

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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RESERVATIONS ANCIENT AND MODERN.

"There is nothing new under the sun," said the man considered the wisest of ancient times, and we may add that reservations are no exception. They have been in existence from the beginning of history and to get rid of them has seemed chiefly the mission of the forces war-like and otherwise that have played over and through men's destiny.

If Abraham had never been called out of his reservation there would have been no Jews with their high aspirations and their matchless literature, the Israelitish nation would never have been born in Mesopotamia.

If Joseph had remained in the reservation of his father's jealous and narrow protection not only would he himself and his race have died of starvation, but the most finished ancient civilization, the Egyptian, destined to train the future leader of the Jews, would have been swept out of existence.

In the changes of time Egypt became to the Jews a reservation, and there came to Pharaoh the enforced command, "Let my people go."

Moses, the adopted descendant of the Pharaohs, was skilled in that legislative lore which afterward built up a new nation. But after this education he was a stranger learning the customs of a strange land, observing, comparing, studying before he became a leader of his people. And he never attempted to reform them, to raise them in the midst of their old conditions. It was not only a new air of liberty that they were to breathe, but new earth that was to be under their feet and new waters that they were to drink of even if the rocks had to be smitten to give them these.

It was the Shepherd David that developed into the poet, but David, warrior and king, was born only when the youth was sent out of the quiet sheepfolds to his brothers in the Israelitish army. The germ of it all was in him, undoubtedly, for environment must have something upon which to work. "Thy servant slew a lion and a bear," he said to Saul; but without wider opportunity though he might have become a Nimrod, he would never have become a king.

In one way and another there are as many illustrations as nations, although none perhaps, except our own, touch us so nearly as the European reservations and the way in which their walls were broken down.

This movement is of the utmost significance; it was the movement not of a regiment or a brigade, but of a division. Europe broken up into reservations of petty kingdoms, its kingdoms eccentric circles of isolated fortresses, threw open its castle doors, brought out its retainers, left regents on its thrones, and marched into Asia.

To do what?

To rescue Christ's sepulchre from the infidels.

To gain what?

To gain the beginning of comprehension that Christ has risen, that he is to be found not in a sepulchre or upon a crucifix, but only among living men.

But this knowledge dawned in an intellectual awakening brought about by travel and acquaintance with a higher civilization, a throwing off of old superstitions, and especially through the destruction of feudalism which was the patriarchal system Europeanized.

It is certain that the walls of our Ameri-

can reservations will be broken down. But it makes a difference how this is done, and whether when the wave of civilization sweeps in, it swamps not only the tepee but the Indian in it.

In the Crusades all the people in Europe did not go to the East, but there were enough Crusaders to give tone to the whole continent.

In the search after better all the Indians cannot come to the East. But enough of them can and should come to give distinctive American tone to the reservations.

And the reservations?

With this and with the settlers everywhere on the opened lands, these reservations are—any land which an Indian reserves to himself by right of purchase, anywhere from the Lakes to the Gulf, from the Atlantic to the Pacific.

F. C. S.

IN THE INDIAN SERVICE.

Complying with the often expressed desire of some of the readers of the RED MAN for the narration of some incidents coming within my observation while engaged in the early stages of Indian school work, I have ventured on a contribution to this ancient history department, hoping that those who have asked for the narrative may not be disappointed in the outcome.

A. J. STANDING.

In the year 1874, after some years of service at other points in starting schools, and in general terms doing all that in me lay in the work of settling and civilizing the Indians of the western part of the Indian Territory, I became in pursuance of the same object an attache of the Kiowa and Comanche and Apache Agency.

While my purpose in this change of base was to commence a settlement of the Apaches belonging to the agency, I was as a first duty (the Apaches at that time being out on a buffalo hunt) sent in company with another employe to visit the camps of the Comanches wherever located, with a view to their enumeration, and also to examine their herds of horses and see what, if any stolen animals could be recognised by us, and bring back with us to the agency as many as we could obtain possession of, so that they could be returned to their legitimate owner in Texas or elsewhere.

In pursuance of this object we left the agency about 7:30 A. M. on the morning of Feb. 14, each mounted on a good mule and travelling in company with a Comanche Chief "Cheevers" who was to be our guide and helper in the duty.

We found the main body of the Indians who had been in for supplies and with whom we were going to travel westward, still in their camp on Cache Creek and not ready for travel by an hour's work for the squaws who were busily engaged in packing up mules and ponies with provisions drawn the day before.

Instead of waiting for these preliminaries to be completed Cheevers and Frank and myself left them and made a detour to the northwest to visit the camp of Esa-to-yet, a Comanche who lived in a house and was decidedly on the white man's road. We found most of Esa-to-yet's people away and therefore failed in our object of counting them.

From this point our course was more directly westward; a clear sky, a bright sun and a good mule all tended to make the trip quite enjoyable.

After riding at a good pace some twenty

miles we again fell in with the main body of Indians slowly journeying towards the Washita where their permanent camp was located.

About 5 P. M. we came in sight of the Lodges of the camp that was to be our stopping place for the night.

After lariatting our mules, we returned to the Lodge of Chief Quirtserip whose guests we were to be at this camp.

The house consisted in this instance, though generally of Buffalo skins, of canvas stretched tightly over poles erected in a conical form about fifteen feet from base to apex and the poles seventeen in number, generally of cedar very nicely prepared. Over the poles the canvas was tightly drawn leaving an aperture at the top for the escape of smoke and one on the east side of the tent to serve as a door. The whole arrangement could be taken down and put into condition to travel in about fifteen minutes and almost as easily set up.

A hollow in the earth in the centre of the floor served for a fire-place, an arrangement of sticks and robes on three sides served the double purpose of seats and beds.

Near the door lay a pile of dried meat and rawhide bags containing what provisions the family had on hand.

The furniture is scanty and of little value, consisting of an old brass kettle, coffee boiler to match, a few butcher knives, some battered tin-cups and sometimes but by no means always a spoon and a few pieces of earthenware.

A few forked sticks are set in different places and constitute the resting place for saddles, bridles, bows, pistol-belts, hats, coats or whatever valuables the family may be possessed of. Running around the camp and getting in when they can are hosts of dogs which to judge from appearance are as much wolf as dog.

But now supper is ready, and as I had noticed that the supply of beef lay on the floor just inside the lodge, naturally supposed it the part of good housekeeping to cleanse it somewhat before putting on to cook but not so thought our hostess or one of them, for in this instance as usual the wives were several.

The meat was boiled in the before mentioned brass kettle, and when cooked was portioned out in small pans to be set before each guest. A portion of the liquor in which it was boiled was then poured over it, some salt added, and with the coffee and a piece of bread the meat was considered complete. As to the meat it was too tough to eat, if, for no other reason; the less said of the coffee the better, the bread was good white bread brought from the Fort, and on this we relied for our first meal in a Comanche camp.

We arose the next morning in good time and proceeded to count the Lodges belonging to the camps of O-no-owe-ah, Yellow Moon and Iron Mountain. The custom of enumerating the Indians in vogue at this time was to count the Lodges estimating six persons to the Lodge, no accurate census had been taken.

About 10:30 A. M. we started again westward crossing the Washita River twice so we were still on the south side. Soon we met some Kiowas who had some news of an unpleasant nature for our guide and for us also situated as we then were. It was to the effect that a party of Comanches consisting of ten men and three women had been killed while hunting North of the Red River.

This news took from us any prospect of enjoyment we might have had from the

incidents and adventures of the trip, not knowing but that in retaliation captivity or death might await us.

From this time our journey was in silence except from an occasional "hurry, hurry," from Cheevers who was anxious to reach camp and my mule being the fastest animal I was requested to lead and get over the ground quickly as possible.

After travelling a long distance over a Prairie Dog town, and crossing the Washita once more we drew up at a small camp belonging to some of Cheever's followers to see if any further information could be obtained.

It was here fully ascertained that the report as to the killing was true but wrong as to location, as it was south of the Red River in Texas where the Indians had no right to be and where they were found in possession of sixty head of horses stolen from a company of rangers camped near Ft. Griffin.

The fact that they were killed on the south and not on the north side of the Red River put a better outlook before us, as Cheevers acknowledged they had no right to be there.

Two hours more of riding in a drizzling rain brought us to where Cheever's camp should be and his spirits brightened considerably, only to be again brought to zero by finding all trace of the camp gone and nothing for us to do but follow the trail and find its new location.

This we were able to do without trouble as it was not yet dark, and riding into camp I was very agreeably surprised to see the welcome given the chief by his people. All seemed pleased to see him, old and young, even the dogs. We dismounted at Cheever's Lodge which was clean, comfortable and roomy. Two women took our mules and lariatated them out, a proceeding which white men not accustomed to Indian usage would consider very ungallant, but which in this heathen community was the recognized order of things and which order we were not disposed just then to quarrel with.

After a rest we were informed supper was ready. We were ready for it, and found it a great improvement on our previous fare; everything had a much cleaner look and Mrs. Cheevers, a pleasant handsome lady, did the honors of the table or rather the floor, there being inferior wives who did the serving.

After supper the lodge filled and an animated conversation was maintained till midnight about which time we retired and slept comfortably until we were awakened by a noise which I at once recognized as mourning for the dead, a most weird and unearthly noise which, mingled with the barking of dogs was anything but a pleasant sound to us situated as we were—a situation, however, from which there was no escape.

Morning revealed the cause: the chief who was leading the Texas party and who was one of the killed, belonged to this camp and certain news of his death had been received during the night.

The next day, Sunday, was a gloomy one for us. We found we were watched and guarded. I attempted to write some but was soon requested not to do it; so the day wore on. In the evening as the men gathered in Cheever's tent things began to look brighter for us. The Indians who had all day been silent and morose now wanted to talk and said, they had counselled and decided that while they were sorry that any of their friends should get killed yet as they were on the

south side of the Red River where they had no business to be they took upon themselves all the chances of so doing, and therefore they as a tribe would mourn their death but would not attempt in any way to revenge it.

This conclusion struck us as being very reasonable. It was to us quite satisfactory and we inwardly blessed the Indian Daniel who had rendered so just a decision and insured our own safety.

The rest of the evening was spent in conversation of a religious nature, the Indians explaining their belief in the great spirit and we on our part the doctrines of Christianity.

A pleasant evening was spent and then we separated for the night.

(To be Continued.)

For THE RED MAN.]

FROM AN APACHE CAMP TO A CHICAGO MEDICAL COLLEGE.

The Story of Carlos Montezuma's Life as told by himself.

(Continued from last issue.)

An old squaw was brought in to interpret. She could not understand either, but she suggested water, and a pitcher full of water was handed to me.

I took it with a shadow of a smile as if to say "thank you" and drank. Next I grabbed the meat but dropped it on account of the taste of onion with which it was boiled.

A tureen full of beans then attracted my attention. I nibbled at these for a while to test them. They were good. I dipped my hands into them alternately and carried them in this way to my mouth.

Before I had finished I was covered with them from head to waist. It was hard to tell whether "Injun" ate beans or beans ate "Injun."

The Indians who captured me belonged to the Pima Nation, and were friendly to the whites.

The whites encouraged the tribe to make raids upon the Apaches, by giving them something for their captives.

To-day the mention of an Apache to three or four tribes along the Gila and Salt Rivers makes them shudder, for the Apaches are very great enemies to them.

It was Mr. C. Gentile, an Italian gentleman, who has passed most of his life away from Italy, who bought me from these Indians. He paid thirty dollars for me.

On the morning following my purchase Mr. Gentile took me to the well to be washed. This was done in a tub and this was my first step toward civilization.

Mr. Gentile on hearing of some Indians who were captured in the same battle I was, took me to see them. As we reached the front gate two girls came forward dressed in black. I did not recognize them until they called me by name. They were my two sisters.

We sat together in one corner of the room and as children will, talked of what nice things we got but could not help turning to more solemn thoughts of father and mother, and of being made prisoners forever.

After this visit we made another when we parted from each other with a last farewell.

In the month of November we left Florence with a party of explorers traveling in wagons northwest through the most dangerous part of Arizona Territory.

It was not an unusual thing to see ruins of Indian villages strewn with human skeletons. Now and then along the side of the road was seen a grave with the name and date of death of the person whose remains were buried there.

After visiting several places we arrived at Haulpai reservation. Here were some of my Apache friends who spoke the same language. It was a great surprise and a joy to meet my own people.

By this time I had got over my fright. They received me with great respect and many gathered around to see whether I was one of them. Others tried to joke with me to see whether I would laugh. They found out before long that I was one of them, for I joined in many of their

games, took part in their dances and sung their war songs.

During my stay here I saw and heard many strange things. Among them was the weekly ration. I could not see how a small card could be so valuable as a slice of meat. Later on, my Indian friends explained to me how they earned the ticket.

I joined in eating in the old way, meat attached to a long stick and cooked in the fire.

One day they had some kind of a festival. On one side of a large crowd sat an old squaw with a dead cat on her lap. This she was preparing to cook for a roast.

A grand dish with some Apaches is fricassee cat.

Here I could have made my escape to some of my relatives for there was an Apache in camp who had heard of my parents, but I did not like the idea of losing three meals a day. The same Indian asked me if I could steal several cartridges for him. He wanted to kill the officer to make his escape into the mountains.

From this place we were accompanied by several other Apache escorts to Ft. Verde. From Ft. Verde we proceeded to Ft. Apache where our faithful Indian friends left us.

Mr. Gentile and I rode through the most dangerous region to Zuni, and from here we went to Albuquerque and Santa Fe. At this place we got rid of our horses and took a stage for Trinidad.

Between Trinidad and Pueblo I saw a large white man in the coach in front, whose diameter was so abnormally exaggerated that I asked Mr. Gentile what made him so large and he told me that he got that way by eating small boys.

This frightened me. I had gotten along well so far. I thought, "Now, must I be eaten by that ugly man?"

Somehow I went to sleep forgetting the man, but when we stopped to change horses the fat man took me up and began to act as if he were going to eat me alive. I yelled a real Indian yell, and made a great struggle, when Mr. Gentile came to my relief.

Early one morning as we were traveling toward Pueblo and the Railroad a steam-engine was described to me. I understood that the stage in which we were riding was going through a river and would come out on the other side changed.

As we drew nearer I heard a strange sound and whistle louder than an Apache war-whoop.

I saw the monster rolling back and forth, and the tracks I supposed were the hawsers that unwound the thing.

We passed this engine and took to the open prairie near the track, where trunks and packages were piled in a heap.

Men and women were waiting for something, I knew not what.

Pretty soon I heard them say "It's coming."

Mr. Gentile turned his head and pointed down the track in the direction of the train.

I looked and saw coming, an object without legs and very unlike a human being.

The monster rolled in, puffing and sending in the air large curls of smoke. Steam was shooting from either side. A powerful arm turned the large wheels while red-hot coal dropped from beneath it.

I stood there in the greatest amazement. Mr. Gentile told me that this was an iron-horse. My imagination travelled fast to make out the iron horse.

I could not speak English or I should have asked more about it; so I thought "if it is an iron-horse a horse must be attached to it," and I came to the conclusion that they burned horses for the power or strength to draw what was behind.

I really thought that it was alive, for no dead thing could have the power of locomotion.

I was invited to get into the cab, but was uncertain whether it would be a safe place, so I declined by crying.

It was hard to persuade me to get into

the car when I did for I did not know what would happen to me. "But if this meant death," I thought "there were others beside myself to die."

After riding for several days I rather enjoyed the "iron-horse." We went on to Washington. From Washington we traveled five or six months from Canada to Florida.

In 1872 we came to Chicago, where I began to learn more of the habits of civilized life. It was on the west side of the city where I first appeared with my long hair falling on either side of my face.

I wore no hat and was noticeable on account of my nativity. I was cared for by a lady whose acquaintance I made in Grand Rapids, Michigan.

On Saturday nights I slept with boys who sold newspapers, and early on Sundays we went together to the news office for our papers.

I could not tell the difference between them but my friend separated the *Times* and *Tribune*, by running a string between the two.

Some of my playmates attended the Sunday School. I was taken into one of them. I could not understand the preaching or any of my teachers. Only the music seemed to charm me.

After my first visit to the Sunday school I wanted Sunday to come every day so that I might hear the music. Canon Knowles was the pastor. He took an interest in me that I can never forget.

My advancement towards civilized customs was now rapid, perhaps in some respects too rapid. Seeing this Mr. Gentile placed me in the care of Mrs. Baldwin, of Yonkers, N. Y. She cared for me with a mother's watchful care. As I review my past life I cannot but acknowledge that this was my salvation—the turning point. I should have been lost except for her kind treatment and maternal advice.

I well remember her last advice at the door when we parted "Always be a good boy. You will always find friends."

In the spring of 1875, on account of my health Mr. Gentile sent me to Galesburg, Ill., with C.J. Ferris. Of my two years there pleasant memories revive within me.

I walked two miles to school when it was in session. When at home I did a few things around the house. In summer I had a beautiful garden which occupied all of my spare time. I had two cows to milk. I grew so fast and was so careless with my health that I was taken down with Congestion of the lungs. Three doctors gave me up, but they did not know how tough an "Injun" was, and I pulled through under the tender care of Mrs. Ferris.

From this place I was taken to Brooklyn, lived with Mrs. Baldwin, and attended school. In the spring of 1878 I went to Boston.

I returned to Illinois in 1878, with the intention of entering some institution.

I was industrious but never thought of being turned out into the world so soon to support myself.

After travelling from place to place I fell into the hands of Rev. W. H. Steadman, a Baptist preacher of Detroit, then a pastor at Urbana.

I had a great horror of preachers, and in order to provoke me Mr. Gentile used to tell me that he was going to make a preacher of me.

How emphatically I used to say, "no, sir!"

But when I lived with one for a few months I thought that preachers were not so bad after all.

The following winter revival I gave myself to the Lord and joined myself to the Baptist church.

The State University of Illinois is situated in this place.

In one year's time by the aid of the students I prepared to enter the Preparatory Department.

In the fall of 1880 I entered the Freshman class and graduated four years later with the degree of Bachelor of Science in the school of Ministry.

During my four years in College, I was neither treated as a curiosity nor pa-

tronized by the whites, with whom I associated on terms of perfect equality.

June 21st 1884, I returned to Chicago and entered a drugstore and at the same time the Chicago Medical College.

On account of my financial circumstances I was obliged to absent myself two years from the Medical course, but still I continued my studies.

Since 1879 I have earned enough to carry me through college by working on farms.

When I was 13 years old I followed the plow. One year later I received man's wages.

As I was thrown on my own resources I was fully aware that I had to climb a mountain of discipline in order to be a man among men.

I realized that I belonged to a race who was being driven at the point of the bayonet instead of by persuasion. With these thoughts I felt a rush of indignation which called on me to stand firm to the rights of that race whose blood circulates through my veins.

Shall I call this done? No! Never! While there is life in me I shall teach my race the value of life from savagery to civilization. I will lead them to the father that watched over their forefathers when they fell into the hands of their enemies, to the God who permitted the nation to which they belonged to be nearly whipped out of existence.

I will teach them that the same Providence guides them to-day, and requires of them a greater responsibility.

May God bless this brief sketch of my career.

Yours in the cause,

CARLOS MONTEZUMA.

CHICAGO, 6, 18, 1888.

[From St. Nicholas.]

HOW A GREAT SIOUX CHIEF WAS NAMED.

Although many Indian names seem to explain themselves, young readers no doubt have often pondered and wondered over the odd names of some of our Western Indians, as published in the daily papers. Such appellations as "Hole-in-the-Day," "Touch-the-Clouds," "Red-Cloud," "Spotted-Tail," "Man-Afraid-of-his-Horses" and scores of others which I might call to mind, must have excited curiosity. The names here given belong to individuals of the Sioux tribe, which is the largest tribe within the United States.

When these Sioux Indians were little boys and girls, so small that they had done nothing at all worthy of notice, they had no names whatever; being known simply as "White Thunder's little baby-boy," "Red Weasel's two-years-old-girl," "One of Big-Mouth's twins," and so on, according to their father's names; and occasionally,—if Sioux women were talking to each other,—according to the mother's name.

The earliest striking incident in an Indian's life may fasten a name upon him. A little fellow, not able to take care of himself, is kicked by an Indian pony, let us say, and until some more prominent event in his career changes his name, he will be known as "Kicking Horse," or "Kicked-by-the Horse." Or, a little girl, while scrambling through a wild-plum thicket, may not realize how near she is to the bank of the stream until a small piece of ground gives way under her feet, and she goes tumbling head-over-heels into the water. When rescued and brought home, she is called "Fell-in-the Water," which probably will be wrongly translated into English as "Falling Water," and we, hearing her so called, say, "What a pretty name!" "How poetical the Indian names are!" We never should have thought so if we had seen the ragged little miss screaming and clutching at the grass as she went, with a splash, into the muddy creek. And even if the little girl herself could be brought to believe that it was a pretty name, I am sure she would insist that it was not a pleasant christening.

Again, some little urchins, playing far away from the tepees, suddenly are over-

taken by a thunder-shower, and they come home wet to the skin; thence forth one may be called "Rain-in-the-Face," and another, "Little Thunder," if they are not already named. And so these slight incidents, some serious, some comical, give names to the little Sioux, until, as I have said, other occurrences or feats suggest other names, which they like better, or which they and their fellow Indians adopt.

"Three Bears" got his name by killing three of those animals in one encounter, and he must have been well past his boyhood, or he could not have performed a feat of such valor.

"Pawnee Killer," was not so called until he had slain a great number of Pawnees, a neighboring tribe of Indians most bitterly hated by the Sioux. He, also, must have reached manhood before being named. Many names similarly given might be mentioned, for it is generally the name obtained late in life that are preferred, as one of these almost always recalls some great deed that redounds to its owner's credit; and this gratifies the savage vanity and pride, of which they have no small amount.

"Touch-the-Clouds," received his title from the fact that he was very tall—over six feet in height, I believe; and of course they had to wait for him to grow before they could give him so pompous a name.

Once in a while, however, the names that the little ones have borne cling to them for life; either because nothing happens afterwards of sufficient importance to cause a change, or because they like the old names, however simple they may be or however insignificant the event commemorated. Such was the case with the great Sioux chief, "Spotted Tail," a leader most famous among them, and one who has ruled over great numbers of that large tribe, for it should be remembered that the Sioux nation is not subject to any single ruler, but is divided into a number of bands of different names, each with a different chieftain, who has many sub-chiefs under him.

When this great chief was a very little fellow, his father left the lodge or tepee, one morning, for a day's hunting after deer, which he expected to find in the brush and timber along the stream near the camp. It was an unlucky day however,—the only thing he captured being a big raccoon, the skin of which he brought home. Coming to his lodge, and seeing one or two Indians sitting in front of it, watching the antics of his little son, he threw the raccoon's skin to the boy for a plaything. The youngster pleased with the present, spread it out carefully before the group of Indians; and when he pulled the tail, covered with black and gray rings from under the skin, he was delighted as a civilized child with a coveted toy, and he jumped up and down upon the skin, crying: "Look at its tail, all spotted! Look at its spotted tail!"

Those around him joined in his childish glee. (For it must be borne in mind that the oldest boy-child of a Sioux warrior is a perfect prince in the household,—his mother and sisters being his slaves, and no one but his father above him in authority. So you can see why all tried to please him.)

The incident was rather amusing, too, for the raccoon's tail was not spotted at all, but covered with black stripes or rings. So while the spectators were laughing, the youngster was immediately dubbed "Spotted-Tail,"—Sin-ta Ga-lis-ka, in Sioux; sin-ta being tail, and ga-lis-ka, spotted—a name that has clung to him through all his eventful life. And certainly there was no lack of thrilling episodes which could have changed it, should vanity have made him desire a change.

A warrior who had seen, and been leader in, so many battles, of whom countless deeds of personal valor were recounted, and whose war-suit was trimmed with 650 scalps, could easily have had a pompous name had he wished it. But like all really great men, whether their lot be cast in civilized or in savage life, this great Sioux chief was modest; and in nothing is this better shown than in his

satisfaction with the simple name of his baby-days, though it arose from such a trifling incident, and in his refusal to choose a name like "Pawnee Killer," "White Thunder," or some other high-sounding title.

"Crazy Horse," the great Sioux chief who was prominent in the Custer massacre, and who gained several other victories over us in war, is not given his right name, strictly speaking, for, in changing it into our language it was misinterpreted. He was a superb rider, noted even among a nation of fine horsemen, and he could ride anything, however vicious, wild, or intractable. "Untamable Horse" would have been a better rendering of his name.

"Man-Afraid-of-his-Horses," the great Ogallalla Sioux chief, is also not rightly named in English. He was very careful about his horses when on the war-path, in times of peril keeping guard over them all night—a very unusual precaution among Indians. "Man-Careful-of-his-Horses," or "Man-Afraid-of-a-Stampede-of-his-Horses," would be true to his real Indian name.

I must leave you to imagine the origin of the titles "Hole-in-the-Day," "Red Cloud," "Two Strikes," "Little Big Man," "Good Voice," and other quaint and queer Indian names which you may see from time to time.

Lient. SCHWATKA.

[From The Rushville Sun.]

WHAT RED CLOUD THINKS ABOUT THE BILL.

The refusal of the Indians to sign the "land in severalty" treaty recently provided for them by Congress has naturally awakened a good deal of interest in that direction and a great many are anxious to know just what the red people think about it. We have been favored with a copy of a letter from Red Cloud to Judge A. J. Willard, the authorized attorney for the Sioux nation, in which he probably outlines the Sioux idea fully as correctly as it has heretofore been represented to the public. It is as follows:

My Friend: Your very welcome favor of the 12th ult. was duly received and would have long since been acknowledged, but, as your communication was vital importance to my people, I thought best to invite a few head men from the different agencies for the purpose of holding a general council and come to some definite understanding as to what answer we should make when "the commissioners" come. This necessarily delays answering your letter, as the council only met at this Agency on the 5th inst. and where the other four Agencies were fully represented. After three days counselling there was not an Indian in attendance who approved the division and allotment of land under the late bill as passed by both houses of Congress and recently approved by the President. The Indians have become fully satisfied that it would be suicidal on their part to sign and approve this bill, and freely acknowledge that they are wholly unprepared at the present time to meet the sudden change which the bill contemplates, and with this understanding the Indians will most positively refuse to sign and no outside influence can possibly be brought to bear to change their minds. So let the Honorable commissioners with all their masterly eloquence come! The head men of the Sioux Nation having met in general council are now prepared to answer them!

If under existing treaty stipulations we are really the rightful owners of our present reservation, we claim the just right before ceding any portion of our land to the Great Father to first select therefrom our future reserve and then dispose of the remainder. As the boundary lines of our reservation have never been lawfully established the cattlemen from Dakota, Nebraska and elsewhere are now here in full force rounding up their cattle, and when we remonstrate with them for allowing their cattle to come here, they promptly reply! "Define your boundary lines." Congress passes laws to take, allot and subdivide our lands without our knowledge or consent, stockmen destroy our grass and timber without hindrance, and our own cattle are frequently driven off with those of the white man when he drives his own away, so that in the end the poor Indian gets beautifully left on all sides. My friend, I frequently think that the Great Spirit in his manifest goodness has selected you as an angel of light at an opportune moment in our history, when we were surrounded on all sides by robbers

and thieves who desire to dispossess us of the little we have in this world, and which we had intended to leave as a small inheritance to our children.

My friend, your cause is a just and noble one in defending the weak and the oppressed and that the Great Spirit may guard and prolong your life will always be the sincere wish of the great Sioux nation with their chief.

RED CLOUD.

ANOTHER VIEW.

Going for Red Cloud.

PINE RIDGE AGENCY, Aug. 20, 1888.—I notice in *The Sun* of the 11th inst., a letter from Red Cloud. In a part of this letter he refers to the land allotment question and he said his people are not ready to take their land in severalty yet. For myself I am a little surprised at this remark and yet when I think the matter over I am not so much surprised after all, for I know what great influence is brought to bear among these people on this question. At the same time my friend Red Cloud is not very well posted, and does not know just how his people stand. He said there is not one of his people that want their land surveyed. I can find that he is mistaken, for I know a great many who are anxiously waiting to have or see the land surveyed so they can settle upon such land. The main point is this: My friend Red Cloud stays so very close to the Agent and commissary store house he has not the time to go out thirty or forty miles from the agency among the people to see what they are doing, consequently he is not posted as I said before. While he is staying at home, (or rather around the agency, watching the Agent,) the boss farmers are scattering the young men out of the camp on farms and they are plowing and planting and the crops are yielding so largely that these young farmers are at a loss to know what to do with all their corn, oats, wheat, potatoes and vegetables. Some of them seem perfectly elated and say, "If the Agent will give us some more fence wire, mowing machines, a reaper to cut our grain and such other things as we need we will let him keep his rations, we can take care of ourselves in a year or two, we would not bother ourselves to go to the Agency after the small amount of rations." Now, Mr. Editor, this is just about how the whole thing stands. If the government wants to make these people self-supporting in a very short time just let them send in the surveyor at once, measure out the land, so that the people can see what they will have for a farm, give them a sub-agency out about forty or fifty miles northeast of the agency and break up this old system of spending half of the time running back and forth for rations and to the only repair shop. Why, some of these people have to go sixty-five miles to the blacksmith shop to get a bolt repaired and sometimes have to wait three days for it. If the government will carry out this plan your correspondent will give a guarantee that in five years they can stop issuing rations and the only paupers that will be left that do not want their land in allotment will be such old fellows as you can see hanging around the Agent's office begging for hard bread.—[RED MAN'S FRIEND in Rushville Sun.]

Indian Marriages.

The following Bill as amended in the House of Representatives passed the Senate on the 28th of July.

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

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

The few remarks by Congressman Adams, of Illinois, at the close the discussion in the House of this Marriage Bill are given below.

Mr. Adams said:

"The ground upon which this bill is urged is the ground that for reasons of public policy it is desirable to discourage marriages between white men and Indian women. I do not believe that is sound public policy. In the first place, if we are to discourage such marriages for the

moral welfare of the Indian woman, the answer is that the United States has nothing to do with that question; and if we are to discourage such marriages for the purpose of expediting the civilization of the Indian tribes, then I say that the white man who goes into the Indian nation and marries an Indian woman, however degraded he may be, is likely to be more an instrument of civilization than a full blooded Indian."

Honored in his own Country and Among his own People.

PAUL'S VALLEY, IND. TER.

A letter just received from Anadarko, in reply to inquiry, confirms the report of the very sudden death there on April 21 of our most excellent young brother and fellow laborer Doanmoe. The note says he was in usual health on Friday, the 20th. On Saturday morning he complained of a pain in his bowels, and, although a physician was called and staid by him, he expired at 4 p. m. the same day. The cause of Christ has lost a most promising worker, and our church an ardent, zealous servant. Mr. Doanmoe was held in the highest esteem by both Indians and whites. The superintendent of the Kiowa school said to the writer, speaking of the influence of the deceased over his own people, the Kiowas, and others, "We could scarce get along without him in times of trouble, for his word is law with the people." It was a common saying at the agency, if there is a good Indian on all the reservations, that man is Doanmoe. He leaves a worthy companion, Mrs. Laura Doanmoe, and a bright two-year-old baby boy to mourn his departure. How strange, how inexplicable to us this providence! We are only consoled by the reflection that life is not measured by years, but deeds, and he that lives best lives longest. This vacancy means double duty to our prospective laborer, young Brother Fait, pledged to and soon expected on the field. May the Lord of the vineyard turn our sighs into joy!—[REV. W. J. MOFFATT in *Home Mission*.]

English as she is Written by Indian students.

THE RACES.—They are five races, which are the white and yellow black and red and brown. The yellow race likes to eat rat, and the black race likes to eat man, and the white race likes to eat frogs, and the red race likes to eat buffalo.

The white people they are civilized; they have everything, and go to school, too. They learn how to read and write so they can read newspaper. The yellow people they half civilized, some of them know how to read and write, and some know how to take care of themselves. The red people they big savages; they don't know anything.—[*The American Missionary*.]

SPIRITED.

From a Carlisle Boy now at Home, who has Supported Himself for the past Three Years.

"What can I do to help my people?"

I can help them by earning my living; by using my education—the little education I have; by talking kindly to my Indian friends about the new road; by telling them to send their children to school I begin to see not only this, but that.

I do not want people to tell me this way is best, that way is the best and the Catholic way is the best.

No, sir, I do not want to be treated like a baby. I will fight just as I have done for the last few years. I will do, I must do what I think best. That is the way I have been doing and always came out all right.

A half-educated man is in danger all the time. I mean an Indian.

EAUX.

The beautiful Miss Mollineaux

Was anxious to capture a beaux

So when a young Sioux

The maiden did wieux

She quickly surrendered to Leaux.

The Red Man.

FORMERLY

The Morning Star.

Published Monthly in the Interest of Indian Education and Civilization.

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

(Mailed on the 15th of the month.)

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

Address all business correspondence to
M. BURGESS.

CARLISLE, PA.

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

SEPTEMBER, 1888.

The conscience of the people demands that the Indians, within our boundaries, shall be fairly and honestly treated as wards of the Government, and their education and civilization promoted, with a view to their ultimate citizenship.

PRESIDENT CLEVELAND.

President Cleveland in his letter of acceptance mentions among numerous home interests deserving watchfulness and care:

"A firm, patient and humane Indian policy, so that in peaceful relations with the Government the civilization of the Indian may be promoted, with resulting quiet and safety to the settlers on our frontiers."

THE SIOUX COMMISSION.

The latest news from the Sioux Commission intimates that the back-bone of unreasoning opposition has been broken, and that from this time on there will be no further organized effort to prevent the Indians recording their votes as they may desire.

This is the point the Commission have been working for so as to procure in a manner, that shall place beyond cavil or controversy, the attitude of each Indian entitled to vote on the question at issue.

Those who have had any dealings with Indians are well aware of the misunderstandings that have arisen in regard to almost every treaty or agreement that has heretofore been made with them. It is the purpose of the Commission to obtain the votes of the Indians in such a way that there can be no doubt about each one's position by his either voting aye or no, or assigning some good reason for abstaining from voting.

It seems now that in this part of their plans the Commission will be successful, whether the majority required to make the agreement operative is obtained or not.

The Commission have been charged in the public press with using unfair means to compass the end in view, that they did so is not true, but it is true that the Indian chiefs have used extravagant measures to intimidate the people and prevent them voting at all.

In this matter as in others where the use of the voting franchise is concerned it is above all, imperative that there be a free ballot and a fair count. A. J. S.

EDUCATION THE REMEDY.

The policy of inaction, adopted by the Sioux of Standing Rock Agency in regard to the acceptance or rejection of the Act of Congress, known as the "Sioux Bill," is a vivid illustration of the absolute necessity of pushing education for all Indian youth without delay.

The virtue of a vote lies in the intelligence of the voter who casts it, for or against a measure, as judgment may direct; and if educated, the voter will certainly have an opinion, one way or another, on any ordinary proposition presented.

How widely different from such intelligent action has been the course pursued

by the controlling element among the Sioux! They say in effect, "We know nothing about this 'Act'; we do not want to know; we will not vote on it, ourselves, in any way; we will not even consider it; neither will we allow any, whom we can control, to vote on it."

Doubtless there are quite a number among the Standing Rock Sioux possessed of sufficient education to trust their judgment on the question; but at present, they are a minority,—intimidated by an unreasoning opposition.

Had the educational provisions of the treaty of 1868 been fully carried into effect, we would not now be treated to such an exhibition of "dog in the manger" ignorance, as we have lately witnessed at Standing Rock Agency.

It is right that the Indian should be a consulted party in all legislation that concerns him. It is also evident that, in order to be consulted, he must be educated sufficiently to understand that intelligent consultation is his protection.

There are but two sources open to Congress in these matters; one is to consult the Indians—the other, to ignore them. If they refuse consultation, what then? The alternative is not pleasant to think about, and can be avoided by faithful and persistent educational efforts.

REGULAR CONTRIBUTOR.

[From the Phila., Times.]

WHAT CONGRESS PROVIDES FOR, IN THE SIOUX BILL.

The act of Congress to which the assent of the Indians is asked is entitled "An act to divide a portion of the reservation of the Sioux nation into smaller reservations and to secure the relinquishment of the Indian title to the remainder." In view of the fact, as stated by THE TIMES, that this reservation is three-fourths of the size of the state of Pennsylvania, and the population about 30,000 it would seem that some measures looking to the utilization of a portion of this land, now that it no longer serves its original purpose of hunting ground, might be in order. The act in question provides:

First. For reduced reservations for each division of the Sioux tribe.

Second. That any Indian having a farm and improvements can stay where he is.

Third. That any Indian desiring to locate anywhere on the present reservation in preference to going on to the reduced reservation can do so.

Fourth. That patents for such allotments shall be issued inalienable for twenty-five years.

Fifth. That any conveyance or contract made by an Indian in regard to his land prior to the expiration of the twenty-five years' term shall be null and void.

Sixth. That every Indian now residing on the reservation shall have one year in which to make his selection as to location.

Seventh. That the land relinquished shall be sold to actual settlers only.

Eighth. That the provisions of this act do not become operative until the consent of three-fourths of the adult male Indians has been secured.

These and other provisions as to compensation for relinquished territory, go to show that this is one of the most carefully considered bills ever drawn in regard to Indian lands, and that no injustice or hardship is contemplated. No one need move. The land left (approximately 500 acres per capita), is more than an abundant plenty; the Indian is secured in his individual possessions beyond a peradventure; is compensated at so much per acre for land sold to settlers and in a much greater degree by the increased value given to his own acres by the influx of settlers and railroads.

Miss Cora Fulsom, the accomplished Editor of the Indian Department of the *Southern Workman*, published at Hampton, is now on an extended journey among the various Indian Agencies. Her principal object is to make a thorough and careful examination of the condition of the students who have gone back from Hampton.

DR. GIVEN'S ACCOUNT OF THE ONEIDAS.

On the 25th ult., at one of our English Speaking meetings Dr. Given gave an interesting account of his recent visit to the Oneidas.

He found them located in Wisconsin near Green Bay. Something over fifty years ago, for the purpose of securing more land, a small party of Oneidas migrated from New York State.

Since then they have been adding to their numbers from the same source till now there are in Wisconsin about 1700.

At the time they arrived in Wisconsin, the Green Bay region was a wilderness and the now thriving city of Green Bay a mere village.

Their present reservation is quite heavily wooded and contains 65,000 acres. 40,000 of this is tillable, 7,000 fenced but only about half of the amount fenced is under cultivation.

Some of the leading members of this tribe have good farms enclosed ranging from ten to eighty acres. While the tribe as a whole are making headway in the line of progress there is much room for improvement.

These Indians are entirely self-supporting receiving no aid whatever from the Government. Many cut and sell cordwood and lumber in addition to farming.

There is a school enrollment of 445 pupils in the six day schools on the reservation. Two of these day schools are mission, supported by the Methodist and Episcopal churches.

The average attendance for the year did not reach 120 which the doctor thinks has not an encouraging outlook for future generations.

Most of the school buildings were too small for the number of pupils in attendance.

They have no boarding school, seventy of their children are with us and thirty at other boarding schools off the reservation.

It was encouraging to hear those Indians give expressions of thanks for what is being done for their children in this way.

At a public gathering in honor of the Doctor a unanimous vote of thanks was tendered Capt. Pratt and the officials of our school.

One great need at the Oneida Agency is an infirmary or hospital for the accommodation of the blind, lame and other sufferers. They themselves should make a move in this direction by getting out the building material of which they have an abundant supply.

The Oneidas themselves built a fine church, the pastor of which is Rev. Mr. Goodnough, who has been with them for thirty five years—an Episcopalian.

Rev. J. W. Howd is in charge of the Methodist mission, and is doing excellent work.

Both the Indians and whites were most kind and hospitable.

Peter Powlas, a returned Carlisle pupil drove the Dr. around over the reservation.

REVISED VERNACULAR ORDER.

The President has issued the following important modification of the Indian order about the use of the vernacular in schools:

1st. In Government schools no text-books and no oral instruction in the vernacular will be allowed, but all text-books and instruction must be in the English language. No departure from this rule will be allowed, except when absolutely necessary to rudimentary instruction in English. But it is permitted to read from the Bible in the vernacular at the daily opening of school, when English is not understood by the pupils.

2d. In schools where Indian children are placed under contract, or to which the Government contributes in any manner, the same rule shall be observed in all secular instruction. Religious instruction in the vernacular may be allowed in such schools, both by the text-book and orally, provided not more than one fourth of the time is devoted to such instruction.

3d. In purely mission schools—that is, in schools toward whose support the Government contributes nothing—religious and other instruction may be conducted

in the manner approved by those who maintain the schools, provided that one-half of the school-hours shall be employed in instruction in English.

4th. Only native Indian teachers will be permitted to teach otherwise in any Indian vernacular, and these native teachers will only be allowed so to teach in schools not supported in whole or in part by the Government, and where there are no government or contract schools where English is taught. These native teachers are allowed to teach in the vernacular only with a view of reaching those Indians who cannot have the advantage of instruction in English.

5th. A theological class of Indian young men, supported wholly by mission funds, may be trained in the vernacular at any missionary school supported in whole or in part by missionary societies, the object being to prepare them for the ministry, whose subsequent work shall be confined to preaching, unless they are employed as teachers in remote settlements where English schools are inaccessible.

6th. These rules are not intended to prevent the possession or use by any Indian of the Bible published in the vernacular; but such possession or use shall not interfere with the teaching of the English language to the extent and in the manner hereinbefore directed."

Corrected Errors.

Mr. J. H. Seger, author of the crisp and interesting letters from Seger's Colony, Cheyenne and Arapahoe Agency, Indian Territory, which appear occasionally in the columns of the RED MAN, justly complains of one or two errors in his last published account. In a letter of Aug. 5th, he says:

DEAR RED MAN: I was pleased as I always am at receiving a copy of the RED MAN. In looking over the letter from this colony I noticed that Big Nose's house which I represented as a "snug little house nestled in the bend of the creek" was quoted as a "mud house nestled in the bed of the creek" and was referred to as a sign of progress. There is nothing that I know of but a beaver that could live in a mud house in the bed of a creek. We would hardly hold up their habitations as a standard of progress.

Farther on the letter reads that as we travel up the Washita we see fields on either side of the river but no "horses." Now, it should have been "houses." This is a very slight error as the changing of one letter makes "horses" "houses," but the worst part of the mistake was that it read that there were no horses where must have been seen great herds of Indian horses probably to the amount of six hundred head. I did not see fit to mention them in the original account as they did not particularly belong to progress.

The fleece from the flock of sheep which you made to read amounted to \$300 should have been 300 lbs. I do not wish to represent things differently from what they really are, and I know there is no intention on the part of either of us to speak other than "honest Injun," but I am writing this to see if you could without discommoding yourself too much correct in your next issue these errors.

I assure you that the RED MAN has the kind regards and good wishes of its most unmistakable friends.

Church Report of Country Pupils.

William White Bronson, in charge of All Saints' Memorial Chapel, Fallsington, Bucks County, Pa., in his report to the Diocesan Convention of Pennsylvania, says of our pupils:

"Every summer of late we have had several Indian youth from the Training School at Carlisle, (living for a time with neighboring farmers) who attend our services, and are numbered with the Sunday School. It is with great pleasure I am enabled to report their orderly and reverent demeanor during divine service, and their anxiety to acquire religious knowledge. Success in teaching them, depends largely upon their knowledge of our language, which in some cases is very limited."

In a letter to Capt. Pratt, Mr. Bronson says: "As the youth referred to are about to return to their duties at Carlisle, I have felt it was due to them, and would be gratifying to you to have this assurance of their good conduct, and that they will be greatly missed by all who worship with us."

On the 20th of July, the appointment of William D. Myers, of Pleasant Hill, Mo., to be the Agent of the Indians of Kiowa, Comanche, and Wichita Agency in the Indian Territory, was confirmed by the United States Senate.

AT THE SCHOOL.

Our little Alaskan printer is learning to run the steam engine.

Luther Kuhns, one of this summer's returned Pawnee I. T. pupils, writes that his people this year will have good crops.

Miss Cook, of Washington, D. C., Miss Paull, of Blairsville, this state, and Miss Bender, of Jarborsville, Md., are new teachers this year.

Our pupils on farms, 331 strong this year, have made remarkable records. Only two of the whole number were actual failures.

To get an idea of what our Congressmen think on the Indian Question, read the interesting discussion on the 6th and 7th pages of this issue.

The Wild West show is at the Gentlemen's Driving Park, Phila. The Civilized East Show is at the Indian Training School, Carlisle, Pa.

The carpenter boys have made a lot of nice black-boards for use in the temporary school-rooms. The black-boards in the new building are to be slate.

The Grangers' Annual picnic, held during the last week of August, at Williams Grove, ten miles distant, brought many interested visitors to the school.

"See! One pi come out," said one of the printers to another who was lifting a form of type. And sure enough, one of the letters had dropped out of place.

"Why, Marthy," said a passer-by, after stopping a moment to watch the Indian children play, "they *be* civilized; jist listen, they laff (flat a) *real* n-a-t-ural."

Six weeks of camp life in the mountains during July and August proved thoroughly beneficial to their health and was immensely enjoyed by about fifty of our boys.

The Educational Department, this year, is in charge of Prof. W. W. Woodruff, for many years Superintendent of Public Instruction in Bucks and Chester Counties, this state.

Just before going to press we are pleased to note the arrival of Capt. Pratt from Dakota. Business detains him with us but a few days when he returns to his duties as chief of the U. S. Commission to treat with the Sioux Indians.

One of the large boys was overheard to remark, "Now that we have a reading room to be proud of, if we only had a good library we would be fixed." In the Reading room at present there are 124 publications, twelve of which are prominent daily papers. The rest are popular Monthlies and Weeklies.

Since the last issue of the RED MAN Mr. Campbell has visited all the boys on farms and Miss Irvine the girls. The farming out feature of our school was never on better footing. The number of pupils at work this summer on an independent basis was larger than ever and the general satisfaction of both pupils and patrons extraordinary.

Margaret, one of the Apache girls, in experimenting with the steam-mangle to see how near she could go to the rollers and not get caught, found that a mangle will mangle. The fingers of her right hand were mashed so badly that they had to be amputated. The hand is doing well at present.

School began as usual on Monday, Sept. 3rd; as usual as regards time but not as to place. The new school building not being completed, the Chapel, Gymnasium, Assembly Room and side rooms in small boys' quarters have been converted into temporary school-rooms. Everything is going on smoothly, teachers and scholars entering into work, notwithstanding the absence of many necessary appliances, thus showing the predominance of mind over matter.

A Chance.

William Springer, an Omaha student of this school desired during the vacation months to make a harness of better grade than the bulk of our manufacture, so that he might have practice on the highest class of work. He accordingly bought all the material for a first-class double harness, and now has it completed and for sale. His price is \$100. Trimmings are of the best nickle-plate and a good pair of collars go with the harness.

Married.

BROWN—DUBRAY—On the 16th of August, at Rosebud Agency, Dakota, William Brown and Lizzie Dubray, both students of Carlisle.

William and Lizzie returned to the Agency last July, having completed their school period. Both were excellent students and won the love of all with whom they mingled. May prosperity and every blessing of a happy union, attend this bright young couple through life, is the united wish of their many friends at Carlisle.

Dr. Given is now in the Indian Territory looking up pupils for Carlisle. There is no difficulty in securing numbers, but to select desirable material from those who apply is the responsible part of this duty. Many Indians seem to think that the diseased, the halt, the lame, and the half-blind are the ones for us to take and care for. There should be hospitals on the reservations for all such. The very best and brightest minds are the ones to favor with the superior advantages offered by the Government in these schools remote from the reservations.

Two car-loads of goods, consisting of tin-ware and wagons manufactured at the school have been shipped to various agencies and schools in the west. Some wagons went as usual to the Pacific Coast.

This manufacturing is from the first to the last, education. Beginning with the handling of the material, making, packing, weighing, there is something for Indians to learn all through, and they learn it. Does this do them any good? Some people say No, but such as these speak in ignorance of the subject of about which they speak. Given the opportunity, the Indian so instructed is as likely to continue to practice what he has learned for his own profit as the white youth, but like his white brother he wants to see the profit.

There were a few dolls left from a job lot purchased about Christmas time for a mere song. Some of these had no eyes and others had broken noses and chins and great holes in their cheeks and foreheads. The hair of a few had been eaten off by the mice. They seemed too good to throw away, however, but hardly suitable to give to the little ones for real enjoyment.

One rainy day, recently, when the mother of the quarters was at a loss to know how to entertain her little flock, these dilapidated creatures were brought to light. The sympathies of the little Indian girls were appealed to by calling the dolls "poor sick dollies needing much tender care and loving kindness to keep them from dying." The cue was taken up at once by the children; material to make sick clothes was called for, and a worn-out sheet was soon cut up into little night-dress patterns.

Stray locks of hair found in by-places were glued on the bare heads of the dolls. They were tenderly wrapped in tiny blankets and kept indoors and protected from drafts of air. They were rocked and fanned with anxious care and flies were not allowed to dwell long upon their poor broken noses.

The lesson proved a useful one, and more real pleasure was secured that rainy day from those broken dolls than if they had been of the finest make.

Henry George, of Wingo, has been appointed Agent for the Indians of the Colorado River Agency in Arizona.

COMMUNICATIONS FROM INDIAN AGENCIES IN THE WEST.

GOOD!!!

An open letter.

MY DEAR RED MAN:—Would not a brief letter from the different agencies at stated times be of interest if not of profit to the general reader of our ever welcome RED MAN? For my own part I would like to know the names of the different workers among Indians on all the reservations in the United States. What they are doing and what they are trying to do. The occasional letter appearing in your columns from agencies is very interesting to me. What I would like to see is a general experience giving of the work carried on on each reservation what is being attempted, etc.

In the exchange of ideas and methods there will also be an exchange of sympathies, and we may not only add to our knowledge of ways and means in uplifting this unfortunate race, but in seeing where another is accomplishing much more than ourselves we may be spurred on to attempt far greater things for God and humanity than ever before.

Truly, we have left father and mother, lands and houses, friends and places of blessed associations and memories for Christ's sake and humanity's and at the call of the Master have gone out into the high-ways many of us at the risk of our lives and health to gather in this wild child of nature and make him a better and a happier creature. And what a constant inspiration to us would be the knowledge of the fact that certain other workers, whom we should now know by name and associations, were doing this or suffering that in the same cause in which we ourselves are enlisted.

There will be many vital topics to discuss. Among the first things to be agitated, I think, is an annual meeting of missionaries comprising several districts not too far distant. Doctors need their Medical Societies, Teachers their Institutes, Ministers their Synods, Assemblies or Conferences, but we poor laborers among Indians, shut up on reservations denied the lamp of civilization in our exclusiveness, have we not needs? Will we not be likely to become more or less warped and narrow and at length have neither lamp nor oil? L. M. HENSEL.

Medical Missionary among the Omahas.

Getting on Well.

WINNEBAGO AGENCY, NEB.

Aug. 15th, 1888.

EDITOR RED MAN, DEAR SIR: In compliance with your request I will write a few items from this agency, which may be of interest to some of your readers.

The Winnebagoes are progressing rapidly towards self-maintenance, probably more so than any other tribe in the United States under the agency system. But they have a great deal to learn yet before they, as a tribe, can be self-supporting. Of course there are a number of the most intelligent who could take care of themselves now, if the agency system should be done away with.

Many people contend that the Omaha Indians were shut off from the agency system too soon, and it would not be wise to try the same experiment with the Winnebagoes.

Everything here is shaping towards the ultimate civilization of the Indians. Their children are being educated at eastern schools, and at the Industrial Boarding School here, which is being remodeled, with a view of bringing it up to an attendance of 100 scholars.

The building is being painted both inside and outside; water-works and sewers put in, new barn, wood shed, ice-house, and various other improvements are going on which will add to the beauty and efficiency of the school.

Besides all this the department has purchased through the agent a number of oxen which the Indians are expected to use on their new allotments in breaking up prairie.

They have all kinds of farm machinery and their crops look fully as well as their paler neighbors.

Visitors coming to the agency have to be told when they pass the line of the reservation.

The Indians are making hundreds of tons of hay, and the agent realizing that they could not make use of half of their hay-land asked the department for authority to grant the Indians permission to sell their grass to the whites, which was wisely given.

With all these advantages there is no reason why the Indians should go hungry as they always have done on the approach of winter and be forced to beg to keep starvation away.

If some of the "goody goody people of the east" would come out here and see all that is being done for the Indians they might get a far different idea concerning the "Indian problem," and quit their constant grumbling and fault finding with the works of the Indian Office.

M. M. WARNER.

INFLUENCE OF "WILD WEST" SHOWS.

We have met trials and disappointments in the work; one of our members has been drawn into shameful sin; some find it hard to give up old customs. Is it strange, when their native instincts are so constantly fed by the white man's curiosity, when all the towns around us encourage the continuance of their senseless dances, and when eastern and European showmen, with sanction of the department, strange inconsistency this!—invite them with large money baits to a daily exhibition in the great cities, of their savage hilarity and wild raids?

Fifty left this agency within a fortnight to join Buffalo Bill in New York. One or two hundred have joined shows within the year past. They are thus tempted away from their wives and little ones, dissuaded from prosecuting regular work at home, and are surrounded by temptations of which they before knew nothing. God pity my members there, at the mercy of depraved white men! Yet I know God's work cannot be stopped. He will yet have a holy people here.

Our work is not without encouragements. Here is Iron Bird! Six months ago he was the leader at Porcupine Creek in all manner of mischief; utterly fearless and without a touch of respect for law, he set himself to the work of making it as hard as possible for the authorities, and led others on with himself to insolent deeds and rapine. He was sent to the agency guard-house. He fell in with Mr. Flute, our native preacher, and came to our services; he was also set to work by the agent; to-day he dresses in citizen's clothes, works by the day for wages, attends regularly all our services, and is a leader in good movements. He has requested admission to the church for himself and family.

I wish you could meet my helper, John Flute. He was born of heathen parents who worshipped idols, yet he is a settled believer; he has had but few opportunities for instruction, yet he is bright and intelligent, is a close student of the Bible, and thirsty for general knowledge. He is a well-rounded, practical, Christian man, pure and noble in his daily life. He is an eloquent speaker, a good musician, and is wholly devoted to the work of making God's saving truth known to his fellow Indians. He will soon be ordained as a minister and installed as pastor over a church at Sisseton agency.—[REV. CHAS. G. STERLING, in *The Church at Home and Abroad*.]

It is a curious fact that at the Fair to be held at Muscogee, Indian Territory on the 25, 26, 27, 28, inst., wild Indians from the plains, including the Kiowa, Comanche, Apaches, Cheyenne, Arapahoe, Wichita and others, will attend in full force and take an active part in the entertainment with their war and peace dances, Indian games, races, bow and arrow shooting, etc. It seems to a regular reader of the RED MAN that this, for the so-called civilized tribes, is going a little backwards.

"Muck-a-pee-wak-keu-zah," or, "John," the Indian who was granted a pension the other day in Congress, is the man who rendered such valuable service in saving the lives of many white people in the Indian out-break in Minnesota in the year 1862.

THE Indian Muck-a-pee-wah-keu-zah, who has received a pension, probably needed it badly. It will enable him, we hope, to move his name to a reservation where he can fence it in and tame it down to the less ostentatious associations of civilization.—[Phila. Press.]

Joseph W. Preston, of Monticello, Ga., has been appointed to be agent for the Indians of the Mission Tule River (consolidated) agency in California.

Edwin Eells, of Washington Territory has been appointed Agent for the Indians of the Puyallup Agency (consolidated), in Washington Territory.

Thomas McCunniff, of Alamosa, Colo., has been appointed to be agent for the Indians of the Southern Ute and Jicarilla agency in Colorado.

Thos. R. B. Jones has been appointed Agent for the Indians of the Berthold Agency, in Dakota.

Mr. Beal Gaither has been appointed Indian Agent at the Siletz Agency, Oregon.

Edmund Mallet, of Oswego, N. Y., has been appointed Indian Inspector.

OKLAHOMA.

A LIVE ISSUE.

Views of Prominent Congressmen on the Subject.

During the last two months the bill to organize the Territory of Oklahoma has been discussed in the House. Extracts from some of the most telling speeches are given below:

The proposed Territory consists of that part of Indian Territory bounded on the west by the state of Texas and the Territory of New Mexico; on the north by the State of Colorado and the State of Kansas; on the east by the reservation occupied by the Cherokee tribe of Indians east of the ninety-sixth meridian of west longitude, and by the Creek, Seminole, and Chickasaw reservations; and on the south by the Creek, Seminole, and Chickasaw reservations, and by the State of Texas, comprising what is known as the Public Land Strip, and all that part of the Indian Territory not actually occupied by the five civilized tribes.

THE DISCUSSION.

Mr. BAKER, of New York, said:

Mr. Chairman, it was remarked by some gentleman that this measure was petitioned for by some 600,000 workingmen of this country. I think a remark of that kind is not warranted and should not pass unnoticed, because the measure itself with its provisions and scope has never yet been submitted to or read by any considerable number of workingmen, and I think it safe to assert that it has not been read by one out of ten of the members of this body. To say that the workingmen of this country favor a proposition the effect of which will override and break down any existing treaty stipulations with the Indian tribes is

A DIRECT INSULT

to the intelligence of the millions of toilers of the United States. I desire to plant myself squarely with every workingman in favor of every just measure having for its object the opening up, for the benefit of the people of the country, of the public domain, and in favor of throwing around the territory at a proper time and under proper restrictions and conditions Territorial forms of government, and moreover, I am in favor of throwing around the territory when it presents the proper conditions the rights and privileges of statehood.

I can not resist the conviction that the passage into law of this bill would inaugurate a complete and radical change of the policy of our Government toward the tribes of Indians now occupying the Indian Territory, and would in effect be a gross breach of the honor and good faith pledged by this great Government of ours toward weak and defenseless tribes, who hold and possess their land under most solemn treaty covenants.

I do not question the power of Congress to do just what this bill proposes, but I do deny our right under the Constitution and the laws, and insist that if we proceed about it as is proposed the act will constitute in effect a violation of our sacred covenants with those people; if not a direct violation, the act opens the way to such results. Feeling thus, I am compelled in the discharge of my oath as a member of this House to enter my most earnest protest against it.

Mr. Baker shows that there is a total of 712,332,320 acres of available land for settlers outside of Alaska and the Indian Territory, "so that only an Oklahoma boomer may be apprehensive of exhausting the resources of the Government in public lands."

Mr. WARNER, of Missouri, said:

Comparison will give members an idea of the extent of the proposed Territory. It exceeds in area the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, New Jersey, and Delaware com-

bined; and it is safe to say contains double the number of acres of all those States adapted to agriculture. It is larger than East or West Virginia; larger than either Indiana, Maine, or South Carolina.

The Territory of Oklahoma embraces, among other tracts, the Public Land Strip, commonly known as No Man's Land. There are in this strip 3,672,640 acres awaiting the toilers of the soil, almost every acre susceptible of cultivation. This Public Land Strip is well named; it is absolutely "No Man's Land." Even the Indians, strange as it may seem, have failed to set up any claim to it. This land is not within the limits of any Territory, organized or unorganized. The jurisdiction of no court extends over it. Its inhabitants can acquire no title to the soil, either by residence or purchase. It has thus far been neglected by Congress. Yet this fertile strip contains more acres than the State of Connecticut; its area is two-and-a-half times greater than Delaware, and four times as large as Rhode Island.

The unoccupied portion of the Indian Territory included in this bill is the ideal refuge of dishonest debtors and outlaws. It is the Botany Bay of the United States. There may be those who will challenge the correctness of this statement; yet, sir, I have spoken the words of truth and soberness. I have understated rather than overstated the facts as to the condition of the district named. I take it for granted there is no one more competent to speak of the true condition of the Indians there than

GEN. NELSON A. MILES.

His position gave him better opportunities to learn the actual state of society than almost any other man in the Union; certainly better than a junketing committee passing through the country. None will question his intelligence or fairness and impartiality. Above all, he can not be accused of sympathy with the boomer or his methods. General Miles, in his annual report for 1885, says it—

is now a block in the pathway of civilization. It is preserved to perpetuate a mongrel race far removed from the influence of a civilized people, a refuge for the outlaws and indolent of whites, blacks, and Mexicans. The vices introduced by these classes are rapidly destroying the Indians by disease. Without courts of justice or public institutions, without roads, bridges, or highways, it is simply a dark blot in the center of the map of the United States.

Pass this bill, Mr. Speaker, and the "block in the pathway of civilization" will soon be removed by the hand of commerce; and the "dark blot" that now disfigures the map of the United States will be erased by an enlightened, happy, and prosperous people. Seventeen bands of Indians, numbering in all 10,374, occupy, "Indian fashion," 11,685,035 acres, or nearly one-half of the Indian country that is included in the proposed Territory of Oklahoma.

To each man, woman, and child of this mongrel squad of Indians, squaw men, mulattoes, negroes, and half-breeds, now supported by the Government in squalor and idleness, is set apart over 1,000 acres of the choice land of the Union. A large percentage—I think it safe to say a majority—of the occupants of these lands do absolutely nothing. They have not the energy of the chase or the genius of the fishermen. They are an incumbrance to the soil,

A STANDING IMPEDIMENT

to the advancement in the arts and sciences of the five civilized tribes, and a menace to the peaceable citizen on No Man's Land. For their own good and possible reclamation a government over them for the administration of law and the enforcement of order is demanded as an act of humanity to the Indians. The opposition to a Territorial government that shall establish justice, enforce law, and insure order comes not from any of the Indians residing in that part of the Indian country included within the territorial limits of Oklahoma, but it comes from those who claim to represent the five civilized tribes, the Choctaws, the Chickasaws, the Creeks, the Seminoles, and the Cherokees.

Their agents and attorneys, in arguments before the committee, did not object simply to this bill, but they stren-

uously protested against the passage of any law that should recognize the right of the white man to settle on any of the lands in the Indian Territory included in Oklahoma. These lands they demand shall be occupied by Indians or not at all. In other words, no white trash need apply. There are those whose sentimentality leads them to champion such a position. They are those who view the noble red man as Job's war-horse sniffed the battle—from afar off. They are those who are brought in contact with the Indians at long range.

Prudence as well as wisdom would seem to dictate to the Cherokees to lose no time in accepting a proposition so liberal in its terms. They need look for nothing better.

The hope of the future of the Indian lies in the early breaking up of the tribal relations and the localization of the individuals of the tribes upon separate allotments of land, and thus become individual fee-holders, clothed with the privileges and trusted with the duties of American citizenship.

"When once he is located in his homestead—the bulwark of American progress and liberty—"

Says the Commissioner of Indian Affairs—

"and is brought to realize the dignity as well as the responsibility of his new position and relations. * * * his heart will swell to the Government for the blessings and opportunities thereby conferred upon him."

Then, and not till then, will the Indian be "redeemed, regenerated, and disenthralled" from the barbarism of the ages and enter within "the pale of American civilization." Any legislation giving early promise of this result meets the determined opposition of the Cherokee land syndicate, Indian chiefs, and head men.

In the center of the great Southwest, unrivaled in her resources, unsurpassed in the enterprise and intelligence of her citizens, stand the unoccupied lands of the Indian Territory, lands adapted by soil and climate to be the garden spot of the continent rather than as now a "block in the highway of commerce and a blot on the map of the United States."

When the first of these treaties was made (1828), there was not a mile of railroad in the United States. Now there are over 150,000 miles of railroad in operation, reaching from ocean to ocean, from the lakes to the gulf, making the East, the West, the North, and the South neighbors. They are the indissoluble ties of commerce that shall forever knit the people of all sections of our country in a common brotherhood. Pass this bill and in the near future one of the brightest gems in the sisterhood of States will be the State of Oklahoma. [Applause.]

Mr. HOOKER, of Mississippi, said:

Mr. Chairman, the bill introduced by the Committee on Territories for the purpose of organizing and establishing a territory to be known as the Territory of Oklahoma presents, in all probability, the most singular instance of legislation upon the subject of creating Territories within the limits of the United States that has ever been presented to the consideration of the Congress of the United States. The bill itself is vague, uncertain, and indefinite as to the area which it purposes to embrace within the contemplated Territory.

In other words, Mr. Chairman, it is

A BALD PROPOSITION

to create a territory out of lands which the Government does not own, and with this fact conceded and established by the report of the committee that there is no population on it. The bill presents a singular aspect. It is unlike any other bill that has ever been presented for the creation of a territory out of the public domain of the United States. It proposes to create a territory vast in extent, stretching over the great area of country which is embraced in the maps which the committee have submitted with the bill, although the Government of the United States does not possess a title to one foot of this land, with the exception of the

very small strip known as "The Public Land Strip."

* * * * *

It can not be denied that the object of this bill is to take from these Indians and constitute into a Territory of the United States the very land which, by the most solemn form of conveyance known to the law, the patent of the Government, has been given to these Indians.

* * * * *

Though you have had the Army of the United States at the frontier for years and years excluding from Oklahoma the intruders upon that Territory; though while Captain Payne was alive as the leader of marauders, you had the Army of the Government stationed upon the frontier protecting that territory, under the policy not only of this Administration but of former administrations, the whole power of the Government being invoked for that protection, you now propose absolutely, by the terms of the bill of the committee, to take from these Indians by law that territory the possession of which by them you have arrayed your whole Army to protect. Nothing more and nothing less than this is the proposition. You deal with the Indians with a hand of steel, but you put on gloves of velvet. You talk about protecting and guaranteeing their rights; yet this bill can not be come a law nor this proposed territory have an existence except by an act of Punie faith of which I hope the Government of the United States will never be guilty toward the weak wards whom it has taken under its protection.

* * * * *

When Jackson consummated the treaties with them he said to them, speaking to them in that beautiful figurative language which the Indian so well understands (for all his expressions are taken from object of nature): "This land shall be yours as long as the grass grows and the water flows."

Are you going back on this solemn asseveration of your great President, the iron-handed and iron-hearted Jackson? Are you going back on the solemn patents of your own Government? Are you going back on the solemn treaties which you have made with these people? Yes, if you pass this bill, you are. And I say that you are committing a robbery upon these people. While you are professing friendship for them, you are crushing them with a hand of iron as palpably as the four walls of the dungeon invented by despotism closed upon its victim by invisible springs until he was crushed to death.

Mr. STOCKDALE, of Mississippi, said:

By express provision of the bill no lands or territory to which any Indian tribe has any right by any treaty or patent or executive order is included in this Territory unless such tribe consent. Not an acre of land is to be disturbed without their consent. Not a tribe, not one Indian can be disturbed in a rightful possession or occupancy of an acre of land in the proposed Territory except by his consent.

The only effect the bill can have and the only thing it proposes to do without the consent of the Indians first voluntarily given by them, is to establish a government on it and extend the laws and Constitution of the United States over it with the United States courts and machinery of the Government to enforce the laws.

I contend, and it ought not to be denied, that a sale of these lands by the tribe would be an abandonment, no matter if deeds of conveyance have been made and recorded, for, as has been said in this debate, the treaty-making power can not alienate lands and divest the Government of the title. That can only be done by the law-making power. And the law-making power in the very act that authorized the issuance of the patents put a condition upon them that prohibited the sale of the fee. And our courts never have decided that the Indian tribes can convey a fee-simple title to lands as against the United

States. On the contrary, have decided the reverse.

How can gentlemen assert that there is no Indian patent and white man's patent, when the very patent exhibited to us refutes the declaration? No white man's patent contains those conditions.

Why, if the doctrine contended for by the opponents of this bill were true, and these Indian tribes have the absolute fee-simple title to these lands and can sell without condition, and the United States Government has no right to enter the borders of that Territory, these tribes being as they are, so far as their persons are concerned, free and independent nations, capable of levying war and concluding peace. They can

SELL THEIR LANDS TO ENGLISHMEN OR FRENCHMEN,

or to England or France for that matter if there is "no condition as to how they shall sell," as declared by my colleague, and that Territory could be made a dependency of England or France.

It is vigorously asserted in this discussion that the Government of the United States has no right to enter this Territory. That no American citizen has the right to enter there except by the consent of the Indians, and the fact that the Army is employed to keep our citizens out of it is cited as conclusive that the State Department so construes the relations of this Government to the Indian Territory.

Now, let us keep this fact in mind for a moment, and suppose one of the many tribes now there undertakes to purchase from each of the other tribes until the one tribe shall own the whole Territory; then that tribe undertakes to sell to England or France—they can sell and give a good title "coupled with no condition as to how they shall sell," say these gentlemen—at what point and by what right will the United States Government interfere?

When English citizens settle upon it and form their own government and enact laws inimical to the laws of the United States, if any interference is proposed by this Government, they will cite these patents and these treaties and the acts of the Administration and the debates in the American parliament and the vote on this bill, if it is voted down, to prove that that the Government of the United States had no shadow of title or domain over these lands, but the Indians had the absolute fee and the absolute and exclusive control of this Territory, and have conveyed all their rights, title, and privileges to us.

WHAT A FINE OPPORTUNITY THIS IS FOR THE MORMON COMMUNITY TO BUY OUT THOSE INDIANS.

These gentlemen will scoff at this picture, as they ought; but it is the legitimate result of their argument, and to scoff at the picture, the inevitable production of their logic, is to scoff at their own position, as they ought also to do.

* * * * *

The Americans claim to be the highest type of civilized people. They are admired and sought after. The nations of the Old and the New Worlds make pilgrimages here to see by what marvelous genius this renowned people command the very elements to obey them. The heirs apparent to the grandest thrones of Europe come here to learn wisdom. The daughters of American citizens are sought in marriage by the proud nobility of Europe. And while plunging forward with an ambition that despises obstacles, with the most delicately constructed, most complicated and most glorious governmental structure of this or any other age, in the absolute management of these surging masses of people who brook no restraint, and yet with a public sentiment so exalted and gentle that Christianity holds sway in all its borders, and woman moves securely, with every American a knight ready to serve her. Our missionaries carry the gospel to the ends of the earth with success. The subjects of defective governments the world over journey hither to the Mecca of the human race, and none

return except they are driven away, and yet this phenomenal Indian race have whetted against all these influences for a century and produced nothing but friction.

The effulgence of this civilization, softened and warmed by the milder rays of Christianity that attracts all nations unto it and vitalizes the coldest humanity, falls on that race like the sun's rays on solid ice, which never warms but melts away. This civilization has advanced for one hundred years, with men of God in the vanguard with the Bible in hand, urging Christianity and civilization upon them. They have traveled over this country from West to East and North to South, or their chiefs and headmen have, and witnessed the great achievements of the white race and their habits and customs. They have been furnished the utmost facility for observation.

They have seen our farms, our villages, and great cities, and turned away from it all wearily and gone back with glad hearts as they approached their wigwams far in the wilderness. They never built a house or a permanent abode. They have ridden on our railroads and rivers, and observed our navies and steamers, and visited our institutions of arts and sciences and literature, but have

NEVER MADE A RAILROAD,

and their achievements in navigation consist in rowing a canoe, and their advancement in science up to this year (1888) consists in shooting at the eclipse of the moon to "drive the evil thing away," and rejoicing at their success.

They have had more and better opportunities than any other race—an hundred-fold better. Our system of government has been explained to them, they have observed the security, contentment, and happiness of our people under its influence and protection, civilization in all its phases has pressed upon them for one hundred years and has now surrounded them and is pouring in upon them a flood of light from all sides. Christianity has been carried among them by heroic and devoted men, and yet now, almost at the dawn of the twentieth century that is coming full of glory to all the civilized races—we find this phenomenal race without history, and but crude and imperfect traditions, without intelligent government, without a system of laws, without religion, without architecture, without science or arts, made no discoveries or inventions, reduced from millions to a few thousands, still receding, flashing the scalping-knife in the face of civilization, and turning their backs upon Christianity, contemplating extinction with complacency.

It is said in this debate that the Cherokees are the best fortified in their title and the most civilized. The very patents exhibited here as the basis of the Cherokee title stipulate, in view of the extinction of the race, as well as the subsequent treaties, the land shall revert to the Government when the most enlightened of all the Indian tribes shall become extinct. No more conclusive evidence of heathenism is needed than that the Cherokees accepted that bargain, trading in contemplation of the extinction of their race from the face of the earth. Love of posterity is one of the glories of civilization, and I might ask, could a more cold-hearted proposition have been made?

* * * * *

Civilization is greater than Jackson, greater than Congress, greater than the Administration, greater than the Government itself. It made the Government and it can unmake it; and the idea that a few battalions can beat it back is futile. No power this side of the throne of God can stop it. What then becomes our duty as representatives of this great Government in this enlightened age, with the facts of history before us? Shall we see these people go surely to extinction, and content our consciences with a sentiment however beautiful; or shall we act with the vigor of the age, in obedience with the highest and holiest dictates of humanity, and let this great civilization take them

up in its arms and rescue them from extermination?

Mr. CANNON, of Illinois, said:

Heretofore it has been the policy of the Government to place the Indians on reservations and prohibit the white man from going upon or settling on the reservation under severe penalty. The result has been that the great body of white men obey the law and the Indian is thereby cut off from the association and example of good white men, while the bad white man breaks the law, enters the reservation, and debauches the Indian.

More than this; it is our duty to extinguish the Indian title to the lands occupied by them, selling the lands to settlers or purchasing them for what they are worth, put the proceeds into the Treasury and use the interest thereon for the benefit of the Indians, at the same time assigning to each head of a family, under proper guards as to alienation, lands in severalty, and let the white people in to settle with them—a hundred white families, if you please, more or less, to one Indian family.

The white man takes his civilization with him, builds churches and school-houses and develops the country, and the Indian with such surroundings, protected by and amenable to law, will work out his own salvation. His trust fund will assist him at the beginning, at least will enable him to bear the burdens of government pending his development.

We have for years been educating

INDIAN CHILDREN AT CARLISLE

and other schools off the reservations. They make splendid progress, and when among white people work, and would make good citizens if they could remain with the white people, but the moment they return to their respective tribes and fail of employment by the government they drop back into barbarism.

I am for this bill, because it tends in the right direction. It places law and government over "No Man's Land," and places the machinery in motion that will place government and law over the greater portion of the Indian Territory, and to the benefit of both Indian and white man.

But gentlemen say that we violate treaties. If that is a violation of treaty, then we have violated treaties from the very first day we settled on this continent. If we have violated treaties they have been violated from necessity, and we are subject to criticism, not for settling the country, but for permitting, yes, forcing the Indian to continue the tribal relation. We now have an opportunity to settle the Indian question by pursuing a policy that will destroy the tribal relation.

Take the Great Sioux reservation. We violated the treaty in the same way. The title of the Indians to the lands in the Indian Territory is no higher than the title of the Sioux to their reservation. Their rights are no more sacred. That magnificent extent of territory west of the Missouri River is a barrier in the way of civilization. We passed an act in the House and in the Senate authorizing a treaty with the Indians for the extinguishment of their title to the larger part of the Sioux reservation. It is for the benefit of the Indians as well as for the benefit of the white men that this should be done, and it will be done. It will tend to bring these Indians into closer contact with the better elements of our people instead of allowing them to remain under the evil influence of bad white men with whom they come now chiefly into contact.

There were other interesting and eloquent remarks upon the bill by eminent Congressmen, but space forbids our printing more of the debate at this time.

At the Sitka School, some of the boys took a worn out bread trough, that had been thrown out from the bakery, and rigging oars to it, take solid comfort in rowing around the Bay.—[North Star

The Genoa Nebraska Indian School has added a new harness-shop to its industrial department.

PUPILS' FARM REPORTS FOR JULY.

From Patrons.

The following items were taken from the remarks from patrons on pupils' reports, just as they came in order. Of the 315 pupils on farms—16, were reported as being Excellent in conduct; 51, Very Good; 190, Good; 21, Medium; 9, Satisfactory; 5, Not Very Good; 2, Bad (boys); 2 Faultless (girls). 17 were not heard from at the present writing.

REMARKS.

"We think a great deal of him, and would like to keep him another year if thee is willing for him to stay."

"I am glad to be able to send a good report again this month, he is the best boy I have had and I have had several."

"G—— is a good conscientious lad, and I think tries to suit me. I have no fault to find with him but he does not read or study but prefers playing ball at such times of leisure as he has."

"H—— is of a good disposition and I think he will make a good farmer; he is slow but is willing to learn and learns quickly has not a lazy bone in his body, he is always at something, he never goes away without my consent."

"He attends church and Sunday School every Sunday. He proposed to stay all winter if you would let him and work for his boarding and go to school."

"His conduct has not been quite as good as formerly, owing in part to O——'s company. Two boys can generally think of more mischief than one."

"M—— has done well this month and has seemed cheerful and contented yet does not enter in conversation of his own free will, yet answers when spoken to and is obliging and obedient when full understanding what is to be done. I think I am being rewarded for patience at first."

"I think she is very much happier than she was and takes more interest with her work. She knows how to do a great many things very well and I think your letter and my little talk to her have been of benefit. She is easily offended, but I begin to understand her better and we have all been doing nicely together this month."

"We do not think we wish to retain her longer than September. We have not been the best suited with her, her worst fault is, that she is slack, has to be told too often to do anything and then waits until she is ready to move."

"I think she would make a good house-keeper with care. I would like to keep her through the winter if she desires to stay."

"We cannot say too much of her gentlemanly, willingness, faithfulness, and great truthfulness."

"He will chew tobacco whenever he can get it, begs it."

"R——'s conduct has been decidedly better since you wrote to him."

"—— is a boy that Carlisle may be proud of. We find him equal to any white boy of his age that works for a farmer for a living."

"He is a very nice boy and a first class worker."

"J—— has been very bad about staying away at meal time on Sunday and staying out at night. One evening in particular, he said he wanted to go to the store for some little things and did not get home till 3 A. M. He has been better since receiving your letter."

"He is very gentlemanly and seems anxious to do right. He never sits down without a book or paper to read. He seems to have more than an ordinary desire to improve his mind and become civilized."

"K—— works well, but is not a pleasant fellow to be about."

"Does not work very extra and in my absence is not of much account."

"He is very trying, might be better perhaps if I could reason with him. I try it sometimes and when I get done he will say, 'what for.' He hasn't understood one word I have been saying to him. I am really paying him more than he is worth."

"L—— gives very good satisfaction, does not run about at night and is very regular in habits."

"His ability is uncommon."

"N—— told me on Tuesday that he did not want to work this month. I asked him why, the only reason he gave was that he got tired sometimes. Until now I thought he was satisfied and in the

rangements could be made I would keep him all winter."

"He is a good worker when we can be with him, but will slight his work when alone."

"H—— has improved very much in his English for the time he has been with us, and we have taken a great deal of pains with him to teach him. We would like him to stay with us another year."

"B—— has been a very good boy and does cheerfully all that is required of him."

"Likes to read, is very anxious to be considered as good as a white boy. In many respects is much better than the average white boy we can employ. He is very careful but is too much afraid to take hold of some new thing fearing he can't do it right."

"Not so good as he might be."

"He seems to be studious, in the evening going to his room with books. He attends to the engine, supplying the house with water, cleans the drives, and waters the flowers and assists in many ways making himself useful."

"—— has not taken the same interest in his work since the beginning of harvest that he did before. I think he wants to come back to the school."

"J——'s conduct has been as it always has since being with us, satisfactory, and we were sorry to learn that on receiving a letter from Carlisle recently, he felt discouraged thinking he had been reported unfavorably. We endeavored to assure him that such was not the case and trust we succeeded."

"B—— is a bright, pleasant and obliging girl, and seems anxious to learn. She does her work nicely and is every day learning something new. I am very much pleased with her, she seems perfectly happy and contented."

"Her imperfect understanding of English makes it difficult for her to do, she seems to try to do as I want her to, and is learning. She is rather inclined to be stubborn and will not always answer. I think she is a good worker for a young girl."

"Still doing well and we feel as each month closes how much we shall miss her when she leaves us."

"Faithful in the performance of every duty."

"C—— is, I believe I can say the most satisfactory Indian I have had, taking everything into consideration. We like him very much."

"C—— wants to do right and if he could understand would do, but you know that a boy you must go with to see if he understands, is not worth much for no fault of his."

"I shall make C—— a present, so that it will be equal, to \$12 for the last month. He is a good boy."

"All that can be asked."

"Is obedient but will bear watching."

"C—— tries to learn and I think does the best he can."

"D—— is very economical and he appreciates all he has, but does not care for reading or studying."

"F—— has not behaved quite as good as he has been, I think he is wanting to come back to Carlisle."

"I give him 25 cents every Saturday evening to use through the coming week as he wishes, for I think it encourages him. He is a good worker but slow. I like him very well, he attends the House of Worship once a week and has no bad habits whatever."

"He is a very nice boy and a first class worker."

"J—— has been a very good boy, no complaint to make of him in any way."

"J—— is contented and happy and is improving. He improves every moment of spare time in reading. He is a very exemplary young man."

"J—— is looking forward to his return to Carlisle in Sept. I hope you will let me have another Indian boy but never hope to have one as satisfactory as J—— has been. We consider him the "Banner" Indian boy of Bucks Co."

"He is well contented and is very well liked in the neighborhood, and said he would like to stay."

"She has written home and seems to be more interested in her work. I think the letters you write them are encouraging to them and they seem happier after hearing from you."

"A—— is a very good girl. I shall be very glad to keep her, she does not improve in her studies as I would wish her to. She likes work better than books."

"A—— has several times told me she would like to stay the winter, I wish her

to remain over the winter, expecting to send her to school according to your terms. She will go to school with our daughter. We have a good public school in the village. Please let me know at once if I am to keep her, I will do the best I can for her."

"My constant and congenial companion."

"John so far has been a good boy, I take great pains to instruct him and he shows a creditable desire to receive my instruction, altogether he is satisfactory. He is slow, but so far as he goes, does his work as well as I could expect. He will grow under instructions into a trusty workman if he is surrounded by proper advice and example."

OUR PUPILS SPEAK FOR THEMSELVES.

"When I look around this place, these mountains, etc., I think how this land stood idle for so many years before the white people took possession of it, when the Indians were roaming around doing nothing but hunt or fight each other instead of settling down and working for themselves. I hope some day, these Indian boys and girls that are at school now will scatter all over the United States and live like white people. There are Indians round about here now but these are not wild and savage. We are tame ones, roaming around for an education."

A PLUCKY BOY ON A FARM WHO "LET IT MUMP."

I tell you it was hard on a poor and weak fellow like me to pitch hay and wheat sheaves for two weeks right along. I have been well all the time except two days last week when I had the mumps under one of my ears which made my head ache and almost weak enough to give up work. I couldn't doctor or do anything for myself. All I could do was to just let it mump and so I did. I don't like to give up anything when I think of the motto which you repeated over and over to us last winter, "Never give up the ship."

I would like to have my brother stay out in the country another winter for he is doing first rate in learning to talk English. He said he would like to stay."

HE WANTS THE INDIAN HELPER.

"I will going to send you ten cents for the *Indian Helper* for another year and I would like to read it all the time when I have time to read, and when little paper come to me I feel good little because just like I know and see him there too, something that what I read about all the time, and this little paper great interest in it, that reason I like to read it now, I want for year."

A VISIT TO THE ZOO.

"Miss L. H. is very kind and took us to the Zoo to see the animals."

We saw bears and swan and ducks and geese and then next seals and deers and wolf and fox and Buffalo and Elephants and Camel and Lion, tiger and we went on there we saw monkey and there was two colored ladies were in there and then the other one was stand close and then the monkey saw her was stand close to and monkey came and took the flowers off from her hat, and we all enjoying time that day."

"The farmers work in the field and the ladies work in the house I think L—— and I farming in our studies. We study our lessons when we think we have time to study which sometimes. Mrs. —— looks after our lessons and see if our lessons need correcting."

"I like my place very much indeed and enjoy my work very much and I am a cooking girl and bake pies and milking. We have a nice spring-house. I like to be down there and we have to draw water by telegraph. I do open my eyes and ears and try learn all I can. Oh, I forgot to ask you, how is Mr. Man-on-the-band-stand. Poor old man how can he stand this hot weather."

From a Very little Chippewa girl who likes cats.

"We have six kittens here, three big ones, and three small ones. A little boy came to visit us, he is the one that lives with Annie Lockwood, and he asked A—— to take along those two very small kittens, and now they are living with Annie Lockwood, their mother cat is crying for them every day because she couldn't find them. Now I will begin to tell what my work is; wash and wipe the dishes, (sometimes Meta helps me) hunt eggs, feed the chickens and cats, wait on the table, set the table, water the flowers, pick raspberries, sweep the porch, not every morning, take the flies out of the kitchen and dining-room. The cats always climb up on my shoulders and pinch me. Miss A—— is not at home, she went to Annie Lockwood's home and when they went they put the little cats in a big basket."

From a Little Girl in the Country to her School Mother.

"Beatrice, (an Apache girl at the same place) has not learned to talk very much yet. But if she sees the chickens or turkeys fighting she will say "look" and then go separate them saying "Go away."

She may answer your questions, but sometimes takes a notion not to say anything. At first she would not even answer when she was asked anything. B—— and I have both got new dresses and when she saw her dress she was so glad that day that she whistled and she surprised us all very much, she has continued to do so ever since."

I have heard from D——, stating that her father said that he wasn't quite sure that she could go to Earlham. She said she was so disappointed, but she is preparing for school anyhow. She was not going to stay out of school. She wishes she was at Carlisle School again."

Last week I went out horse back riding for the second time in my life. They thought I did very well but on the following day I felt as if some one had beaten me until I was black and blue. We couldn't get B—— to get on the horse's back."

I make the bread now myself and I am learning how to cook. I enjoy that very much. B—— can milk very well now. My turn has not come yet. As the flies are so bad it wouldn't be a very good time to learn."

I am working a splasher and bureau cover for my mother. I study my history in the afternoon, and I have read other books. I am now reading a book called "Strive and Succeed."

B—— is trying to write a letter to you. I don't know whether you can read it or not? We are both very well."

THE MAN-ON-THE-BAND-STAND NOT A MONKEY.

A farm girl in describing her visit to the Zoo in Philadelphia, says: "Another monkey came. He just like you, an old man. It make me think of thee when I saw that old monkey, so I just think I must write and tell him."

THE-MAN-ON-THE-BAND-STAND is the Editor of the INDIAN HELPER, printed by the Indian boys who work upon the RED MAN. This editor is supposed to be always standing on the most prominent point in the school band-stand, so as to see and hear all that goes on and report it if thought best, in his little paper. That the pleasant myth is well understood by our pupils the following letter will show:

"Miss I——, must be having a good time going around to all the places as the HELPER stated. She ought to have taken Mr. Man-on-the-band-stand along so he could have fresh air just as well as the teachers, don't you think so? But the poor old man must remain at his office—band-stand, looking after his business. There might be a telegraph or other message waiting for him, so he has to stay right where he stands or his chief clerk might make a mistake in his paper. So he has to stay there. I wonder how old is Mr. M. O. T. B. S. He must be about 90 or 95 years old, or is he older than that?"

In the same letter the writer tells of her farm experience: "I have a good time this summer raising chickens. I love little chickens. I have 76. I have all the care of them. I would have many more but the pig ate some of them up and the gaps has taken a good many away. I have cured some of them by taking worms out of their throat with a horse-hair."

There is a cow here which I have petted so much that when I go out to milk she comes up and takes her horn and moves my apron on one side, and takes an apple from my pocket."

In speaking of the death of a school-mate she says:

"Oh, I can hardly believe that Dessie is dead. I dreamed just the other night about her. I thought that I was talking to her. I told her what I saw in the *Helper* about her being dead and she said it was not so; that she was not dead. I thought that she and I were talking a long while."

Conrad Roubideaux, writes from his home at Rosebud Agency, Dak., of his discouragements in his attempts to find something to do, but that he didn't "give up the ship," and finally succeeded in obtaining work. He hopes that he will soon be able to return to Carlisle.

INDIAN GIRLS AT THE CAVE.

An excited White Woman on Hand to Drive them Away.

The following interesting letter was too long for publication in the *Indian Helper* as was intended:

DEAR GRAND FATHER, MAN-ON-THE-BAND-STAND:—Perhaps you would like to hear something about your grand daughter's and grand children's picnic at the cave.

One of our kind teachers took all of the girls and baby Eunice last Friday afternoon to the cave to enjoy a picnic.

Indeed as we marched on toward the cave, we expected nothing but pleasure, but when we got there, we saw a tall lady coming toward us, dressed in black with large colored apron on, and gray sun-bonnet over her head.

By the time she reached where we were Mrs. Worthington, Miss Wilson, and her sister and a few of the girls came riding in the Herdic. As they came our teacher and the girls began to help them out, and to take the eatables out and place them in the shade for our picnic.

Here the woman with all her excitement began to blow her wind pipe to our dear teachers, saying that we had no right to have a picnic there without her permission.

She was very much afraid that we might destroy the field.

Our respected teachers spoke very kind to the woman, that we shall not do any harm, but all the kind words did no good. The poor woman kept blowing until she got tired out and then she went away.

Many of the girls stood around for a short time, with surprise then they began to amuse themselves and had a good time.

While we were there it sprinkled a little bit, so we all got under a tree and then two of the ladies told us interesting war stories what happened in the year 1861.

We had our supper about four o'clock and sure enough we all enjoyed it well.

After supper some of us stayed in the shade upon the hill, and others went down to the spring and by and by we heard the girls, those who were down to the spring coming up the hill running as fast as they could run saying "that woman is coming again with two of her dogs, and she says she will set the dogs on us if we do not get out of this place."

Really it was fun to see so many of the girls being so frightened. There were only a few of them who did not run. When the woman came near then she asked where are the teachers? but no one answered. Then she passed on in hopes to find them.

Then we followed her to see what she would do. Dear me! She did so much of blowing that I could not tell. But I am very sure that virago woman has good strong lungs.

We all had a delightful time all the afternoon. We thank our teacher for taking us to the cave.

Dear Grand-pa please excuse my poor writing and many mistakes. I hope you are in good health.

From your grand daughter,
NANCY R. CORNELIUS.

THE RED MAN printed by the Indian boys at the school at Carlisle, Pa., and edited by the faculty, gives all the Indian news, devoted to the interests of our red brethren. The *Indian Helper* is a cute and tiny weekly printed by the boys of the same school.—[*The Woman's Standard*, Des Moines, Iowa.]

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.