worth 20 cents when sold by itself. Name and tribe of each boy

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

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