

# The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. VIII.

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

NO. 11.

—NINTH—

## Annual Report of Our School.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA.,  
August 17, 1888.

TO THE HONORABLE,

THE COMMISSIONER OF INDIAN AFFAIRS,

WASHINGTON, D. C.

SIR:—I have the honor to transmit herewith my report for the year ending June 30th. 1888.

The following table shows the population for the year:

Tribes.	Connected with school at date of last report.		New pupils received.		Total during year.	Returned to Agencies.				Died.			Remaining at school.			In families and on farms.	
	M.	F.	M.	F.		M.	F.	M.	F.	M.	F.	Total.	M.	F.			
1. Alaskan.....			2		2												
2. Apache.....	109	42	1		152	3	9	7			97	36	133	85	18		
3. Arapahoe.....	18	6			24	2					16	6	22	14	5		
4. Arickaree.....		1			1						1		1				
5. Caddo.....	1				1						1		1				
6. Cheyenne.....	22	10			32	1	1	1			20	9	29	17	10		
7. Chippewa.....	2	3			5						2	3	5	1	3		
8. Comanche.....	5				5						5		5	5			
9. Crow.....	7	2			9	1					6	2	8	6	2		
10. Gros Ventre.....	2				2						2		2	1			
11. Iowa.....	1	1			2						1		1	1	1		
12. Kaw.....	1				1						1		1	1			
13. Keechie.....	1				1						1		1	1			
14. Kiowa.....	3	3			6	1	1				2	2	4	2	1		
15. Lipan.....	1	1			2			1			1		1	1	1		
16. Menominee.....	1				1						1		1	1			
17. Miami.....	1	2			3						1	2	3	1	1		
18. Modoc.....	1	2			3						1	2	3	1			
19. Navajo.....	5				5	1					4		4	5			
20. Nez Perce.....	4	1			5						2	1	3	4			
21. Omaha.....	6	1	4	1	12						10	2	12	6	1		
22. Oneida.....	19	17	17	20	73	1					35	37	72	19	19		
23. Onondaga.....	1	1			2						1	1	2	1			
24. Osage.....		6	1		7						6	1	7	2			
25. Ottawa.....	1	4		1	6						1	5	6	1	2		
26. Pawnee.....	9	6			15			1			8	6	14	8	6		
27. Peoria.....		1	1		2						1	1	2				
28. Piute.....		1			1								1				
29. Ponca.....		2	1		3	2					1		1				
30. Pueblo.....	65	53			118	1	3				64	50	114	63	37		
31. Quapaw.....	1	1			2						1	1	2	1			
32. Sac & Fox.....		1			1								1				
33. Seminole.....		2			2								2				
34. Seneca.....	3	2			5						3	2	5	2	2		
35. Shoshone.....	2				2						2		2	2			
36. Shawnee.....			1		1							1	1				
37. Sioux.....	39	13	25	16	93	4	3				60	26	86	40	15		
38. Stockbridge.....				4	4								4				
39. Tuscarora.....	1				1								1				
40. Wichita.....	1				1						1		1	1			
41. Winnebago.....	5	5	6		16						11	5	16	5	4		
42. Wyandotte.....	2	5	1		8						3	5	8	2	4		
Total.....	340	189	63	45	637	16	11	14	7		373	216	589	301	135		

Average present during the school term 563.

It will be seen that the Apaches constitute our largest element from any one tribe. This has not been altogether favorable to the interests of the school, but probably in no other way could the greatest good of an equal number of our wildest Apache Indians be as well served.

### The School-room Work.

The work of the school rooms has been carried on much the same as in former years. There has been an unusually large number of beginners. Only about one-third of the number enrolled have been in the Fourth and Fifth Reader grades, covering in Mathematics from Common Fractions, through Decimals, Denominate Numbers, Interest and Proportion, Square and Cube Root, and Mensuration, with a general review including Elementary Geometry. The Fourth and Fifth Reader grades have also taken United States History and Civil Government. In Hygiene, books Nos. 1 and 2 have been

used in the Third Reader and all higher grades, using in connection with the text books Yaggi's Anatomical Chart and Manikin.

Public exercises were held one evening each month, at which pupils gave selected or original speeches and compositions. Two debating clubs among the boys and one literary society among the girls have been maintained with spirit and with excellent results. Among the questions discussed were the following of special interest to Indian youth, viz:

*Resolved* That the Indian Territory should be opened for settlement.

That the Indian be at once admitted to citizenship.

That stock-raising is better for the Indian than farming.

That industry is more important to the Indian than book knowledge.

That it is better for the Dakota Indians to have the Territory admitted as a state.

That the Industrial School for Indians is better than the day school.

That Indian youth who have been educated at government expense should not accept further help from the Government.

That all Indian education should be in the English language.

### The Shops.

I urge more than ever the value of work shops and manual training in schools for Indian youth; but to all industrial and literary training should be added association and competition with the whites during the time of their school life; this alone will insure to them confidence in their own ability to meet the issues of the common struggle for existence.

The following statement gives the number of each tribe under instruction at trades during the year:

Tribes.	Carpentering.	Blacksmith and Wagon Making.	Harness Making.	Tailoring.	Shoemaking.	Tanning.	Painting.	Printing.	Baking.	Steam Fitting.	Total.	
											M.	F.
Alaskan.....								1	1		2	
Apache.....	4	2	7	9	7						29	4
Arapahoe.....			3	1	2	1					7	1
Caddo.....			1	1							2	
Cheyenne.....	1				3	1					5	
Comanche.....				2							2	
Crow.....	2	1	2								5	
Gros Ventre.....												
Iowa.....												
Kaw.....												
Keechie.....												
Kiowa.....												
Menominee.....												
Miami.....												
Modoc.....												
Navajo.....												
Nez Perce.....												
Omaha.....												
Oneida.....												
Onondaga.....												
Osage.....												
Ottawa.....												
Pawnee.....												
Peoria.....												
Piute.....												
Ponca.....												
Pueblo.....	6	2	5	6							19	3
Quapaw.....	1										1	
Sac & Fox.....												
Sioux.....	4	3	5	7	15	5	4	1	1	2	41	2
Winnebago.....	2	2	1		3						8	1
Wyandotte.....		1									1	
Total.....	23	16	33	35	36	8	8	18	4	10	135	40

### Girls' Industries.

The industries taught the girls embrace all that is essential to house-keeping, so far as can be taught in a large institution, and this instruction is largely supplemented by practical experience in suitable white families.

### The Outing System.

It is fortunate that this School is so situated, that its capacity for agricultural instruction is not limited to the three hundred acres of School land. Its facilities in this direction might at once be extended to cover the best of training for a thousand boys. The system of placing pupils in families and on farms during vacation, and leaving a limited number of these remain through the winter to attend the public schools, has widened and its results have been more satisfactory. Three hundred and one boys and one hundred and thirty-five girls have had these privileges for longer or shorter periods during the year.

Out-pupils are visited and careful inquiry made covering the homes in which they live and their treatment while there, also their own personal conduct and habits, and the schools they attend are examined, and reports covering all these

points become a part of our permanent record. Teachers having the care of our Indian pupils in the district schools universally speak well of them. It is a gratifying feature of this out-experience, that those patrons, who were the first to take hold of the system, have been so well suited, that they still continue to employ our students and prefer them to any other help. Their general testimony is: "They are pleasant to have about the house;" "Are good to my children;" "So respectful to the ladies;" etc. etc. Of the whole number out during the year, only four failed to give satisfaction, and no case of criminal viciousness occurred.

In regard to the conduct of students returned to Agencies reports are conflicting; in many cases they are creditable, but in others quite the reverse. In order to measure success by these apparent results, a very thorough knowledge of the adverse circumstances to which they return and in which they are compelled to live is needed. Enough comes to us to satisfy us that the work of Carlisle is an ever increasing factor for good in Indian matters, and that by means of this and other schools of like character, the great body of Indians may yet be brought into thought and touch with the outer world more rapidly than by any other means so far inaugurated. The government can only hope to do away with our distinct Indian population and assimilate it through some organized plan having that purpose in view. The massing and herding on reservations separated from the intelligence and industry of the country, is the reverse of every such purpose.

### The Mortality.

The mortality of the year was abnormally large; being twenty-one out of a total population of six hundred and thirty-seven. Sixteen of these—nine males and seven females—were Apaches; one boy, Cheyenne; one boy, Lipan; two boys, Nez Perces: one boy, Pawnee. This great mortality among the one hundred and fifty-two Apaches is more than three times that of all the rest of the school combined, though they number less than one-fourth of the whole. An explanation is found in the fact, that when they arrived at Carlisle they were at a very low ebb physically, many of them suffering from chronic and incurable disease. All the deaths were from tubercular consumption or kindred affection. Aside from the Apaches, the health of the school has never been better. I repeat what I said last year, that the most potent element in rebuilding their naturally weak constitution is the country life and diet of the out-students. No disease of an epidemic nature occurred, and with the new buildings, now complete and in progress of construction, the general health of the school will surely improve, as exposure to colds and drafts will be lessened and general comfort greatly increased.

### Pupils' Bank Account.

Every student, who in any way becomes possessed of money, deposits it and is furnished with a small bank-book in which the amounts are entered to his credit. All expenditures are required to be approved on a blank provided for that purpose; and thus a general oversight is kept of the financial habits of the student and economy encouraged, while expenditures that are made are for legitimate and useful purposes only. The student is required to give the name and probable cost of the articles desired and to state the balance of cash on hand, so that, in a variety of ways, they gain education from

the handling of their small sums of money.

#### The Public Interest.

The interest of the public, and especially of the known friends of Indian education, continues. The amount contributed since the date of my last report is \$9558.43, which has been expended chiefly in completing and equipping buildings then under construction.

It is our aim, along with our literary and industrial training, to implant in the minds of the youth committed to our care a knowledge of those cardinal truths of Christianity recognized throughout the civilized world as the foundation of social and family life. In this work the clergy and Christian workers of Carlisle have not abated their interests and help. The various churches continue Indian classes in their Sabbath schools, and our pupils of both sexes continue to be admitted into church membership. On the School ground Sunday service and Sabbath School are regularly held throughout the year.

#### Loose Method of Securing Pupils.

The system of transferring pupils from Agency schools, designed to be established by Par. 11. of Circular No. 126, Office of Indian Affairs, May 15th, 1884, has never been carried out, and we have been left to depend on chance application and occasional visits to reservations by officers of the School. These loose methods are not designed to supply us with the most suitable material, nor to insure the best return for the expenditure of the public fund appropriated for us. Very respectfully, your obedient servant,

R. H. PRATT,  
Capt. 10th. Cav'y. Supt.

#### IN THE INDIAN SERVICE.

(Continued from last Month.)

The amusements of the Indians while we were in camp were gambling, telling stories and eating.

The food at Cheever's lodge was much more palatable than at our previous stopping places, except the bread, which was only little, flat, soggy cakes. The coffee was fair and the meat was generally dried buffalo, sometimes pounded or minced so as to resemble a wooly substance, but was pleasant to the taste, except the large humps of clear fat of which we were careful not to deprive the Indians, and so cannot say how they tasted.

The gambling was well nigh incessant. On one occasion a spark of wifely jealousy seemed to show on the part of Mrs. Cheevers whose lord had been for a long time playing with the reigning belle of the camp. The injured lady after awhile made known her wish to take a hand in the game.

Cheevers was agreeable. I suppose he had to be.

Mrs. Cheevers shuffled the cards and seemed ready to begin, when the question of stakes arose.

Madam said she was not going to play for nothing, and finally a certain very handsome young horse was fixed upon as the prize for the successful contestant in this game, played by two only and seemingly on a system peculiar to the Indian.

All watched the game with intense interest and we were very much pleased to see that Mrs. Cheevers was proving the best man, eventually becoming the owner of the horse, which was pointed out to us by Cheevers the next day as we were riding through the herds.

Good looks, a vivacious manner and beautiful, long and glossy hair were not all the charms of Mrs. Cheevers. She had undoubted courage, had followed her lord in many of his wild escapades, sharing in all the dangers and hardships incident to Indian warfare, and at his request was by no means loth to show the marks of the wounds she had received, wounds which certainly would under other circumstances entitle her to a pension if not arrears. They were mostly if not all arrow wounds received from Navajoes, Utes and others, I do not remember that any were charged to the whites, though it is not likely that

sex would have been any protection to her if in company with a war party.

At this time there was staying as a guest in this camp a Kickapoo Indian, from Mexico—a man of middle age and powerful frame, and if his account of his doings was anywhere near correct, a consummate rascal, but just then he was the hero of the hour—welcome at all feasts, having the softest bed and choicest food, and in turn entertaining his hosts after the manner of Longfellow's Iagoo, to whom I imagine he must have been closely related.

On the morning of the 16th we started at about ten o'clock, again westward, Cheevers still our guide and mounted on a fresh horse which augured badly for our poor mules which had already been some days without their accustomed allowance of grain.

The country grew rougher the farther west we travelled, with an abundance of gypsum and generally poorer soil.

We passed a high plateau which Cheevers said was the scene of the last battle between the Navajoes and the Comanches. In descending by a steep declivity Cheevers horse shied and he was thrown heavily, but loosed himself and did not appear much hurt. The cause was a Jack rabbit jumping suddenly from a bunch of grass.

We succeeded in catching the horse, and pressed on, the clouds thickening for a storm, which soon struck us and we had several hours' ride in the rain but just at night fall arrived at Asa-nan-i-ca's camp. With him were his brothers, Little Crow and Howeah.

The appearance of this camp was much rougher than at Cheevers. These were the wildest of the Comanches—the Quahada band, but we were provided with a lodge and made as comfortable as possible, but could not feel wholly at ease as this camp had also suffered by the recent fight, and the Indians were a good deal stirred up against the whites on this account and because of the wanton destruction of buffalo then going on by the whites, which was the real cause of the war that came a little later.

We retired early, and after a night's rest with as much of sleep as it was possible to get with tom-tom's beating till morning hours, were ready for another day's work.

Breakfast was ready early, and consisted of buffalo tongues which if well prepared, would have made an elegant meal, but as it was, were barely palatable and only sufficient to show the hospitable intentions of our hosts.

We next proceeded with the work of counting, and gave a cursory examination to such herds of horses as we passed, though, our zeal for thorough work in the horse matter had been a good deal mitigated by unforeseen circumstances, which had quite convinced us that "discretion was the better part of valor."

Bidding good-bye to Asa-nan-i-ca and his associates we travelled many miles over a broken country in a southwesterly direction, seeing nothing but a few deer in the distance and some coyotes, until we reached the camp of Black Beard and Wild Horse.

At this camp we had completed the work of enumeration and were talking a little on the horse question, being really ready and anxious to press forward, as our faces would from here be set towards home, but the Indian seemed unwilling either to talk or let us go on until we had seen a certain important young chief, Otter Belt by name who was very slow in coming, evidently being particular about all *et ceteras* of his toilet before coming to meet the visitors.

But when Otter Belt did make his appearance I considered I beheld the most perfect specimen of a Comanche I had ever seen—tall, well-proportioned, with handsome, pleasant features, dignified in speech and action; it could no longer be a matter of wonder that he was treated with so much deference by chiefs many years his senior.

Opening up our business after a pleasant greeting and a little desultory conversation, he approached the horse question,

being himself one of the chief offenders, in reprisal we were given to understand for the loss of some four hundred animals stolen from himself and associates by a recent raid from Texas. He then leaned over to where a litter of young puppies lay within reach, took them one by one and laid them at our feet, saying "Take them to your agent and tell him they are the horses I stole."

All was done pleasantly and in a good humor, but was a plain intimation to us that we need not push the horse matter any further, neither were we so disposed. So wishing them good-bye we started again hoping to reach Cheever's camp that night, which we were successful in doing and which seemed to have quite a home feeling for us.

Here we had a good night's rest, preparatory to a long day's ride homeward down the valley of the Washita to Horse-back's camp.

Cheevers had held out the prospects that he would accompany us as guide, but in the morning his leg injured by the fall from his horse was so painful that he decided not to go but sent a young man to guide us to Quirtscrip's camp. We were averse to this arrangement not having any further business there, and not wishing to revisit it: the more so as we understood that six of the young men killed in Texas, belonged to this camp and we could not expect a very friendly feeling to prevail, but this was the best we could do, so with a "good-bye" to those who had entertained us the best they knew how, we started, hoping to reach Horse-back's by night.

Our guide according to his instructions steered for Quirtscrips, but not being well acquainted with its location failed to find it. Frank and I both recognized the position but said nothing, and when being miles past it we fell in with a Comanche who gave our guide his bearings, we easily persuaded him to go a little further on and find Horseback's camp which in due course was reached and we made heartily welcome.

Here some comfort was to be had, a good meal of fresh beef and nice light biscuit, with some attention paid to general cleanliness, very acceptable indeed to us after what we had witnessed and been partakers of during our travels among the wild Comanches.

From here in the morning in company with an Indian who had been waiting for us with a message from the Agent desiring our immediate return, as they had become uneasy about us, we started for the agency about forty miles distant, taking along eleven head of horses turned in by the Indians of Horseback's camp as being unlawful in their possession.

In due time we came within sight of the long white buildings of the Agency and never did plain whitewashed boards and shingle roof prove a more welcome sight. We were thoroughly tired, had been on a severe mental and physical strain and the prospect of rest in a clean bed and of sleep unbroken by noisy tom-toms, barking curs, or screeching Indians was pleasant to contemplate.

A. J. S.

(To be continued.)

(WRITTEN FOR THE RED MAN.)

#### WHO WERE THESE INDIANS AND WHY WERE THEY BURIED HERE?

In passing through the old Moravian grave-yard at Bethlehem Pa., the visitor cannot fail to notice the great number of Indian names recorded upon the small oblong slabs, which are characteristic of Moravian Cemeteries, and which mark the resting place of their dead.

The question naturally arises. Who were these Indians and why were they buried here? Curiosity lead me to investigate the matter and I learned that most of them were converted from heathenism by the early Moravian Missionaries, in whom the Indians had so much confidence, that when they were driven from their lands by the white men many of them took refuge with the Brethren and

remained with them until the close of their lives.

Some of these converts engaged in Missionary work among their tribes and their successful labors are duly recorded in the annals of the Moravian Church.

The chief object of Count Zinzendorf's visit to this country in 1741, and the mission of his followers in America, was to Christianize the Aborigines,—"that race whose origin is shrouded in mystery, who once lived where we now live, but who are gone,—save a remembrance of them only in names of their favorite rivers and streams, and valleys and hills, that fall upon the ear like the echo of a sound that is past."

The records of the Moravian Church in Bethlehem show that in the interval between 1746 and 1761, a large number of Christian Mohicans and Delawares as well as representatives from other tribes, were laid to rest beside their white Brethren, and the Chronicle adds: "And now, although a century has passed since the remains of the Delaware maiden, Theodora, were carried to their long home, these dead of another race in the white man's cemetery still tell of a time when Bethlehem was the central seat of a Mission, of which there is no trace but the hillocks that cover the mouldering bones of her Indian converts."

Benjamin, alias Schabat, a Wampanoag of Pachgatgoch, who died in 1746, was the first Indian that resided in Bethlehem and was an inmate of the Single Brethren's House.

Isaac, alias, Otabawanemen, a Wampanoag of Shecomeco, was one of the first three Indians baptized by the Brethren.

The three Candidates for baptism were Schabash, Otabawanemen, and Mahsak, and Bishop Nitschmann gave them the names of Abraham, Isaac and Jacob.

These all became missionaries among their people. Abraham died in Wyoming in 1762, and Jacob was buried in "Potter's Field" (Washington Square), Philadelphia, in 1746.

The account states that Zinzendorf had despatched two of the Brethren to Shecomeco to bring the Indian converts who were to be baptized at the close of a Synod that was held at that time.

James Logan, at whose house they stopped in Philadelphia on their return home, thus gives an account of the interview to Governor Clarke of New York:

"Some weeks ago two Moravians called on me by the Count's direction, with three of ye Mohican Indians in their company. One of the latter speaking good English served for an interpreter. All three were proselytes exceeding grave but with free and no ill countenances. Though the young Germans drank one glass of wine apiece with us, the Indians would taste nothing but water. I hope if these two Germans, or either of them should settle in your Province, traders and others of ye people will treat them courteously."

Of the many interesting accounts on record concerning the Indian converts, I will mention but one more, which I will give in the language of the historian of the Moravian Church.

John, alias Wasampah, alias Tschoop (Job), was one of the company of drunken Indians whom the Moravian Missionary Ranch met on the streets of New York, a few days after his arrival from Europe, in July of 1740. Invited by these strangers to their village on the Shecomeco, the Missionary went thither and preached the Gospel.

Its power was soon demonstrated in the conviction of Tschoop who expressed a desire to become by baptism, a member of the Christian Church. He left Shecomeco for Bethlehem in August of 1745. Here he acted as interpreter in the service held for the Indians on Sunday afternoon in the Brethren's Chapel. He also gave instruction in Mohican to a number of brethren and sisters who were designed for missionaries.

On the organization of the refugees from Shecomeco into a Christian congregation at Frieden, shudden (the huts of Peace), on

the 24th of July, 1746, John was appointed their teacher. Soon after, small-pox broke out at the Indian quarters. To this malady he fell a victim, after a painful illness of seven days, during which he gave evidence of the mighty work of grace which the Spirit of God had wrought in his heart. In the presence of his weeping countrymen who had been summoned to his bedside, and amid the prayers of Spangenberg and Ranch, the spirit of the patient sufferer was released from its tenement of clay.

This was on the 27th of August. On the afternoon of Sunday, the 28th a funeral sermon was delivered by Ranch and the remains were then conveyed to the grave-yard amid the strains of solemn music.

As the body was being lowered into the earth, Nicodemus, the Elder, knelt by the grave and offered prayer. The concurrent testimony of those who knew John shows that he was not unworthy of the name of the beloved disciple which he bore, and that this evangelist among his people was a marvelous instance of the transforming power of divine grace.

It is believed by some that the noble traits of this Indian convert were the foundation for the character of Chingachgook, in Cooper's story of the "Last of the Mohicans."

The last Indian interment was that of Theodora, alias Aktees, a Delaware and niece of Teedyuscung, King of the Delawares. She was baptized Feb. 22, 1756, and died Jan. 17, 1761, aged 19 years. After her baptism Theodora became an inmate of the Sister's House where she died.

From these early efforts on the part of a few earnest and godly men to educate and christianize the Indian, we turn with thankfulness and pride to the work which is now being done at Carlisle, and at various other schools throughout our land to educate and uplift this hitherto much neglected portion of our National household, and prepare its members for their duties as citizens of this Republic, and for the enjoyment of the blessings and privileges of our common inheritance.

It is eminently fitting that within the domain of the commonwealth of Pennsylvania, whose broad lands were ceded by peaceful treaty, and whose noble Founder was the friend and protector of the rights of the RED MAN, should be situated the chief institution in the United States for the education and industrial training of the Indian. S. J. P.

#### THE MOHONK CONFERENCE.

LAKE MOHONK, N. Y., Sept. 26.—The sixth annual meeting of the Lake Mohonk Conference of Friends of the Indians was called to order at 10 o'clock this morning by Albert K. Smiley. General Clinton B. Fisk was for the sixth year elected president of the Conference. General Whittlesey, secretary of the board of Indian Commissioners, said that there are at present about 260,000 Indians in the country. The census makes it probable that the number is gradually increasing. Many thousands are supporting themselves, thousands of others are half supporting, and many others are doing something. The friends of Indian civilization have been laboring to secure them lands in severalty, and as a result now have the Dawes bill. Schools are attended by 14,000 children.

The first regular paper of the session was presented by Dr. Lyman Abbott on the need of a strong Government educational system for Indian children. He contrasted the method of the Catholic Church with that of the Protestant churches, showing the success of the former because it was a unit. The work of education by the Nation should not be experimental, here and there, but systematic and complete, including every Indian child of school age, not optional but compulsory. In assuming this work of primary education the Government should assume to give all that is necessary to equip the Indian child for civilized life. It should teach him the English language. While the Government was wholly wrong in assuming to prohibit individual societies

and churches from teaching what doctrine they pleased in what language they chose so long as they paid the expenses out of their own pockets, it was wholly right in refusing to spend a dollar of the people's money to educate a pagan population in a foreign tongue.

General Fisk referred to the hospitality of Mr. and Mrs. Albert K. Smiley, who for six years have opened their beautiful home for the Mohonk Conference and in conclusion, on behalf of the members of the Conference, presented them with a handsome life-size bronze bust of the famous Indian chief, Sagonaquado.

The other speakers of the morning were L. E. Dudley, of Boston; Rev. Dr. F. F. Collinwood, of New York; Rev. Dr. Kendall, Charles Howard, of Chicago; Austin Abbott, Seth Low, Rev. Mr. Skelton, Mrs. A. S. Quinton, and Miss Collins, of the Mission of Standing Rock Agency, Dakota.

Judge Draper, superintendent of public instruction, regarded Dr. Abbott's plan as a well considered one and warmly indorsed it. The Indian problem would not be solved until education was made compulsory and thorough under a national non-sectarian system.

The special committee appointed to report on Dr. Abbott's paper, presented a series of resolutions favoring a national system of secular education for Indian children, under the care of a permanent and responsible commission appointed by the President; and said commission shall have power to appoint a superintendent and teachers and to organize and operate a school system. Ex-Commissioner Barstow thought the proposition a good one, but impracticable, because it would be opposed by the politicians who want the appointment of officials, and by the Roman Catholics, who have secured the larger part of the "contract schools."

#### The Mohonk Platform.

The Lake Mohonk Conference at its sixth annual session reaffirms the principle of justice and equal rights affirmed at previous sessions, and in the name of the people of the United States demands their application in better and more thoroughly organized systems of jurisprudence and education.

The Indian is not a foreigner; the tribe is not a foreign nation. Whatever his past history may have been, the Indian is now, in point of fact, a member of this nation, and as such must be amenable to its laws, subject to its jurisdiction and authority and entitled to the privileges and prerogatives which belong to and are inherent in citizenship. Among these are the right to protection, to the ownership of property, liberty in his industry and the freedom of an open market for his productions. The laws already passed recognize these as his inherent and unalterable rights. It remains for the nation to protect him in them by some adequate system of courts organized by and vested with the authority of the federal government and easily accessible to the poorest, the least influential and the most remote. During the present transition period the Indian can not with either safety or justice be given over to the protection of state or local courts, which are often inaccessible and not always impartial nor left to petty police tribunals organized by and dependent on the will of the Indian Agent, and essentially inconsistent with the fundamental provisions of the Constitution. This conference gives its hearty approval to these essential principles of organized justice, and urges upon the favorable consideration of Congress the bill prepared by the Law Committee of the conference and now pending in the Senate, or some other bill embodying these principles.

2. Neither land in severalty nor law administered by competent courts will suffice for the protection of the Indian. More fundamental than either is his education. The present ill-organized and unsystematic educational methods of the Government, the imperfection of which has necessitated the labors of voluntary and philanthropic societies, should give place to a well-organized system of popular education formed in accordance with the principles of our American institutions and adequate to provide the entire Indian race with competent education. It is the duty of the Federal Government to undertake at once the entire task of furnishing primary and secular education for all Indian children on the reservations under federal control. It has no right to thrust this burden on the pioneer population in the midst of which the Indians happen to be located; it has no right to leave this burden to be carried by the churches and private philanthropic societies which have taken it up only because the necessity was so great and the neglect absolute.

The cost of education is immensely less than the cost of war. The expense of educating the Indian for self-support is less than one-tenth the cost of keeping him in pauperism. We call upon the Department of the Interior to inaugurate at once a thorough and comprehensive system for affording at national expense, on principles analagous to those which experience has incorporated in our public school system, education to all Indian children in its ward and care in all the elements of education essential to civilized life and good citizenship, and the use of the English language, the common industrial arts and sciences, the habits and proprieties of domestic life and the ethical laws which underlie American civilization. We call upon Congress to provide at once and by wholly adequate appropriations the necessary funds for such a system for buildings, teachers, inspectors and superintendents, and in the name of the Christian, philanthropic people of the United States, and the people of the Western states and territories, who rightly demand that the danger and burden of a foreign and pauper population shall no longer be thrown upon them, we pledge cordial co-operation in such an effort to remove at once the national dishonor of supporting ignorant and barbaric people in the heart of a Christian civilization, with only a feeble and wholly inadequate endeavor to bring them in harmony with a free and Christian civilization.

3. This education should be compulsory, but on those principles of compulsion which are recognized as legitimate in the free commonwealths of the world. The Indian child should be required to receive such education as will fit him for civilized life and for self-support, but his parents should be left at absolute liberty to choose between the Government and the private school, so long as the private school furnishes the elements required for civilized life and conforms to a uniform standard prescribed by the Government and maintained by its own school. A uniform standard of qualification should be required of all the teachers receiving appointments and should be enforced by rigid and impartial examinations. The tenure of the teacher's office should be permanent; removals should be made only for inefficiency, incompetency or other unfitness, and the entire Indian educational service, from the superintendent of the schools to the primary teachers, should, in the interest of honest administration and efficient work, be exempt from those changes and that instability of tenure which appertains to political and party appointments. In view of the great work which the Christian charities have done in the past in inaugurating and maintaining schools among the Indians, and of the essential importance of religious, as distinguished from secular, education for their civil, political and moral well-being, an element of education which, in the nature of the case, the national Government can not give, the churches should be allowed the largest liberty; not, indeed, to take away the responsibility from the Government in its legitimate sphere of educational work, but to supplement it to the fullest extent in their power by such schools, whether primary, normal or theological, as are at the sole cost of the benevolent or missionary societies; and it is the deliberate judgment of this conference that in the crisis of the Indian transitional movement the churches should arouse themselves to the magnitude and emergency of the duty thus laid upon them in the providence of God.

#### REV. MR. WILSON AND HIS INDIAN SCHOOLS.

We are in receipt of a leaflet printed in England apparently for the special information of English Friends, in regard to the Indian educational work in Canada carried forward by Mr. E. F. Wilson. We are glad that Rev. Wilson has been successful in enlisting such staunch allies as the "Friends."—[Ed.]

#### "Our Forest Children."

How cheering it is for the Peace cause to be increasingly advocated among the Red Indians of North America, as well as in various other parts of the world!

Many members of the Society of Friends will hardly be aware that an excellent clergyman, connected with the church of England, is living among them near Lake Superior, and working earnestly in this direction. He has resided there for many years past, and has two flourishing schools under his care, that are going on most admirably.

The young Indians have not only every outward comfort and a sound Scriptural education, but are engaged in agricultural pursuits, and taught how to make their own boots and shoes, with other articles of clothing, and also to set up type and work a printing press in very fair style.

Their kind teacher excels in a knowl-

edge of languages and is also an artist. This gentleman is Edward F. Wilson, a son of the late much respected Daniel Wilson, of Islington. His beloved mother was the author of the "Life of J. F. Oberlin," and of "Bible Stories for Children." Not content with his own schools at Lake Superior and another at Elkhorn, he is now very desirous that similar institutions should be established in various parts of the British Dominions in North America.

An extract from a private letter of E. F. Wilson's, so pleasantly described his mode of going on, that the writer of these lines has requested permission for it to be printed. The dear lady to whom it is addressed works diligently on her brother's behalf in this country, and would gladly supply a copy of a little periodical of his, called "Our Forest Children," to any kind friend who may like to see a specimen, or possibly wish to take it in, as the cost is very trifling. Her address is, Mrs. Wm. Martin, 27, Bloomsbury Square, London, W. C.

The following is the extract alluded to.—"June 9, 1888.—It is 8:30 p. m., Saturday night, and I am on the train travelling east, having spent ten days or so visiting the Blackfoot and Sarcee Indians. You will remember how God inclined the heart of the Neepigon Indian, whose son Frederick died about nine years ago, to take it in such a nice spirit. It has been just the same again in regard to Etukitsi, the Blackfoot boy's death. At first some of the relatives were angry, and one of the uncles even threatened Mr. Tims [the teacher], and he was afraid there was going to be trouble, but all was calmed down again by the time we got there. The local chief, 'Old Sun,' received me most warmly; made me sit with him and his wife in his tepee, and insisted on my kissing both of them. He said, 'It was too cold just to shake hands.'

The uncle of the boy who died, and who had threatened Mr. Tims brought me a beautifully worked bag, and said I was to take it and show it to my friends at home, that I might know there was no ill-feeling towards me. I also visited the head chief "Crowfoot," (chief over 6000), whose teepee was about ten miles off, and he too received me most cordially. Both Mr. Tims and myself spoke to him about the Christian religion, and when Mr. T. asked if he might pray, Crowfoot ordered all the people who were inside the teepee to kneel, and he knelt also. He said "You can't do much with us old people. We are like an unwilling horse, that has to be dragged along by the bridle. It will be different when we are gone, and our children are grown up. They will accept your teaching and send their children to school. I think it is really remarkable and a cause for great gratitude that these people received us so well; and, when I came away, two more boys wanted to go with me, but I had decided not to take any this time. I told Crowfoot I would not take any now, but next year I should want twenty. \* \* \* My way seems to have opened wonderfully during the last few weeks,—all is in God's hands."

Further particulars respecting this interesting Mission, may be obtained by a few lines being sent to

A. H. RICHARDSON,  
High Park Road,  
Newcastle-on-Tyne.

#### Indian Girls Making Rag Carpets.

We notice that a proposition has been made to have a factory started in which Indian women and girls can be employed in weaving their own cloth. This is an excellent suggestion, and it is to be hoped will be carried into operation. The girls of Genoa school have already been successful in the making of rag carpets, having furnished all that are used in the school, with the exception of two or three, the personal property of the employes. In this work they learn not only to sew, but also learn lessons in industry and economy, in using up pieces that are left from the making of garments, and thus fulfill the scriptural command to "gather up the fragments that nothing be lost."—[The Pipe of Peace, Genoa, Neb.]

# 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.

OCTOBER, 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.

Samuel H. Albro, of New York, has been appointed by the President to be Superintendent of Indian Schools.

### Our New Commissioner.

The President has appointed Hon. John H. Oberly, of Illinois, to be Commissioner of Indian Affairs in the place of Hon. J. D. C. Atkins, resigned.

The appointment of Mr. Oberly to the Indian Commissioner had been desired by the best friends of the Indian.

\* \* he is an earnest and efficient public agent, quick and perceptive, and of admirable executive character.

\* \* Mr. Oberly assumes direction of a branch of administration which is as difficult as it is important. But his appointment is an earnest manifestation of the President's wish to put Indian affairs into the most competent hands.—[Harper's Weekly.

The appointment of Civil Service Commissioner Oberly, as Commissioner of Indian Affairs, in the place of Commissioner Atkins, resigned, meets with general approval among those best acquainted with Mr. Oberly and the needs of the Indian Department. General Fisk, president of the Board of Indian Commissioners, bears unequivocal testimony to Mr. Oberly's intelligent zeal in behalf of an enlightened policy in the treatment of the Indian question.—[Phila. Times.

LAKE MOHONK, N. Y., Sept. 27.—At the opening of the session of the Indian Conference this morning the announcement of the appointment of Mr. Oberly, as Commissioner of Indian Affairs, was received with applause.

General Fisk, President of the Board of Indian Commissioners, said that of all the men connected with the Bureau during the past four years Mr. Oberly had given the best evidence of a good head and a good heart.

On motion of Mr. Smiley congratulatory messages were sent to the new Commissioner and to the President.

### WHAT CARLISLE HAS DONE FOR INDIAN EDUCATION.

Familiar to every one is the widening influence of a pebble thrown into the smooth, still water of a lake.

Very much akin to the action of the pebble in the lake has been the result on Indian education of an incoming into the old Barracks at Carlisle on the 6th of October, nine years ago, when the first detachment of pupils from the West alighted from the train at the end of their long journey and Carlisle Indian Training School became a living reality.

Comparatively small was the number at first; it was looked upon as an experiment; caution must be used and there were no adequate funds available for Indian education on a large scale; but what has been the result?

The established fact was hailed with delight by Indian Agents and all interested in the Indian's welfare, others were incited to emulation, and now not one but many are the well equipped schools standing with open doors to the Indians, inviting them to leave the past and enter upon a new and more useful life.

When Carlisle and like schools were established and recognized by Congress

and the country the whole course of Indian education was put upon a new basis; the teachers at each lone school in remote Territories, were made to feel that they were no longer looked upon as cranks or social pariahs, but as engaged in a worthy calling and serving their country in a useful direction.

What was then a mere incident of the Indian Department has now grown into a separate and independent division with a well paid head whose sole duty now is to push forward the work that was then experimental, as being the best means within our reach for elevating to the American standard the Indian population of the country.

Who else has been taught as well as the Indians will be seen by a glance at some of the points where Indian schools are now established, fostered and encouraged by a population we have been accustomed to regard as not recognizing any possibilities of good in the race, viz: Lawrence, Kan; Tucson, Arizona; Santa Fe and Albuquerque, New Mexico; Salem, Oregon; Genoa, Neb., and to come in the near future, Carson City, Nevada; and Pierre, Dakota, with others not enumerated. Surely the pebble cast on the 6th of October, 1879, has not been in vain.

### SIoux CHIEFS TO VISIT WASHINGTON FOR CONFERENCE.

The Sioux Commission after thoroughly testing the attitude of the Indians at several of the Agencies in regard to their acceptance of the act of Congress passed for the purpose of dividing their one large reservation into smaller and Independent divisions, and disposing of the remainder, found that the act did not meet the views of the Indians and that modifications would be necessary, before the required three-fourths of assenting votes could be obtained.

In order to procure in the quickest way possible a general expression from all the Indians interested as to what their views were and to formulate them, a council was called at Lower Brule Agency which was attended by representatives from all other Agencies, the objectionable features of the act were discussed and all possible information and explanation given to the Indians, the council serving the purpose of a deliberative body for the Indians themselves as well as between the Indians and the Commissioners.

Several days were spent in discussing various objections and propositions, and the council ended in the appointment of a delegation of Indians to visit Washington in company with the Commission, and there present their case for the various modifications they deem desirable and necessary in order to make the act acceptable to their people.

This delegation is not authorized to act for the tribe, as the votes will still have to be obtained, but it is probable that their visit will be the means of, in the end bringing to a successful issue a measure which the Indians acknowledge to be in many respects desirable, but which in its present form they do not wish to accept, nor to reject in toto.

The desirable feature of the act is that it is a great step in individualizing property which has heretofore been held in common. First dividing the large common reservation into smaller ones, each the property of a subdivision of the tribe, and thereby giving the occupiers better control of their common property; and secondly by again dividing the reduced reservation into farms, for individual ownership. A. J. S.

On the 29th ult., the Hon. Secretary of the Interior sent a letter to the Principal Chief of the Cherokee Nation, notifying him that any lease or contract for grazing on the "Cherokee Outlet" in the Indian Territory will be without authority from the Government and subject to cancellation.

The article by S. J. P., printed elsewhere, carries us back a Century or more to the time when Bethlehem this State was the seat of an Indian Mission. Her account of the work of the early Moravian Missionaries will be read with interest.

[Contributed.]

### WHERE IS THE AMERICAN CONSCIENCE?

#### A Disgraceful Wild West Show in the City of Brotherly Love.

When men rob people of money or plate or jewels, the robbers are put into prison, if they are caught. But when a man carries over the country a show degrading to the spectators and ruinous to the actors, when in this way he does his utmost to counteract all the best influences for the civilization of a race for which government and people are striving—why, then the American people of course put him out of countenance by their displeasure, turn their backs upon his show and starve him into seeking an honest livelihood?

On the contrary, they applaud him to the echo and support him to the extent of hundreds of thousands of dollars. Is this a light thing to do?

Yes, if want of public conscience is a light thing.

Hundreds of men and women are spending their lives in bringing the Indians out under the morning colors of our flag, in proving that God has made all races of one blood, that white children and Indian side by side at school and at play fraternize as readily as white children from different towns; and in the face of all this, of what had seemed the awakened sense of the people, fathers and mothers not only go themselves but take their children to these exhibitions which carry back the Indian to a savagery beyond that of the worst reservations at present.

Is it a light thing that not only this generation but the one growing up are by such means being educated so that to them the idea of citizenship for Indians will seem an absurdity and red men like the buffalo of the plains?

Where is the Indian right's Association now? Here is a wrong worth their redressing.

And do the churches need to send thousands of miles out into the reservations to find missionary work in behalf of Indians?

Who knows what missionary work the priest and the Levite might have been intent upon when they left the poor man robbed and wounded by the roadside for the Samaritan to take care of?

We are reliably informed that the Indian participants of the Wild West Show become so thoroughly saturated with vice that they return to their reservations human wrecks. In the midst of civilization, they get not even a glimpse of the real life into which they must grow to be saved as a people.

Is this show with its desecration of the humanity which should be uplifted a light thing?

Is this following which is an uprooting of that faith in the future of the Indian race which has been planted with such labor a light thing?

### The Moquis.

#### INDIAN INDUS' SCHOOL.

KEAM'S CANON, ARIZ., Sept. 27th. 1888.  
EDITOR RED MAN,

DEAR SIR:—Enclosed please find 50 cents for a year's subscription to your very entertaining paper. I have intended for sometime to remit this, but the pressure of other business has prevented me until the present time.

Please consider my subscription as dating from January of this year.

Perhaps a few words concerning these interesting people, among whom I am employed, may be of interest to you and your readers.

They are known as the Moquis, or more properly speaking Tusyan. They are house dwellers, and are a hard working pastoral people, ambitious to improve their condition. They have seven villages situated on three "mesas" (three each on the first two, and one, Oraibi, on the third mesa); and acknowledge as their head Chief Ci-mo, an old man of progressive ideas very favorably disposed towards the white man.

In ancient times they were very fierce and warlike, and civil wars reduced them greatly in numbers, consisting now of less than 2500 souls. They are rich in legend-

ary lore, and still celebrate the notorious "Snake Dance."

Last year the Government opened an Industrial school here, which, under the able supervision of Supt. Gallaher, sprang into unqualified success. The children are bright and lovable, and are very fond of Supt. Gallaher, who treats them like a father. The children are quick to learn, and although the school has been in progress but one year, they already can speak considerable English, read the chart understandingly, and write short sentences from dictation.

I take pleasure in sending you a photograph of the first reader class, taken by Mr. Messenger, our male teacher.

Wishing you all success, I remain

Sincerely yours,

SYDNEY M. CRAIG,  
Physician and Clerk.

### RIGHT IDEAS GROWING.

The following opinions come to us in a private letter from one of the oldest and most noted missionaries among the Indians in this country. He has made the Indian and his language a special study for many years, and has been honored by the Government, with responsible trusts:

CAPT. PRATT, U. S. A: DEAR SIR:

Late in life, I am just beginning to understand the Indian. He has no character, good or bad, and his moral ideas and his sense of the proportion and fitness of things is so grotesque, according to our notions, that it is of small use to reason with such as — or — or many who seem brighter men.

Ergo, he must be regenerated, or at any rate made over, all his old ideas and visions emptied out and new ideas, motives and the fair light of day poured in.

Manifestly this cannot be done on any Indian Reservation, or in any Indian settlement. At any rate it cannot be well done, for old habits must not only be subdued, they must be eradicated.

An Indian is a silent reflective man—such are largely educated by the eye; the environment is the great factor in his education. Therefore it should be in the midst of a healthy and fair type of Christian civilization where day by day, at his school and on his journeys and visits he sees and hears the life he is expected to live.

I have found your school makes character and develops conscience and creates a sense of duty, and therefore we wish all our children of proper age to go there as fast as we can get possession of them.

Ever Respectfully,

Those who mislead the country under the guise of philanthropy will, after awhile, be forced to quit their methods and admit the fact that man is not born with ideas; that these come from "environment." That building on Indian "environment" is the fatal "sand" which will not stand the tests, and that United States "environment" is the "Rock."

### Pass it Along.

The recent Lake Mohonk Conference of the friends of Indian rights and civilization directs attention anew to the fact that Miss Anna L. Dawes has charge of what may be called the bureau of information. Any individual or society interested in the Indians and desiring either information or the opportunity of serving the cause may apply to Miss Dawes. It appears that many people would like to do more for the Indians, if they knew just what to do. Miss Dawes will be glad to put such persons in the way or to give any information on the subject. She is the accomplished daughter of Senator Dawes whose leadership in Indian legislation is everywhere understood, and is herself a most efficient and able worker in the cause. Her address while Congress is in session is Washington, and at other times Pittsfield, Mass. Our contemporaries that would like to help on a good work can do so by extending this notice.—[Phila. Press.

Comanche Chief, one of the Pawnees' greatest and oldest chiefs died recently at his home at the Pawnee Agency, Indian Territory.

The Mohonk Conference urges a comprehensive system of compulsory education. This certainly is the only practical way in which to meet the subject. In proportion as schools are patronized and sustained, in proportion as the Indian youth are educated away from the idea that they must remain a Sioux, Cheyenne, or a Comanche; in proportion as our Indian children are educated into the capacity and the courage to go out from Indian schools into our life where they become ambitious to be of us and succeed as well as we do; in proportion as we broaden their opportunities for observation and training will the troubles of the "vexed Indian Problem" be moved, and the race be redeemed from tribal servitude, from the thralldom of isolation and the fascinations of nomadic life. Important public interests are involved in this, aside from the humanizing effect that education has upon the Indians as a class.

The Conference maintains that whatever the past history of the Indian may be he is not to be considered a foreigner. The Indian is with us. He always has been. We have him on our hands and it is unquestionably the duty of our nation to prepare him for civilized living.

The Indian must be compelled to "face about" from his tribal superstition and weakening customs, and in our boasted march of civilization he must be trained to fall in line and keep step with the rest of us.

The full platform adopted by the Mohonk Conference will be found elsewhere.

The decision of Judge Barclay, of the State Circuit Court of Missouri refusing to grant naturalization papers to a young Chinaman brought to this country when a little boy eighteen years ago, is of special importance. The Judge holds that under the act of Congress entitled "An Act to Cure Errors and Omissions in the Revised Statutes," approved February 18, 1875, all applicants for citizenship must be full white persons, except those of African nativity or descent, and that the right of citizenship can not be conferred on any person that does not belong to either the Caucasian or negro race, even on our own Indians or half-breeds or the Esquimaux of Alaska much less upon red or yellow or brown-skinned people of other countries. The decision rules out most Mexicans and citizens of other Spanish-American countries as well as the Indians.

The so-called civilized tribes in the Indian Territory do not wish lands in severalty; they care not for citizenship; they want to be left alone a little nation within our nation, but it is interesting to note how when trouble arises among them they are ready to call upon the Army of our nation to help settle the difficulty, as was the case recently at Tishimingo, the capital of the Chickasaw nation, when ex-Governor Guy took forcible possession of the capital and exercised his authority as Governor of the Chickasaws. Threats were made by Agent Owen to call upon the United States troops if necessary to preserve the peace.

A lady of culture who has lived two years in Alaska, thus writes concerning the native women:

"As I learn more of the deep degradation of these poor women, I desire more and more earnestly to see the young girls rescued from such a life. In all my missionary experience I have never known anything like it. If I had a Home full of young Alaska girls outside of Alaska where I could have entire control of them and where they could be shielded from certain influences that surround them here, I think I should be one of the happiest women in America."—*The North Star*.

At the Oklahoma Territorial Convention held recently at Beaver, No Man's Land, O. G. Chase was nominated for delegate to the Fifty-first Congress and a full ticket for the territorial council placed in the field. The platform asks that No Man's Land be placed under control of the state of Colorado until it perfects laws of its own.

## AT THE SCHOOL.

Read the report on the first page.

The new school building is nearing completion.

The schools are making good progress in their temporary quarters.

A fine lot of potatoes raised on the school farm have been stored for the winter.

Delia Hicks who spent several years at Carlisle is now a student at Earlham College, Indiana.

Capt. Pratt, Judge J. V. Wright and Rev. Wm. J. Cleveland, of the Sioux Commission, spent a few days at the school.

The girls and boys—200 strong, who returned from country homes to resume study for the winter, are the picture of health.

A number of letters from students who went home this summer, are encouraging. Many have gone to work with a will, determined, to put to good use the education here received.

Nancy Cornelius, a promising pupil from Oneida, Wisconsin, having served faithfully and efficiently for three years in our hospital under the supervision of the trained nurse here employed has now gone to Hartford, Connecticut, for a regular course in the Training School for Nurses, there. Nancy has shown peculiar fitness for this profession and we hope she will succeed.

### Indian Dolls.

In a collection of Indian curiosities recently brought from the west there were several dolls, and quaint, queerer looking objects one rarely ever sees. They were dressed in moccasins, leggings, and full Indian toggery. Beads of gay colors were used as trimmings and for eyes and mouths. On their buckskin heads was fastened coarse, black, Indian hair. Some were dressed as women and others as warriors.

### OUR SCHOOL-ROOM COMPLICATIONS.

Teacher: What is a skeleton?

Indian Pupil: "A bony of the ghost."

The Reader used in a certain grade contains excerpts from the New Testament, one of which alludes to publicans and sinners.

"S——," said the teacher, "who are meant by publicans?"

"All those who are not Democrats," replied the pupil promptly.

A poem to be read contained an account of a hand to hand combat between two Spaniards. The child caught the inspiration of the writer but unfortunately an initial letter was forgotten and the poet made responsible for the following: "And boldly stout Pablo leaned forward And fought o'er the (t)rusty mule's head."

The sentence in the Geography read thus: Elizabeth and Paterson are two important cities in New Jersey." Now the name of one of the largest and most important looking girls in the school is Elizabeth, and one of the important officers of the school carries the name of the latter city for her cognomen. Without a smile or sign of hesitancy on the part of the little reader she read out rather bolder than usual "Elizabeth Blackmoon and Miss Patterson are two important cities of New Jersey."

The question of age was under discussion:

Teacher: "How old are you?"

Indian Boy: "Nineteen."

T: "Ah! In two years more you will be old enough to vote.

Indian Boy, (enthusiastically and shaking his head as though he meant it): "I wish I was old enough to vote now. I would vote for Cleveland this very fall. The man I worked for was a good Democrat, and so am I."

"What for you never make French twig any more?" asked one of the girls of her teacher whom she noticed had made a little change in the arrangement of her hair.

It was a class in grammar.

Teacher: "What kind of a sentence is it?"

Pupil: "I don't know."

T: "A simple Declarative Sentence, wouldn't you call it?"

P: "It don't look very simple to me."

The lesson contained the word "decays" "What decays?" asked the teacher after a pupil had finished reading.

"Man!" answered an Indian girl evidently thinking of the familiar lines, sung the Sunday before:

"Time and change are busy ever,  
Man decays and ages move."

"This old time-piece had stood in the house for many years," is the way she should have read it, but the girl with an unusually strong voice for an Indian and one who had been badly trained in reading before she entered Carlisle, sang the sentence off "This old time of peace, etc." The cute of the joke is that the other members of the class actually saw the funny part and smiled audibly.

Margaret, the little girl who lost several fingers in the mangle, her hand not entirely well, one day went walking with a party of other girls and a teacher, to the school farm. While there they were given permission to gather all the apples under a certain tree. There was a general scramble for the best and the most. On the return trip it was discovered that Margaret had secured the largest apronful.

"Why, Margaret, how did you get so many?"

"Oh, I got one hand I make go quick, that's the way."

### Hair-Breadth Escape of Little Mike as told by Himself.

Our five-year-old Apache boy, who came to Carlisle a few weeks since from his prison home in Alabama, wears a scar almost concealed by the fringe of black hair encircling his little brown forehead.

When asked how the scar came, the boy's cheeks flushed instantly with feverish excitement.

The five-year-old remembered too well some of the terrible experiences of his baby life, when the United States soldiers were giving close chase to his band—the desperate Geronimos of Arizona.

It was difficult for his childish tongue to straighten out the English but with many strange and vigorous gestures the young orator brought the scene vividly to light, in the following words:

"Way off, my home, (motioning with his lips toward the setting sun.)

Horses all stand 'round, (throwing out his tiny arms to describe the corral.)

Me I go in get up.

Soldier way off.

He shoot.

Horse he jump.

Me I fall down.

To-morrow me I get up."

### Only a Slight Misunderstanding.

"Does it require much patience to teach the Indians?" is the often repeated question of visitors.

"Not always as much as the following incident suggests, perhaps," is our reply to the readers of the RED MAN.

During the summer, while our boys were camping in the mountains and supplies were being daily sent from the school, an intelligent young Indian was placed in charge of the commissary at that end of the line.

Upon one occasion the camp was greatly in need of lard, so an urgent request to that effect was sent down to the school.

When the train returned in the evening and the supplies had been received and stored, the officer in charge of camp asked of the commissary boy if the lard had arrived.

"No, sir; it did not come," was the quick response.

A letter was forth with dispatched to the school inquiring why the matter had not been attended to, and calling attention to the fact that the camp was inconvenienced by such neglect.

A reply from the school commissary sergeant informed the irate mountaineer

that the matter had been attended to and if he would take the trouble to look among the previous day's supplies he would probably find the missing package.

This the officer immediately did, and in hot haste sent for the boy to ascertain why he had been so deceiving. "I thought you told me that the lard did not come," said the officer.

"I did," answered the boy, and it did not come."

"Why I saw it just now in the commissary."

"Where?"

"Come with me and I will show you."

"Oh," said the boy in surprise. "I didn't know that was what you meant. I always call that WHITE GREASE."

### THE CUMBERLAND COUNTY FAIR.

#### One of Our Boys Tells his Father, in a Home Letter.

"Yesterday was fair day and it was the Cumberland County 'Fair Day.' We went in at our own expense to witness the exhibition, races, and other things. There were hundreds of people on the grounds, probably more farmers than any other class.

There was a main building that we went through, we saw the exhibitions of farmers and manufactures;—Farmer's nice, yellow, home made butter, sweet bread-stuffs, the sweetest of jellies, the biggest of eating apples, and other most delicious fruit.

While standing there admiring the above named, I thought that if every Indian would work like a farmer when the government has given him his land especially your Indians on the reservations, why then, nothing would prevent, but that Fairs would be held annually by the Indians. I do hope that such days will come.

In the same building were shows of pianos, organs and blankets that you would not probably resist the temptation of buying.

I visited the shed where were carriages of different makes, and machines that are demanded, for the use of farmers and others. It was interesting to me how some of them work and I thought of the man who invented such a machine, a wonderful mind he must have.

How can he find out that this screw or this bolt or any other iron-piece as well as the wood that makes up the machine must go in here or go through there."

Clean reports on English speaking from the Girls' Quarters and Small Boys' Quarters have been handed in at the Saturday evening English-speaking meetings for several weeks past. The large boys are the largest in numbers and it seems more difficult for them to conquer the Indian. Only five, however, in the whole school were reported as having spoken Indian at one of the late meetings. When we consider that most of our pupils are beginners and know but little English this record is certainly remarkable. That good English is spoken cannot be claimed, but that we manage to make ourselves understood and get along without using Indian is true.

Among the hundreds who visited the school during the month were Mrs. M. E. Jennings of Birmingham, Alabama; Rev. John Robinson, formerly missionary at Pine Ridge Agency, Dak., and now Superintendent of the Educational Home, Phila.; Miss Stella Gailey a teacher in charge of the Industrial Department of the "Mary Allen Seminary" a boarding school for colored girls, at Crockett's Texas; Mrs. Titlow, Matron at the Hampton Normal Institute, Va.; and later Mr. Curtis, Commandant at Hampton.

#### Our Paper Appreciated.

"Enclosed find a postal note for fifty cents for which you will please send to my address THE RED MAN for one year. I consider the RED MAN one of the best papers published in regard to the Indian Question, and do not expect to ever be without again. Wishing you success I am, L. W." (Washington, Kas.)

"I have enjoyed THE RED MAN monthly and glad to be reminded of the time to renew subscription."—D. T. E. (Phila.)

## MERRIMENT IN CONGRESS OVER THE INDIAN QUESTION

### "The Usual Way"

During the Oklahoma debate in the House of Representatives, last July, the following colloquy occurred. Hon. J. E. Cobb, of Alabama, was addressing the House, when Hon. Geo. G. Symes, of Colorado, interrupted the speaker with "Will the gentleman allow a question?"

Mr. COBB. Yes, sir.

Mr. SYMES. Does the gentleman not know that the bill under discussion expressly provides that this Territorial government shall not be extended over this land until after the commission provided for shall treat with the Indians in the usual way?

Mr. COBB. In the usual way; yes. [Laughter]

Mr. SYMES. Shall treat with the Indians to carry it into effect in the usual way.

Mr. COBB. I say in the "usual way."

Mr. SYMES. Well, does the gentleman deny that? Is there anything in the bill providing for the extension of this territorial provision over this land until the commission provided for has treated with the Indians?

Mr. COBB. The gentleman from Mississippi [Mr. Stockdale,] in his eloquent remarks has told us what the "usual way" is.

Mr. STAUBLE, of Iowa. The American way, of course.

Mr. COBB. Yes; the American way, "the usual way," the way of Daniel Boone and others mentioned by the gentleman from Mississippi. We all heard the gentleman's speech. We have not had a more eloquent display here this Congress. He told us all about the beautiful front of the Capitol, and what was there represented; he told us about the white man having his rifle in one hand and his ax in the other, driving the Indian before him, and he told us also about the God-given right of the "pale-face" to go with his rifle and his ax wherever he chose, and that no Indian must stand in his way. That is what the gentleman from Mississippi [Mr. Stockdale] told us, and that, my friend, is "the usual way." [Laughter.] \* \* \*

These western gentlemen, I know, believe that a man who lives on the east side of the Mississippi has not much sense anyhow [laughter], and when it comes to the Indian question they feel certain that his views are all "sentiment" and "gush" and "nonsense."

Mr. PETERS, of Kansas. No. But we know that you unloaded your Indians on to us.

Mr. COBB. Unloaded them on the gentleman from Kansas! Who was there first, he or the Indians? [Laughter.]

Mr. PETERS. Who was in your country first? you or the Indians? [Laughter.]

Mr. COBB. Did we unload the Indians on the gentleman, or did he unload himself on the Indians? [Laughter.] Sir, the fathers of the gentleman from Kansas, and all of our fathers, in days gone by wanted the lands which these red men had east of the Mississippi, and they said to them, "we want these lands; we will make a contract with you for them; but if you will not make a contract with us for the lands, we will take them under a contract made in the usual way." [Laughter.] That is about what they said and what they did.

Mr. WEAVER, of Iowa. Which do you indorse, your ancestors or the Indians. [Laughter.]

Mr. COBB. I am talking about the rights of the Indians now, and I believe that "the usual way" of dealing with them ought to stop.

Mr. WARNER, of Missouri. That is the objection to this bill, that we do not go at this business in "the usual way."

Mr. COBB. I hope this will not all come out of my time.

Mr. PETERS. It is "the usual way" for it to come out of the gentleman's time. [Laughter.]

The CHAIRMAN. It can not come out of the gentleman's time, because his time has expired. [Renewed laughter.]

## A STUDY OF THE AINU OF JAPAN.

### "A very few Tribes on the Earth as Interesting"

Many of our readers may remember the account of the visit to us of Kanzo Uchimura of Japan, and his description of the Ainu Indians of that country.

The following extracts are taken from an article, descriptive of these people, written by J. K. Goodrich, and published in the *Popular Science Monthly* for June.

In the villages of the southern and eastern coasts of Yezo, nearly all the men (and many of the women and children) speak Japanese very well. Hence it is always easy to get information from them; but, though deserving in a large measure their character for honesty and truthfulness, the Ainu have become sufficiently civilized to thoroughly love "taking a rise" out of a stranger—and if a bit of a lie will make the inquisitive one's eyes pop open and his pencil and note-book spring into unusual activity, the "gentle truthful savage" is not going to spoil a good story by sticking to dry facts.

In the extreme northern and north-eastern coasts of the island, and in the mountain fastnesses of the interior, there are still some villages of Ainu (not great numerically, but preserving their integrity) in which the people have quietly but firmly resisted Japanese advances and civilization. In those places many of the inhabitants cannot speak Japanese. They use a few household utensils of Japanese manufacture, but with this exception, continue to live as much as possible as they did before they came into contact with the Japanese. This seclusion can not last long now, however, for the Japanese are pushing their way slowly but surely (and of late it may be said *kindly*) into every nook and corner; establishing police stations and customs barriers, and fast breaking down the last trace of distinctive line between the two races. There is a marked difference between—what I may call—the civilized and savage Ainu, and therefore he who would see something of them in anything like their natural condition must come quickly.

There are very few tribes remaining on the earth who are as interesting in themselves as the Ainu; and none, perhaps, about whom so little can ever be known. Without a literature, without any monuments or reliable records, dreading to speak of the dead or the act and deeds of their ancestors, they must be taken as they are, and speculation as to what they have been will always be more or less unsatisfactory.

Their number can not be given with the least degree of satisfaction. The Japanese Government census is not correct, nor is it claimed to be. Individual estimates range from 15,000 to as high as 50,000, but I fancy 16,000 or 18,000 would be about the number of Ainu in the empire of Japan. It is rather satisfactory to learn, from those who have been among the Ainu of late years, that they are holding their own, if not actually increasing in population. They may have survived their usefulness, though it is not easy to say just what that usefulness has been; but the same reason for alleging that they now but cumber the earth can not be advanced in their case that has been charged against the North American Indians (with whom the Ainu have been compared, though upon what grounds I can not see.) The Indian is naturally a bloodthirsty savage, while a more peaceful, law-abiding race than the Ainu can not be imagined. In my general opinion of the Ainu I hold a middle ground between Miss Bird's enthusiasm, which makes him a gracious courtier, and the contempt of most Japanese who say, "The Ainu are just dogs, and have no souls."

The language of the Ainu is entirely different from the Japanese. Many "click" sounds are heard, and it is much

more consonantal, and there seems to be much less objection to the consonant ending of a word, which is so cordially hated by the Japanese. \* \* \*

The tone of voice is always lower and more musical than that of the Japanese, and in the case of younger women is really quite pleasing. \* \* \*

I was particularly struck by the shapeliness of the Ainu limbs and extremities. Some of the women had small hands and feet, attached to well-turned wrists and ankles, whose symmetry and delicacy of shape, dirt could not hide. The color of the skin seems to be darker than that of the Japanese, but just how much of this is due to exposure, and how much to their antipathy to water and utter ignorance of soap, it is impossible even to guess. \* \* \*

The robustness and general physique of the Ainu may be due to the fact that—so far as known—they have always eaten meat freely; whereas their neighbors and conquerors, the Japanese have been practically vegetarians for many centuries—fish, a little fowl, and rarely a bit of game, not being a sufficient compensation for the absence of solid flesh from their regular diet. \* \* \*

Almost the first thing to attract the attention of a stranger visiting an Ainu village is the tattooing around the mouth of the women and girls. At the first glance one is deceived into supposing that the young men wear very delicate mustaches and train them carefully! As there are no written records of any kind among the Ainu, no means of communication except oral, it is impossible to get at anything like a satisfactory explanation of this curious and thoroughly disfiguring custom. The people themselves say that they adopted it from the people whom they found in possession of the land (Yezo) when they came to the island from the West. \* \* \*

The process commences when a girl is about ten years of age. A woman makes a number of small cuts with a sharp knife on the lips and around the mouth, deep enough to cause the blood to flow freely. With some of the blood, and soot obtained by catching on the bottom of an iron pot, or anything else which may come handy, and the smoke from burning birch-bark, a paste is made and well rubbed into the incisions. After the resulting inflammation has subsided, a number of blue marks are seen, and the process is continued until the girl becomes a woman, when the mouth presents the appearance of being surrounded by a growth of hair trained into the dainty mustaches of a consummate dandy. \* \* \*

One of the most common things seen in an Ainu village is the *tara* or strap used for carrying all manner of bundles, and even children. It is made from attush, the same material as was formerly used altogether for their clothing. One in my possession is eight feet long. The bark has been roughly hackled, and in the centre of the strap is braided into four strands, the outer ones three-quarters of an inch wide, being about twice the width of the inner ones. Just at the middle for five inches these are caught together by a cross-weaving of blue and white cotton yarn, in a regular lozenge pattern; this is the part which is placed over the forehead when carrying a load. About seven and a half inches from this, toward each end, the four strands are brought together into a round, double strand, by a seizing which crosses itself regularly. This seizing extends for nearly four inches, and then the braiding is continued into a single flat plait for about eighteen inches, when it runs out into frayed ends. In using, the bundle is slung upon the back, the broad part of the *tara* being brought over the forehead, so that, while the back bears the weight, the forehead keeps the bundle in place.

### Must Be English.

Mrs. Anglomaniac—I see you advertise to furnish servants of any nationality.

Employment Agent—Yes; madam, no matter what. If we haven't 'em on hand we'll get 'em.

Mrs. Anglomaniac—Very well. I see by the *Court Journal* that Queen Victoria is using Indian servants, and I want some nice, tidy squaws, right away.

## IN ARCTIC ALASKA.

Lieut. W. L. Howard, U. S. N., contributes to the *Popular Science Monthly* an article on Arctic Alaska, from which we take this extract:

A deer-hunt which we witnessed was so different from our previous conception, that I think it worthy a description.

Upon this occasion, while sledging with a party of Indians, a herd of deer was sighted. The natives took their rifles and started, some going in one direction and some in another, but all keeping to the leeward of the deer. Those who went directly toward the herd waited until the others had got partly around before starting.

The first shot was the signal, whereupon all hands rushed toward the frightened animals, who separated and plunged blindly in every direction.

The Indians shouted, making all the noise possible, the fleeing animals in their fear mistaking Indians for deer, and rushing on until a shot showed them their error, when they would turn and flee as blindly as before. Even after the first fright they circled around the danger, trying to get together, and in this way many more were killed. As much meat as could be carried was loaded upon the sleds, while the remainder was *cached* in the snow, to be sledged for at some future time.

The Indians spend their winters in the mountains. They are generally found in villages consisting of from two to a dozen houses. The winter house of these people consists of a hemispherically shaped hut, made by bending willow saplings or cutting spruce to the desired shape. The frame-work is covered with brush, and over this dried moss and turf to the depth of a foot or more. There is an ice-window on either side of the entrance. In the roof is a hole just over the fireplace for the smoke. Inside, the center of the hut, is used as a fireplace, the fire being made the same as in the open air. At the back of the hut is a meat-stand, upon which several hundred pounds of deer-meat are kept, so that a quantity will be on hand sufficiently thawed for use. Upon entering a hut when travelling, some of this partially thawed meat is always offered to the new-comer.

The floor of the hut is covered with brush, upon which they sit during the day, and spread skins to sleep upon at night. Meat is cooked but once a day. About 5 P. M. a large fire is started and the pots are put on. These are the ordinary kettles of civilization which they get in trade, or in their absence, pots made of native clay are used. The cooking is done by the women, who taste the meat from the moment it is put on the fire until cooked. The remainder of the fire is then thrown out through the holes in the roof by the young men, and as soon as the hut is cleared of smoke, the flap that covers the chimney-hole is hauled over for the night.

The hunters return usually about this time of the day, and upon entering the hut take off most their clothes. After eating pounds of the deer-meat, and alternating the cooked with raw meat, and drinking quantities of the soup, they smoke a pipe and all hands go to sleep.

## THE DIFFERENCE BETWEEN A SQUIRREL AND A FISH.

BY ONE OF REV. MR. WILSON'S INDIAN BOYS, OF THE SAULT STE. MARIE SCHOOLS.

The squirrel clam on the trees, and sometimes the boys he don't no what place he gon, and he lost he, and the squirrel get save, and sometimes the boys kill the squirrel with bow and arrow and stone. The fish is good swimming, and the fish is good to eat, and the man put his net in the water in the evening and in the morning he get the fish if he catch him.

The class couldn't understand the word "monk," when a picture of one was introduced and a story told to illustrate. The next day when asked to define the word, an answer came bold and strong, "A shut up man."

## THE FIRST STEP A HARD ONE.

### A LONG LOOK AHEAD.

By An Arapahoe Student.

I do not know just what month I was born, but according to my age, I see that it was about in the year 1870. When I look back, and consider the experiences of my childhood that have passed away, I feel as though it was but a dream.

After I got old enough to think a little about my life, I was never willing to be sent to school by my parents, but one day while I was sitting with my father in our tent, I had my mind or thoughts on the line of "to try to take up the white man's roads," or in other words the ways of the white man, so, I told my father what I had been thinking about.

I said "Father I would like to go school so that I can wear clothes like a white man."

My father looked at me and said "My son don't talk that way, we want you to stay with us all the time, for if you go to school we might go out on a buffalo hunt and we can't take you out from the school."

I was at once carried away by that argument. Since I was never punished in my childhood by my parents I used to think that my parents really loved me but since I came to this school I look back many a time and see that my folks were not wise to train me in that way.

Before I came away I had a desperate struggle in asking to come to Carlisle. My parents wept when I made my Indian speech about coming to the East.

At last my father looked at me, "All right," he said, "You want to go so bad that if you do go, you must not want to come back before your time is out."

I said to him "Thank you."

A short time after that, Capt. Pratt came to my agency to get more children for his school. I was ready to present myself with the party.

The Capt. was in a room where he had to see the boys two or three at a time. I was called to go in.

When I went into the room, Captain shook his head, he said I was too small, but there were some Indian chiefs in the room and I told them that I wanted to come anyhow, so I was accepted as a representative from Indian Territory.

In the year 1883, I began to take up the use of the English language. Although I am not yet far enough advanced, it is of the greatest pleasure to me to say that I am especially grateful for the chance given me to learn the language as perfect as I can, and now I return thanks to my teachers for their kind labors in instructing me in the way that is higher than the Indian customs.

My people the Cheyennes and Arapahoes are living together on one reservation, and they worship many Gods. They worship anything which they think will be of use to them. To-day the Indian is ambitious to take advantage of the educational training when it is offered to them.

The educational system which is established for Indian youth is building up capability for citizenship. Let there be more charitable institutions on the reservations for the welfare of the Indians. Start my people on the proper path. I can see that the result will be progressive, intelligent, self-supporting manhood.

There are characteristic customs which can be improved and changed by good teachings. Let there be a great procession of intelligent working people marching into the Indian nations, then the Indian would be led not only in the line of education but in industrial pursuits.

A practical training of the hand as well as the head will develop the honor of labor among my people.

The people that have the liberality and charity to elevate the Indians will be glad to see the red man casting a vote for the Indian President in the next century. And the Indian will have the same rights protected by the same laws that govern the whites. My hope for the future is, that the people of North America may be one.

Once for all educate my people.

CARLISLE, April, 1888.

### Three Chiefs Invited—Forty-Three came.

Miss Alice Robertson, whom we all remember as an efficient helper here in the early days of Carlisle, has been for some years past the successful superintendent of an Indian school for girls, at Muscogee, Indian Territory. In a spicy letter published in the October number of the *Home Mission Monthly*, she says: Two months ago an international council of all the tribes of the Territory was held a few miles from here. I invited a number of the attendant chiefs to visit our school on their way back home and invited two or three of the chiefs to dinner.

The dinner invitation was accepted by forty-three, so you can imagine my consternation when this great party arrived about an hour before dinner time. We all dropped everything else and plunged into dinner preparations.

While the cooking, table-setting, etc., were in progress, we showed our guests through the houses. I cannot tell you how I enjoyed their wondering delight at all they saw. They looked at the pretty furnishing of the rooms, examined the beds, went out on the porches, wondered at table-cloths and napkins, and finally sank down into comfortable seats some of them on the floor—in the most profound wonderment of all to see one of my little girls with skin as dark and hair as straight and black as theirs, seat herself at the piano to play for them.

Then came the dinner, which gave them profound satisfaction, and at which several amusing things occurred: as for instance, when a dignified Kiowa chief asked for bread, which request his Comanche neighbor complied with by taking a piece from the plate and handing it to him: he refused to take it, demanding that the plate be passed to him. After dinner all assembled under the trees in the yard, and some very good short speeches were said to us, in which in hearty words were expressed their pleasure in all they had seen, their thanks for their dinner, and most strongly of all their desire for mission schools among them; schools by people who come among them not for the sake of money received from the Government, but for the sake of doing good to their people. They lamented being so far behind the Indians here, so in my talk to them I told them the old fable of the hare and the tortoise, which seemed greatly to please and interest them.

From all our talk that day I was satisfied that these people are really anxious for the truth. Is it not wonderful! these people who, in my childhood were such a terror, whom we believed it impossible to reach, now eager for "the white man's good road," and rough visaged old warriors, whose hands had performed many a cruel, murderous deed, pleading that I would ask the white people to send schools for their children.

### A Sad State of Affairs if True.

A recent despatch from Winnepeg, Manitoba, in the form of a petition to the Minister of the Interior for Canada and signed by the Anglican Bishop for that diocese, six clergymen and missionaries and several justices of the peace, gives the information that owing to the great mortality of the beavers and other small game, the Indians both last winter and this summer have been in a continual state of starvation.

They are now in a complete state of destitution and are unable to provide themselves with clothing, ammunition or food for winter.

The petition says that on account of the starvation and consequent cannibalism a party of twenty-nine Cree Indians was reduced to three in the winter of 1886.

In the Mackenzie River District there were several cases of death by starvation and one or more of cannibalism. During last winter, among the Fort Chippewyan Indians, between twenty and thirty starved to death, and the death of others was accelerated by want of food.

Many Indians, Crees, Beavers and Chippewyans, at almost all points where there are missions or trading posts, would certainly have starved to death but for the help given by the traders and missionaries at these places. Scores of families, having lost their heads by starvation, are now perfectly helpless and must starve to death or eat one another unless help comes.

The people are greatly agitated over the unexpected fate of these poor people and heart-rending stories of suffering and cannibalism continue to come in.

### INDIAN LETTERS.

The Piegiens have a very interesting way of writing letters, not with pen, ink, and paper, but by placing stones, pieces of bark, chips and twigs in a certain order on the ground upon some hilltop where the "letter" thus formed will be seen and read by other Indians passing that way. A ranchman visiting a deserted camp of these Indians found the following letter:

"We called at this ranch at dinner time. They treated us badly, giving us no dinner and sending us away. There is a head man, who has two dogs, one of which has no tail. There are two larger men who are laborers. They have two pairs of large horses and two large colts, also another smaller pair of horses and two ponies which have two colts.

The letter was written thus: A circle of round stones represented the horses and ponies, the latter being smaller stones; the stones outside of the circle meant there were so many colts. Near the centre was a long narrow stone, upon the end of which was a small one. This denoted the head man or owner whose two dogs were shown by two pieces of bark, one with a square end, while the other had a twig stuck in for a tail. Two other long narrow stones, larger than the first, stood for the laborers; these had no small stones on them. Some sticks of wood upon which was a small pile of buffalo chips meant that dinner was ready; and empty shells turned upside down told they got nothing to eat, but were sent away.

### A Civilized Fool well Answered by an Indian Student.

A train from Pittsburg was approaching Chicago. On board was a quiet, well-dressed, copper-colored young Indian, who seemed to have all he could do to attend to his own business, which he did without molestation, until a young chap came from the sleeper into the smoking-car and saw him.

"An Indian I guess," said the young man, as he lighted a cigarette. And then approaching the son of the plains, he attracted general attention by shouting with strange gestures:

"Ugh, heap big Injun! Omaha! Sioux! Pawnee! See Great Father! Have a drink fire-water? Warm Injun's blood!"

The Indian gazed at the young man a moment with an ill-concealed expression of contempt on his face, and then he said, with good pronunciation:

"You must have been reading dime novels, sir. I am going back to my people in Montana after spending three years in the East at school. I advise you to do the same thing. Where I live gentlemen do not carry whisky flasks in their pockets."

The young fire-water drinker did not wait to finish his smoke. There was too much mirth and music in the air just then.—[*The Pipe of Peace.*]

### Speech of an Indian Chief.

At a Fourth of July celebration held at Lidgerwood, Dakota, a novel feature of the exercises was a speech by Magayohi (Chief Star,) in the Sioux dialect, which being translated reads as follows, and shows that if all the Sioux Indians were as intelligent and as well disposed as this chief, the Government Commission would have little trouble.

"This land which lies about us was once the property of my people; you have now possession of it and have made yourselves homes and are rearing your families on the land which formerly belonged to my forefathers. I have no complaint to make of this fact, for it is perhaps better as it is. Our desire is to become like the white man; to learn to cultivate the land and to make a living from it; to learn to read and to write and to transact business; to learn the principles of government and become citizens; to acquire title to 160 acres for each member of our tribe. We have faith in the Great Spirit and in the Great Father at Washington, and believe that in time your people will teach my people to be like you; the negro's skin is darker than ours, and you have made a man of him; we ask the Government to do us the same justice."—[*The Home Missionary.*]

### PINS.

#### A Bright Composition by a Carlisle Indian Girl

Pins are used to hold things together. They are about an inch long and sometimes longer and shorter.

They have a sharp point at one end and a head at the other. This head contains no thinking power, however. Its only use is to keep the pin from slipping through the material in which it may be fastened.

They are very handy things especially when we are in a hurry or traveling, for they often take the place of a few stitches without making much trouble.

They do not last very long. When people use them roughly they get bent very soon and then they are thrown away.

What little things pins are! Yet thousands of people are using them every day and we could not get along very well without them. There is quite a family of pins. The members of it have different kinds of work to do.

Hair-pins are used by the ladies and girls to pin their hair up. Breast-pins are not as useful as they are ornamental.

Some are made of gold and have diamonds and precious stones in them.

Others are made of brass but they soon lose their brightness then they are not ornamental, any longer and the foolish girls who spend their money for such things wish they had not done so.

Hat-pins are very long with round black heads. Ladies use them to pin their bonnets and hats to their hair, in order to keep them from flying off.

Nine-pins are made of wood and are used for a game of amusement.

Picket-pins are very large ones with a place at one end where ropes may be attached. The other end is some what pointed so that it may be driven into the ground. And they are used to fasten horses to keep them from running off.

But the largest of pins, the one that we might call the mother of them all, is the rolling pin. It is made of wood in the shape of a cylinder, has a smooth surface and a sort of little handle at each end, and cooks use it to roll out the dough for cookies, biscuits pie-crust and so forth.

### A Seminole Legend.

"Long time ago the Great Spirit make white man, Injun, black man and dog.

Bimeby he send um three canoe.

In one, books, paper, pencil.

In one, bow, arrows, knife, tomahawk.

In one, hoe, axe, spade.

Great Spirit like um white man best.

He tell um, 'which canoe you take?'

White man smoke um pipe, think long time.

Injun feel bad. Fraid white man take bow and arrow canoe.

Bimeby white man lay down um pipe. put hand on book canoe, say, 'Me take um.'

So white man get plenty wise, know everything.

"Injun heap glad, and when Great Spirit say, 'which you take, red man?' he no stop to think. Speak quick; say, 'Me take um bow and arrow canoe' So Injun fight, hunt, plenty.

Then Great Spirit say, 'Black man which you take?' Black man very sorry, say, 'Only hoe canoe left, mus' take um.' So black man work plenty.

"Poor dog got no canoe; so he go smell um, look for them all time. No find um. Poor dog! Now read, write, good for the white man, plenty; no good for Injun. No like um."

In 1875 when White Horse as a prisoner of War from the Kiowa, Comanche and Wichita Agency, Indian Territory, was on his way in company with seventy-five or eighty Indians to the old Fort at St. Augustine, Fla., where they were sentenced to three years imprisonment, he and one or two others tried to kill themselves. Before his time of imprisonment was over the old chief learned to speak considerable English and gained a knowledge of various industries. Feeling how good it was to know something besides Indian ways, he said one day to a friend: "What a fool I would have been had I killed myself."

# OUR PUPILS' PAGE.

## PUPILS' OPEN LETTERS.

### What They Write Home.

The fullest liberty is given to our pupils in the matter of home letter writing, and in all other correspondence. But once a month they are required to write to parents and guardians. These are open letters. From those written in September we take the following extracts:

"Papa I wish my brother was at school. Are you going to send him to school this winter? I hope you will. I know he will be ashamed of himself when he sees us and cannot speak English to us. I know you need him at home but he will never learn anything if you keep him at home."

"One of our school-mates is going to leave us. We want to give her a copy of Longfellow's beautiful 'Poems,' in memory of us."

"Nancy is going away to Connecticut in the first part of October. She is going to be nurse there for two or three years. Nancy is very glad to have such a good opportunity to learn how to take care of the sick people. She seems to be very glad and anxious to go."

"I had such a beautiful home this summer. The people I lived with were very kind to me. Before I was coming back they took me to Philadelphia to see some animals. I saw every kind of animals. I was in Philadelphia all day. You just ought to see the monkeys, they are just like a person. I had some apples for them and I gave them, they ate them all and I was standing by the gate the next thing one of the big monkeys jumped on me and pulled my hair."

Dear father, and all you don't know how my school is the most satisfactory place I ever did see."

"I think I like Carlisle as well as Alaska. I am very glad that you sent me here to learn little better things than other boys who are in that school, and I thank Dr. Jackson for bringing me here to this school. I have been trying to be a better boy than I was in Alaska. I have been reading in many books about good boys, this is what I saw in the book, 'the better boys are the happiest of all,' and I think this is what all the boys ought to do when they are young."

"I wish you would make up your mind to send your children to this school. Don't you think it is a nice place for children? Don't you see the oldest pigeon is always trying to pull the younger pigeons along where she goes if she thinks it a nice place for them?"

"One man I work for this summer, he very kind to me, also his wife and before I leave them my boss he cried, I pretty near cried too, if I were a girl I think I cried right there."

"I am thankful that I turned my face to the East and went not to the West this summer."

I was in a Quaker family, a family true to the principles of Friend's religion and who lived according to their custom. I studied the family life and learned there what would make "a happy home."

Every year as I advance in the knowledge of books, work and English, I feel stronger and yet do not think it wise to go out among my people and put to use my knowledge of English.

While the chance is yet mine, I can but stay where this chance is laid before me as well as it is before every Indian. So you can depend on it that the time will come when I shall be ready in the whole to stand by you."

"Some of our boys went to the fair again to-day to take part in the field sports, such as, running, jumping, and throwing the heavy iron ball that weighs sixteen pounds. We tried these games here yesterday evening at the school grounds and in jumping the best record was fifteen feet and a half."

"You ought to be here to see just how the school-rooms appear, in taking all together they look like a Gypsy camp."

"I think we Carlisle Indian boys will destroy the old Indian ways, because we are anxious to become like the whites, therefore we must go on and not give up."

### HAS ADOPTED THE LANGUAGE.

"I would like to stay here longer and learn my trade perfectly well. If thee is willing for me to do this write to me and let me know what thee thinks is best. I will not say much but I hope thee is willing for me to stay longer. From thy son."

"My five years of experiences East among the civilized people convince me that I have led a happier life here than I would have out West. It is getting more like a home to me, the longer I stay the better I like to stay."

## THE BEST REPORTS OF PUPILS ON FARMS DURING AUGUST AND SEPTEMBER.

"I am glad to have N—— stay, will do all that I can to assist him in his studies."

"S—— has been a very good boy, he is always ready and willing and always the same good disposition. I will be sorry to part with him. I think he always spent his money for something useful."

"S—— is as good a boy as ever, no complaint to make of him, am very sorry to part with him."

"T—— has been entirely satisfactory, he is just Mr. S——'s kind of a boy, quiet and conscientious; kind to all the animals he has charge of, and never forgets to feed each and every one. He tries the best he knows to fulfil all your rules as well as ours."

"C—— is very much liked by all of my family, and I should very much liked to have him remain, but he thinks he wants to return to Carlisle, I propose to give him an additional \$10.00 when he leaves as a reward for his faithfulness."

"Is the most satisfactory Indian boy I have had taking in everything"

"He has been a satisfactory assistant to us this season."

"L—— has given very good satisfaction during his two months with us. Does not spend his money foolishly and does not run about at nights, and is always home in good time when he goes away on Sunday and tries to keep within the limits of the rules of the school."

"We are very sorry to part with him but think it right for him to be with you for the winter. He has always been faithful and is improving in many respects."

"Very good boy to work, uncommon, but of a peculiar disposition at the table, is very saucy about what he eats, yet he is a very fast worker and on those grounds looked over his peculiarities."

"D—— gives very good satisfaction, has attended his first-day school regularly, does not run about at nights, and when he goes away on Sunday is always home in good time. He tries to observe the rules laid down by the school."

"E—— is so good and patient and takes such good care of baby, we shall be sorry to have her leave. She has greatly improved in orderliness and thoughtfulness. All through a very trying time with sick children, she never lost her patience or made any complaint of the extra work."

"Has done all one should expect of one of his size, has not been stubborn once, is a nice little boy. He always smiles when spoken to."

"She has been trying to be more thoughtful, has been a good girl the past month. I was absent from home several days, when I returned she welcomed me with her warm heart."

"We shall exceedingly sorry to part from D—— but feel that our District School will not give her such instruction as she needs and we think too much of her to wish to do anything disadvantageous to her best interests."

"Is industrious and faithful beyond expectation. Reads and studies all leisure time and while churning lays a book on top of the churn and reads. I never expect to get another as good; is obedient to our slightest wish."

"Only feel as the time draws near for her to return to the school how I have enjoyed having her and seeing her improve."

"S—— gave us entire satisfaction. She was very good and willing and kind. Our best wishes go with her."

"We seem a busy people and our girls have been happy children. We regret to part with them."

"We part with this girl with regret and if she is a sample of her people it is difficult to believe there need be trouble with them. She also does credit to her training school."

"Nothing could be improved in her behavior. The perfect good will and friendship between her and N—— is remarkable."

"I have the pleasure to say she has been not only a comfort but a blessing to our home."

## THE WORST REPORTS FROM PUPILS ON FARMS DURING AUGUST AND SEPTEMBER.

I will send E—— with the other students, the last of September. E—— wishes to go when and where she pleases, when I object she is very cross and not always obedient.

"J—— has never been punctual about returning home when away, and he gets to go away every Sunday. In the morning we send them to meeting, but we find

out that they often didn't go at all but wandered away elsewhere. To-day I told him to be at home at 5, P. M., and he came at seven, so you see I had just cause to rebuke him."

"P—— is a good worker and honest, but he has some traits about him that are far from good, we have found out by degrees and much as he is a good worker we do not care to have him with us again."

"A—— could have had \$10 as well as \$6, if he had attended to his duties as he should. At times this month he has not been very agreeable."

"On account of B——'s lost time I reduced his wages from \$12.00 to \$10.00."

"J—— does not improve, I thought for a little while that she was going to take a turn and improve but my hopes were vain. I cannot make a good girl of her and am very tired trying."

"I regret to give so low an estimate of M——'s conduct for the month, but she shows just enough of an unpleasant temper now and then, and disobeys often enough to spoil what would be a fair record. She is an interesting child; it is pleasant to note her observant habits walking or working out doors. Quite a little naturalist."

"I am sorry not to make as good report as usual, but F—— will not work when I am away, and he will go away without any permission. I tell him but he pays no attention; if I correct him, he gets mad. I am sorry for we like him and would like to keep him."

"He does not improve as fast as I expected he would."

"Has been very hard to get along with for some time, if I do not let him do as he likes, he gets in a bad humor right away."

"Obtaining permission to go to Harrisburg to buy a suit of clothes, instead of returning at ten o'clock as promised he took the whole day and went to Carlisle, for which I deducted one day's wages."

"Usually S—— is quite satisfactory, but at times he becomes dull and indifferent. In the main he does very well and I propose to give an additional \$10 when his time is up."

"Could be first rate, but is very deceptive, very cruel to horses when out of my sight."

"J—— is pleasant good-natured but lazy, no blotting that out, wants to play and laughs and talks continually, so that he keeps others and himself from doing as he should."

## COUNTRY PUPILS WRITE FOR THEMSELVES.

### AN INDIAN GIRL'S VIEW ON THE POLITICAL QUESTION.

"Who do you think will be elected? Men and women are talking of Cleveland and Harrison. If I was a man and owned a manufactory I'd vote for Harrison. I don't believe in the Tariff Bill." (On a Republican farm.)

### A FARM GIRL TRUE TO HER COLORS.

"I tell you what I was questioned by some of these white people. The questions were, What makes you Indians have red skins?"

How do they eat, do they eat wild? How do the Indian children do at school when they go to their meals?

How do they do when they go in the dining-room, do they rush in?

I told them no, we go to our meals just like you folks do.

One of the ladies spoke up and said Oh, are you one of them wild Indians? Do you know how to write, sew and scrub?

I said yes ma'am, I can do anything. She asked me if I could sing and talk Indian.

I told her no ma'am.

"Why," was her question.

Because my Captain says to his dear children, "My dear children you must never give up the ship," I will always hold fast to my ship.

I was a little ashamed when she asked me if I was one of them wild Indians.

How is the school getting along? I expect the boys are working like beavers, and are as happy as bluebirds. When we see the new school-house we will all Hurrah! Hurrah! for the Indian Training School."

### A CHEERFUL VIEW.

A Carlisle girl in Maryland, says:

"I can see the dear teachers and scholars at school, just how they look and how they enjoy their first term of school, and I am sure that they will or we will all try to improve ourselves much more than we did last year."

My summer here has been a very pleasant one, sorry to say that it is nearly over. The people around here were of course entire strangers to me at first, but now I know them and like them."

## NO CHARGES FOR ADMISSION.

"We are just now going to school in the Gymnasium. It is a large building divided up into five class rooms, the walls around the rooms are put up by three or four duck cloths: it is more like circus show rooms, for sure it will be to those visitors who go through the rooms, for this is a real show for them."

It is because there are real Indians in these tent-like rooms. But this is not a wild show, it is a show that every visitor will take an interest in, because it is a civilized Indian show.

We will not charge like white shows and cry out "Ten cents admission."

### "NEVER DID SAW" THE LIKE.

"I have interesting news to tell you. About a month ago we were in Philadelphia City, it was the very nicest time we ever had because it looks bright day, and we have good time up there. The first thing we were at Broad St. Station, and many people were there, after while we went to John Wanamaker's store. Oh, I never did saw like that store in my life, so many white girls and boys keep store for John Wanamaker, but we did not see what kind of a man is John. (FARM.)"

### A TRIP TO LONG BRANCH.

"Well, I went to the sea-shore and saw the ocean waves. I thought it was wonderful to see the ocean and how it waves. It was a very lovely, pleasant and quiet day we were at the beach but my, how the ocean roared."

Long Branch is a very pretty place for people to go or stay there through the summer, very pretty cottages along the beach.

I saw President Garfield's house. We crossed Barnegat Bay on a bridge, three miles long. And I saw what is called Life Saving Stations along the sea-shore four miles apart."

### INHERITANCE.

"I do pretty hard work, because Adam left us, in the sweat of our brow we are to earn our bread." (Farm)

Cow was the word to be brought into a sentence: "The cow we eat it we going have it in dinner to-day."

### THE FAIR.

"I went in a little show and saw a man nearly nine feet tall, and he is only nineteen years of age, they call him, boy. About twenty folks were in the tent or show and the tallest man among them was called to stand along side of the man or boy as they call him, and the man stood by him and the boy stretched his arm and the man's head did not touch under the boy's arm."

They call the boy, 'African Indian.' They also call him the 'giant of all giants.'

I also saw two young monkeys, one is brown and the other is black with white from his forehead down to his nose. I liked the way the monkeys acted, they were full of fun and mischief, you could tell by the way they looked and moved about."

They were tied by their necks with a little chain about three feet long. I stood close to one of them and the monkey came to me and climbed on my leg, and came up higher and felt my vest pockets, but could not find anything; so he jumped down and hung himself by his tail on a rope, and I believe he moved in every way a creature could move."

Well I saw other things beside the giants and the monkeys.

I saw a great serpent; a man took the serpent out of a box, and hung it on his neck. The serpent is about six or seven feet long."

The other thing that I saw is a talking machine. The manager talked in a place in the machine, and while he was talking in it he was turning a handle on the side of the machine and when he stopped talking he turned the handle backwards then he turned again and the machine began to talk and said just what the man said. The manager also allowed any one to come and talk in the machine but nobody came."

### 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 trifle 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.