

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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God's ways seem dark, but, soon or late,
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.
Give ermined knaves their hour of crime;
Ye have the future grand and great,
The safe appeal of Truth to Time!

— [Whittier.]

HUMAN LIFE'S MYSTERY.

We sow the glebe, we reap the corn,
We build the house where we may rest,
And then, at moments, suddenly
We look up to the great wide sky,
Inquiring wherefore we were born,—
For earnest, or for jest?

The senses folding thick and dark
About the stifled soul within,
We guess diviner things beyond,
And yearn to them with yearning fond:
We strike out blindly to a mark
Believed in, but not seen.

We vibrate to the pant and thrill
Wherewith Eternity has curled
In serpent twine about God's seat;
While freshening upward to his feet,
In gradual growth His full-leaved will
Expands from world to world.

And in the tumult and excess
Of act and passion under sun,
We sometimes hear—oh, soft and far,
As silver star did touch with star—
The kiss of peace and righteousness
Through all things, that are done.

— [Selected.] E. B. BROWNING.

PATRICK HENRY'S INDIAN POLICY APPROVED.

Senate Bill No. 928, introduced by the Hon. H. L. Dawes of Massachusetts, provides some much needed legislation for regulating marriages between Indians and whites and defines the status of the parties thereto in the following particulars:

First. No white man not otherwise a member of any tribe of Indians can hereafter acquire any tribal rights by marriage with one of its members.

Second. Every Indian woman by the fact of her marriage with a citizen of the United States becomes also a citizen, at the same time preserving her interest in tribal property and privileges.

Third. Legal proof of marriage shall be cohabitation or other presumptive or circumstantial evidence that may be deemed sufficient.

Hardly any one will question the propriety or timeliness of the legislation proposed, but there is some cause for criticism in that the legislation probably does not go far enough into the question of intermarriage between the white and the Indian races, for the reason that some of the most competent authorities on the working out of the Indian problem look for its solution in the amalgamation of the two races.

This, certainly, would be a rational and happy solution if practicable, and in order to test the results of such a policy marriages between the two races need to be by no means discouraged, but fostered.

That the advantage of such marriages is no recent discovery of modern theorists is proved by the efforts made by no less a person than Patrick Henry to pass a bill through the Virginia Legislature to encourage marriages with Indians by granting a premium of ten pounds to any white citizen who should marry an Indian and induce him or her to become a resident of the Commonwealth, and five pounds ad-

ditional for every child born of such marriage, together with exemption from taxes on persons or property.

Each male Indian taking action as indicated was also to receive an annuity of three pounds, and each male child on arriving at the age of ten years was to be removed to such public seminary of learning as the executive might direct, and educated at public expense until he should reach the age of twenty-one years.

The offspring of all such marriages were to be in all respects full citizens of the commonwealth. (See Wirt's "Life of Patrick Henry, p. 241.)

This bill failed of its final passage probably only by reason of Mr. Henry being elected to the governorship and debarred from its advocacy on the floor of the House. It, however, shows just where he stood and to what course he turned for relief from the hates and feuds ever brewing on the borders.

It is not difficult to see that had this bill become a law, it would have been quite a premium on mixed marriages, which, had they prevailed to any considerable extent, would by the strongest of ties have bound together families and interests until then antagonistic.

Without further speculation as to the probable effect of Mr. Henry's bill had it passed, it must be admitted that the present advocate of intermarriage between the two races as the best solution of the Indian problem, if he errs at all does so in good company and by using the great name mentioned, has a right to claim for his views a hearing.

If, then, the time has come when legislation on this question is necessary, why not make it broad, comprehensive, profitable, and encourage by every means the freest mingling of the two races antagonistic only in interests, not by instinct?

In proof of this statement I ask who is there that can point to a family with Indian blood in its veins who is ashamed of it? I venture to say there is no one; on the contrary, all such persons are proud of the fact.

Does not every school-book tell us in speaking of a certain historic marriage of this class, that "some of the first families of Virginia date their origin from this union?"

If, then, there is no insurmountable antipathy of blood to overcome, what from a physiological standpoint are the results of such unions?

I assert without fear of contradiction that white blood counts every time, and, generally, both in intellectual and physical improvement, not always in moral, because moral development depends on moral training and in the case of Indian marriages the circumstances have not been favorable for that.

In my experience as a teacher for many years among the Indians, whenever a child with white blood came to me I counted on his learning English more quickly, becoming more proficient generally in his studies, taking better to work, and in case of sickness showing a decided constitutional advantage over the pure Indian. I was rarely disappointed in any of these respects. And I feel sure that the experience of others competent to speak on the subject would bear me out.

If such marriages even under the depraved influences that have generally surrounded them in the past have resulted in a grading up of the progeny, might it not be well to consider whether the property interests in the case could be so utilized as to bring about a large increase

in the number of these and with a more desirable class of whites?

Less than two years ago application was made to the Hon. Secretary of the Interior by a citizen of Nebraska for permission to marry a Sioux girl. The reply of the Hon. Secretary published and lauded by almost every newspaper in the land, was in effect, "You may have the girl by legally marrying her and taking her away from the reservation to your own home in Nebraska to live, but you cannot go upon the reservation to make a home, or, in fact, get any other benefits from the alliance than the wife of your choice."

This ruling looks well, but was it wise? We will take it that the young man was an average frontiersman. The girl I know was educated, handsome, well-qualified to make him a good wife and a happy home, but it is quite likely that the conditions would preclude her marriage, as the parents would wish to have her located where they could visit her without getting a pass every time. A probable consequence would therefore be that her aspirations for a white man's home and care would be disappointed and in course of time some Indian would become the happy bridegroom.

Suppose, on the other hand, the Hon. Secretary had said, "Yes, you may have the girl; she has been educated at the Carlisle School. I think she will make you a good wife, and as an Indian she has a right to eighty or one hundred and sixty acres of land which will be set apart for her, and you may go and live on it and make a farm on the Indian reserve. But you will not get upon the annuity or issue rolls, or have any part in the title other than comes through your wife."

What would be the result in this case? Probably, that a new farm would have been opened up, a good house built and furnished, in short, a civilized home established and an example of industry and progress kept before the Indians, the whole family measurably educated and benefited and the cause of education helped by the thought, "That girl went to school, she has now a good white husband and comfortable home. It pays to go to school."

In the other case comes the consideration, "My daughter went to school and became so attractive that a white man fell in love with her and wanted to marry her, but could not do so without taking her away off to live, and so I do not want to lose all my children and be left alone in my old age, if this is to be the way, it does not pay to send them away to school."

This is a typical case, perhaps an extreme one, but is not the logic of it plain? To my personal knowledge there are a great many educated Indian girls who would much prefer to marry white men could they do so, and cases are not so infrequent as they used to be of educated Indians successfully wooing fair brides. Also, the knowledge that the best of the Indian girls were in danger of becoming the wives of white men would have a wonderfully energizing and progressive effect on the young men of the race who would join the march of progress rather than find only the ignorant or vicious within their reach as life partners.

One other advantage would also accrue, extensive and substantial improvements would be made and could be exacted in every case; while the presence of a numerous class absolutely identified with the Indian by blood and interest would form a strong barrier against en-

croachment when the flood of white settlement surges into the hitherto forbidden Territory.

The Indians are now in a fair way to get their farms. Why not let the dusky maiden use her land as her dowry, really and inalienably her own property, but valuable in its use to the man of her choice, be he white, red or black?

A. J. STANDING.

MOVE ON!

Says Dickens, "Mr. Snagsby descends and finds the two 'prentices intently contemplating a police constable, who holds a ragged boy by the arm."

"Why, bless my heart," says Mr. Snagsby, "What's the matter?"

"This boy," says the constable, "although he's repeatedly told to, won't move on—"

"I'm always a-moving on, sir," cries the boy, wiping away his grimy tears with his arm. "I've always been a-moving and a-moving on, ever since I was born. Where can I possible move to, sir, more nor I do move!"

"He won't move on," says the constable, calmly, with a slight professional hitch of his neck involving its better settlement in his stiff stock, "although he has been repeatedly cautioned, and therefore I am obliged to take him into custody. He's as obstinate a young gonoph as I know. He won't move on."

"O, my eye! Where can I move to?" cries the boy, clutching quite desperately at his hair, and beating his bare feet upon the floor of Mr. Snagsby's passage.

"Don't you come none of that, or I shall make blessed short work of you!" says the constable, giving him a passionless shake. "My instructions are that you are to move on. I have told you so five hundred times."

"But where?" cries the boy.

"Well! Really, constable, you know," says Mr. Snagsby wistfully, and coughing behind his hand his cough of great perplexity and doubt; "really, that does seem a question. Where, you know?"

"My instructions don't go to that," replies the constable. "My instructions are that this boy is to move on."

"This boy" is the "poor Jo" whom he has made us remember by the tragedy of his life and the pathos of his death.

But it is from the fact that Jo is not alone but the representative of his class that the tragedy and the pathos are deepened.

It is in reading such scenes that we value the opportunities of our own country.

But can we really cast a stone at England?

For, if for the constable we put the United States Government and for the authority behind him the American people, cannot we find a "poor Jo" who has been hustled from pillar to post because more influential people wanted the place on which he was standing?

But we as a people have rounded even the last months of our "Century of Dishonor" and entered upon a new era in our treatment of the Indian. The Government, which in a republic does not lead has still been better than the spirit of the people in those worst days, for, but for it the western settlers would have had things entirely their own way; it is they who have said constantly, "Move on, move on." And how they have said it, and enforced it, while the indifference of the people has given consent! It has been the Government that through the army

has stood between the Indians and annihilation.

But now that there has come a desire for justice, now that we mean to make citizens of the Indians, cruelty toward them at least is over?

There is a bill now before Congress for the removal of the Utes from Colorado to the Uintah Valley in Utah. And last winter a resolution was passed in the House to investigate recent troubles with the Utes.

Why?

This investigation was not difficult to make. The story of the "alleged Ute outbreak" has been told, not by outsiders who might be accused of partiality or sentiment, but in the last annual report of the Commissioner of Indian Affairs.

He says that this recent trouble in Colorado recalls the Sand Creek and Camp Grant massacres.

When in 1882 the Utes were removed from Colorado to the new reservations in Utah, a few still remained behind on the ceded lands. Some settled on White River, began to cultivate the land and asked for permanent homesteads. At first they were encouraged. Then it was found that the lands could only be purchased.

A larger number of those left in Colorado went further east and hunted and herded their stock on public lands near the old White River Agency. White settlers and herders came. Disputes arose, and the new comers complained of the presence of the Indians.

The two Colorows, the leaders of these Indians, were ordered to go back to the reservation with their followers, but they refused, claiming, and perhaps justly, that they were upon the lands which the Ute commissioners had pointed out to them as their new home, and quoting also the Ute agreement of 1873 which gave them permission to hunt in Colorado.

At last he was compelled to move west within what he claimed to be reservation lines. But citizens began to build at his camp and there came the old cry, "Move on." The reservation line in dispute could not be definitely established. Colorow yielded, however; but the Indians afterwards wandered back again to their former hunting grounds.

In August a son of one of the Colorows reported to Agent Byrnes at Ouray agency that when he returned to camp after receiving his annuity at the agency the week before, he found his tents burned, his goods gone, six women and eight children missing. One of the former was the widow of Chief Ouray well known for his faithfulness to the whites. The agent at once inquired into the matter.

At about this time two Indians had been indicted for stealing two horses. These had been found among a herd which two white men had bought or gambled from them. The horses had been identified, restored, and the Indians had made good the loss to the purchasers. Nevertheless, warrants were out for their arrest and for that of other Indians on plea of violation of the game laws.

The game warden went with his posse to the camp of Uncompahgre Colorow, found most of the men and women absent, and without even form of law seized a boy and was about to start with him. The boy's father who interfered was shot and stunned. Women came forward with axes, again the posse fired wounding the boy and a son of Colorow. The Indians then abandoned all property and fled to the camp of White River Colorow. This posse joined forces with another pursued and plundered, and burned the entire camp outfit of the party they attacked.

Colorow was given fifteen days in which to get back to the reservation one hundred miles away, and began to gather up his horses and sheep. But even this time was afterward refused the Indians and they started immediately. As they were about starting, however, Sheriff Kendall with eighty men and Major Leslie with one hundred Colorado militia came up to them and endeavored to delay them until the next morning. But Colorow de-

clared that he must obey orders and hurry to the reserve. "All right," said the men, "go ahead; we will not molest you."

The camp of the Indians that night was on the disputed ground which they supposed to be the reservation line and here they rested in the greatest security.

While they were cooking breakfast the militia and the posse began to fire upon them from the surrounding bluffs not more than one hundred yards away. One of the Indians ran to the attackers and begged them to cease firing until they could get the women and children out of the way.

They answered by a volley that wounded him. For more than three hours they kept up a constant fire. The Indians answered this until their women and children had been sent away; then they abandoned everything and went three miles nearer the agency to make sure of being upon the reservation ground. The militia and cow-boys went to Rangely fifteen miles away and there corraled the three hundred ponies captured in the fight.

Colorow had with him about one hundred and fifty men, women, and children, but it is thought not over twenty-five fighting men.

At the news of this fight Lieut. Burnett with twelve United States soldiers and one hundred and fifty well armed and mounted Utes from the agency joined Colorow ready to repel the attack that the militia and cow-boys intended to renew the next morning. This, however, was averted by a conference.

"With remarkable self-restraint," says the Commissioner, "the whole company of Indians accepted this assurance, and with their small military escort quietly returned to their agency, arriving there August 28. There they have since remained, trusting to promises given that by peaceable means their property should be restored."

This is the "alleged Ute outbreak."

This is one evil of the reservation system.

This is one reason why the same law should be extended over white men and red men alike.

This is one reason why the limit of an Indian's journeys, as of a white man's, should be understood to be only the limit of his capability.

THE PHYSIQUE OF THE SAVAGE.

There is a general impression that savagery means high physical health and that in former ages men's strength and stature were greater than now. What have we to-day, we ask ourselves, to compare with the athletes of Greece and Rome?

Yes, what? What has best developed the human body, the life of the ancients or of the moderns?

The trend of testimony goes to show that both in stature and prowess the moderns have the advantage. They can lift heavier weights, and they are not behind in speed or agility. A short time since a student of the California University made a running jump of more than nineteen feet, a record difficult to beat by Greek or Roman athlete. Among evidences of the greater size of men in modern times the *North American Review* asserts that the suits of armor in the Tower of London would to-day cramp a boy of sixteen, and that the old Greek sarcophagi are half a head too short for the average man of the nineteenth century.

The civilization that has the Great Physician as its founder has learned that spiritual growth, mental work, that great preserver of health, the lessening of human misery in physical conditions at least, the immense gain in shelter, heat and food have brought about better physical development and a longer average of life than any training possible to the savage.

The uncivilized man has not a good physical constitution. Indifference to exposure, utter disregard of all sanitary laws, irregular habits, alternations of gormandizing and fasting, consanguineous

marriages, all tend to physical deterioration.

These habits belonging to the Indian in common with all savage races make him in this state less healthy than in civilization.

In proof of this assertion come the statements of those who have the best means of knowing, the agents and physicians on the different reservations.

The agent for Standing Rock Agency, Dakota, in his report for 1887 says:

"Out of a population of about forty-five hundred there were one hundred and ninety-nine deaths resulting chiefly from scrofula and consumption."

From the report of the physician, Quapaw Agency, Indian Territory comes the statement that in winter pulmonary diseases prevail, and owing to the fact that many of these Indians are afflicted with phthisis, in some of its stages, pneumonia and bronchitis are quite serious and often fatal. "Among the Modocs and Quapaws" he says "we have strumous diseases in all their varied forms almost universally."

Among these two tribes more deaths have occurred from consumption than from all other diseases.

The agent from the Fort Peck Agency, Montana, in the report for the same year says:

"There has been little sickness other than chronic affections and consumption which have prevailed among the Indians more or less for many years."

From Klamath Agency, Oregon, the physician says in his report for 1887:

"The prevailing disease among the Indians is consumption. The number of deaths this year has been in excess of the births."

Reports like these which might be quoted by scores make it evident that scrofula and consumption are the diseases of the Indian.

The testimony of missionaries, explorers, travelers and of others who have studied the subject as it is presented in foreign countries shows that among savage races everywhere there is this same predisposition.

With the Indian, in addition to the inheritance of savagery, comes the indolence of the reservation. There is no longer the healthful exercise of the chase, there is no longer the consciousness that they must find this food or starve, and hunger is the earliest and the most unrelenting stimulus to exertion, which is probably the reason why the human race has a stomach. The Government has given him abundance of indolence, and, lest through wearying of this he should try to join in the activity about him, it has drawn around him a cordon which watched over by the jealous eyes of the settler has proved to him as fatal as the death line of Libby and of Andersonville.

This enforced indolence is the death lethargy of the race. To come away from the miasma that induces it, to break through this cordon is the only hope of life.

All legislation and education should have for its object the destruction of the tribal and reservation systems and the incorporation of the Indians into the body of our national life.

The best health conditions among the Carlisle students are found in those who are out on farms, the constant demand upon their physical powers and the varied diet of the farmer being conducive to the development of good physical systems. The stronger the body can be made the better able it is to resist inherited tendency, and the better the brain will be.

O. G. GIVEN,
School Physician.

The Sioux Reservation.

Outside settlers will not be able for several years to take up the land to be opened by the bill. If the Indian chiefs are unsuccessful in seriously delaying the matter, it will take months to secure the necessary signature of the Indians. 1889 and a good part of the next year must be used in surveying the lands and putting the surveys through the Land Office.

Until this is done settlers can not occupy the land, and then only homesteaders. These will be required to live on it four years and then buy it at the rate of fifty cents an acre.

HOW THE FIVE CIVILIZED TRIBES REGARD SEVERALTY.

The Hon. Commissioner Atkins in his report for 1887, says:

The most potent element of opposition to the allotment act is found in the five civilized tribes of the Indian Territory. They are excepted and excluded from the provisions of the act, yet are busy trying to prejudice others against it, and are using their utmost endeavor to prevent whole tribes of Indians from agreeing to accept its provisions. In a recent convention, to which representatives of all tribes in the Indian Territory were invited, special effort was made to manufacture a hostile sentiment against the execution of this solemn law of Congress, enacted with singular unanimity of opinion among all sections and all political parties in this country. The severalty act is upon the statutes as the deliberate judgment of the people of the United States, and it is the duty of the few white people who deprecated its passage, and they are few indeed, and especially the duty of the five civilized tribes, quietly and uncomplainingly to submit to the carrying out of its provisions. For long years the Government has extended its protecting care over these people, using its Army to shield their homes from ruthless and unlawful invasion and to prevent the absolute destruction of their whole population. It has restrained the avarice of enterprising citizens, which, left unchecked, would long ago have numbered the five civilized tribes among the legends of the past, and now it learns with surprise—to express it no stronger—of their attempted interference with its settled policy toward other Indian tribes. It may fairly be asked whether this is a matter which properly concerns the five civilized tribes, and whether, if their efforts should materially hinder the cause of allotments, the American people would meekly submit to what is manifestly an insubordinate and unpardonable meddling with the affairs of the nation.

I have been pleased, however, to note among the masses of these five tribes unmistakable signs of the awakening of a favorable sentiment in the direction of the policy which the Government has adopted for its future administration of Indian affairs. In a recent election in the Creek Nation, in the platform of principles announced by one of the contending parties is the following paragraph:

"We have noticed with much concern the inclosing of large tracts of the public domain and the common pasturage by a few citizens to the exclusion of others. We condemn this practice as a species of monopoly that is in direct conflict with our system of land tenure. Every citizen, whether rich or poor, has an equal, and only an equal, interest with every other citizen in our landed estate; and is, therefore, really and actually entitled to only a pro rata share of this our common heritage. We shall therefore endeavor to have the national council enact a law regulating the size of such inclosures, pastures, and the kind of material to be used in fencing the same."

The above extract would indicate that many of these Indians regard the time as having arrived when action should be taken curtailing these large holdings of shrewd and wealthy individuals, and in fact dividing up the land equally and justly among all the members of the tribe

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The fact that the five civilized tribes hold their lands practically in fee-simple, although without the power of alienation except by consent of the Government, must always place the landed rights of these Indians in a different position from those of any other tribes. Without their consent the Government can not force upon them the division of their lands. But the giving of consent to such a division was contemplated years ago in their treaties. The Cherokee treaty of 1866 says:

"Whenever the Cherokee National Council shall request it the Secretary of the Interior shall cause the country reserved for the Cherokees to be surveyed and al-

lotted among them at the expense of the United States."

The treaty of the same year with the Choctaws and Chickasaws goes much further, and announces the desirability of allotments in the following words:

"Whereas the land occupied by the Choctaw and Chickasaw Nations * * * is now held by the members of said nations in common; and whereas it is believed that the allotting of said land in severalty will promote the general civilization of said nations and tend to advance their permanent welfare and the best interests of their individual members, it is hereby agreed that should the Choctaw and Chickasaw people, through their respective legislative councils, agree to the survey and dividing their land on the system of the United States, &c."

Then follows in detail a complete system of regulations prescribing the methods to be pursued in making the division—surveying, plotting, giving notice, registering, entering, etc., and fixing 160 acres as the quantity of land to be assigned to each member of the two tribes.

The treaties above referred to and also the treaties with the Seminoles and Creeks all provide for the holding of a general council to be composed of delegates from each tribe in the Territory, and the Choctaw and Chickasaw treaty further provides that this general council shall elect a Delegate to Congress, whenever Congress shall authorize the admission into its body of an official who shall represent the Indian Territory.

Thus it will be seen that more than twenty years ago a Territorial form of government and the extension of the United States land system over the Indian Territory was anticipated and prepared for both by the Indians and the Government. Now that the privileges contingently provided for them have been guaranteed to nearly all other tribes in the country, it is high time that these civilized tribes, in their own councils should take up the project of allotting lands and provide for carrying it into effect. If they will take the matter up now, the suggestions of progressive Indians as to the plans to be pursued in the settlement and division of the territory and the dissolving of tribal ownership, will receive ready attention from a favorably disposed public. If they refuse to take any such action they set an example to all other tribes derogatory to the influence which the Government is entitled to wield over them. Now that other tribes hitherto designated as wild tribes are about to take their lands in severalty, and are anxious to do so, it would be saying but little in behalf of the advancement made by the five civilized tribes, to represent that they are unfitted to receive allotments and to assume the responsibilities of citizens. These nations boast of possessing some of the wealthiest men in the country.

As I said last year:

"These people have, in a great measure, passed from a state of barbarism and savagery. Many of them are educated. They have fine schools and churches. They are engaged in lucrative business of various kinds. In fact, so far as outward appearances go, there would seem to be very little difference between their civilization and that of the States."

The Government has defended these men and their wealth with its Army, and it has a right to assume that on their part they will fulfill the expectations of nearly a quarter of a century ago, instead of trying to hoodwink their lower and poorer classes into belief that severalty will rob them of their lands, when in fact it will only be putting them into secure possession of that which belongs to them.

The Indians on the Bad River reservation, Wisconsin, are not employed to look after the logs being sent down stream. They consider this their right, and threaten trouble.

Rev. Edward H. Wilson who is at the head of the Indian schools for Canada at Sault Ste Marie, writes that the Government has granted him for a new Home at Elkhorn, Manitoba, \$8000 for building, \$4000 for equipment and \$100 a year apiece for eighty pupils.

THE TRIBUTE.

The Presbyterian Home Mission Monthly for June has a tribute to Edahdeuh Doanmoe.

It speaks of him with the admiration and affection that all who knew him felt for him, and gives the outlines of his history. It also publishes the following letter received from him shortly before his death.

ANADARKO (KIOWA AGENCY) IND. TERR.,—When I began my work at this place I didn't teach and preach regularly, but I had some very encouraging work. I have been very busy ever since I came home in fixing up the place and opening up the farm, to teach my people how to be true Christians, to teach them the right way of living, and to teach them the industry of this great Christian civilization is to set my example in the very best way before them, so they can see and follow me; so, my dear brethren, I keep very busy myself in order to teach my people that they got to work and make their living by their own hands.

Now for the first quarter of 1888. In this quarter I began to teach and preach regularly in camps. I started the Bible class and prayer-meeting for the pupils of the Kiowa school. And I am very happy to say the children are taking a great interest in attending the meetings, and sometimes I have from fourteen up to forty-five attendants. I also started a regular meeting for the Carlisle and other Eastern returned pupils.

"There are some discouragements in connection with my work. The Indians are very easy to follow, and do the same thing that they see anybody else doing. And so it is one of the great disadvantages about the Agency that the employees are not Christians, and are doing many things that are hurtful, that will mislead the poor Indians, and at last will destroy them. If I can have a chapel or place where I can attend to my work I think I can do much better. The Kiowas are very willing to have me as their preacher. My cousin, Lone Wolf, the head chief of the Kiowas, Big Tree, Trembling Bear and Tow-hur-son, all the Kiowa chiefs, are very willing to have me preach the Gospel amongst the Kiowa people, but some of the others are opposed to it. The Medicine men are the hardest ones to believe in the true God.

Now, my brethren, the work is very great, and it requires many workers; therefore I ask for more workers to be sent to my assistance.

I am doing all I can for the elevation of my people, and I will not rest until I see something turning out for the betterment of my dear people. Some white people say that the Kiowa people are the worst or hardest tribe of Indians to lead in the way of civilization, and so they have nothing to do with them, but I will try and stand by them and help them in their struggles of life. But, dear brethren, help me to save my people, to lift them up out of the darkness into the light. I am, as ever, your faithful co-operator in Christ."

The Individual versus the Patriarchal.

An agent in charge of a Cheyenne and Arapahoe school induced the boys to cultivate fifty acres of land. With the money from the sale of the crops he bought a herd of cattle which he divided among the boys. Each boy had his brand, and whatever he could make from his cows was his own property. Under this stimulus of hard cash the Indians caught readily the ideas of ownership and labor, and were being admirably prepared to make the severalty bill a success.

A Government inspector came along, highly approved of what he saw, and recommended that the government should aid in the good work. The Government attempted to do this. The money sent bought four hundred more cattle.

But whose were the cattle? These could not be divided among the boys nor could any arrangement be made with them that would be plain to the Indians. The cattle had to be handled in the mass with no especial ownership so far as they could see.

The result was that the boys lost their newly gained ideas of business management and independence, lost their interest in the whole matter, in fact, and the herd dwindled to nothing.

There is a great deal of virtue in the laying on of hands; but it is almost equally valuable to know when to take them off.

The Pottawatomies and the Shawnees are marching on well toward civilization. They have already had four hundred allotments of land made.

The Clan-ridden Indians.

The success of the 'land in severalty' law as an agency for the civilization of the Indians depends upon many conditions, some of which are little understood by legislators, or even by the officials of the Indian service. "Cannot the government protect a man from lazy Indians who eat up his crops?" asked an intelligent member of a South-western tribe of a white man whose acquaintance he had made. A little questioning disclosed the fact that this Indian had planted ground and raised some corn. About the time the crop was ready to gather, his wife's brother arrived for a visit, and brought his whole family, and showed no inclination to go away as long as the corn lasted. His white friend asked him why he did not turn them away, but he said he could not. And this was a result of a state of society over which no individual Indian has control, but which is appreciated by very few white men. An Indian is just as much bound to share his provisions with his relatives or the members of his clan, if they desire it, as to furnish food for his children. This man saw the injustice of this, but knew no way to escape it with out the help of the government. There are 'lazy Indians' in every tribe, and the industrious ones are certain to have as many visitors as they can accommodate, and the over-flow will camp in the front yard. How many white farmers trying to get a start in life, even if the land was given to them, would succeed under such circumstances? Another obstacle to the success of the 'land in severalty' experiment is the natural indolence of the Indians,—an indolence that is hereditary, and the necessary result of the kind of life which the present generation and their ancestors have led. "The white man gets up and goes to work before it is light, but an Indian never wakes up until he is hungry," said a native of the Indian Territory twenty years ago; and the policy that does not recognize this fact and seek to overcome the indolent habits rather than to destroy them by force or by placing the Indian in unequal competition with white men, is unscientific, and will certainly fail. The only hope that good will come of the severalty law, therefore, is in the execution of it with discretion, and in postponing the settlement of Indians upon lands of their own until they are prepared for it. It may be necessary, also, to protect industrious Indians from impositions by all of their own and their wives' relations.—[N. Y. Science.

The Puyallup Reservation.

On the Puyallup reservation one hundred and seventy patents have been issued by authority of the treaty of 1854. This treaty besides the Puyallup included several bands of Indians as one nation, among them the Nisqually, Steilacoom, Squawksin, and Squi-aitl. These tribes were in the lands above the head of Puget's Sound "about midway between Commencement and Elliot Bays". Three small tracts of land were reserved for the Indians, one of these was of fir upland and is now the city of Tacoma. There was a provision in the treaty which allowed an exchange of lands and the Indians in place of this valuable site received other land.

But when they found that they had given up their whole country for two sections of land which they could not use and some thousands of dollars in the United States Treasury, they went upon the war-path vigorously and barbarously.

This won for them their present Puyallup reservation. The government then was eager to do justice. It even instructed the surveyors to run the line as the Indians wished it done.

The treaty also provided for allotments to individual Indians. As has been said, one hundred and seventy of these have been issued. Only eighty of them, however, are to Puyallups, nineteen are to Nisquallys, who were included in the treaty.

But allotments have been given to members from tribes not included, to Indians from British Columbia, to Sandwich Islanders, even to a full-blood Mexican.

If the Puyallups had more land than they needed, it should have been sold, not allotted, and the money should have been used for the benefit of the Puyallups. This change came about with the growth of Tacoma.

A Mild Retribution.

The Pipe of Peace, published at the Genoa Indian School in Nebraska, says that Indians are becoming bald-headed as a result of the change in head-gear from feathers to hats and caps. Perhaps there is a sort of retributive justice in this. The Indians have deprived a great many white men of their hair. The white man doesn't retaliate by scalping, but he gets there almost as effectually by forcing the Indian to wear the deadly hat and cap.—N. Y. Tribune.

In Dead Earnest.

Chamberlain lays claim to the only Indian in Dakota who has naturalization papers regularly issued. When he made application at the clerk's office he was told that naturalization papers were not necessary, but he insisted that he wanted something to show that he had severed his tribal relations and was a full-fledged citizen, and his request was granted. His name is the Rev. Luke P. Walker, and he is a full-blood Indian.—Dakota Exchange.

Indian Agents.

The following executive nominations have been confirmed by the Senate:

John Blair of Netawka, Kansas, agent for the Indians of the Pottawatomie and Great Nemaha Agency in Kansas.

James D. Jenkins of Osage, Iowa, agent for Indians of Sisseton Agency in Dakota.

The nomination of Thomas D. Marcum of Catlettsburgh, Kentucky, to be an Indian Inspector has been sent to the Senate.

The Indian Appropriation bill, which has passed the house and is pending in the Senate at Washington, has a section providing that in schools sustained wholly or in part by the Government, in which church organizations are assisting in the educational work, the Christian Bible may be taught in the native language of the Indians, if in the judgment of the persons in charge of the schools it shall be deemed conducive to the moral welfare of the pupils.

The Indians of South Eastern Alaska are coming to use the shot gun instead of the bow and arrow. They use bullets of copper as well as lead, and pebbles also. They say that the copper are the best for large game. They make all their bullets by hammering. They use their dogs in hunting and for pack animals, but never harness them. This, however, is done north of the Alaskan Mountains.

Nothing in all the history of the earliest intercourse between the friendly tribes of North American Indians and the Europeans coming among them is more pathetic than the accounts of their simple hospitality, their unstinted invitations, and their guileless expressions of desire for a greater knowledge of the white man's ways. HELEN HUNT JACKSON.

The Detroit Tribune denies the general belief that the red race is dwindling away. It asserts that according to Gen. Crook the Indian population is steadily increasing. "If this be true," it adds, "the best thing the government can do is to pump them full of civilization and school books as quickly as possible."

A bill for the relief of freedmen of the Choctaw Nation was laid before the House with a letter from the Secretary of the Interior and report from the Commissioner of Indian Affairs, and referred to the Committee on Indian Affairs.

The bill for the protection of officials in Indian Territory passed the Senate. The House disagreed to the amendments insisted on by the Senate, and a conference was appointed.

The Indians are fond of steam baths something in the style of the Turkish bath. They close a room into which they have rolled heated stones and then pour water over these.

The bill authorizing United States marshals to arrest offenders and fugitives from justice in Indian Territory has passed both houses.

The Red Man.

FORMERLY

The Morning Star.

Published Monthly in the Interest of Indian Education and Civilization.

(Mailed on the 15th of every month.)

The Mechanical work done by
INDIAN BOYS at the
Indian Industrial School.

R. H. PRATT,
A. J. STANDING,
FRANCIS C. SPARHAWK,
MARIANNA BURGESS, } Editors.
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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 educa-
tion and civilization promoted, with a view
to their ultimate citizenship.

PRESIDENT CLEVELAND.

How Language Comes.

Not long ago there was a good illustration of the fact that language is not an inheritance but an acquisition.

Some scientific men in France sent an infant into a retreat among the mountains where it was cared for by a deaf mute and saw absolutely no other human being.

They wished to discover what was the spontaneous language of man.

They did so.

When the child was six years old they visited her.

They found her bleating like the sheep and imitating all the other animals about her, but unable to utter a single word.

It is the reservation that does the work every time. Reserve from the opportunity for speech and from its rewards and there is no speech. Reserve from the opportunity for industry and from its rewards and there is no industry. Reserve from the opportunity for intelligence and from its rewards and there is no intelligence. Reserve from the opportunity for citizenship and from its rewards and there is no citizenship.

Reservation in its best guise is only a wolf in sheep's clothing.

A Medical College in Indian Territory.

What will the old medicine men do if it come to medical colleges in the Indian Territory? Certainly, the curriculum will not include their methods.

A movement is on foot to establish such a college.

Nothing could more emphasize the abandonment of the tomahawk than the establishment of medical colleges. It would be the introduction of science, and savagery has no more deadly enemy. There would be instructors in feelings of humanity also. Hospitals and benevolent institutions would follow them. Law and order would gain a secure foothold.

But it is said that white students will not be allowed to attend the new college.

Why not? What can be better than that the red man and the white should study and work together?

Science has always been liberal; it knows nothing of the color line.

The \$600,000,000 spent in America in a single year upon tobacco would support 7500 Indian schools the size of Carlisle, and eighty Carlises would settle the Indian question in fifteen years so easily that there would not be any more chance to talk about it.

Ninety-three times as much money spent each year for tobacco as would support schools which would end the Indian question within fifteen years!

What a pity it should all end in smoke.

WHAT WE OUGHT TO LOOK FOR FROM OUR RETURNED PUPILS.

As the season approaches for some of the pupils at Eastern schools to return home one is reminded of the watchful criticism that follows the child westward. The returning pupil is but a child, no matter what his years, for he has had at best less than a decade of his life in contact with civilization. And it is with this small capital that he goes forth to do battle with pioneer life. Any one familiar with the scenes to which he returns, can but be moved with solicitude, particularly when by his success or failure the capacity of his race is likely to be judged and their opportunities enlarged or abridged accordingly.

In our own midst the avocations of life go on without much watchful criticism of details. Each year there is increase in wealth and apparent prosperity. We judge our progress by the general growth, and do not gauge it by the success of individuals. Our methods of judging of ourselves, and the Indians are entirely different.

Suppose we glance at one of our thrifty states and confine our observations to individuals who have started out in life to enter business, and see what becomes of them.

Mr. Joseph Walker, of Worcester, Mass., has recently given the results of some study of the business success and failure in that old settled city, where there are fewer fluctuations than in newly settled regions.

Of fifty-six prominent business men in 1845, "one-fifth of them were out of business within five years, two-fifths in ten years, and three-fifths in fifteen years." These men were an especially famed set. The general statement of the business community would be that of "every hundred men in business in 1845 twenty-five were out in five years, fifty in ten years, and sixty-seven in fifteen years." These disappearances mean failures. "Competent judges in all parts of the country agree that ninety per cent of all men who try to do business on their own account fail of success, while some put the proportion as high as ninety-five per cent. Mr. Walker's discovery that this is true of half or more of the famed number whose careers he has traced sustains the theory that fully nine-tenths of all fail."

In the face of these facts, are we not conscious that to gauge the prosperity of the entire community by the fate of these individuals would be unjust to a real estimate of progress?

The efforts of the men who failed for themselves were not lost upon the community. The energy put forth for the five, or ten, or fifteen years stirred others to effort. There was not stagnation for the very fact of failure indicates that something had been attempted. What is true with us is equally true with an Indian tribe. The young people who have had a little chance through education make an effort on their return home. Many of them persist in the face of most disheartening conditions. Some who began to struggle four years ago and even longer are still striving and gaining ground, as well as helping their neighbors; others fall by the way. But the record of success and failure all over the Indian country compares favorably with that wherein the white man holds exclusive sway.

The same Mr. Joseph Walker has gathered statistics in the same thrifty city of Worcester, Mass., regarding the transmission of property. He finds:

"There were thirty prominent manufacturers in 1840—the 'capitalists' of that day—of whom fourteen either died or retired with property, but only three of the sons of the thirty now have any property or died leaving any. There were seventy-five manufacturers in 1850, of whom thirty either died or retired with property, but only six of the sons of the seventy-five now have any property or died leaving any. There were one hundred and seven manufacturers in 1860, of whom sixty died or retired with property, but only eight of the sons of the one hundred and

seven now have any property or died leaving any."

Many persons are prognosticating that the giving of the Indians their lands in severalty will end in their impoverishment. These persons hardly realize that the prosperity of a community does not depend upon the transmission of property from one generation to another, but upon the development of the capacities of each individual so that he shall be able to take his own chance of success in his generation. Mr. Walker states:

"In 1878 there were one hundred and seventy-six individuals engaged in ten of the leading manufacturing industries, and only fifteen of these one hundred and seventy-six were themselves sons of manufacturers, while no less than one hundred and sixty-one of the manufacturers of 1878 began as journeymen. Nearly half of them went into Worcester from farms, and most of the rest were the sons of machinists, carpenters, blacksmiths, etc."

The only safety for the individual and for the community is to train every boy and girl to labor. This alone is the source of wealth, and this alone can make the future of Indians or white men prosperous and noble.

A. C. FLETCHER.

SCORES FOR THE ENGLISH LANGUAGE.

President Eliot of Harvard College says;

"I sat down to dinner one stormy night in a Swiss inn with sixteen people. Six different nationalities were represented by these sixteen people, and the only language that they could all speak was English."

One may travel now, as I have just travelled, through Southern Spain, through Northern Africa, through Greece and Constantinople, and back by Vienna and the more usual routes, with nothing but English.

I do not mean to say that one may not occasionally feel the need of some French words; but he can travel comfortably through all these countries with no language but English.

That I am sure could not have been said twenty-five years ago. The spread of the language within that time for purposes of commerce is most noticeable, as is also the increased knowledge of the language and literature among educated people on the continent of Europe."

This is encouraging in these days when we hear so much about the vernacular in Indian schools. In the face of such evidence of the rapid spread of the English language through foreign countries which have their time-honored systems of language and literature, how can any one fail to approve the Indian Commissioner's order in reference to English speaking in all Indian Schools.

Some years ago there was in one of the counties of Iowa a Welsh settlement where the Welsh language only was taught in schools and used in the churches and by the people in all their intercourse.

They soon found it was much to their disadvantage. Not only were they obliged to use interpreters when they went outside of their own little community, but their children were being deprived of many of the advantages possessed by their neighbors. And they were wise enough to see that this isolation was fatal to their prosperity.

They threw out the Welsh text-books and adopted the English language exclusively.

The school board of the city of St. Louis some time ago struck off German from the curriculum of the public schools, maintaining that if the German people desired to become citizens of the United States they should have their children taught the English language.

In many of the Indian tribes interpreters have great difficulty in finding words in which to express themselves. I heard of a case when among the Comanches, in which a minister in giving a talk to the Indians used the word "angels." The interpreter not knowing any word for

"angels," told the Indians that these were "white women with wings."

It is a curious fact that since the organization of the exclusive English-speaking Indian schools, as all schools off the reservations of necessity are, more progress has been made in ten years than in fifty years of the old methods.

John Eliot admitted near the close of his life that if he had paid more attention to giving the Indians our language and with it our customs and habits, his work would have been much more successful and enduring.

O. G. G.

Stumbling-Blocks.

The bill for the opening of the Great Sioux reservation needs other signatures than that of the President of the United States before it can make the gates of the double-locked reservation turn on their rusty hinges.

But the pens of these signers are not those of ready writers, nor are the minds behind them ready. The big Sioux chiefs have put themselves across the path of progress. They have been holding a council on White River near the mouth of Corn Creek, a central point. Riders went about for several days with notices to the disaffected of the several tribes. Old Sitting Bull, Gaul, the leader in the Custer massacre, Standing Horse and other Cheyennes, and Red Cloud with followers from Pine Ridge and Rosebud agencies assembled.

Their object is to incite jealousy and ill will against the whites, and by this means prevent the signing of the papers which would open up to their people a life like that of their white neighbors.

The greater part of the Indians, however, are friendly and there is no fear of an outbreak among them.

Mr. Standing's article upon the first page deserves attention. It gives a clear exposition of the law devised by Patrick Henry to promote peace and good feeling between the Indians and the new nation who had come into the country and come to stay. The law was propounded by a student of history as well as of human nature. Inter-marriages between neighboring races not only unite individual interests in both, but if these are not too isolated, they bring in social amenities. Among the descendants of European races there is not, to be sure, that high honor found in the code of the Arabs where those who have eaten salt together, that is, the givers and partakers of hospitality, are forever forbidden enmity. But we are not perhaps quite so bad as to justify that famous warning that a man after leaving a roomful of company must not go back to it unexpectedly, not even to recover his gloves or anything more valuable—unless he wish to find his reputation at its last gasp under the stabs of his friends.

A dozen years ago "amenities" in connection with Indians would have sounded oddly enough. Amenities in the presence of a tomahawk? To-day experience has shown us that if this clear judgment of Patrick Henry's had prevailed over greed and race prejudice, the Indian subject would never have warped itself into an interrogation point.

Massachusetts also had its peaceable tribe, the Mashpee, to whose members it was ready long years ago to give severalty and citizenship, an insight destined to its reward in—Mr Dawes.

Indeed, we find that it was only as our gaze fastened more and more upon the acres on which the Indian was standing that our eyes ceased to measure him by the height of a human being.

The Congregational Association of Ohio in its indignation against the English-speaking order for Indians has gone so far as to suggest that should the Indian Commissioner attempt to enforce it an injunction should be served upon him. It wishes to test the validity of the order in the Supreme Court.

It looks upon this order as cheating the Indian out of so much of his rights. This is, of course, referring to the rights of savagery.

THE STRUGGLE OF THE CHIRICAHUAS.

From terrible marches over the plains, from raids disastrous to themselves as well as to their white neighbors, captured, but not conquered, the Chiricahuas from being unmanageable wards of the United States Government have come to be also its prisoners of war. These prisoners are not only the warriors, but their families.

In May 1887, a number of the children of these warriors was brought to Carlisle. The report for that year says: "A notable addition to the school was the one hundred and six children of the Apache prisoners at Ft. Marion, Florida. They are quick, bright and promising."

But these children of warriors are not brought to Carlisle Barracks for anything different from war. Their race instincts are not to be crushed by a forced quiescence. Their inheritance of keen faculties which long warfare had made keener, of the alertness which had evaded the enemy, the swiftness which more than once had distanced him, the pride which stands by the old until reason, and not fear, can win it to the new—these are not to be stamped out, for they are still fighting forces.

They are to be swung over into the opposite ranks.

With all their old thirst for battle, all their old pride in victory, opportunities of conquest are offered to the Chiricahuas at Carlisle. No, it is not their warlike spirit that is to be changed, it is only the enemy. It is not that they are to fight Indians, however, but only the Indian.

The history of the world is that of the play of old faculties in new environments. Human nature is the one thing that may be counted on in every case. From the first commission to subdue the earth physically to its inheritance in the most spiritual sense this is the persistent element. We might as well try to annihilate electricity. The question is how to guide it. To races whose blood is heated by conflict the stagnation of idleness is dangerous, disease follows. Give them still the use of the forces in which they excel, still the struggle, but change the object of it. In this way the greatest efficiency is gained.

"If for a day I neglect practicing," a famous musician once said, "I notice it myself. If I neglect it for two days, my friends notice it. If for three, the public notices it."

The result is the same whether with individuals or with races. The Indian is a fighting race. Not only itself and its friends, but the public notice that it is deteriorating in idleness. Are the conflicts of the world all fought that we can afford to let our soldiers rust?

Must we lose activity and power that, well directed, would be so much gain in developing the resources of the world? The Indians are born soldiers, they may be warranted to fight if they can find the enemy.

With the Chiricahuas, for example, warfare of the scalping kind is over. Yet they belong to the soldier race and will find their highest level only in fighting.

But are they capable of seeing an enemy in other guise than that of a man with a scalp which needs removing? Are they merely dead weight on other lines, or can we change the enemy before them and still find them fight with anything of their old spirit?

What have the hundred Chiricahuas, "quick, bright and promising," done at Carlisle? Some of them are merely children, some of them are young men, once members of Geronimo's band. The last monthly exhibition of the school brought in the tribe so prominently that it might have been called "an Apache evening". If the sixty millions of people of America could have watched and listened to them, what would they have seen and heard?

Boys and girls only one year removed from the savagery of centuries, witnesses of raids and cruelties if not participators in them, facing their audience with a diffidence that never lost its dignity and giving their recitations and colloquies in the best English that they have been able to master, and doing it in such a best as

proves that there is a much better to come.

An American child in learning French or German does not have to learn objects and their names, ideas and their expression at the same time. His own language is rich, and he has been born with civilized surroundings, yet after a year's drill, he might not do much better in fact and he could not excel the brave spirit of the Apaches. They have taken English for their enemy, they are fighting it in a spirit that brings out the strongest and brightest in them, fighting and conquering it.

"Mr. President, Ladies and Gentlemen," began Fred Doaskhada, one of the Florida Apaches, after the style of the debating clubs. Then he went on to say that he liked to talk and sometimes did it too much, that he liked to play, and work also, which is true of him. Then came Wilbur Dechazen, grappling with his English in a manly way that promised conquest. Knox Nostlin, said that he had never gone out upon a farm but that his farm was his mind and some day he hoped to find a market for his ideas. He will be the more likely to do it because he knows how to set them forth distinctly.

Is the English recited and listened to here a form of words that carries no meaning to the children? Then why at every witticism, at every droll mistake, does the wide-awake audience break into laughter?

"Do your work," recited Ambrose Chachu, a sturdy little Apache a year and a half at Carlisle;

"If you have anything to do,
Don't let it daunt you,
For then you'll be a dunce
And nobody will want you."

These examples are only part of the evidence that the Carlisle "new Apaches" are still upon the war-path with all the vigor of their race, and that if all white boys and girls would enter upon such a crusade against their own ignorance as these Chiricahuas are doing, the future of America would brighten.

But why is not every Apache child in school to-day? And every other Indian child?

It is only necessary that the American people should enforce the laws already passed and demand more. Then the children can be studying while they are growing up, and the associations are discussing other points.

Why are they not? It is partly indifference in the people; it is chiefly—reservations.

The "Girl Graduates."

If one could only be seventeen three times over, returning to it from afar as travel-worn pilgrims of the prophet find atonement for all the past when the longed-for Mecca looms into sight.

But, patience! For with time, in the compensations of fate, it will come to us to be three times seventeen. "Precisely the same thing," says arithmetic. And we call this the most exact of sciences!

Yes, three seventeens placed side by side, not piled, would have a good deal of irresistibility; but when it comes to fifty of them! For, on the evening of June 1, fifty young ladies from a Pennsylvania college came with members of the Faculty to visit the Carlisle school.

And Carlisle was taken by storm. The tide of youth rushed into and over-flowed it, rippled through the shops, through the halls of the girls' quarters, up the stairways even to the third story, in and out of the Indian girls' rooms with laughter and question and comment met by appreciative silence, or by cautious response.

In the reading-room lingered an unwary boy.

Fresh from the field of Gettysburg and the account of the conflict of heroes, a group of the students turned their attention to this soldier of civilization. Forming a semi-circle three deep about him as he stood leaning against the window, they opened upon him a running fire of cross-questions.

It was then that the "admirable quality of reserve," so favorably commented on

by an admirer of the race, came out in force. The Indian stood his ground with brief though courteous replies broken by dignified silences. It was only after repeated assertions that the others of the party would be out of sight that the attacking force was induced to sweep on. To it the Indian boy was a being rescued from savagery who in spite of his surroundings was still much the same at heart, and they were curious to learn what was in the mind of a savage.

Such opinions have not been confined to people of seventeen years.

The students seemed to enjoy the entertainment given them in the chapel and gave us songs and recitations in return.

The flitting figures and the bright faces recalled with new confidence:

"If eyes were made for seeing,
Then beauty is its own excuse for being."

Primitive Arithmetic.

"One needs patience in going shopping with Indian girls," said one of their teachers. "They pay for everything separately. If they buy a spool of cotton or a paper of pins, they pay for the spool, receive the change and then as you are about to go away, announce the next purchase to be made."

Her listener laughed.

"At least there is one good thing to be said about the method," she answered. "It keeps them from over-running their funds. On the whole, it has a good financial basis."

"Yes, but that needs only a little calculation beforehand."

"Patience. The face of the clock is probably the last thing put on. That comes with time, if we can be sure of the machinery."

"One's Best."

"It takes hard work to do one's best," said one of the promising students of Carlisle in his address the other evening. But some can do well without hard work. Can they? Then it must be that with it they will do—splendidly.

When a boy who a year and a month ago knew only Apache habits and the Apache tongue, stands up before an audience of five hundred people and makes a speech in English, and good English, although it is a short speech—that boy knows what hard work means, and he does—splendidly. His name?

It is to be found somewhere else in the paper.

A small new comer soon after having his hair cut looked into the glass and began to cry.

"What's the matter," inquired the anxious mother-in-charge on coming unexpectedly into his room.

"He no hair. He cry," was the response of a young by-stander who had been through the mill and knew all about it.

An interesting letter from Mr. J. S. Seger, of Cheyenne and Arapahoe Agency, Ind. Ter., was received too late for publication in this issue. The July number of THE RED MAN will contain the letter in full.

One of the children drilling for exhibition expressed his nervousness in this way to his teacher: "Too many eyes look at me, I scare, I scare."

Coming Home To Die.

Friday week Mr. Judson Becanon, clerk at the Genoa, Nebraska, Indian School, arrived en route to Fort Berthold Agency with an Indian girl who has been stricken with that dread disease so common among the Indian—consumption. The careful training which the young Indian girl has received at Genoa was very apparent from her general demeanor and her gentle and refined manner, and her condition, feeble as it was, excited the general sympathy of those who met her. And it was indeed a pitiable sight to see this carefully and successfully educated Indian girl, who has had instilled into her nature the beauties of a civilized life, returned to the reservation to die in degradation and want, and to receive no tender care or necessary attention. It is certainly a glowing

shame on the part of this great government that there is no provision made on the reservation for a suitable place or hospital for the care of the sick, aged or infirm, but they are simply left to die without care or attention. Provision is made very wisely for the able bodied, but nothing is done for the feeble and sick. If an hospital was now in existence at Fort Berthold provided with necessary accommodation, we are sure that this young girl's life would be prolonged, and her last days would be at least attended with the comfortable surroundings of a well appointed hospital.—[McLean County Mail, Washburn, Dakota.]

This extract is in the line of our late appeals for hospitals and infirmaries for Indians.

We have had similar experiences at Carlisle, and what is true at Genoa and Carlisle is true of all Indian schools.

How our hearts have ached to see any of our infirm pupils return to the squalor and degradation of the camp, yet if they were returned and simply left to die without the proper care and comforts they so much need, it would not be so bad.

When we know, however, that many of them are subjected to the horrid tortures of the "Medicine Man" whose incantatory pow-wows to the beat of the "tom tom" are distracting to the strong, how much harder it becomes to have them leave us.

If a special fund cannot be appropriated for this object, cannot some small part of what is given to the able-bodied be utilized for this purpose? O. G. G.

THE PER CENT WHO FAIL.

Miss Fletcher's strong article brings out in its true light our expectations in regard to the Indian race. The public considers that the one hundred per cent of them ought to succeed, and assumes that if this do not come to pass the civilization of the race is a failure.

Then, again, just as Mr. Walker's statistics do, the public calls that failure which does not reach the highest success it has aimed at; counting only the bull's eyes, and not the arrows that hit the white.

Now, many of this per cent that Mr. Walker speaks of as business failures do not fail in life. They are good citizens, they may be good philanthropists. They are good householders, they remember the family whom they have to provide for and if they cannot make their millions of dollars they do not neglect to make their hundreds. They are workers in the day of small things, if they are not equal to the mastery of great forces, and in defeat they show the Saxon grit, they work on as subordinates to men of the Midas touch, they make happy homes, they bring up their children well, some of whom may turn out the prosperous merchants that the fathers have failed to be. Brave in disappointment, strong in adversity, cheerful in possession of the little that their fingers have been long enough to grasp, they contribute no less to the real prosperity of the country than their financially successful neighbors. They are the plodders, they are the rank and file, they do a large share of the world's drudgery, they fill the gaps if they do not bear off the honors, and they explain the command, "The head shall not say to the feet, I have no need of you."

If there are men like these in a race that has been civilized a thousand years and more, shall we expect none of them in a race that has not yet been civilized at all? If, indeed, it should take more than a generation, even more than two, for the power that, certainly, is in the Indian to work freely in its new environment ought we not to remember our own great deficiencies and that in view of them we still have the most serene confidence in our own success, present and to come?

To be content with fifty per cent of successes in our own race and to look for one hundred per cent in the Indians after their centuries of savagery and generations of the reservation, is an expectation that, to put it mildly, is not practical.

And will it not be as true of the Indians as it is of the whites that failure to reach their aims will still not leave them where they would have been if they had not attempted anything?

THE INDIAN BILL.

The following reply to Senator Dawes' letter is by Judge Lowell, late of the United States Supreme Court. It is not at all derogatory to the honorable work done by Senator Dawes in other directions, as well as by the Dawes bill, that much remains to be done. The new Indian citizens so made by the Dawes bill can by no means be left without other special protection. They cannot sell or let their land; in many instances they have no knowledge of the English language, no training or experience in labor of any kind, neither tools nor money; many are surrounded by enemies often unscrupulous, both red and white, with no knowledge of their rights, or the methods of procedure in the courts necessary to secure them. We cannot reiterate too often the necessity under which the friends of the Indians are placed to be yet more vigilant and energetic than before: first, in securing protection for the Indian, which, in our judgment, will be better secured by the Lake Mohonk bill than by the competing bill which clothes the Indian agents with magisterial powers and makes their authority even more despotic than before; second, in providing systematic measures for his education, which, in our judgment, will be better provided by the appointment of a non-partisan Commission clothed with power, as originally proposed by President Cleveland, than by creating an office of Superintendent of Schools with enlarged powers, which is a plan now under consideration in the Senate, and which will almost necessarily vest the educational work in the hands of the representative of a political party who will be brought under pressure to make his educational appointments in party interests.

To the Editors of *The Christian Union*:

The friends of the Indians have noticed with regret that Mr. Dawes, the author of the admirable statute now in force in favor of these people, does not recognize the value of the proposed bill now pending in the Senate. It is intended to supplement his law, as itself will probably need to be supplemented hereafter.

In his letter published by you May 3, 1888, Mr. Dawes says:

"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 lands to continue 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 lands 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."

That bill provides courts for *all* Indians who live on the reservations. The language of section 5, which fixes the jurisdiction of the Court Commissioners, is this: [He] "shall have authority to decide all cases . . . except capital cases arising . . . between Indians, or Indians on one side and whites upon the other." This jurisdiction is in no way limited to Indians who are not citizens.

As regards the "Dawes bill," Mr. Dawes assumes as the true construction that full citizenship is conferred upon each Indian as soon as he receives his land; while you adopt a stricter construction, and give this to him only upon the completion of *all* the allotments. There is a question as to which of these constructions is the true one. But let us assume that Senator Dawes' construction is the true one; viz., that each individual Indian who has had

land allotted to him is at once made a citizen. It is certain that the reservation is not abolished thereby; it may continue for many years. The Indian land is within it, and, in so far at least as he may be obliged to cross the reservation to reach the outside world, he must be subject to the rules of the reservation. Now, Indian reservations are places, in the main, without law and without courts. Mr. Dawes' "test of the deplorable condition" of Indian your citizens living upon their allotments in Indian reservations—viz., "What is own condition under the laws and Constitution of the United States?"—is strangely wrong. The true test is this: What would be your condition if you were a citizen and living upon a reservation?

This is true—that the Indian citizen, like any other, can move away, and he would not thereby lose his land, although he cannot let it or sell it. But while he stays on the reservation his general rights are subject to very serious qualifications. The bill now pending in the Senate confers upon these Indians, as well as all others, the most important benefits.

JOHN LOWELL.

Boston, May 10, 1888.

—[*The Christian Union*.]

INDIAN EDUCATION.

An attempt to solve the vexed Indian question has for a dozen years past been attempted through the medium of Industrial Schools, where Indian boys and girls are taught not only the learning of the books, but what is to them of even greater importance, how to make themselves self-supporting. A number of such schools have been established, the principal ones being at Carlisle in this State and at Hampton in Virginia. At these schools, more especially at the first one, hundreds of young Indians of both sexes, selected from the wildest and most uncultured tribes, have been gathered, and here they are taught almost every pursuit which can prove useful to them after they leave the school. It includes normal, industrial and agricultural training. It sends out young people who as teachers are qualified to lift their several tribes into a higher and better sphere of life. The graduates go out as skilled mechanics, as teachers and, above all, as farmers.

It is as agriculturists that the wild Indian can most quickly be brought under civilized influences. They have had lands set apart for their benefit, but they make little use of them. Until they quit their nomadic habits and settle down to the cultivation of the soil we can indulge in but little hope for their permanent amelioration. The Indian is at present the ward of the nation. Until he is an independent man, self-supporting, we can not look for any general improvement in his condition. This is what these Indian schools try to do. They strive to give their inmates a thorough education in farm life and general husbandry, to teach them that to procure the means of subsistence from the soil is better than to be idle and dependent, mere pensioners on the bounty of the government. The hundreds and thousands of these red sons and daughters of the forest and prairie who every year are scattered among the farmers of the Middle States from the industrial schools must in the fullness of time bear rich fruit. These docile pupils have proved very conclusively that they are capable of grasping agricultural instruction as well as white persons of the same age. It is true that many of them, after their return to the wild life of their tribes neglect their early training and become idle like their elders, but more of them remain true to their early teaching and exercise a good influence. The immediate reclamation of the Indian tribes is not to be expected. The life and traditions of centuries are not to be eradicated in a single decade or two. The education of nations is a slow process, but none the less sure when brought into contact with a higher civilization. We need to be patient therefore—not to expect too much, but doing all we can, learn to labor more earnestly, to wait more patiently.—*Lancaster New Era*.

THE VEXED QUESTION.

The following common-sense view of the English order so much talked about is taken from *Our Brother in Red* published in Muskogee, Indian Territory. Not only is the judgment clear, but a practical knowledge of the Indian gives it additional force:

"We are indebted to some one we do not know whom for Indian Commissioner Atkins' reply to various correspondence on the subject of the order from the Interior Department requiring the English only to be taught in Indian schools.

We read carefully the order when it was issued and have read much if not all the published correspondence on this subject, and must confess we see no good reasons why any opposition should be raised to the order. In his reply to the resolution adopted by the Philadelphia Annual Conference of the M. E. Church (North), President Cleveland very clearly shows that the order is not susceptible of the extreme interpretation given to it by its opposers.

The order relates to *Indian text books* and not to religious literature disseminated among the Indians. We defy any one to point out an Indian text book that is worthy a place in our schools. We have such books but they have been written by English speaking people whose imperfect knowledge of the Indian language compelled the assistance of (in most cases) uneducated interpreters. Who can vouch for the correctness of such books?

After ten years' work in Indian schools we are fully convinced that Indian children can learn the English language sooner than they can learn these Indian text books. Besides this, what teacher of Indian children is not familiar with this almost invariable instruction given by full-blood Indian parents: "Me want him learn white man's language"! We have yet to meet with a full-blood Indian who did not want his child to learn the English language.

We can see why (for political purposes) members of the Republican party criticize this act of the present administration, but we can see no good reason why an Indian or a non-partisan should object to the order.

The Turn of the Tide.

According to the *Memphis Avalanche* Bishop Whipple of Minnesota has given high tribute to Commissioner Atkins in regard to the English language order in Indian schools. He has also sent him a letter from Good Thunder, one of Gen. Sibley's Indian scouts during the Sioux war. Good Thunder was one of the most loyal men of his tribe being among those who rescued over two hundred white women and children during the outbreak. He says: "This winter we have had daily English school. Since Easter we have our church services in English. Our congregation is entirely of Indians, and the full services of the Episcopal Church are read in English, and English chants and hymns only are used. They do the services very much better than in Dakota. I am very glad of this, and want you to hear it and tell it to the commissioner of Indian Affairs and through him to the Great Father for me that we have obeyed his order and found it good. The Indian language is the blanket that covers his head and keeps the daylight from his eyes."

Here is the testimony of experts, evidence accepted in courts of law, and not likely to be considered by the public as untrustworthy.

Nor is other commendation of Mr. Atkins' course wanting.

The report of an Indian uprising at Pine Ridge, or at the Sioux reservation agency is not true. The Indians have been watching very closely to see that the whites do not encroach upon the reservation lands before the cession is signed. It is said that the Indians will readily sign this if proper commissioners are appointed, and the people of Dakota are anxious as to who the commissioners are to be.

A citizen of Pierre, Dakota, says in regard to this rumored Indian uprising, "The war-path is a thing of the past. The Indian does not want to fight."

General Crook.

The promotion of General George S. Crook to the rank of Major-General means the well-earned recognition not only of a gallant soldier but also of a singularly fair-minded student of the relations of our civilization to the Indian. As a soldier in active service General Crook's record has been a remarkable one. Graduating from West Point several years before the outbreak of the Rebellion, he entered at once upon the active discharge of military duties. The part which he played in the war belongs to our national history. Since the war General Crook has been almost continuously a leader of the vanguard of civilization in the West. It has been his duty to protect pioneers and to force a way for railroad building. He has fought the Cheyennes in Nebraska, the Apaches in the Southwest, the Sioux in the Northwest, and he has restrained belligerent Utes in Colorado. This is not the place to speak of his personal heroism, nor of his activity, nor of his tireless zeal in acquainting himself with all matters pertaining to his charge, but it is proper to note that General Crook has never sought for a fight as a means of obtaining military glory, nor has he considered that his duty was simply that of a New York policeman, to repress and punish by brute force. His policy toward the Indians under his charge has been consistently humane and constructive. He has always told them the truth and kept his promises, aiming to gain the entire confidence of men who were forced to respect his personal bravery, and to turn this confidence to account by teaching the Indians that it was not prudent to go on the war-path, and that their wisest course was to plant crops, raise cattle, and gain independence as property owners instead of remaining dependent vagrants on the reservations. Many years have passed since General Crook first publicly advocated the award of lands in severalty and the admission of the Indian to citizenship as soon as this became feasible. He was one of the pioneers in this movement, and, although his advocacy of justice for the Indian involved him in trouble with the Interior Department and with Western Indian-haters, his attitude toward the Indian has been entirely vindicated by time. His promotion is the recognition of a philanthropist in the best sense of a much-abused word, as well as of a gallant soldier who has been active in his country's service for more than a generation.—[*Christian Union*.]

Trouble in Indian Territory.

There is said to be trouble in Pickens County, Chickasaw Nation, between the non-residents and the Chickasaw officials, owing to the \$1 per head tax on stock. The stock men have armed and organized, and have kept back the collector. Gov. Guy at Tishomingo has been appealed to for help to enforce the collection. The militia cannot control the mob. The Indian authorities will call upon the United States Government. The non-residents number more than the authorities and intend to fight the cattle tax.

Destitute Indians.

Reports from Black River Falls say that the Indians in that region are in a destitute condition. Many have been compelled to sell all their ponies during the winter, or failing in that, to leave them to starve; so that this season the land will be uncultivated. It is impossible to tell on what they are living and will live until the blue-berry season opens, and this will be later than last year. They do not get their annuity until August.

An Ambitious Agent.

Whatever faults may be ascribed to Indian agents, some of them must be considered ambitious for the Indians under their jurisdiction. Some years ago a party of Northern Arapahoes from Wyoming came to Carlisle, bringing to the Barracks the illustrious names of Shakespeare, Garfield, Lincoln, Grant, Raleigh, Horace Greeley, Charles Sumner. There were also Peter and Cyrus, in both instances presumably the Great.

KLAMATH INDIAN INDUSTRIAL BOARDING SCHOOL.

March 31, 1888.

DEAR UNCLE:—I promised to give you a description of this country and its inhabitants. We are located on the Cascade mountains in the southern part of Oregon, on the table land nearly 5,000 feet above the sea level; all around us are peaks of the same mountains, still higher than we are, which are constantly covered with the eternal snow of winter. At the foot of these peaks lie the peaceful waters of Klamath Lake on which the Klamath tribe of Indians have paddled their canoes and captured game and fish in abundance from time immemorial. They were once a numerous and powerful tribe and numbered their warriors by thousands. They claim to have fought many battles with confederate bands of other tribes, and boast that they were never whipped or defeated by the red or white man. It was from this agency that the Modocs tried to escape from the U. S. troops. It was here that Gens. Canby and Meacham tried to subdue the Indians on peace principles and conquer them by appealing to their better natures. Gen. Canby lost his life in the attempt and Meacham was severely wounded. Gen. Crook seems to understand better how to quiet them. These are historic grounds. But a short distance from here are the lava beds, where Capt. Jack with one hundred Modoc warriors defied and held at bay 2,500 U. S. troops for nearly a year. They were finally compelled by overpowering numbers to surrender. Capt. Jack and three others were tried by a military court held at Fort Klamath, five miles from here, and sentenced to be hanged. The scaffold is still standing. Plain boards mark the graves of the once brave warriors.

The Klamath tribe of Indians are a doomed race. They have seen their best days. Their sun is fast setting and fast they are being called to their happy hunting ground. They are but a few hundred left, over thirty have died since we came here in September last. Twenty more died than were born last year. At this rate the tribe will be extinct in less than fifty years. An order was received from Washington for all the Indians at this agency to meet in council on the 25th of this month, to decide whether they are ready to take lands in severalty. A big talk was had, and they went to their homes to consider the proposition of the government. They will soon be again called together to decide by vote what course they will take.

From the boarding school we can see Mt. Shasta in a southerly direction, the top of which is 14,440 feet above the sea level. Californians are trying to have the government establish a national park around its base, and dedicate this grand and beautiful scenery to the American people for all time to come. Turning our gaze in a northwesterly direction, we can see the summit of Cascade peaks that surround Crater Lake, one of the mighty wonders of the great West. The government has just passed an act to donate several thousand acres of land for a national park around it. It was once a monster volcano, sending forth its burning lava and ashes over a large tract of country. We are thirty-five miles distant, and nearly the whole plain around us is volcanic ash, supposed to have come from this extinct volcano. The banks around Crater Lake are from 1,000 to 2,500 feet high. The lake is five miles one way by eight the other. Many people visit its summit and look down on its crystal waters and wonder how many generations ago this wonderful scenery was formed.

It was through what is now the Klamath reservation that Gen. Fremont, (the great Path Finder) was looking out a road to western Oregon. He was the first white man the Klamath Indians ever saw. This was in 1845, about the time of the breaking out of the Mexican war. Gen. Fremont was soon after called to the Rio Grande to look after the interests of the Government.

The school is progressing finely. We

have passed through two stages of sickness among the children; six have died. There were sixty-five down sick at one time with the measles; forty-six at another time with lung and throat trouble. We are doing our best to educate and prepare the Indian boys and girls to soon take the place of their fathers and mothers, and move along the advanced walk of civilization. We are instructing the boys how to plow and sow; every afternoon is devoted to industrial work. I have a teacher who works under my direction, to take charge of the out door classes every afternoon. This is not, strictly speaking, a grain growing country, it is far better adapted to grazing, although we raised oats, wheat and barley on the school farm last year, and we shall sow about seventy acres of oats or barley this spring.

Hoping you are all well and that you will remember me to the friends, and that you will write me a long letter and all the news, I remain as ever your nephew.—H. B. COMPTON, in Seneca Falls, N. Y. Journal.

Railroads through Indian Reservations.

The President has signed the bill for the Kansas City and Pacific Railroad through Indian Territory. Congress has passed bills for the Fort Smith and El Paso Railway Company through the Choctaw and Chickasaw country, Indian Territory, and for the Milwaukee, Lake Shore and Western Railroad through Lac de Flambeau Indian reservation in Wisconsin; for the Washington and Idaho Railroad through Coeur d'Alene Indian reservation, and for the Billings, Clark's Fork and Cooke City Railroad through the Crow Indian reservation and for the bridge across Poteau River in Choctaw Nation.

The bill for right of way through the Nez Perce Indian reservation to the Oregon Railway and Navigation Company has passed the Senate, and in the House been referred to the Committee on Indian Affairs.

The bill for right of way to the Yankton and Missouri Valley Railroad through the Yankton Indian reservation in Dakota has been amended and passed by the Senate; and in the House has been referred to the Committee on Indian Affairs.

The bill for the Puyallup Valley Railroad through Puyallup reservation in Washington Territory has passed the Senate; in the House it was reported upon adversely and the bill substituted was referred to the Committee of the Whole.

The bill for the Paris, Choctaw and Little Rock Railroad through Indian Territory introduced by Mr. Coke of Texas was reported without amendment from the Senate Committee on Indian Affairs and referred to the Committee of the Whole.

Also the bill granting to the Duluth and Winnepeg Railway Company right of way through Fond du Lac Indian reservation in Minnesota has been reported favorably from the Committee on Indian Affairs and referred to the Committee on the Whole. In the House the bill for the Leavenworth and Rio Grande Railroad through Indian Territory was reported favorably from the Committee on Indian Affairs and referred to the Committee of the Whole; and the bill for the Wyoming Midland Railroad through Wind River of the Shoshone Indian reservation was referred to the Committee on Indian Affairs.

A New Epithet.

Some of the boys of the Sitka school suspected one of their number of informing the teachers of their pranks. Getting into a quarrel and desiring to accuse him of being a talebearer one of them called out "You are a telegraph."—[The North Star.]

George Brichtenter is trying to civilize the Indians of Dakota. He says that he is the only Sioux Indian that has ever graduated from the University of Virginia. Success to his undertaking!

He will have taken a stride on the road toward this if he is able to persuade other Sioux to go and do likewise.

Mrs. Chaska, nee Fellows, has begun the work of civilizing her Indian husband without loss of time. He writes to a former teacher in Philadelphia that he is "going to farm and keep stocks."—[The Pipe of Peace.]

THE STORY OF POLLY'S LIFE.

An Indian Girl's Composition.

What lovely times I used to have flying from tree to tree mocking every thing I heard and seeing so many kinds of wild animals, when I was in the woods of South America. Once I thought I would take a nice little trip, some two or three miles from the lovely city of Buenos Ayres.

I flew on a tree when all at once I was in the hands of a young girl. I tried my best to get away from her, but could not. She took me to a very pretty little house and put me in a cage. I got frightened and didn't know what to make of it. The girls would come around me and call me "Polly." I could not eat, I was too lonesome. I longed to be out in the free air again. She took me out in my cage and often left me out on the porch which was covered with vines.

After a while I got used to being in my cage. So I got to love the girl very much, who took care of me. Her name was Mary. I learned to know her voice and always liked to obey her. After a long time Mary took me into the city, and then into a big vessel. When the vessel began to move I thought it was a funny kind of house. I thought it was strange that I could see nothing but water, water, everywhere. I saw great big fish which I was afraid would swallow us. The big waves coming towards the ship, and I often thought, "What if the ship should upset?" I heard children crying, people talking, singing and some saying that they were sea-sick. One day I was just wondering if we were ever going to reach land, when Mary took me out of the ship and then went into a big carriage to a very pretty stone building. Mary afterwards let me out of my cage to fly about in a room, and afterwards let me out of doors and once more I was in the free air. And so I was out most every day, and came back and stayed on a pole to which I was chained. I did not mind being chained to a pole as long as I was allowed to go out of doors. BERTHA NASON, Chippewa tribe.

From a Ute Indian.

INDIAN INDUSTRIAL SCHOOL,

GRAND JUNCTION, COLO.,

May 26, 1888.

ED. RED MAN, MY DEAR SIR: I have seen a copy of your paper sent here to this school sometime ago last month, which is printed by some of your Indian pupils. It is the first newspaper I have seen printed by my race, and I have taken a great interest in it especially because it is printed by my own people and in their behalf.

There are twenty six of us attending the school here at present, five of the pupils are from Utah Agency, Utah, belong to the Ute tribe. Twenty-one of us came here to school from Pyramid Lake Agency, Nevada. We belong to Ute tribe. We came here to school on the 27th day of April 1887, and all of the boys have done well for the length of time they have been here. But a few of them could read when they came here, now they have a fair knowledge of reading, geography, arithmetic, spelling and writing.

I attended the public school in Silver City, Nevada, for four years, and of course I was fairly advanced when I came here, but I will say that I have learned more here in one year than I thought possible. I have been through Davies' Practical Arithmetic once and I am more than half way over it again in review. As we have no Principal or teacher for the present, Dr. Breen, the superintendent, has put me in charge of the classes. He has recommended to the Department that I be kept at a salary.

The Doctor puts an Indian into every vacancy that he or she can fill. The Landress, Kate Richardson was former pupil here and gets \$40 a month. The cook James B. King also a former pupil gets \$45 a month. A boy named Billy P. Roberts also a former pupil went home to Pyramid Lake Agency, and through a letter of Dr. Breen's is now Industrial Teacher there.

When Dr. Breen came here there were two white laborers who received \$45 a month each. The Doctor discharged them, pays the \$90 a month to the pupils for work.

Herewith please find postal note for 50 cents my subscription for the RED MAN. Long may he wave.

Yours sincerely,
HENRY E. HARRIS.

The bids for the erection of the Indian boarding school at Sante Fe, New Mexico, ranged from \$28,000 to \$30,000. But the appropriation was only \$25,000.

Photographs For Sale.

Among the photographs recently taken are:

	Price.
A group of the whole school, an excellent picture, size 15x17 inches.....	\$ 60
Apache contrast, showing how they looked upon arrival, and a few months later, each 30 cents...	60
Apache babies, cabinet size, a very interesting picture.....	20
Republic Debating Society.....	30
Printing-office.....	25
Any shop.....	25
Large picture of the band.....	60
Small picture of band.....	25
Large picture Large Boys' Quarters.....	60
Large picture Small Boys' Quarters.....	60
Interesting group small girls.....	25
Single cabinets any boy or girl here.....	20
Card size of any boy or girl here...	10

The prices of pictures are governed according to size. Besides the above named we have many others. Sent post paid to any part of the United States. Address, A. S. Ely, Indian School, Carlisle, Pa.

BOSTON.

"In my argument in behalf of Indian education I make much use of your Carlisle pictures, and the wonderful four months' contrast of Apaches has converted many unbelievers."

J. F. B. M.

Indian Pioneers.

J. S. Lamar, a full-blooded Cherokee, was married a few weeks ago to a Georgia belle. In such cases the Indian seems to have taken the Caucasian civilization with Caucasian clothes. A Seneca Indian, Col. Eli Parker, was Commissioner of Indian Affairs and on Gen. Grant's staff during the war. Capt. McIntosh, of the Seventh United States Cavalry, who was killed at the Custer massacre, was an Indian. There are among the Creeks, Cherokees and Choctaws Indian gentlemen of many personal graces, much mental refinement and high intellectual attainments. Instead of being exterminated, it may be better for the red men to be assimilated by intermarriage with the whites.—New York World.

An Indian Trader.

Mr. Geo. C. Ellison, Indian trader at Osage Agency, Indian Territory, has been before the Senate Committee on Indian Traderships at his own request to deny statements made against him. It was said that he boasted of his influence at Washington and that the licenses of traders in the Territory would not be renewed.

Ellison emphatically denied these charges.

He said that he was correspondent for a syndicate of weeklies, but refused to give the names of the papers, saying that he had contracted not to be known as the writer of the letters.

Origin of the Word "Sioux."

The French traders gave the name "Nadouessieux," meaning "Enemies" to the most warlike and powerful of the Indian tribes of the Northwest. From this comes the word "Sioux."

Their own name for themselves was "Dakota," "many in one," from the fact of their uniting so many bands in one tribe.

The men who turned out Rogerio and his family, the San Fernando Indians, and left him at eighty a homeless wanderer while his wife died from exposure, propose erecting a Theological Seminary on this property. It was an old custom to erect churches in atonement for crime. Has not the indulgence system gone out yet?

The people of Rapid City had a celebration over the President's signing of the Sioux reservation bill. Bonfires, brass bands and rockets were among their demonstrations.

The Presbyterian Mission saw-mill among the Hydahs has received an order for 100,000 feet of lumber for the new mission buildings at Sitka.—[The North Star.]

OUR PUPILS' PAGE.

FROM PUPILS' HOME LETTERS.

Our pupils are required to write at least one letter a month to parents or guardians at home. These letters are written as a school exercise, and from those of May we take the following extracts:

"The Carlisle School is still revolving day in and day out gathering in all the best opportunities for getting an education."

"I had a letter from my brother last evening. He says, 'I am well, and enjoying myself notwithstanding the work I have to do.' For a few days after I came here, I used to get so homesick that I nearly gave up the ship, but I was determined not to, and those feelings have all passed away and I feel quite at home."

"We had a holiday yesterday as it was Decoration Day. We had a very interesting base-ball match between the school nine and the Cumberland valley nine. I took a walk about three miles away from here and enjoyed it very much. I saw many large wheat fields, and I wish I could raise just as much wheat as the eastern farmers do."

"I think Indians will be a great deal better to work instead of making sun dance or other dances that they used to make when I was there. I hope the Indians will give up the ship of making those dances."

"I am not sick this time because I want to stay not at home, but I like to stay in here, Indian School, Carlisle, Pa."

"I want to say above all things that I must have a good education. A person cannot get along very well without some knowledge of his or her surroundings. A person must prepare a road which he must travel in this world. This road is education. He cannot go among the business people of this country without it."

"I am growing tall and I am strong. I am going to have the right side, and I am going to have the white men for my friends and I am going to have a good English education. I hope you Indians will take the whites for your friends." APACHE.

"I would like to hear from you very often indeed; but if you don't do that I might give up the ship; do you know what is the ship?"

"Capt. Pratt told us last Saturday night in our Chapel that our old school house was to be torn down and a new one built on the same foundation. He said the building will be a little different from the old building, and that we will have slate black-boards and single desks. Well, father, I expect to return home this summer. But father, I feel like coming back to dear old Carlisle again, and write on one of these slate black-boards and take one of these single seats another year or so."

"During these two last summers, there have been more buildings erected than in any other summer. I am not sorry, let new buildings be erected every summer, and then we will have more room for more knowledge."

"I like to go into the Reading room very much. At first I belonged to the little girls, but then I asked to go into the big girls' Reading room, because I could read. Last night I went in there for a while, and read the *Press*. My library book is about an 'Old Fashioned Girl.' I have had several books from the library which are very interesting to me."

"I am working in the paint-shop, so I am a painter, but I think I will exchange and work in the wagon-shop, because it will be a great thing for me to learn how to prepare wagons if I ever get home. We all keep ourselves in good condition in every way, good food, good clothing and everything is going on well. We are going to build a new school house this coming spring, so I think we are going to have a big time. I think we will have delight time about tearing down the old school building."

"Last week we got some very nice books for our library from the Episcopal church, and we were very much obliged to them for their kindness."

"The letter which I sent hastily on the 21st, was about the saddest news I ever wrote for the first time in my dear Carlisle experience. I do hope there will be no such letter again this year, if that Great Spirit permits us to live and upholds us with his powerful hand from the sorrow of death a few years longer, we shall live happy and see each other as relations before we fly away from each other one by one. In Congress there has been much discussion going on about the Indian appropriation bill of \$18,000 to provide for our school, and finally I heard it was passed in the House, and therefore they are going to build a large new school house for the Indians this year."

"Dear father, I am filled with thoughts of my meeting with you, to-day five years. I am encouraged, I am inspired by remembering my ignorance, and how little I knew, and to-day I am somewhat wiser, and I do hope that five years from now I will know more."

I fully realize that it is here I am to get what will make me to be a man among men, and it is my earnest hope that I may be able to take care of you when you are old."

So I will say to you right here, to have patience, never mind how long I may stay away from you for I am looking ahead. I cannot 'give up the ship' in aiming to get higher. It is not out there, but here, I can get the means to work with."

FROM ALPHONSO, A SMALL APACHE.

"Sometimes I don't like, now I like in school. I go a nice time in the Sunday school. I go school No. 1. I like my teacher, she show me book, then I know book, and I go Sunday school, I like all over, I think you too, I guess you stay in you like."

"Our minister gave us nice new prayer books and hymn books which we all liked very much. It is very pleasant around here with the trees all full of the green leaves, the green grass and the pretty flowers."

"There is a creamery near the school where we get our butter-milk. I have been down there several times after the butter-milk. I never used to like it but now I can drink it like sweet milk. We think it is wholesome, at least we do at our end of the table."

"I am always glad when you answer my letters soon. It makes me think of you often in the midst of my studies. We had our monthly exhibition some time ago, and it was enjoyed by all."

"I am very much interested in my History lessons. We are studying about Braddock and Montcalm, the French Commander, and General Wolf who captured Quebec."

"I know that it is very important to know something, and you will find out when I get home, see if I don't know anything. I am going to try the best I can as long as I stay in this Carlisle school. I know I am not free, but when I get home I will be free just as well as any body's and I hope you will let me stay here for five years, and I am willing to stay that long because this a very important place."

"I was treated well by everybody. It is an easy matter to get along in the world if persons behave."

We had a holiday yesterday and went to town to see the people decorate the graves of the soldiers who gave their lives for this country."

"You want me to go visit at home. Well please just suppose I want to learn something here. Just only two years, I have stay here now. If I come home, I don't know anything."

"My friend and I played lawn-tennis with some of the teachers the other evening. We used to look on while they were playing and say that we didn't see any fun in it. While we were playing although we didn't know how we saw lots of fun in it."

"I am studying about the United States History. I like to study it because it tells about the great world and the people who used to have great battles in the old times. Please give my best love to all my brothers and sisters and tell them I am well and happy at this place."

"The first thing I want to tell you. We are all well just like a bird."

FROM LITTLE AMELIA'S LETTER.

"Now sisters, don't do anything that is not right, and try to please our mother: if you are trying to please her, that will make her feel glad. You don't want to disobey our mother that won't be right, for God watches us every where we go. God watches you and he knows what you are saying, so you must try to do what is right and please our Father."

BY FRED DOASKAHDA, AN APACHE, ONE YEAR AT CARLISLE.

"We have good time at the Carlisle Indian school. This summer we will make a new school house. I am so glad to be in this place at school. In the morning I go to school, but sometimes I go to school in the afternoon, because it is too wet on the ground. Yesterday we have no school out here. I like to play base-ball. Now everything is grown up, grass or tree. Yesterday I see band boys got red coats on the band-stand. Write soon to your son. Good-by."

BY MARGARET YATES NADISTILAH, AN APACHE, ONE YEAR AT CARLISLE.

"I am glad all the time. You must be good all time. I am grow fast. Now dear sister you must not hit it your baby, play I like you very much. I think your baby she is very fat, if I see I like very much. You must not hit it please and your sister. Good-bye, good-bye your sister, good-bye and good little baby."

COMPOSITION.

The American Indians.

In the past time the Indians used to live in tents, the tent was made of the buffalo hides, the tents were made every summer, and the old tents then were divided among the neighbors and they used them for moccasins. The common Indians' tent is made of about 10 hides, but the chief and the high men, of about 15 to 20 hides. There was hunting by the men, every season. June is the time for hunting buffaloes for the tents. After the men brought home these hides the women took care of them and the men had nothing to do with them any more. These tents were made by women. It was very tiresome work. The tents were not made of the young buffaloes and not of the male buffaloes, but of the older female buffaloes. The hides were spread on the ground fastened with stakes all around, then the meat which was on the skin, was scraped off with a flat iron about two inches wide and like a saw tooth. After they were dressed the hair was scraped off.

The woman's work was carrying wood on her back, and making buffalo robes.

The men take care of the horses, hunt, and go to war, fight and sometimes steal horses. He has no education in the books, but he is well educated about hunting, fighting, war, shooting with guns, riding on horseback, running, and being brave in battle.

The Crow Indians are not quite good at farming, but they will be some of these days. They have few horses, no churches, and few children in school, more than three fourths of the men are in idleness, and one fourth of the men are at work.

RICHARD WALLACE, Crow.

THE LIFE OF AN INDIAN PONY.

An Indian Boy's Composition.

I ran out on the boundless prairie in my gladness free with many a companion who was wild and uncontrolled like me; we were young and knew nothing of the hardships of life that were yet to come. But when about two years of age then the Indians with the fastest ponies and the long lasso would swiftly fly, and by chance it caught me, and I was forced to give up or die, though I stood a desperate struggle and by my struggling for my liberty the rope around my neck grew tighter and tighter still and for the want of breath and strength I was brought to the ground.

Then on my back without saddle or bridle a hero Indian sprang. Then at my fastest speed for many miles I ran. But to throw him and escape I endeavored, but in vain; then I was conquered and began the task of life. But that hard race I took by which I was conquered was not the last. I had a great lesson in life yet to learn, that was to be guided by the motion of my rider's body. I was not guided by means of a bridle. For many times have I crossed the prairie at full speed, making sudden wheels to the right or left, or stopped keeping my rider in close distance of the buffaloes in order to shoot them with his bow and arrow where he chose and I had to bear what my rider might kill, and when we returned to the camp I was not led to a stable and had a feast of corn, but was loosed and was obliged to hunt my own dinner where I could.

CHARLIE DAGENETT.

STANDING OFFER.

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

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

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

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

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

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

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

The Red Man Appreciated.

BOSTON.

"I enclose a check for one dollar for the RED MAN. When the subscription comes due again, please send a bill but do not stop the paper as we value it very highly."

NEWTOWN, PA.

"Please find enclosed fifty cents for one year's subscription to the RED MAN. May God bless the Indian Industrial School at Carlisle in its noble work of Christianizing and educating the Indian youth. The pupils of your school in our community win the respect, yes, even the love of their employers and acquaintances."

FROM THE APRIL REPORTS FROM PUPILS ON FARMS.

"W— is doing very nicely."

"Satisfactory. Slowly but surely improving."

"Was getting along all right until this turned up, I don't know what."

"Conduct, very good; health, good; work, farming."

"Keeping up interest in books, the talk of home going of some has unsettled her somewhat, but I think now she will settle down to her usual happy through somewhat heedless self."

"Conduct, satisfactory; health, good; work, general housework. She shows improvement in many things, and very marked in bread making. We hope to get her to school this coming month."

"Conduct, unsatisfactory a part of the time, now good; health, excellent; work, all sorts of housework and some dairy-work; capable and industrious."

"— is a little deficient in industry except some of the family is with him, but as noted above is much improved."

"Conduct, very good; health, very good; work, milking, cutting wood, planting trees, &c., idles time if working alone."

"— so far is doing as well as could be expected of a green boy, and I think with a little care and watching he can be made to be a good hand."

"Conduct, good; habits, steady; health, good; work, housework as a general thing; ability and industry, fair for a small boy."

"— very good and quiet, does his work well; he is the best boy I ever had any experience with, is not so very swift but does his work well."

"Would be very much pleased to have a boy during harvest."

"— is willing and tries to learn, but a little hard to understand sometimes, he is very good to animals, he is a good ploughman, takes pains and tries to learn."

"Obedient; habits good; easy to control; health, very good; kind of work, ploughing, harrowing and planting; improving and still learning."

"— is kind, obedient, and seems contented; goes to Sunday School, but does not stay for church; does not go in bad company. Our children are very fond of him."

"Conduct, good; habits, good; health, good; ability and industry, good."

"I am very well satisfied with —, he is willing and tries to learn."

"He has very sly ways, and we think that he would pick up anything if he saw it, have seen him looking around in rooms that he had no right to go in; he is not pleased because he does not get as much wages as —, and was ugly one night at being in the field a little later than —."

"Conduct, straightforward and manly; habits, such as to be commended; health, good; work, general utility man on a large farm; ability on certain points needs cultivating, industry well established. Any remarks concerning —, would be to his credit so far as our relations are concerned; what he is among his associates I am unable to say, but infer from pointers that his influence is good."

"— is getting along nicely."

"— is industrious but has to be told every thing he has to do; he is not very good among horses. I have given him lots of chances to learn but he don't take to it as well as some other kinds of work; yet he seems anxious to learn."

"Conduct, very good; habits, good; health, much better."

"— does not appear to have had much experience in farm work, consequently, is awkward in the fulfilling of it."

"Conduct, good; habits, steady; quite handy, industrious; — is well pleased with his place."

"— seems to be very quiet and orderly, does not seem inclined to want to run around very much, he attends Sunday School almost every week."

"The most trouble is in his talk, hard job to make understand."

"— is a very good natured, honest and good boy, never goes away at nights."

"Very satisfactory help and we are very much attached to him."

"— has a very nice disposition and we like him very much."

"Very much pleased with —; he is very good natured, and he seems to be well-satisfied."

"Conduct, very good; health, good; regular lessons closed last month, but still keeps up some lessons, still gives good satisfaction and is trying to prepare herself to take much more interest in her studies when she returns to your school than when she came here nearly two years ago."