The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

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REQUIREMENT.

We live by Faith; but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of its children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise!
A life that stands as all true lives have stood,
Firm rooted in the faith that God is Good.
—*Selected.* J.G.WHITTIER.

Hope not the cure of sin till Self is dead;
Forget it in love's service, and the debt
Thou canst not pay the angels shall forget;
Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thy-own!

J. G. W.

OUR COMING CITIZENS.

Send an Indian boy to the blackboard, and if he finish his example, or his sentences before the others of his class, he is at no loss for occupation; he draws a picture.

This picture is hasty, it is incorrect; but there is something in it worth looking at. It has the "that" which a famous painter said that a picture in lacking lacked everything, the quality which nothing else can make up for—its success.

And the Indian boy has all the possibilities of success in his work, because the race has been drawing for centuries, not as art or amusement, but in the old way of hieroglyphics. It is faulty, but, like himself, it is never tame. It has been used instead of words, and words are not needed to explain it. The antlers of his stag lift themselves as if the zest of the hunt lay in their proud toss, while, on the other hand, the meekness of a ruminating domesticity is expressed in every line of the cow; his horse might be better drawn, but it is eager to be off; his birds are out of proportion to the rest of his picture, but there is a certain liveliness about them.

Is the Indian, then, an artist?

By no means. He is only capable of becoming an artist. Between him and such consummation lies that long and steep path that stretches between every possibility and its achievement, the path of apprenticeship. Custom has done away at least with this name, but in nature the fact will stand forever. Whether from the first attempts at a trade to its mastery, or from the training of page and esquire up to the highest exploits of knight-errantry, the necessity is inexorable, there must be the apprenticeship.

Is civilization so slight an achievement that it requires less preparation than the artistic life? The history of the Anglo-Saxon alone shows the path so long and so severe that to-day after centuries of free development and of Christianity the outposts of it brought face to face with savagery degenerate into border-ruffianism. A civilization so old as this still requires for its weakest elements the strength of numbers, of public opinion, of law. For the civilization of a race as a race implies a holding of national identity through all changes, and it can take place only through a modification of national traits, as much more difficult to conquer as nations are greater than individuals in both impulse and inertia. This is not the work of a day, nor even of a century.

Severalty, compulsory education, the establishment by the United States of law courts in the Indian Territory, all confess that there is no hope in this generation of raising the Indian race to civilization.

But severalty, education, law assert that of the Indians as individuals we have every hope, that we believe that surrounded by the best influences of a community of white people they, individually, will develop qualities which will win respect and more than respect. There are so many of us and so few of them that as a nation we are beginning to understand our opportunity.

It remains for us to take advantage of it, to recall the lesson that the old man in the fable gave his sons when he showed them how easily they could break seperately the sticks that as a bundle they could not bend.

The savagery of the Indians individually is that stick, tribally, it is that bundle.

It is in this individualizing that the question of apprenticeship comes in.

In his drawings his quickened brain, his increased power of thought come out in ways in which the laws of heredity make it easy to find expression. It is something of the old life that he may bring freely into the new. There are other powers and possessions of the old life that he may bring as freely into the new and that are as worthy of being trained in right directions, the fortitude that wins our admiration, the courage that against fearful odds has kept clear of bondage, the incipient patriotism that comes out in pride of race, that devotion to the memories and the ways of his forefathers which may be an evidence of his common origin with the Eastern races.

But what is to keep this fortitude from lapsing into the insensibility and this courage into the ferocity that mark the race? What is to raise tribal pride into patriotism and reverence for antiquity into the perception that it is the present age of the world which is the oldest and the most worthy of our reverence and duty?

What? Environment. An apprenticeship to the civilization, not only of school, but, still more, of home, for it is not schools but homes that the greater part of them are to found in the future.

This apprenticeship to home life supplementing school life has been too fully tested at Carlisle to be an experiment now except in regard to numbers. There should be not hundreds, but thousands of children who serve at it. It should be brought into some part of the years in every school and be also a supplementary course.

But the compulsory education bill sets the required time in school at five years, as it has been when children have gone with the consent of their parents.

Five years to bring the boys and girls of a savage race through school, and fit them to live a life of civilization, not under the best auspices but in the midst of savagery, and to aid in bringing into this civilized life their parents and Indians who have not believed in it enough to go to school?

Five years are not enough to master the technique of any art.

How can they master that intricate combination of art and science and life, civilization?

Why may not the Indian children have time enough to learn practically something of the duties of citizenship and to have their lives permeated by the subtle and irresistible influences of example in the homes of American citizens?

THE FULL ANSWER OF THE HONORABLE COMMISSIONER OF INDIAN AFFAIRS TO THE VERNACULAR ORDER OBJECTIONS.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
WASHINGTON, April 6, 1888.

The SECRETARY OF THE INTERIOR.

SIR: I have the honor to acknowledge the receipt of the letter of Hon. F. M. Cockrell, inclosing resolutions of the Lafayette County Bible Society protesting against an order of the Indian Office regarding the teaching of Indian languages, referred by you to this office, and referring thereto. I have to respectfully advise you that I have read the resolutions carefully and find that this society, evidently not in possession of the facts, has based its protest upon the assumption that it forbids the use of the Bible in the Dakota language, which assumption is entirely unwarranted by any act or word of mine.

I deem it but proper to give, for your information, a brief summary of the action of the Indian Office regarding the teaching of the English language in Indian schools, and to call attention to the fact that the idea of compelling instruction in that language to the exclusion of the vernacular is not a new one.

As far back as 1868, the commission known as the "Peace Commission," composed of Generals Sherman, Harney, Sanborn, and Terry, and Messrs. Taylor (then Commissioner of Indian Affairs), Henderson, Tappan, and Augur, embodied in the report of their investigations into the condition of Indian tribes their matured and pronounced views on this subject, from which I make the following extracts:

The white and Indian must mingle together and jointly occupy the country, or one of them must abandon it. * * * What prevented their living together? * * * The difference in language, which in a great measure barred intercourse and a proper understanding each of the other's motives and intentions. Now, by educating the children of these tribes in the English language, these differences would have disappeared and civilization would have followed at once. Nothing then would have been left but the antipathy of race, and that, too, is always softened in the beams of a higher civilization. * * * Through sameness of language is produced sameness of sentiment and thought; customs and habits are moulded and assimilated in the same way, and thus in process of time the differences producing trouble would have been gradually obliterated. By civilizing one tribe others would have followed. Indians of different tribes associate with each other on terms of equality; they have not the Bible, but their religion, which we call superstition, teaches them that the Great Spirit made us all. In the difference of language to-day lies two-thirds of our trouble. * * * Schools should be established which children should be required to attend; their barbarous dialects should be blotted out and the English language substituted. * * *

The object of greatest solicitude should be to break down the prejudices of tribe among the Indians; to blot out the boundary lines which divide them into distinct nations, and fuse them into one homogeneous mass. Uniformity of language will do this; nothing else will.

In the regulations of the Indian Bureau, issued by the Indian Office in 1880, for the guidance of Indian agents occurs this paragraph:

All instruction must be in English, except in so far as the native language of the pupils shall be a necessary medium for conveying the knowledge of English, and the conversation of and communications between the pupils and with the teacher must be, as far as practicable, in English.

The following is an extract from the report of the Hon. Hiram Price, late Commissioner of Indian Affairs, in the first annual report made by him in 1881:

The first two school years, at least, must be spent mainly in acquiring the language and the white man's way of living, lessons which the child of civilized parents learns in the nursery, and in these two branches progress is impeded by the reluctance of Indians to use any but their native tongue, and is seriously interrupted by the annual vacation which returns the children to the old ways of speech, thought, and life. * * * * * *

He must be compelled to adopt the English language; must be so placed that attendance at school shall be regular and that vacations shall not be periods of retrogression, and must breathe the atmosphere of a civilized instead of a barbarous or semi-barbarous community.

In 1884 the following order was issued by Secretary Teller to the office, being called out by the report that in one of the schools instruction was being given in both Dakota and English:

You will please inform the authorities of this school that the English language only must be taught the Indian youth placed there for educational and industrial training at the expense of the Government. If Dakota or any other language is taught such children they will be taken away and their support by the Government will be withdrawn from the school.

In the report of this office for 1885 incidental allusion was made to the importance of teaching Indians the English language, the paragraph being as follows:

A wider and better knowledge of the language among them is essential to their comprehension of the duties and obligations of citizenship. At this time but few of the adult population can speak a word of English, but with the efforts now being made by the Government, and by religious and philanthropic associations and individuals, especially in the Eastern States, with the missionary and the school-master industriously in the field everywhere among the tribes, it is to be hoped, and it is confidently believed, that among the next generation of Indians the English language will be sufficiently spoken and used to enable them to become acquainted with the laws, customs, and institutions of our country.

In my report of 1886 I reiterated the thought of my previous report, and clearly outlining my attitude and policy, I said:

In my first report I expressed very decidedly the idea that Indians should be taught the English language only. From that position I believe, so far as I am advised, there is no dissent, either among the law-makers or the executive agents who are selected under the law to do the work. There is not an Indian pupil whose tuition and maintenance is paid for by the United States Government who is permitted to study any other language than our own vernacular, the language of the greatest, most powerful, and enterprising nationalities beneath the sun. The English language as taught in America is good enough for all her people of all races.

Longer and close consideration of the subject has only deepened my conviction that it is a matter not only of importance, but of necessity, that the Indians acquire the English as rapidly as possible. The Government has entered upon the great work of educating and citizenizing the Indians and establishing them upon homesteads. The adults are expected to assume the role of citizens, and of course the rising generation will be expected and required more nearly to fill the measure of citizenship, and the main purpose of educating them is to enable them to read, write, and speak the English language and to transact business with English-speaking people. When they take upon themselves the responsibilities and privileges of citizenship their vernacular will be of no advantage. Only

through the medium of the English tongue can they acquire a knowledge of the constitution of the country and their rights and duties thereunder.

The following is a copy of the final order of this office:

1. No text-books in the vernacular will be allowed in any school where children are placed under contract, or where the Government contributes, in any manner whatever, to the support of the school; no oral instruction in the vernarcular will be allowed at such schools. The entire curriculum must be in the English language.

2. 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 English language is taught. These native teachers are only allowed to teach in the vernacular with a view of reaching those Indians who can not have the advantages of instruction in English, and such instruction must give way to the English-teaching schools as soon as they are established where the Indians can have access to them.

3. A limited theological class of Indian young men may be trained in the vernacular at any purely missionary school supported exclusively by the missionary societies, the object being to prepare them for the ministry, whose subsequent work shall be confined to preaching,unless they are employed as teachers in remote settlements where English schools are inaccessible.

4. These 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.

Shortly after the order was issued a great outcry was raised in certain quarters, and by a systematic series of misrepresentations the impression has been created among many good people that the order was an unpardonably atrocious act on the part of the Indian Commissioner, and many bitter denunciations have been received, the main burden of which seems to be that I have forbidden the use of the Scriptures in the vernacular. This assertion is absolutely without foundation, and I have repeatedly so stated.

I respectfully call your attention to the fact that it is expressly stated in rule 4 that—

These rules are not intended to prevent the possession or use by any Indian of the Bible published in the vernacular.

This order prohibits the use of the vernacular as part of the curriculum, either by text-books or orally, in any school to whose support the Government contributes, but it is admissible when necessary to use words in the vernacular to communicate a knowledge of English.

It prohibits the vernacular in any school supported without Government assistance except for oral instruction in morals and religion, with two exceptions: (1) That native Indians may teach in the vernacular other branches than morals and religion in schools located in settlements remote from any school in which English is taught, and (2) that a limited theological class of Indian young men may be trained in the vernacular, with the object of fitting them to be preachers or teachers in remote schools.

The order does *not* apply to adult Indians, but only to children, which is construed to mean youth between 6 and 16 years of age.

The order does *not* affect preaching or praying, or the maintenance or conduct of religious service of any description, at any time or place, in any language.

The order does *not* prevent the ownership or use by any Indian of the Bible in any language, nor the circulation, sale, or gift of the Bible in any language by any society, to Indians of any age, in or out of school.

The order *does* prohibit the use of textbooks in the vernacular as a part of the curriculum in schools for secular education, but words in the vernacular are allowed to be used, in aid of the English, in expounding the Holy Bible in any school. With this explanatory construction of the order this office adheres firmly to its original design that the *curriculum of secular education must be in English.*

Good and well-meaning people have been made to believe that the operations and usefulness of that great agent of civilization and Christianity, the American Bible Society, was ruthlessly assaulted by the Commissioner of Indian Affairs in the issuance and enforcement of these orders. The idea is too ridiculous and absurd to be seriously treated. Nevertheless, my great respect for the motives of even those who have suffered themselves to be thus imposed upon induces me to notice that charge briefly. How does the order possibly lessen the number of Bibles distributed? The distribution will be enhanced by the order, beyond a doubt, since all must admit that those Indian children who learn English will much more likely become readers of the Bible than those that learn only the vernacular.

Query: If children are taught in the English language does any one suppose that it does not furnish to the Bible Society as good a market for distribution, sale, or gift of the Bible? Or will it be contended that the English Bible is not as sacred and divine a book as a Bible printed in the Dakota, which, if confined to the Dakota language, must necessarily leave out much of the book because of the paucity of words to express the ideas? I am informed by people who speak that language that it is so imperfect that words have to be coined to enable many of the ideas that are contained in the Bible to be expressed in the Dakota. The simple Dakota fails to express the idea.

I am persauded that the adverse criticisms upon the action of the Indian Office with reference to this subject have arisen from misapprehension of the facts. Various religious denominations and the American Bible Society seem to understand that an effort has been made by the Indian Office to curtail religious instruction and the distribution of the Bible, when nothing was further from the intent of the office or the intent and meaning of the order. Hearing that these privileges have been trampled upon by the Indian Office, in their zeal they strike in the dark. The Commissioner of Indian Affairs has been denounced as a tyrant and despot, and has been likened in his autocracy to the King of Dahomey, and that, too, by persons whose profession it is to teach charity. I leave it to the sense of justice of all fair-minded people whether such epithets and charges are merited.

I respectfully call your attention to the fact that the order forbids the *teaching* in *any* of the numerous Indian languages. The memorialists and many others act upon the supposition that it was aimed at that particular language known as the Dakota. Nothing is further from the truth.

There are sixty-five languages among the Indians in the United States and Territories, each as distinct from the other as is Hebrew from Chinese or English. Each of these languages is divided into numerous dialects, in some cases as many as twenty,and each of these dialects is as distinct from all the others as is English from Italian or French from German. These languages may be, and no doubt are, interesting to the philologists, but as a medium for conveying education and civilization to savages they are worse than useless; they are a means of keeping them in their savage condition by perpetuating the traditions of carnage and superstition.

The committee, composed of Dr. Strieby, Dr. Ellinwood, and others, who waited upon the President (and who were referred by him to the Commissioner of Indian Affairs) to see if an understanding could not be reached between the committee and the Commissioner,accordingly called upon me and submitted in writing a request for such modifications of the order as they deemed essential to the advancement of missionary work among the Indians, to which request the Commissioner assented, and modifications were accordingly made; but the assertion having been made that the order was an unwarranted interference with the religious teaching of certain missionary bodies, various synods, conferences, and religious associations have protested against it, without taking the trouble to ascertain if their protests were based on facts.

I respectfully call your attention to the fact that the only religious society that has taken the trouble to ascertain all the facts before acting, assembled in the city of Baltimore early in March. The conference of the Methodist Episcopal Church appointed a committee on "the subject of the use of religious literature in the Indian dialects," which committee obtained from this office information as to the true position taken by the Commissioner. Having obtained the facts,and consequently being able to act intelligently, the following report was made, as reported in the daily press:

Rev. C. Herbert Richardson, in the report of the special committee to which was referred the subject of the use of religious literature in the Indian dialects among the North American Indians, stated that, while the Commissioner of Indian Affairs had ordered the instruction of Indians on reservations to be in English, that order did not apply to the teaching of the Gospel. The order did not intend to prevent Indians from possessing copies of the Bible in their vernacular. It had also been learned by the committee that the mission schools were free to give the Indians religious instruction in any way they saw fit to adopt. The report was adopted.

I respectfully call attention to this for the purpose of showing the difference between the action taken when the truth is under consideration and that which results from the discussion of distorted and emasculated statements of the scope and purport of the order.

I am gratified to be able to state that the order has been properly understood and approved by many of the most prominent educators and friends of the Indian race. I take the liberty of quoting from few of the letters received in this office.

The first two are from Captain Pratt, superintendent of the Carlisle Indian Training School as follows:

August 22, 1887.—I wish you would cause to be sent to me all the orders or circulars in reference to teaching English in Indian schools, both Government and mission. The *Christian Union* and the *Advance* of last week boil over on the subject, and their boiling is fired by the same hand. The Department is right, I don't care how stringent the orders. The first wall to be knocked down is the wall of language,and I'd like to make some answer for our side. I can do it better if I know just what the orders are.

September 3, 1887.—I wish to say, personally, that in my judgment your order about English in the schools ought not to be abated one jot. In the near future the very missionaries who oppose it will thank you for it.

There is more of Indian emancipation in it than in the land-in-severalty law. The abolition of all intepreters as paid medium of intercourse would be a real blessing to the service at almost every agency.

The following is from the Rev. G. A Jameson, a clergyman of the denomination which has been principally active in opposing the order:

August 1, 1887.—I perceive the Republican, and considerable portions of the religious press of the country, are making a great outcry against your Indian educational policy among the Sioux.

As I understand it, your policy is to have the Indian taught English instead of his mother tongue; this being the case, a word of encouragement from one who has been on the ground as a missionary may not come amiss.

Be encouraged to keep close to your present policy—abate not one jot or tittle of it. The Republicans,before you came to administer the affairs of the country,thought well to undertake similar work in the Government schools, but lacked the courage to touch the work of the mission schools where it was most needed. If the wisdom of such work was recognized in the Government schools, why not recognize the wisdom of making it general?

When I was in Dakota among the Sioux I was much impressed with the grave injustice done the Indian in all matters of trade, because he could not speak the language in which all trade was transacted. This step will help him out of the difficulty and lift him a long way near equality with the white man. I am glad you have had the courage to take this step, and I hope you may find that support which the justice and righteousness of the step you have taken deserves.

I am a Congregational pastor, and pastor of a church which helps the association to which the schools affected belong, and while I respect, very highly, the Riggs brothers of Santee and Oahe, I must entertain an opinion directly the opposite of theirs on this question. They are, perhaps, more immediately interested in this matter than any others I know of, unless it be the Indian in question; but what are they, or the school they control, to the welfare of thousands of Indian men and women who are daily robbed by unscrupulous white men because they have no means of learning the value of things in the white man's market—the only market open to the Indian for his peltries and wares? And besides I have confidence to believe your policy will make their schools vastly better than they now are, besides immeasurably bettering the condition of the red man.

* * * * *

As to the cry of the religious press about not being able to reach many of the Indians unless one come to them in their own tongue, I have it to say, the Indian will learn our tongue as readily as he will acquire a knowledge of his own written language—a condition of things vastly better for the Indian than the opposite.

* * * * *

In conclusion, let me assure you of my hearty support in your present Indian policy, and if you know of anything I can do to facilitate its workings I shall be glad to be your obedient servant.

The following is taken from a letter written by Horace R. Chase, superintendent of the Indian training-school at Genoa, Neb.:

September 23, 1887.—It may be beyond my position, but I trust I may be pardoned in expressing to you my firm and candid belief that you are right in the position you have taken in this matter.

You certainly have my best thoughts for your course and determination, and my earnest endeavors here to enforce your ruling and instruction. The arguments of the opposition are not well taken, and come with little grace. There can be no objection to religious instructions in churches to the adults, but the children *must learn English.* Allow the speaking of Indian to continue at the schools, and so much farther removed is the solution of this very important question.

The following is from a letter written by William V. Lewis, principal of Lincoln Institution:

October 27, 1887.—Your recent order prohibiting the teaching of the Indian language in the schools meets with my hearty approval, and as near as I can learn the intelligent Indian pupils of our school are with you. The policy of the Government is to civilize the wild Indians and make good American citizens of them. Can this be done by building up separate nations with different languages amongst us? Most certainly not. The greatest obstacle in the way of Indian civilization is the barbarous language of the people. The fact that each tribe has a different vernacular is one great cause of the jealousy and enmity amongst them. The Indian Department can do the Indian youth no greater service than to teach them all the language of our country. To bar them from American literature and the competition of white people, by allowing them to be taught their own language, would work injury to them in the end.

The following is from Maj. James McLaughlin, an Indian agent of long experience, who has been exceedingly active in pushing the educational interests of his Indians:

September 22, 1887.—Seeing there is now being considerable said in the public press about the Indian Office prohibiting the teaching of the vernacular to the Indians in Indian schools, and having been connected with the Indian service for the past sixteen years, eleven years of which I have been Indian agent and had schools under my charge, I desire to state that I am a strong advocate of instruction to Indians in the English language only, as being able to read and write in the vernacular of the tribe is but little use to them. Nothing can be gained by teaching Indians to read and write in the vernacular, as their literature is limited, and much valuable time would be lost in attempting it. Furthermore, I have found the vernacular of the Sioux very misleading, while a full knowledge of the English enables the Indians to transact business as individuals, and to think and act for themselves independently of each other.

As I understand it, the order applies to children of school-going ages (from six to sixteen years) only, and that missionaries are at liberty to use the vernacular in religious intructions. This is essential in explaining the precepts of the Christian religion to adult Indians who do not understand English.

In my opinion schools conducted in the vernacular are detrimental to civilization. They encourage Indians to adhere to their time-honored customs and inherent

superstitions which the Government has in every way sought to overcome, and which can only be accomplished by adopting uniform rules requiring intruction in the English language exclusively.

The following is the copy of a letter received from J. F. B. Marshall in charge of the Indian educational work of the American Unitarian Association:

February 18, 1888.—I am in receipt of your communication of 11th instant, with copy of the rules forwarded to Indian agents, prohibiting the use of the vernacular in Indian schools, with which rules we shall cheerfully comply.

Whatever reasons the denominations which have been longer in Indian school work may have for objecting to this prohibition, our own is in entire accord with the decision of the Indian Office in this matter.

The following is an extract from the annual report for 1887 of Charles E. McChesney, agent at the Cheyenne River Agency.

Under the recent order of the Department the schools, under charge of Rev. Mr. Riggs, taught in the vernacular, will have to be either discontinued or taught in English exclusively. For educational purposes the wisdom of the order, in my judgment, can not well be questioned. To teach the rising generation of the Sioux in their native tongue is simply to teach the perpetuation of something that can be of no benefit whatever to them. The amount of learning they could acquire in their native tongue is necessarily very limited, and then, if I understand the matter, the object is to make these Indians an English-speaking people, and surely it has been abundantly demonstrated that in order to teach them English it is not necessary nor is it any material advantage to them to have received instruction in their native tongue. On the contrary, it is held by many that the children's previous instruction in Sioux retards their progress in English.

Superintendent Chase, of the Genoa Training School, in his annual report, says:

There is yet another matter deserving of more than passing notice. I refer to the use of the Indian tongue. There can not be any question about the wisdom of teaching English exclusively. Experience proves that progress is greater, quicker, more reliable, and more beneficial when the language is common. The control of the children is much easier, and their willingness to adopt our ways more perceptible. They are deprived of nothing; they lose nothing. The quicker they are made to understand that they must acquire not only our ways but our language, the more readily will our purpose be accomplished.

From the annual report of William W. Anderson, of Crow Creek Agency, the following is taken:

The children do not inherit habits of thought and mind-training as do the whites, and besides, are placed at the disadvantage of hearing the Indian language spoken all around by parents, relatives, and friends. But the schools are doing good work, and under your instructions to discourage the use of the Indian language to the utmost limits, still better results will follow.

Agent Kinney, of Yankton Agency, speaking of one of the mission schools, says:

In this school Dakota language is taught and claimed to be in the interests of the church. The recent circular of the Acting Commissioner requires all education to be in English where the Government provides aid, ignoring the vernacular. * * * The circular is a step, in my opinion, timely and eminently useful.

The last annual report of the Board of Indian Commissioners, composed of the following well-named friends of the Indian—Clinton B. Fisk, E. Whittlesey, Albert K. Smiley, William McMichael, Merrill E. Gates, John Charlton, William H. Morgan, James Lidgerwood, William H. Walby, William D. Walker—in alluding to this matter, on pages 11 and 12, contains the following language:

English vs. Vernacular.

On the question of teaching the English language exclusively in the Indian schools, this board is already on record substantially indorsing the recent orders of the Indian Bureau, which have been subjected to much discussion and criticism. Ten years ago, in our report for 1877, we said:

"Another measure essential to any good results is a common school education. We would emphasize the importance of teaching Indian youth to speak and read the English language. If they are ever to be enfranchised as American citizens they must have some knowledge of the common language of the country. We recommend, therefore, that funds appropriated for education shall not be expended for the support of schools in which Indian languages are the exclusive medium of instruction."

Again, in 1881, alluding to the order of Commissioner Price, we said:

"The policy adopted of teaching only English in the Government schools is eminently wise. To live in friendly relations with his neighbors and to transact the ordinary business of life, to become a useful American citizen, the Indian must know the common language of the country. Many keen-witted Indians see this. Said an old chief in Oregon: 'My father left me 1,400 ponies; if he had sold the ponies and sent me to school to learn white man's talk I should be better off now.' We have visited reservations where schools have been in operation sixty years, and yet we were obliged to address the people through an interpreter.

"'We can not afford,' it has been said, 'to raise any more Indians in this country.' And yet, accepting the old fiction that Indians are foreigners, we have already raised two generations of Indians by unwise theories of education' aud have kept them in isolation, shut up from intercourse with civilized communities about them by the strongest and highest possible wall of partition. A better system is now in use, and we trnst the time is not far distant when English books and the English language will be exclusively taught in Indian schools."

We see no reason to revoke or to modify these words. The new life upon which the Indian is now entering makes an English education more important to him than ever before. The recent orders may seem somewhat sweeping and arbitrary, especially in their application to those schools which are supported by mission boards or by Indians without expense to the Government, but they have been greatly misunderstood. They have been interpreted to forbid the preaching of the Gospel and all religious exercises in the vernacular. Some of the officers of the Department appear to have given them this construction. It is reported that United States Inspector Bannister, in October last, directed the Rev. Thomas L. Riggs, missionary in Dakota, to close the mission day-schools on the Cheyenne River, with the further injunction that even if no school is kept daily religious services (in Dakota) will not be allowed.

Some other instances of this kind are reported. We do not believe that such extreme action was intended or is justified by the orders of the Indian Office. We are sure there is no wish to restrict, in any way, religious liberty, or to interfere with religious exercises.

The orders as we read them refer to schools attended by children, and they forbid the teaching of such children to read and write the Indian language; they forbid the teaching of grammar, geography, arithmetic, and other branches of common-school education in the vernacular, and, of course, the use of school books printed in the vernacular. They require that English shall be the language of conversation in the schools, but it would be an extreme construction to say that the teachers must never explain the meaning of an English word by the use of the vernacular if he is able to use it. With regard to the few small mission schools on reservations which have no Government support, we are inclined to think that the orders might be wisely modified or suspended until those who support such schools can make arrangements to employ English teachers. [In a foot-note to the report it is stated: "The orders have been modified by Commissioner Atkins."] The school facilities being now sufficient for only about one-third of the Indian children of school age, every effort for their education should be welcomed. A little teaching even in the vernacular is better than no instruction. At the same time we would urge the mission boards to conform, as soon as possible, to the wishes of the Indian Commissioner. All admit that the English language must be brought to the front at the earliest possible moment. All admit the wisdom of requiring its exclusive use in the Government schools. If an English education is best for the 14,000 pupils enrolled in Government, why is it not best for the 400 pupils enrolled in the mission schools?

The above extracts are the words of gentlemen who have studied the subject in all its bearings, and who have taken the trouble to ascertain the facts before reaching a conclusion.

In my annual report for 1887 I called attention to the misrepresentations regarding the order in the following language:

I have given the text of these orders in detail, because various misrepresentations and complaints in regard to them have been made, and various misunderstandings seem to have arisen. They do not, as has been urged, touch the question of the preaching of the gospel in the churches, nor in any wise hamper or hinder the efforts of missionaries to bring the various tribes to a knowledge of the Christian religion. The preaching of the gospel to Indians in the vernacular is, of course, not prohibited. In fact, the question of the effect of this policy upon any missionary body was not considered. All the office insists upon is that in the schools established for the rising generation of Indians shall be taught the language of the Republic of which they are to become citizens.

In a letter to the honorable Secretary of the Interior, dated December 28, 1887, I stated that—

There is no disposition or intention to interfere with religious instruction in the vernacular, and that those adult Indians who have learned the so-called Dakota language can read the Scriptures or any other books in that language, and there is no disposition to interfere with them. The rising generation, however, will not be allowed to waste their time in learning to read and write a language which is of no use to them, and which is a positive bar to their progress and civilization. In other words, the intention is to prevent the waste of valuable time by Indian children in schools in learning a barbarous tongue which is not comprehensive enough to embrace civilization or to comprehend it, and to utilize that time in school in learning the language of the country of which they are to become citizens—a language in which not only the Scriptures can be read, but all the extentive literature of the civilized world.

I would respectfully state that the orders referred to interpose no objection whatever to the distribution of the Bible to, or its use in any language by, any people, and the interference of the memorialists that the order is so intended is not warranted by the facts.

In a letter to Hon. Clinton B. Fisk, dated September 5, 1887, I used the following language:

The rule promulgated by this office does not forbid the teaching of the truths of Scripture, or any other truths, to adult Indians who cannot understand English, in their own language. It simply forbids the teaching of reading and writing in the vernacular to Indians *in schools*.

I am fully aware of the noble efforts of the missionaries of various religious denominations to civilize and educate the Indians, and I heartily appreciate the good work they have done and are doing, but I am thoroughly convinced that the Indian cannot become a useful civilized citizen unless he is educated in the English language. This is the language of our country and the only language which will be useful to the rising generation, who are expected to become citizens. The law providing for the taking of land in severalty contemplates that the Indian shall become a citizen, and in order to properly perform the duties of citizenship he should be familiar with the language of the Constitution and the laws of the Republic. The teaching of the savage vernacular is a waste of valuable time, and is a bar to the progress of the Indian toward civilization.

There is no intention or wish to interfere in any manner with the noble work of the missionaries among the Indians, but that work should be conducted with a view of converting the savage into an industrious, self-supporting, self-respecting citizen of our English-speaking Republic, and in the light of past experience, and in accordance with the opinions of many of the ablest and most earnest friends of the race, I believe this can only be done by teaching the rising generation in such a manner that they can be assimilated as useful members of the body politic; "uniformity of language will do this; nothing else will."

I sincerely hope that all friends of Indian education will unite in the good work of teaching the English language only, and discourage in every way possible the perpetuation of any Indian vernacular.

The following is an extract from a letter to M. H. Bright, of New York, editor of the *Christian at Work:*

Great misapprehension seems to exist in the minds of many people as to the intention of the order, and it has been asserted that the effect will be to break up missionary work among the Indians.

This office fully appreciates the noble work which has been done in the past and which is being done at present by devoted missionaries of different religious denominations, in striving to elevate the Indian, and there is no intention to interfere in any manner with purely missionary work, but it is my firm conviction that there can be no real civilization in the barbarous vernacular of any Indian tribe. The severalty law contemplates that the Indian shall become a useful citizen of the United States, and he cannot properly perform the duties of citizenship unless he is familiar with the language of the Constitution and the laws of the Republic.

It is not expected that the adult Indian will learn any other language than that which is sufficient for his barbarous tastes and habits, but the rising generation can be educated in a language which will fit it to become assimilated with the people of the United States, and make it a useful member of the body politic. The time spent in learning the vernacular is valuable time wasted.

In a letter to a missionary on one of the reservations, dated September 10, 1887, the following language is used:

Referring to that part of your letter in which you state that "preach the Gospel to every creature" means Indians, too, and that you would not stop your "work of giving the Gospel to them even for the fear of a fiery furnace," I take pleasure in assuring you that I have no disposition to prevent your preaching the Gospel or any other truths to the Indians; on the contrary, I wish you all success and God-speed in such a commendable work, but, inasmuch as you seem to misconstrue a rule of this office which forbids the teaching of any vernacular in an Indian school, I will state that the order applies only to Indians of school age, on an Indian reservation. Those adult Indians who have learned the so-called Dakota language can read the Scriptures or any other books in that barbarous language if they wish, and there is no disposition to interfere with them.

I have given, at some length, the views of this office as expressed at different times to different people interested in the Indian question. From many of the most eminent people who are familiar with the subject I have received letters of congratulation on the advanced steps taken to civilize these people by compelling them to learn a language which will be useful to them, and I am satisfied that the opposition is caused by a misrepresentation of facts and a manifest distortion of the true intent of the order. I do not wish to be understood as saying that these memorialists have been guilty of misrepresentation, in fact, I believe otherwise, but I do say that they have acted upon a construction of the order which is not warranted.

Very respectfully,
J. D. C. ATKINS,
Commissioner.

DIED—ETAHDLEUH DOANMOE.

The following letter giving a circumstantial account of the death of Etahdleuh was read to the school:

ANADARKO, IND. TERR., 4, 22, 1888.
CAPT. R. H. PRATT,
CARLISLE, PA.,

MY DEAR SIR: Saturday afternoon, 20th inst., Etahdleuh Doanmoe a former pupil of yours, died at his home near here, of conjestion of the bowels. His death was sudden, and we were all very much shocked. On Friday afternoon he aided me in a meeting here in the church at the Agency held for the benefit of the Indians who had come in to get their monthly rations. We had an interesting meeting, and Etahdleuh seemed to be moved by increased interest as he talked to the congregation. He was apparently in as vigorous health as I had ever seen him. When I saw him again, the next afternoon, he lay cold in death. Though the summons came suddenly, he was ready. A little while before he died he said, "Lord, if it is Thy will, I would remain here and continue work among my people, but if it is Thy will to take me I am ready to go, I can say Thy will be done." He also gave directions as to his burial, and some things necessary to the future comfort of his wife and child. He had a proper conception of what it is to be a Christian, he had the *experience* in his heart. He was *surely* a great blessing to the Indian people. He had the courage of his convictions and in the face of the prejudice of the Indian people against the "white man's road" he had gone steadily on and was endeavoring to lead them into the light of the Gospel. He had inspired confidence by his steady, upright, Christian course, and yesterday, when we buried him a large concourse of both whites and Indians attended his funeral and with sad hearts followed his remains to the grave. I feel his loss myself beyond measure. Although we were of different denominations, we had been working together for several months, and we had laid plans for future operations during the summer. There is nobody to take his place. My right-hand man in Christian work here is gone, and I see no prospect of finding his like again.

I do not know the address of the Mission Board in whose employ Etahdleuh was working, but I would suggest that it continue to his wife the appropriation that it had made for him. Yesterday evening after the corpse had been removed for burial the superstitious Indians destroyed by burning everything owned by Etahdleuh and his wife, not sparing even

(*Continued on Sixth Page.*)

The Red Man.

FORMERLY

The Morning Star.

Published Monthly in the Interest of Indian Education and Civilization.

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ALICE C. FLETCHER, Contributor.

Address all business correspondence to
M. BURGESS.

Indian Industrial School.

CARLISLE, PA., MAY, 1888.

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

If we let the Indian participate fully in the touch and go of civilization, he wants it. If we only *tell* him what it is and ask him to make something like it for himself, he doesn't know whether he wants it or not.

Telling the Indians in their homes what civilization is, is one thing. Taking them from their homes to civilization and soaking them with it, is another, and the fruits of the processes are not to be compared with each other.

The Misses Drexel, of Philadelphia, have added $110,000 more to their gifts for Catholic Indian schools and missions, making a total of $210,000 they have given to this object within a year.

Be it war, or pestilence, or removal, probably no greater calamity ever befell the Choctaws than the appropriation just made of the vast sum of $2,858,798.62 to cover an old claim. Now follow enervating idleness and destructive debauchery, and soon the end of a doomed tribe.

Theoretically, all Christians say to the Indian, "You, equally with us, are the children of one same great Father. We are one flesh and blood." Practically, some claiming Christianity say to the Indian, "You do not and cannot belong to our family. You must build up a family of your own."

The less new and odd machinery of management we have in the work of passing our Indians from the condition of a people unto themselves into fellowship with us, and the more we make good use of the ample and varied machinery already operating so successfully in unifying and building us up into a great nation, the quicker and more complete will be the transition of the Indian. Constant insistance upon and nursing of difference creates new difference instead of doing away with the little there really is.

There are ten cities in the United States each having more people than the total of Indians in the United States. Four of these cities have more than double the population of the Indians. One of these latter more than trebles it, while the other numbers more than five times the whole Indian population of the country. Let any one of these cities (even Boston) be fenced in and kept as carefully apart from the life of the nation as the Indians are, and deprived, as they are, of schools, churches, and association with the world and its commerce with all the incentives, helps and rewards commerce brings, and that city would soon be swamped in angry barbarism.

Two hundred and sixty thousand Indians. Only 260,000.

No more (probably less) in the United States.

We assimilate 300,000 to 500,000 foreign non-English-speaking emigrants every year. Why not in the course of a few years assimilate our 260.000 Indians? What prevents? We answer, methods! *Nothing but methods*! Use the Indian method of isolating and segregating on the emigrant, and America will land in the ditch in a decade or two. Use the emigrant method of distribution, association and opportunity on the Indian, and a decade need not pass until we have no so-called Indian Question. Give the Indian a chance to get away from his old self, a chance to see and feel and know civilization and he will assimilate fast enough, language, capacity, Christianity, citizenship and all, and this need not conflict with any ownership of the soil or other rights he has or is to have.

Carlisle works for the individual alone. Carlisle says to the young man. "Come away from the reservation, be a white man, and stay among the white men. * * If the Carlisle plan is to be followed, and the great mass left untouched, the children born in their homes will never be less wild than now. However rapid may be the progress of the favored individual, the work of civilizing the race will never be accomplished.—[*Word Carrier.*

"The Indian of the past has no place to live in this country. You talk about the necessity of doing away with the reservation system; a power you can never resist has broken it up into homesteads, has taken possession of it, has driven the game from out of it." SENATOR DAWES.

What is severalty but individuality? What is Christianity but individuality—the individual brought to his best? And severalty is a practical, a Monday Christianity, that is warranted to last the week through. Individuality in human problems is like the atom in science, the foundation of all organisms, the seat of all disease, of all health, and of all progress.

Therefore, to say that Carlisle works solely for individuality is to say that it is working on scientific lines, for the fruits of severalty, and for the practical Christianity that makes a man true to himself.

"To thine own self be true,
And it must follow as the night the day
Thou canst not then be false to any man."

Carlisle believes in saturating through and through *every Indian* with just this sort of individuality.

Pennsylvania has about 22,000 schools, and there are about 250,000 schools in the United States. If all the Indian youth of the country were distributed among the schools in Pennsylvania there would not be two Indians for each school. If distributed among the schools of the country there would not be an Indian for each six schools. In either case the process would accomplish the civilization of the Indian from seventy-five to one hundred times faster, more completely and satisfactorily than Government or Mission schools, or both. This would Americanize them. The others may make of them separate Indian nations to be supported by the General Government.

One of the school faculty, hitherto prone to criticise our style, recently brought to the Editor of the RED MAN a western paper with an apparently original editorial article emphatically blue pencilled, remarking, "Here are live sentiments for you." Hereupon we produced the RED MAN of two issues back containing this, our article. To find oneself gobbled and used without credit and to be criticised without being read, requires special editorial grace.

The papers tell us that "Bishop" Oberly, formerly Superintendent of Indian Schools, now member of the Civil Service Commission, is to return to the Indian School Service and be made the top of a Bureau in the Interior Department, having exclusive control of all Indian education.

GENERAL INDIAN NEWS.

The Indian Appropriation bill has passed the House.

The Santees in Nebraska are living on homesteads, as citizens.

The settlers on the Black Bob Indian lands are petitioning for the sale of those lands.

Mr. Call has introduced into the Senate a bill to give lands in severalty to the Indians in Florida.

The Miami Indians have petitioned for the passage of a bill giving them their lands in severalty.

The citizens of Nebraska have petitioned for a bill to open the Territory of Oklahoma to settlers.

The Miami Indians of Indian Territory are petitioning for their money now in the United States Treasury.

Mr. Dawes has introduced a bill to fix the amount of compensation for the right of way for railroads through Indian reservations.

The Secretary of the Interior has recommended to Congress the passage of a bill to allow certain credits in the accounts of Indian agents.

The bill for the relief of the Omaha Indians in Nebraska, and to extend the time of payment on the purchase of lands of said Indians has passed.

Mr. Jones from Committee on Indian Affairs reported with amendments the bill to restore to public domain a part of the Uintah Valley reservation in Utah.

Mr. Dawes from Committee on Indian Affairs reported back with amendment the bill for the protection of United States officials in Indian Territory.

He also introduced a bill to establish United States district, Territory, supreme and other courts in the Indian Territory. It was referred to the Committee on the Judiciary.

Rev. Sherman Coolidge, a regularly ordained Episcopal clergyman and a full Arapahoe Indian, is now taking a post-graduate course at Hobart College.

The Secretary of the Interior has written to the House recommending the employment of five matrons at Indian agencies to teach Indian women domestic affairs.

The Menominee Indians of Green Bay Agency, Wisconsin, have presented a memorial claiming money wrongfully credited to the Stockbridge and Munsee Indians.

Mr. Bowen offered an amendment to the bill to ratify an agreement with the Shoshone and Bannock Indians for part of the Fort Hill reservation, which was referred to the Committee on Indian Affairs.

The Indians near Flandreau, Moody County, Dakota Territory, have renounced tribal allegiance, become citizens, and gained the title of their lands under the homestead laws as citizens of the United States.

The House Committee on Indian Depredation Claims have reported back with amendments the bill to provide for payment of claims from Indian depredations, and the bill has been referred to the Committee of the Whole. Petitions for payment have been received from Texas, Wyoming Territory, Idaho and New Mexico.

Since the rule forbidding the use of the Indian language has been rigidly enforced, tribal feelings and relations have disappeared, the children have cast aside that reticence peculiar to the Indian, have became more sociable, and, consequently, easier to teach and handle, and have shown increasing interest in their work, their schoolmates, the Government employes, and the industrial work in general. —[*The Pipe of Peace*, published at the Indian School, Genoa, Nebraska.

The President has signed the bill for the division of the Great Sioux reservation; and that ratifying the agreement with the Gros Ventre, Piegan, Blood, Blackfeet, and River Crow Indians in Montana; also the bill to pay the creditors of the Pottawatomie Indians out of funds of said Indians. The President has also authorized the puchase of lands in Florida for the Seminole Indians.

The House Committee on Indian Affairs have reported favorably the amendment providing for allotment of lands in severalty to the Indians of the Umatilla reservation.

They have reported back a substitute for the bill for relief of the Sisseton and Wahpeton Sioux Indians who served against their own people. This was referred to the Committee of the Whole.

The twenty thousand dollars appropriated for the support and education of Indian pupils at the day and industrial schools in Alaska is to be put under the control of the Bureau of Education and used as a part of the general fund. It has been shown in Alaska that the Indians do best of all in schools with the white children; consequently, they are to be placed there instead of being kept apart from the influences that will most quickly make them like white children in the ways desired.

In the recent Methodist Convention in Philadelphia, the Rev. Dr. Walter Johnson, a retired Army chaplain, beginning with the statement that he is opposed to the Indian but in favor of Indian rights,—adds, "The Indian is dreaded more in Arizona than a cyclone or a blizzard. The march of the Apache is tracked in blood and in death."

This is hard to realize at Carlisle where the march of the Apache towards citizenship is tracked only by occasional ink blotches.

A party of Roman Catholic missionaries are going to Southern Mexico to convert the Lacondons, a tribe of wild Indians numbering twenty-five thousand scattered over Campeche, Tabasco, and Yucatan. They are said to hold to the customs and the religion of the Aztecs, even to offering human sacrifices. Their country is unexplored, few white men have ever entered it to any distance, and not one has ever returned. The Lacondons were never subdued by the Spaniards. The missionaries will put themselves into great peril, although the Mexican government favors their undertaking.

The Senate Committee on Indian Traderships have been investigating the irregularities in regard to timber on the Chippewa reservations. This timber has been cut and removed without waiting for the approval of the contracts by the Commissioner, although this was one of the terms of the contracts. The other stipulations, that the Indians should do the cutting and the removal, and that no more than three-fourths of the timber should be taken, have been equally disregarded. The timber has not been cut for the benefit of the Indians, but of the contractors.

A writer from the Indiana Industrial School for Indians says: "The impression that the Indian is naturally slothful, and that, taken from the chase and the idleness of camp life, he would be miserable indeed, is proven erroneous. There is possibly not a happier, more harmonious and thoroughly contented community of people in the United States to-day than that on the institute farm, and the exhibition of the rare Christian virtues of brotherly love, patience and rugged integrity cannot be surpassed anywhere."

Nature is jealous over individuality above all her other cares. She puts a premium upon it. Her whole system of fascinations under defiances is a stimulus to it. She drives a man to the end of the lever that his power there may lift his world.

My friend don't forget this; if you lie down, the world will go out of its way to drive over you, but if you stand up and look severe, it will give you half the road at least.—[UNCLE EZEK in March *Century*.

OUR SCHOOL DOINGS.

Mr. and Mrs. Standing and Jack left on the 1st., for a two months' visit to England.

We have just finished and shipped to Crow Agency, Montana, 200 sets of double wagon harness.

We can pay no attention to requests to change address of paper unless the former address is given.

William Crow, a Sioux, is decorating lamp shades; he paints very pretty pictures upon them.

Luther Kuhns made a nice tool-chest for himself and a kit of tools, to take home this summer.

Miss Frances E. Willard has presented her books to the girls' library at Carlisle. In this, as in many things, she sets an excellent example.

No general public examinations at Carlisle this year, but we should be glad to see any and all of our friends who care to come and see us at their own convenience.

Thomas Mitchell, writes from his home at Omaha Agency, Neb., that he would like to come back if his parents were willing. He says the Carlisle boys and girls there are all well.

The class had been drawing maps, and there was a whole row of them upon the blackboards. The comment upon them by one of the boys was, "Five blackboards, five companies, and that one," pointing to a large wall map,—"is the Sergeant Major marching ahead."

"Population," said the teacher, "means the people who live in a place or a country."

"What's the Indian population; how many?" asked the smallest boys in class.

"About 260,000," was the answer.

"In Alaska, too?" queried the little fellow who wanted to be posted.

"No, there are 260,000 in the United States, not counting Alaska."

"Then there's two more now, that they didn't count, since Fred and Henry came," was the boy's triumphant answer, referring to two Alaska boys who recently entered the school.

His "English Name."

One of the old Apache chiefs who was at Carlisle the other day has chosen for himself another name. This being a prerogative that in civilized communities is considered distinctly feminine, he has availed himself of it to the full. As a consequence the following conversation took place shortly afterward in one of the school rooms:

Miss T——,(looking up from a home letter) What's this, Norman? "My dear uncle, Louisa M. Alcott." What does that mean?

Norman (with a look of assurance on his round face,) "That's my uncle's name."

Miss T——. That can't be your uncle's name, Norman.

Norman. Yes, it is.

Miss T——. Why, no, Norman, that isn't a man's name, that can't be your uncle's name. Where did he get it?

Norman. I don't know. That's his English name. He tell me.

Miss T——. Where does your uncle live?

Norman. That one—he's here last week. I bring him in this school-room. He tell me to write to him. He give me that name.

Miss T——. But, Norman, are you sure?

Norman. Yes *ma'am*; that name, he give me. He *tell* me to write to him. I put it down, so I remember. (He is about to go away, then adds) Just the same as me. I, English name, too.

The Apache who wrote the following is learning business. Since he uses the best English he has and accepts the best bargains he can make, both will improve in time:

DEAR CAPT: We talk with Mr. C. about $10 month. Mr. C. says he give me $8 month but I say I wanted $10 month how that do. Because I know very hard work every days, when potatoes plant and pick potatoes and in the summer time sun hot. First he ask me, how much I go get next summer. I tell him I want $10 month. He give me $8 first month, and three months make $24. If he don't give me $10 I take $9 three months, $10 July, $10 August. We don't fight about it, but just we fix.

With Chalk And Pen.

"Thus far we have kept our fractions in three denominations," said Miss Y—— in her school-room the other morning, "and these are only that simplest of fractions,one-half, and the first two of its subdivisions, one-quarter and one-eighth. But these are laying good foundations for work in all the range of fractions."

Then she called to the board three Apaches who had entered at the gate of English and were marching by the highway of the "three R's" through the border lands of geography, and history, and even of physiology.

"How many halves in five and one-half, and prove it," she asked one boy.

5½ equals 11-2 he wrote and proved it by drawing five circles and then a half circle. Another wrote his answer and its proof in quarters. And then they worked in whole numbers.

The written answers of the class in geography and history were so correct in the main that it was easy to see where the children had not yet caught the idiom of a language lately strange to them. They sometimes omit the article and they often prop their nouns by a superfluous pronoun. One boy wrote; "Christopher Columbus, he discover America;" another answered the question what Columbus says of the shape of the earth: "He said the earth, it was round." Questioned as to the occupations pursued in Maine, one wrote: "They made ships building, lumber business and forests," another wrote: "Fishing, lots rivers and lakes." Both showed a practical knowledge of the old life mixed with theories of the new. Yet if forests are the business of nature rather than of men, and if the inhabitants of Maine are not altogether fishermen, the sequence of ideas is logical.

"The picture, it means a likeness."

"The children they are No.——school room," if showing that the language of American citizenship is not yet grammatically conquered, prove that with them it is practically so and that the door of their future is more than ajar.

And what these have done, the beginners are climbing to.

The dark faces bent over their books, or looking about them bright with fun, or it may be occasionally sullen, half from want of comprehension, have in them an attraction. Is it one of the strange compensations of destiny that the children of this long neglected race have a power of awakening an interest beyond what attaches to them as the pioneers of a race? Whether slow to fall into new ways of thought and speech or alert in mind and movement as some of them are, they win from those in charge of them more than a perfunctory performance of duty.

Indians and Stamps.

To an Indian boy lately arrived at Carlisle, a stamp is a stamp. If he chance to pick up one, what does it signify to him that a few black lines, or a star, or part of a word chance to be upon it? On his letter it goes, and said letter starts upon its travels; but, alas! these are short. And when the letter comes back from the Carlisle post-office he wonders why, and does not at first comprehend the explanation.

The new buildings, the choir and the interior of the printing office have lately been photographed. But the most interesting picture is a view of the whole school taken in the open air. It is so well done that every face may be recognized. The reason for this is that when the photographer was ready and Capt. Pratt told the children to keep perfectly still, they all at once were as motionless as if instead of a harmless camera they had been looking at Medusa's head and had really turned to stone. It was a stillness that the same number of white children could not have equalled. It shows the effect of generations of drill in that immobility of muscle upon which the Indian prides himself.

At Carlisle there is a significant epithet for artificial flowers. It came into use in this way.

Miss. B—— one day was wearing a bunch of violets at her throat. One of the Indian boys exclaimed at seeing them, and came up to her for a whiff of the flowers that attracted him. He discovered that they were not real violets.

"Um! nothing but rags!" he sniffed, turning away contemptuously.

Severalty and the "Three R's"

There is a story of the dealing of a white man with two Indians in the early times of the Colonies when Indians lived in New England. The three one day went out hunting together and agreed to divide the result of their day's work.

They shot four wild turkeys. The white man was the divider. He took a pair of turkeys in each hand. One pair he presented to the Indians with,

"Two for you two." The other pair he kept, adding, "And two for me two."

The Indians looked at him, and at one another.

But the suggestions which this division aroused in them yielded to their inability to cope with his superior knowledge. The Arithmetic and the English were upon his side.

They accepted his allotment.

Severalty as a law emanates from Congress and the Indian Office.

As a fact, there are many instances where the white man and the Indians will go hunting locations together, in which, if not in regard to number of acres, at least in respect to advantages of situation and soil, the white man will make one hundred per cent. on his own rights.

Unless the Indian has been trained in the "Three R's"

Indian Agents.

The following Executive nominations of Indian Agents have been confirmed by the Senate.

Claude M. Johnson of Lexington Indiana, to the Pima Agency, Arizona.

Elmer A. Howard of Iowa to be Indian agent at the Kiowa, Commanche and Wichita Agency, Indian Territory.

Thomas McCunniff, Alamasco, Colorado, to the Southern Ute Agency.

Joseph B. Lane of East Portland, Oregon, to the Siletz Agency, Oregon.

Enos Gheer of Mt. Pleasant, Iowa, to the Sac and Fox Agency in Iowa.

John Blair of Netawaka, Kansas has received the Executive nomination for the Pottawatomie and great Nemaha Agency in Kansas, in place of Charles H. Grover removed; and Thomas P. Smith of Arizona, for the Osage Agency in place of James I. David, resigned.

Daniel W. Butler of Wasco Co., Oregon, has been made agent at the Warm Springs agency in place of William W. Dougherty resigned.

We welcome the support of the New York "Tribune" for the Indian bill presented by the friends of the Indians and of equal rights to Congress, and already outlined in our columns. The "Tribune" very well characterizes this message in the following paragraph:

"It seeks to further the work of assimilating the Indians among our population,and destroying, so far as possible,the inconsistencies and anomalies of their present position, which was so well begun in the Dawes' Severalty Act. This was only a beginning, however, and much remains to be done. At present the reservations are without courts and a system of law. This was never a tolerable situation, because there was no redress for the red man for crimes committed against him by the white, and none for the white for crimes committed against him by the Indian."

There is certainly no inconsistency between this bill and the Dawes' Severalty Act; the one is the natural if not the necessary corollary of the other. We hope for it the cordial support of all the friends of equal rights in Congress. One of our Western contemporaries has recently expressed the wish that "The Christian Union" would treat the Indian question with the breadth and candor with which it is treating the theater question. We are thankful to the "Herald-Democrat" of Leadville for its kind words. We wish it would explain to its readers what there is unpractical in the proposition that the red man should no longer be treated as an exceptional creature, but simply as a man; that he should be entitled to his land, given that education which is given to all other Americans, afforded the protection of he law, made amenable to the law, and compelled to earn his bread by honest industry as other men are. These are the rights which we claim for the Indian, and these are the duties we would impose upon him.—[*Christian Union.*

A few Comments by the Way in Regard to our Paper.

TORONTO, CANADA.
"The —— number is exceedingly interesting." H. E. M

TABOR, IOWA.
"The paper is richer each month."
E. G. P.

PHILA., Pa.
"I give away my extra paper in order that my friends may see the successful solution of the problem of Indian civilization as shown by your labors at Carlisle." T. G.

CARLISLE.
"I regard THE RED MAN as the leading paper published on the Indian Question."
Rev. ——

BOSTON.
"I find it my best help on the Indian question and keep every number for reference." T. W.

PHILA.
"THE RED MAN is capital." A. S. Q.

PHILA.
"I am much pleased with THE RED MAN which reflects much credit upon those concerned in it." T. G.

FLORIDA.
"THE RED MAN interested me greatly, and I wish to become a subscriber to it."
W. J. K.

FRAMINGHAM, MASS.
"Allow me to express my interest in your school paper and my admiration for the excellent articles it always contains."
M. L. B.

DAUPHIN, PA
"Enclosed please find fifty cents for a renewal of my subscription to THE RED MAN. I cannot afford to be without it."
M. H.

CHARLESTON, S. C.
"I congratulate you on the immense advance THE RED MAN has made."
C. F. B.

"The home letters are full of good things and a pathos which very often makes me feel as if my cold "had gone to my head." They are so genuine, so honest, and so like the many letters I have seen from my own Indians. * * * Those Indian letters will make me laugh or cry, quicker than the best works of literature."
F. P. H.

BROOKLYN N. Y.
"Last year I received THE RED MAN from Joshua Given, I think, and was so interested in it I've longed to get again."
H. C. M.

INDIAN SCHOOL, CHILOCCO, I. T.
"I would like to take that RED MAN, Carlisle, Pa., the newspaper. I take the *Indian Helper*, and I think this good for me to read, because I like to take that RED MAN, too. I like to spend some of my money for something to read and improve myself. I send fifty cents for the paper to send to me."
ERNEST LUSHBAUGH, Pawnee tribe.

FORT ——
I am just in receipt of a copy of THE RED MAN and have thoroughly perused its columns and am highly pleased with it, as it contains so much of extreme interest on the Indian question and is unmistakably pervaded by the right spirit. THE RED MAN should be in the hands of all who are interested in the advancement, welfare and civilization of the Indians, as only a short stay among them is enough to convince any one of the necessity of quick action in their behalf. Success to the THE RED MAN. Enclosed find Postal note for one year's subscription.
W. E. B., M. D.

The National Museum at Washington has been presented with a valuable collection of Indian relics gathered by J. Isham Allen, of Montana Territory. Mr. Allen went to St. Louis in 1847 with his parents. He became fascinated with wild Western life, and left his home to visit the Rocky Mountains. He spent many years among the Indians and learned their language. He was for a long time interpreter at the Crow Agency, where he was called "Necklace" by the Indians, from his habit of wearing a black silk cravat. He is now a prosperous merchant at Stillwater, Mon. —*N. Y. World.*

The most powerful engine to overcome the inertia of ages, to give life to a stagnant race, to create a future bright with possibilities for an otherwise doomed people is, without doubt, such an education and experience for all Indian youth as will leave the boys at maturity skilful laborers or mechanics and the girls conversant with all the usages and duties of civilized home making.

(*Continued from Third Page.*)

the widow's and child's wearing apparel, beds, bedsteads, trunks, cooking utensils, harness—everything was destroyed when she reached home,and the wagon and ponies carried away. I do not know whether they killed the ponies. Such a proceeding as this is a superstitious custom among these Indians when a man dies. The U. S. Agent here intends making the Indians pay for the things destroyed,but I do not know that they will be able to do this. At any rate,the widow will need help and encouragement. She will have a hard time of it here now, I fear, whatever friends may do for her. Excuse me for writing so much, but knowing you would be interested,I wished to give particulars. Will you please notify Dr. Geo. Norcross of Etahdleuh's death, as his wife expressed a wish that both of you should be informed of it.In closing,it would,perhaps, be proper for me to state that I am a missionary to these Indians, appointed by Bishop Galloway, M. E. Church, south.

I am, very truly,
J. J. METHVIN.

Thereupon a committee of five was appointed to draw up an expression for the school. The committee proposed the following which was unanimously adopted.

"It was with great sorrow we learned of the death of our friend and fellow-student, Etahdleuh Doanmoe. The circumstances of his death were rendered more sad because he had so recently entered successfully upon the work of a missionary among his people, the Kiowas, under the direction of the Presbyterian Board of Home Missions, through the influence and support of the Carlisle Presbytery, also by the fact that his wife and little son were not only left without husband and father, but also on their return from the funeral found themselves without home, clothing or property.

This clothing and property were given by friends in the Carlisle Presbytery or purchased with his own careful savings from a small salary during the four years he was an employe at the Carlisle School. As a poor expression of what we feel in part as a school we adopt the following resolutions:

WHEREAS, we, the members of this school, whose hearts have been made sad by the death of our friend and fellow-student Etahdleuh Doanmoe, to express our sympathy for his widow and son

Resolve, First: That we extend to Laura, his wife, our warm sympathy in this her great affliction, and commend her and her little boy to Him who has promised to be "a husband to the widow and a father to the fatherless".

Second: That we denounce the burning of Etahdleuh's property by the representatives of the old barbarous element of his tribe who are still fighting everything that is progressive, and believe that it was done more through jealousy and opposition to his work than from a superstitious custom, and urge that those who perpetrated the outrage be made to refund to his wife the full value of the property destroyed, and also be severally punished as their crime deserves.

Third: That we raise a fund for the benefit of Laura and little Richard to supply their temporary wants.

Fourth: That these resolutions be published in THE RED MAN, and a copy of them be sent to Laura Doanmoe at the Kiowa Agency.

Etahdleuh Doanmoe was one of the prisoners captured at the Kiowa Agency in 1874, for taking part in a murderous raid on the Texas border.

In the month of May, 1875, Etahdleuh with seventy-three others was sent by the Government of the United States to St. Augustine, Florida, where he was imprisoned for three years.

His conduct from the first was most exemplary. He there began learning to read and write, and at the expiration of the term of imprisonment his desire for more knowledge was so strong that, with sixteen of his fellow prisoners, he was placed at Hampton Institute, Virginia. He was there for a year and pursued his studies with earnestness. He spent a summer at the home of Mr. Hyde, of Lee, Maasachusetts. When Carlisle School was inaugurated in 1879, he aided materially in organizing it. He was sent to his Agency to collect Kiowa, Comanche and Witchita children for the school. He brought twenty-seven children, and remained here until the summer of 1882, when he married Laura Tonadlemah, a Carlisle pupil, daughter of Chief Red Buffalo, and returned to his tribe. During his prison life Etahdleuh became a Christian, and after coming here he was baptized by the Rev. Geo. Norcross and became a member of the 2nd Presbyterian Church in Carlisle, February 20th, 1880. He was a most consistent and faithful Christian, ever willing and ready to do all in his power to advance his Master's cause among the pupils. He was kind to all, and much loved by those who knew him best. His earnest words in the Sabbath and weekly meetings were a constant help to us all.

As a pupil he was always obedient and diligent in his studies; as an employe of the school he was industrious and efficient. As an employe he was always at his post and held the respect and esteem of all. As a husband and father, he was kind, cheerful and self-sacrificing.

In the year 1882 he went back to his people, the Kiowas, and there at the Agency he by his upright life endeared himself to every one who came in contact with him. The Agents highly appreciated his services. One of them in his official report said of him to the Commissioner of Indian Affairs, "Etahdleuh Doanmoe, a Kiowa, one of the Florida prisoners who remained behind in the East to be educated and who has been an assistant the past two years in the Carlisle School, has returned to assist in the work in the Kiowa and Comanche School. He is a noble young man, deeply interested in the welfare of his people, particularly in education, and from him I expect much valuable help." (Indian Commissioner's Report for the year 1882.)

In 1884 while he was thus working faithfully for the elevation of his people his eyes failed,and he came back to the Carlisle School, where he remained until the spring of 1887. He then returned to the Kiowa Agency and took up a claim of one hundred and sixty acres which he was having improved and at the same time was laboring among his people as a missionary.

In a letter to one of his comrades he said, "I am endeavoring to teach our people the new way, preaching the blessed Gospel in the fields as well as in the church. Our people need help and seem anxious to learn the new way. Like the people of Athens, they often come to hear me tell this new religion; and I love to tell them Christ the sinner's friend, came down from heaven to save them. This seems puzzling to them now, but the Lord will make these hard things plain to them."

Etahdleuh's noble life and brave death need no other encomium.

The Commissioner of Indian Affairs thinks that the Cœur d'Alene reservation might be reduced without injury to the Indians, and that by changing the boundaries, some of the navigable rivers might be obtained for the public benefit, but that first the consent of the Indians should be gained. But he thinks that the Colville reserve should be left undisturbed.

The *Churchman* in speaking of the work of the missionaries among the Indians says that while with other races a barrier of mental and physical organization has often risen up in almost hopeless antagonism, there has been no such difficulty in the case of the Indian. He has a predisposition to piety and gravity of thought, reverence, and moral development.

In Brazil the Indian problem is being settled by extermination. A number of armed men recently assaulted a large Indian village, and, when they had frightened away the Indians, poisoned not only the food, but the wells and springs. This caused the death of three thousand Indians.

Dr. E. N. Wright an educated Cherokee Indian and a graduate of the Albany Medical College in 1884, has recently married Miss Richards of St Louis. Her father, the late Capt. S. C. Richards, was a cousin of President Arthur.

INDIAN SCHOOLS.

Bishop Talbot of Idaho and Wyoming is anxious to found a school for boys among the Indians on the Shoshone Agency.

The *Detroit Tribune* argues from President Cleveland's letter that the extensive missionary work among the Indians "will not be interfered with to any damaging extent."

Within five years there are twice as many pupils in the day schools on the reservations, and three times as many in the boarding schools.

The building for the Government Indian School at Santa Fe is to be much finer than was expected. The ground dimensions are forty by one hundred and fifty-six feet, with a large wing on each side connected by a covered stairway and a porch with the main building. The foundation is of pitched face stone; the walls are of brick. On one side of the hall which is the entrance to the main building is the office and the superintendent's room,on the other a reception-room. The hall opens into an assembly room thirty-five by thirty-seven feet,from which two large doors lead into a dining hall thirty-five feet by sixty. Behind this are kitchen, pantry, storeroom, etc. In the wings the arrangements are duplicated. There are two sewing rooms on the first floor.

The sanitary arrangement of the building is good. The cost of it will be about $35,000.

The mangement of the Fort Peck Indian School has been severely criticized. The changes are cruelty to the pupils, and reckless and extravagant management. The superintendent invites investigation.

Bishop Hare says that the St. John's School for Indian boys is in such a condition that a new building is needed.

The *Pottsville Journal* says:

There are seventy-seven pupils,of whom thirty-two are boys, in the Indian school at Wabash, Ind. Nearly all of them are members of the Sioux tribe. They are diligent students,and except in the studies requiring close reasoning make as rapid progress as the average American schoolboys.

Canadian Indians.

During the past winter there have been reports as to the starving condition of certain Indians in Peace River country. The Indian Department said that they were not wards of the Nation because they had not made a treaty with the Government. Mr. Barron will ask if the Government intends to make a treaty with the Indians north of treaty six in Peace River and Athabasca districts, and if so, when?

Hayter Reed, assistant Indian commissioner of Regina, says that there is little truth in the stories of starvation, danger and death told of these Indians. It cannot be told in advance, he says, what supplies will be wanted by the non-treaty Indians, because these depend upon the quantity of game and fish that they can catch. Everything is being done to meet their needs, and the Indians seem to have learned that they will gain more by trusting the Government than by raid and murder.

The *St. Paul Globe* speaks of the opening of the Great Sioux reservation as good news to the people of the northwest in general, and to Dakota in particular. "But the good work should not stop there," it says. And it goes on to speak of the Crow reservation in Montana. This comprises seven million acres of the best grazing and agricultural land, and is in possession of only thirteen hundred Indians, and at present is useless.

The paper urges that the Indians would be much better off if the reservation were reduced and thrown open to settlement. It argues that every Indian family would receive all the land it could ever cultivate, also a large amount of money, and would have the advantage of white men as neighbors, and by imitating the example of these would become self-supporting.

Mr. Whipple represents the Cattaraugus County Indians in the N. Y. Legislature. Until now they have had no votes. Mr. Whipple introduced a resolution to appoint a special committee to investigate the troubles of the New York Indians and their general condition, to see if they are unfairly treated and to report to the legislature.

ENGLISH IN INDIAN SCHOOLS.

The Omaha *Bee* comments as follows upon the protest of the Methodist Episcopal conference against the English language order of the Indian Bureau:

The opposition doubtless mean well; it is fair to them to suppose that they have only the best motives for their attitude. Yet we have no doubt that they are making a mistake, which, if it were to effect what they desire, would materially prolong the labor of elevating the Indians to a condition of civilization and enabling them to discharge the obligations which such a condition involves. The conference in its protest says, "the heart of the Indian is in his language." It could hardly have made an admission more damaging to its case. Taught in his own language, the affection which the Indian has for the vernacular would inevitably be extended to all the traditions of his race which would be conveyed to him through that language, to operate as a constant stimulus to his race instincts. Experience has shown that this is stronger than any other influence with the great majority of Indians, and suggested the policy of a compulsory attendence of Indian children at the schools, so that they may be kept as much as possible away from the influence of the adults. It is obvious that if the children can be taught another language than that of their fathers and induced to give their hearts to it a very important step will be gained in divorcing them from the influence of their fathers and leading them into the ways of civilization. According to the last report of the Secretary of the Interior there are forty thousand children of school age, from six to sixteen years among that portion of the Indian population for whose benefit the appropriation for Indian educational purposes, as far as they will go, are sought to be expended. Less than fifteen thousand of these were enrolled in the schools, the average attendence being a little more than ten thousand. It is the aim of the Government to instruct these children so that they may become useful to themselves, learn to know and respect the laws of the land, and adapt themselves to the ways and requirements of civilized life. The purpose of all recent legislation is to this practical end. The desired consummation will unquestionably be most easily and rapidly reached by separating the Indian youths, as far as it may be practicable to do so, from associations and influences that will perpetuate their love for the character and traditions of the race, and of all things to which it is desirable they shall become strangers their "barbarous language" is first and most important. Teach them to give their hearts to the English language, as they now do to their own vernacular, and their progress to a full-rounded civilization will be rendered comparatively easy.

The First Indian Pension Bill.

There was introduced into Congress this winter a bill for a pension of $25 a month to Winemah Riddell.

The Modoc war was one of the bloodiest between the white settlers and the Indians. In the massacre before the terrible battles in the lava beds, General Canby and Dr. Thomas were killed and Col. Meacham wounded and left for dead in a hollow near the camp of "Capt. Jack". A Modoc squaw who passed near this hollow for water heard his groans, went to him, tore strips from her dress to stanch the blood from his wounds, dragged him to a cave near by, and then fed and nursed him until he could escape. "Capt. Jack" heard of this from a scout, and drove the woman from his tribe. She took refuge in a settlement of whites, and lived for many years by whatever work she could find to do. Recently a friend of Meacham's discovered her whereabouts and her destitution. This is the reason of the pension bill for Winemah Riddell, the first full blooded Indian for whom one was ever drafted.

The people of northwestern Montana have not yet needed the troops they called for to protect them from the Kootenai Indians. No signs of an outbreak have been discovered, though some of the settlers north of Flathead Lake have provoked an attack by lynching several Indians on the charge of being concerned in the murder of three white men last summer. If the Indians should make war they will find allies in the Blackfeet and other tribes. But Forts Sherman, Spokane, Shaw, and Maginnis are not distant, and there are troops at Walla Walla.

THE INDIAN CAMPAIGN.

A Letter From Senator Dawes.

To the Editors of The Christian Union:

In an editorial of your paper of April 12, entitled "An Indian Campaign," you seem to have fallen into so many errors, both as to existing and proposed legislation, calculated—though of course not intended—to mislead the friends of Indian legislation, that I am quite sure you will indulge me with a little space in an endeavor to correct them.

The errors into which you have fallen as to the present law, which I desire to correct, are contained in the following paragraph from that editorial:

"The Indian is, indeed, allotted land in severalty and made a citizen by the Dawes bill; but this does not give him a right to go off the reservation while the reservation still exists. He may raise crops, but he cannot carry them to the nearest market to sell them. If a neighboring Indian or a white man steals his ponies, he can only complain to the Agent. If he is not able to cultivate all his land himself, or if he does not care to be a farmer but wishes to go into some form of manufacturing, he cannot lease his land, it must lie idle. And he has no one to advise him what steps to take to protect himself against wrong or to secure redress when wronged. Put yourself, good reader, in his place; imagine yourself with a farm of 160 acres, forbidden to sell or lease your land, and, in case of any wrong perpetrated upon you, without redress except by complaining to a petty and perhaps philanthropic despot from whose decision you would have no appeal; then apply the golden rule, Do unto others as you would have others do unto you, and see what, under that rule, the Indian has a right to demand of you."

Now, instead of your statement touching the severalty law being correct, if you will refer to that law you will find that it does not only give the Indian "a right to go off the reservation," but it takes away from every one the power to keep him on it. No one can any more keep him on the reservation than he can keep you or me on it. It is not true that "he cannot carry his crops to the nearest market to sell them." On the contrary, the very law you refer to gives him the same right to do that very thing which you and I have. Instead of his being obliged to complain to an Agent when an Indian or white man steals his ponies, since that law was passed he cannot do that thing at all, but instead he can go to the courts of his country for redress, in every place, and in precisely the same manner, and with precisely the same rights, that you and I would if anybody stole our pony.

How can you say that he is "without redress except by complaining to a petty and perhaps philanthropic despot from whose decision he would have no appeal," when the law uses in respect to him the words: He "shall have the benefit of and be subject to the laws both civil and criminal of the State or Territory in which he may reside, and no Territory shall pass or enforce any law denying any such Indian within its jurisdiction the equal protection of the laws, and that he is a citizen of the United States, and is entitled to all the rights, privileges, and immunities of such citizens"?

The test of the deplorable condition of such an Indian to which you call attention in this paragraph is best determined by asking yourself what is your own condition under the laws and Constitution of the United States? for every right privilege, and immunity which you enjoy under the Constitution and laws of your country are enjoyed by every such Indian, with the single exception that he cannot sell himself out of the home upon which that law has placed him for the space of twenty-five years. All experience with the Indian has taught those who have had to deal with him the wisdom of that provision. Without it nine out of ten Indians so set out in severalty would, in the language of a wise old chief, "be stripped as bare as a bird in thirty days."

You do not seem to understand the scope of the bill considered at the Mohonk Conference, in commendation of which your editorial was written. With the single exception that it does authorize an Indian who has taken lands in severalty to "make contracts or leases relating to such land to continue for not more than one year," and that such Indians may exchange lands with each other under certain restrictions, the bill considered at Mohonk has no application whatever to the Indians described in the above quotation from your editorial. In all other respects they are left in the same horrible condition they were before. With this single exception, that bill applies exclusively to Indians on reservations who have not taken land in severalty, so that all the hardships, whatever they may be, in the lot of an Indian who has taken land in severalty will remain if that bill becomes a law, with the single exception that he can lease or exchange, with other Indians, his land under the restrictions alluded to.

You speak of the hard lot of an Indian who has taken his land in severalty, but "does not care to become a farmer," but wants to do something else. His course is perfectly plain. If he doesn't care to be a farmer he shouldn't take any land in severalty. He can become a citizen of the United States, with all the privileges and immunities of such citizenship, by taking up "his residence separate and apart from his tribe, and adopting the habits of civilized life," and then he can take his share of the tribal property, and do what he pleases with it.

It has seemed to me that some one ought to call your attention to these mistakes, into which you have unwittingly fallen, and therefore it is that I have ventured to trouble you with this comunication. I am, with great respect,

Truly yours, H. L. DAWES.

UNITED STATES SENATE, WASHINGTON, D. C.

Cherokee Nation.

Every lad among the Cherokees may vote and be voted for. In the Capitol are the various officers of the President, the Treasurer, the other officers of State, and here they spend busy days, for it is no trifling matter to administer the affairs of this little nation of 25,000 souls. If it be little it is also rich; $95,000 come every year into the hands of its Treasurer in good drafts of the United States, interest on the funds held by us in trust for these Indians, and as much more from the great cattle companies who have leased some of their unoccupied northern land.

From this money are paid the salaries of all the officials and the expenses of the machinery of Government, the public works are carried on, the school and convict systems are maintained. The Cherokees pay no taxes, the nation is so rich; quite otherwise, for now and then, when a need arises, or the United States rents fresh lands, a money payment is made to each inhabitant. Out of the windows of the Capitol may be seen the less imposing but spacious building where the Supreme Court sits, with its three judges, of learning and character. The particulars of a judicial system are seldom dramatic, but it is interesting to learn that the courts are modeled on our own and are very successful. The laws of this nation fill a large book, and the strictness of some of its provisions—notably those relating to intoxication—would make a Puritan envious. The code in general would do credit to any community and its laws are well enforced by mounted police—a body of men so much honored that positions in its ranks are greatly coveted; and if crime is somewhat too frequent in this region, it must not be forgotten that the nation is burdened with a class of most disreputable white men, entirely exempt from its own law, and difficult to reach by any other. If its convict system is not as elaborate as that of Crafton or Elmira, it seems to be effectual in its results, since its convicts may be seen making its roads, under a slight guard, or, wholly unguarded, doing the janitor's work in its Capitol. A well-appointed asylum holds the indigent blind and other unfortunates of various kinds.—*Anna Laurens Dawes, in Harper's Magazine.*

The New York Indian Lands in Kansas.

On the passage of the bill providing for the sale of the New York Indian lands in Kansas, Senator Platt of Connecticut gave its history in brief.

"These New York Indians were not any tribe of Indians that removed from New York," he says, "but they were individual Indians who went, as they supposed, under a treaty that provided for the removal of the Six nations of New York Indians and the St. Regis tribe to these lands in Kansas. There were only a few of them that went.

About two hundred of them were selected by Dr. Hogan and taken out there, and after they had been there awhile in 1860 the Commissioner of the General Land Office allotted to thirty-two of them who were found there land amounting to three hundred and twenty acres each, but the these thirty-two Indians never occupied the land. They were squatted upon by settlers and the settlers have been in occupation of them ever since and these thirty-two and their heirs are scattered about everywhere, some in the Indian Territory and others distributed around in different portions of the country * * * * I do not think they ever had any actual title to these lands, but they evidently had an equitable right to the lands, and the only question there has ever been is as to the amount which should be paid to them. They have never occupied them at all."

The President has vetoed this bill on the ground that since settlers who formerly bought portions of their lands had paid $4. 50 per acre for them, we should not put a premium upon continued injustice to the Indians by allowing those who had kept them until this time to buy them at $2. 50 per acre. He proposes that the rest of the lands be sold at the original price, and that if the settlers do not pay within a certain time the portion unpaid for shall be sold at auction for not less than $4.50 per acre.

From Muskogee, I. T., we have news of the rapid progress of the Indians in arts and sciences, at least so far as theory can teach them. In the Collegiate Department of the school they teach mental and moral philosophy, physical geography, rhetoric and English literature, chemistry, astronomy, French literature, Latin, Greek, civil government, zoology, political economy and German.

A curriculum like this requires a solid foundation of English to build upon, and there is no better way of emphasizing the need of it than by attempting such a course of study, for although both rhetoric and logic might find a place in the Indian tongue, it is not probable that chemistry, astronomy, and zoology would find much scope for expression there.

The Evening Bulletin speaking of the Resolutions of the Methodist conferences in regard to the use of Indian languages in Indian schools, says: "The key note of our whole Indian policy to-day is to remove as fast as practicable the barriers that shut the Indians apart by themselves and exclude them from sharing in the interests of civilization. But so long as they are encouraged by school instruction to keep up their separate languages instead of being encouraged to adopt English, they will not be likely to cut loose from the old habits of thought and living. It would look as if the excellent clergymen who have been getting unduly heated in denouncing these new rules had not stopped to read them very carefully. There is enough in connection with the present management of the Indian Schools to call for the severest critiisms without raising objection against rules that are framed in full accord with the wisest policy."

In an excellent speech delivered before the Northwest Indian Commission, Chief Arle, of the Flatheads, among other bright things, said: "The white men make cards and they make whisky. They gamble with the cards and they drink the whisky. If whisky and cards are bad, why don't the white people quit making them?

Railroads through Indian Reservations.

The President has signed the bill for the right of way to the Duluth, Rainy Lake River and South-western Railroad Company through Indian lands in Minnesota.

The bill for the Kansas City and Pacific Railroad through Indian Territory has passed both houses.

The bill for the Fort Smith, Paris and Dardanelle Railroad has passed the Senate, and in the House been referred to the Committee on Indian Affairs; that granting right of way to Billings, Clark's Fork and Cook City Railroad through the Crow Indian reservation has passed the Senate and in the House has been referred to the Committee of the Whole. The Senate has passed the bill authorizing railroad bridges across Snake and Clear Water Rivers, by the Oregon Railway and Navigation Company and Mr. Dawes from Committee on Indian Affairs reported with amendments the bill for right of way to the Oregon Railroad and Navigation Company through the Nez Perce Indian reservation. He also introduced a bill for the right of way to the Puyallup Valley Railroad Company through Puyallup Indian reserve in Washington Territory.

The Senate Committee on Indian Affairs reported with amendment the bill for right of way to Fort Smith, and El Paso Railway Company through Indian Territory. In the House the bill was referred to the Committee of the Whole.

Senator Plumb of Kansas introduced a bill for the McPherson, Texas and Gulf Railway through Indian Territory, which was referred to the Committee on Indian Affairs.

The House Committee on Indian Affairs reported back the bill for the right of way through Cœur d' Alene Indian reservation; and reported back with amendment to Committee on the Whole the bill for right of way through Indian Territory to the Montana, Kansas and Texas Railroad Company.

Once more the Yaqui Indians are at war with the Mexican Government. And this may prove their last struggle. When the Spaniards come to the country they found the Yaquis ready to defend their independence at all costs. And the Mexican republic has inaugurated long wars to subdue them. It is perhaps true that their pretentions to independence were extreme. But the Mexican government has for a long time loaded them with taxation and oppression. The struggle which led to the death of Chief Cajeme arose from the attempt of the Government to get possession of their land.

In this present war the greater part of the Yaquis are compelled to see their country bordering on the river overrun. But a few bands have taken refuge in the mountains, determined to die there or be free.

The Flathead Indians doggedly refuse to remove from the Bitter Root Valley. They hold the land by treaty stipulations and will sell only at a round sum. These lands which are lying idle are valuable for agricultural purposes. The Jocko reservation would have schools for them and provisions from the Government. But they have filed upon the land, although most of them have joined the Flathead tribe which is already on this Jocko reservation, and left their lands empty. A petition for their removal is before Congress.

In the discussion in the House in regard to the Indian Appropriation bill Mr. Blount of Georgia remarked that a large part of the funds out of which these appropriations were made were the funds of the Indians themselves. It was really their own money, he said, which was used to help them in farming and to educate their children. There was no question of wasting the public treasure for the benefit of the Indians. It was their treasure which had been put into the common Treasury of the people of the United States.

The Nez Perce Indians are anxious to have their lands in severalty.

Our Pupils' Page.

NOTES AND COMMENTS ON THINGS IN GENERAL.

The following comments were read at the last monthly exhibition of the school. They show that the critic is abroad and wide awake. It is evident that we must be prepared for the entrance of this same Indian critic upon our field of literature.

GROWLERS.

They are a very disagreeable set of people. No one likes to associate much with such. They are never satisfied. We read in the *Indian Helper* a few weeks ago about a growling Indian boy who was dissatisfied with his opportunities, a very unwise thing. But that is generally the way with them, they are so used to growling that nothing suits them. Let dogs and cats do the growling, but we must wear faces of sunshine, so as to be able to make and keep many friends.—*Delia Hicks, Wyandotte tribe.*

GIRLS EARNING MONEY FOR THEMSELVES.

I think it is a very good thing for the girls to earn money for themselves as well as the boys and men do. So when we want to buy anything we can just take our own money and not borrow somebody elses money, and maybe we cannot pay what we owe them. So I think it is the best thing for girls to earn their own money.—*Lizzie Dubray, Sioux.*

SOCIABLES.

I think sociables are very nice, that is, when the girls and boys behave like ladies and gentlemen. We all gather together and the evening is passed away very pleasantly in playing games, and other amusments. One thing I don't think they ought to have, and that is, the boys running races. I don't think that a sociable is the place for races.—*Lydia Flint, Shawnee.*

SMALL BOYS.

We have lots of small boys at this school, but they are smart fellows. They are not lazy in doing. They can work out of doors now, busy as bees. They can sing, laugh, play ball, and make themselves happy just as if they were at home. Small boys like to drink butter-milk ever since Mrs. Lutkins told them it will make them fat.—*Winnie Connors, Seminole.*

INDIANS SHUT UPON RESERVATIONS.

My opinion is that the white people ought to go and make settlements among the Indians and have the Carlisle students make their homes east among the whites. It would be a good plan to have the Indians scattered around in different parts of the States, and try to earn their own living and not depend upon the Government to support them. So, mix the Indians and whites together and let them try to support themselves.—*Ellen Hansell, Modoc.*

OUR POOR OLD MULES.

After all their hard work for this school, and after all the good they have done for us, especially in their old age, *our poor old mules*, ought to be treated with kindness by the boys who drive them. They may be stubborn at times, but that just shows what kind of masters or drivers they have had. Mules are not the only creatures that are stubborn.—*Nellie Robertson, Sioux.*

THE WAY SOME BOYS SPEND THEIR MONEY.

Some boys in wanting to dress themselves in the very best and most stylish suits spend a great deal more money, than is necessary. They do not think of saving their money for the future. I think that while they have the chance to earn something for themselves they ought to save all they can, for maybe they might not have the chance to earn their money, when they are grown up.—*Lucinda Clinton, Modoc.*

GROWLERS.

What is a growler? A growler is one who murmurs or grumbles. A great many pupils growl over their lessons when they cannot understand them. They get so cross and keep on grumbling and growling until the teacher has to scold. They don't have to growl because they are puzzled. Every body can be pleasant about a thing no matter what it is. It makes me think of an angry dog to hear any one growl.—*Bertha Nason, Chippewa.*

PRINTING AS A TRADE FOR GIRLS AND WOMEN.

I think printing is as profitable a trade for girls as it is for boys. Boys can can do much harder work. Girls are not made to do out-door-work. I hope it may happen that girls will learn to print. I don't think printing is any harder than washing.—*Annie Thomas, Pueblo.*

WHAT BRINGS SUCCESS?

Anything will if we would only do things in a right spirit, and do every duty patiently and faithfully, making our work more agreeable every time we do it. —*Lily Cornelius, Oneida.*

POLITENESS.

Politeness is not confined to one person or class of persons. It is our privilege to be polite, as well as our duty. A true lady or gentleman will be so to every one, rich or poor. It may be hard at first but it will soon become part of our natures if we persevere.—*Eva Johnson, Wyandotte.*

WOMEN VOTING.

There are in this country, a great many women who can do much good for other people in voting, bnt it was thought that only men should vote, and not women. The women do not drink as much as men do and so in some causes women are far better than the men.—*Hope Red Bear, Sioux.*

BOYS LEARNING TO SEW.

Boys need to learn how to sew as well as girls; they will find it very useful while they are not yet married. Some have no mothers, sisters or wives and if they learn this art of sewing they can save a great sum of money. Therefore, I advise every boy here or in any other place to learn how to sew.—*Jemima Wheelock, Oneida.*

COMPULSORY EDUCATION.

Compulsory education should be one of the laws of this country as it is of Germany. Then the people of this land, as a general thing, would be noted for their refinement of manners and intellectual knowledge. If the children were left to choose for themselves whether they should go to school or not, there is fear that too many would not choose to attend school, and thus in time the people would be semi-civilized and perhaps barbarous. —*Edith Abner, Peoria.*

MR. MAN-ON-THE-BAND-STAND.

I think Mr. M. O. T. B. S. must be a very wise intelligent old man. I think he must have long ears and long gray hairs, to know what's going on on the grounds every day, then to put it in his little paper. I think the boys and girls would be pleased to see Mr. M. O. T. B. S. come out after supper and help to play ball. I think he ought to have his picture taken some day while Mr. Choate is out here, have it hung by the flag pole.

I think he must have been very happy to have his Union Debating Club boys give their entertainment. I think we could not get along without him, and we should not know any news, even from our own grounds.—*Isabella Cornelius, Oneida.*

I think that Mr. Man-on-the-band-stand as he appeared on Tuesday evening revealed the fact that he had exceeded the age of four score years and ten. He was the funniest looking object I ever beheld, and I took special notice that his back resembled an interrogation point, which proves that *he* didn't sit up straight in school when *he* was young. —*Cecilia Londrosh, Winnebago.*

Herman Young and his party who left recently for their homes in Dakota have reached the Agency in safety. He writes from Pine Ridge:

"All the Indian have been doing nice plow, each band help each other seven plows run so very work fast tomorrow after day will be plow our corn field."

"I think that sometimes some of the pupils have no appetite for chances, because there is too much of it before their eye to satisfy it. The door of education is wide open, and we Indians are cordially invited to enter and gather all the education we can."—*Indian boy in home letter.*

Letter From a Former Creek Student of Carlisle.

NUYAKA MISSION, April 15, 1888.

MY DEAR FRIENDS: As I have been home going on four years I never have written to any of my friends, and never heard anything from them. I am going to tell how I have been getting along out here.

I am well at present, also all of the folks at Nuyaka Mission, I have been here ever since the school took up last fall.

This Mission makes me think of Carlisle where I have been. I know I could not go any place that I like so well as I did at that place. I will try and tell you how this mission is situated.

It is situated right between a two hills. We calls them mountains but they are not to be compared with those mountains further west.

The deep fork river runs close to the mission about ⅓ of a mile from the school. There are four large houses and I will tell you all about them.

One of the houses stands farther south and one stands farther north. Two stand between the two which stands opposite to each other

In one of the buildings is a school house and one for the boys' hall and most of the teachers. The teachers don't have there own quarters like at Carlisle.

There are over 43 boys at present. Both boys and girls go to school in one room and have two teachers.

The girls are divided into families of twenty in each house which makes forty girls in all.

I am cooking at one house and Bessie West at the other. I like my business very well. I also help to mend girls' clothes.

The girls do their own washings on Monday, and the boys go to the woods and cut wood until noon. And in after-noon boys go out fishing while the girls go walking, every Monday after-noon.

I will tell how some of the old scholars getting along: Robert Stewart, was here Friday the 13th of April, he looks well and fat.

Rachel and Martha Moore, are still at school in Muskogee.

Samuel Chechote, is living with his cousin but I don't think he is doing any special work.

Aleck McNack is clerking in his father's store. I saw him and his sister Rosy McNack at camp-meeting. He looks very well.

Lizzie McIntosh, and Eliza Chisso died last fall.

There is a great deal of sickness in this part of a country and many people died last winter, also this winter.

My Uncle died and now we are keeping house by ourselves, my two brothers and cousin and myself but I am at the mission working and they are at home.

Brother James Bell, is trying to farm this summer.

This is about all for this time. Give my love to all of both boys and girls that I know also the teachers.

I would like to write to them but I don't know who are there. That is the reason I never wrote to any of them.

I taught school last winter for nine month and had 25 scholors in regular attendance.

I liked it very much. And this year I would have taught in Okmulge at the council house but I did not because I had already promised to come to the Mission.

From your friend,

ELIZA L. BELL.

FROM PUPILS' HOME LETTERS.

How to come out of the Darkness.

"I was very much astonished about telling me that Geo. H. Thomas left his place and now he is at the Agency.

What makes him leave a position so soon? That is the trouble with us Indians that we cannot stay in one place long only a few days or months, then we get home-sick and want to go home. Just think about that, white people never see their homes for sixteen years or twenty years, but never get homesick because they knew that is the way to get rich and comfortable homes.

If we the Indians want to live like the white men and have a good education we must stay away from our homes, and throw away the Indian customs, then we will come out of the darkness."

The New School House.

"Just as soon as the school closes, Uncle Sam is going to build us a new school house. Next year the school is going to be better than it has been."

Good Thing.

"Work is the good thing for the Indian. I don't mean that the women should work out in the fields as they do, but the only men belong to work out in the field."

It has done me Good.

"This is a very nice school and I think it would do my brothers good to be here. I know this school has done me lots of good."

A big straw hat instead.

"I am eager to see you all come up on these great prairies with your ponies harnessed to a plow, you going behind with a big straw hat on, instead of on your ponies with a long warhood of eagle feathers."

Is the Man-on-the-band-stand a Quaker?

"The two clubs of the boys gave their last entertainment last Tuesday evening which was a laughable one. The Man-on-the-band-stand appeared with his old fashioned band. He is an old man to be sure; his hair is as white as cotton. I think he forget himself a little because he walked in with his hat on, and kept it on all the time he was in the chapel. There is a little excuse for him if he is a Quaker gentleman. Quakers, you know, uever take off their hats to anybody."

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 all the boys and girls to school from my village, they can learn just as well as I can."

Expressive.

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

Wholesome Rivalry.

"One evening last week the two societies, Union and Republic gave an entertainment, which was good.

Some of the girls felt hurt because some said the boys were ahead of us, but I thought we could afford to let them go ahead once in a while.

But just wait, next term of school we are going to do some work and at the end we hope to show we have not worked for nothing."

An Arbutus Hunt.

"The P. I. Society had a picnic Saturday. Miss Irvin took us to the mountains. We hunted Arbutus, a flower very pretty and fragrant. At 12 o'clock, we had dinner, sandwiches, pickels, cheese, cookies, cakes, etc. Then at 2.15 were taken to Hunter's Run and ate supper, then came home pretty well tired out."

Surrendered.

"I have been fighting with my mind all the time about going home and staying in the east as long as I can. And at last I surrendered to stay in the east, where I can learn something that will be useful to me in my future life. I must make a way for myself."

He Felt Cheap.

"The boys' Debating Club had their entertainment last Tuesday night, and I took part in it, which was the first time I ever prepared a paper to read before an audience, consequently I shook like a dry leaf, and felt so cheap that night that I think I could have been bought for five cents."

How many American children could in the same length of time write French or German with fewer mistakes than these little Indians make in their English in the following compositions?

About the Rabbit.

"I think the rabbits are so pretty to look at them they are nice little ones I like rabbits very much. The rabbits have long ears just like some dogs have they could jump as much as they want to. The little boys like to catch rabbits to play with them. I wonder if the Man-on-the-band-stand likes the rabbits or not if he was an Indian boy. I guess he will like little rabbits as the Indian boys do now."

The Little Pig.

"The little pig have short legs you see he got big mouth. I think the little pig is funny. The little pigs have short body and fat. The pig a good for to eat. The pig is cost money. If any man have good many pigs some he kill for to sell it for money. The little pig eat too much just the reason he got big fat. The pig have big head and little eye. The little pig never keep his house good every time. The little pig I can think about some more but not now.

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 4½x6½ inches, worth 20 cents when sold by itself. Name and tribe of each boy given.

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

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

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

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

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

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