

The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

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THE INDIAN TRAIL.

In days long gone, where rocky cliffs
Rise high above the river's vale,
There was a path of doubts and ifs,—
We called it then the Indian Trail.

In ragged line, from top to base,
O'er shelving crag and slippery shale.
By brush and brier and jumping-place,
Wound up and down the Indian Trail.

No girl, though nimble as a fawn,
No small boy cautious as a snail,
No cow, no dog, no man of brawn
Could safely tread that Indian Trail.

Beyond the age of childish toy,
Before the age of gun and sail,
The fearless and elastic boy,
Alone could use the Indian Trail.

I've threaded many a devious maze,
And Alpine path without a rail,
Yet never felt such tipsy craze
As touched me on the Indian Trail.

'Twas easy by the White Man's Path
For all the lofty cliff to scale,
But boys returned from river bath,
Preferred to take the Indian Trail.

Ah, that was years and years ago—
To count them now would not avail—
And every noble tree is low
That shadowed then our Indian Trail.

They've stripped off every bush and flower,
From Vincent to Deep Hollow dale;
The charm is sunk, the memory sour,—
There is no more an Indian Trail.

Dear boys it takes away my breath,
To think how youth and genius fail!
Those grim pursuers Time and Death,
Are baffled by no Indian Trail.

Far driven from our hunting-ground,
On breezy hill and billowy swale,
Some wander still; but some have found
The skyward end of Indian Trail.

Life lends such comfort as it hath,
But labor wears and custom stales;
I plod all day the White Man's Path,
And dream at night of Indian Trails.
ROSSITER JOHNSON.
in *St. Nicholas*.

THE GREAT SIOUX RESERVATION.

The Indian chiefs at Washington obtained with two exceptions, all that they asked for in modification of the Sioux bill to open the reservation to white settlement. The Government promised to appropriate \$2,000,000 instead of \$1,000,000 for the use of the Indians, to pay twenty dollars to each Indian exclusive of the twenty dollars provided for in the bill, and instead of paying fifty cents an acre for their lands throughout, to pay one dollar whenever these lands were entered upon as homestead settlements within three years of the date that the act took effect, seventy-five cents for lands entered upon before five years, and fifty cents an acre for all other lands. Judging from the eagerness with which the opening up of the reservation is looked forward to by the whites, the Indians would have been likely to get their dollar an acre for a fair share of the land sold. The two exceptions to the granting of the modifications asked for by the chiefs were the refusal to pay one dollar and twenty-five cents an acre for the land, and the refusal to pay the money in a lump.

If the Indians are able to sell their lands at exactly the price at which they value them, they may be numbered among the fortunate few. Such opportunity does not often visit their white neighbors.

But it makes a difference that it is we who ask to buy, not the Indians to sell. If a man hold his property at three times its value and will not sell until he can get his price, who has the right to make him? Are not the Indians in this position?

Are they? If so, there is nothing for us to do but sit down at the great stumbling-

blocks to American civilization and wait until the force behind these shall have died out; it will not live long behind these barriers.

A bill with Senator Dawes' name and advocacy cannot be one that meditates wrong to the Indians. Yet if the terms can be made fairer, they should be; they should be the fairest—because the Great Sioux Reservation must be opened.

Why? Is this because the whites want the lands of the Indians, and being the stronger, are determined to have them—a sort of Naboth's vineyard transaction?

The Government is not contemplating injustice toward the Indians, far less crime. It has no right to give preference to a white man over an Indian. Why should an Indian be made to sell his property any more than a white man? Have we a right to seize a man by the nape of the neck, or by his hair, and drag him from his place?

Yes, we have—if the man is drowning, or if we are snatching him from danger of any kind.

A minority of the Indians at Washington protested against the action of the majority, saying that it did not represent the feeling of the Indians on their reservation.

Now, the Sioux bill provides that three-fourths of the male adult Indians shall vote upon the question. Have they done it? No; they have refused. How?

A hundred mass meetings in favor of a presidential candidate will not cast one vote, though they certainly may show how the votes will be cast so far as their members are concerned. But a man may go to every mass meeting during a campaign, and if he stay at home election day, what does his wish count for? The election goes on without him.

Congress determined that the signatures of the Indians should decide upon the question. Then, shall the decision of chiefs who may not be representing their people and who certainly have reasons for not wanting the reservation opened at all, decide this question? Taking them to Washington was the most direct way to arrive at the root of the difficulty, the shortest method of meeting it. All the Indians could not go to Washington any more than all the American people can legislate in person. But if our representatives do not represent us, why, the next time we leave them at home.

Can the Indians do the same thing if they would? Can they by a popular vote make or unmake their chiefs as we do?

If so, and if the word of the minority is to be depended upon, there will soon be the plea for another hearing upon the question.

But if there was co-ercion among the Indians; and if this will always be so as long as the mass of the Indians are too ignorant to free themselves from the rule of an oligarchy such as that of the chiefs and the squaw men, what is to give them a voice, what is to open the Great Sioux Reservation? What is to make the red men American citizens?

We are sixty millions to two hundred and forty thousand; we can open by force; we can say to the Sioux, "We don't care where you move, so long as you go. Disappear." We can say this, we can make our own laws, and then in executing them we can plead that we do only as it is decreed that we are to do, that we must obey—ourselves. We can do all this?

No; not now. We have come to see that we cannot disregard with impunity a law which, propounded as the first ques-

tion upon record and passed lightly by for thousands of years, has proved itself to be the law of existence. "Am I my brother's keeper?" asked Cain. And today the nation whose people answer this question in the negative is doomed. It is no figure of speech that in the body of humanity, as in the physical body, the hand cannot say to the feet, "I have no need of you."

Are our two hundred and forty thousand savages too much for us, not to scatter and destroy, but to scatter and civilize?

Imagine America trying to assimilate her immigrants by nationality, in a lump instead of by the unit, the individual that fits so easily into the life about it—into its environment. Too much foreign nationality, and we have the anarchists. Absorbed by their surroundings these lose all malignant power; but massed into reservations of anarchists. What then?

But our treaties.

Under these what right have we to make the Indians become civilized if they do not wish to become so? What right have we to have anything to do with the reservations other than the Indians want us to do? The land is theirs; we can only treat for it, we can only stand knocking at the barred gate and if those inside venture to come out of bounds, our only return for our own exclusion is to drive them back again upon themselves. Is not this the limit of our rights under our treaties with the Indians?

But why do we have treaties with the Indians? Treaties and reservations are of the same date. We have confessed that in the beginning the mistake was in pushing the Indians off at all; they should have been individualized, and never massed. Looking upon them as foes, the policy of consolidating them was bad—what general does not struggle against the consolidation of the enemy?—and considering them as people who were at some time to become incorporated into the nation, it too plainly lost them the opportunity for civilization.

The whole Indian problem lies in this fact: that the Indians hold two relations to the Government, that of separate and independent nations in treaty with it, and, because the Indians are not in reality independent nations at all but in the very heart of our country and wholly at our mercy, grafted upon these treaties the relation of wards to the Government, like minors under the authority. Not only are both relations abnormal, but they also are contradictory; and, therefore, just in proportion as the Government sustains one of them well it must fail in the other.

The more faithful its guardianship, the less can it make treaties with the wards over whose judgment it asserts the control of superior knowledge. It is not a matter of choice with us, however we may put it to ourselves, whether we will fulfil one or both these opposite relations; it is a necessity that we choose one of them for the simple reason that both at the same time and in the same place are impossible. It is the see-sawing from one position to the other in the endeavor to alternate what can never be combined which has brought about so many checks to the solution of the problem.

Since we cannot maintain both attitudes, shall we hold to the treaty-making power of the Indians?

This looks and has always looked to the extinction of the Indians. Are the American people, stanch defenders of the Monroe doctrine as they are, so little ready to protect their own rights that

they have for the whole time of their existence as a nation calmly kept up treaties with "separate and independent powers" situated in the midst of the land and liable in future to struggle to divide the empire with them? Such a spirit is not found in the Anglo-Saxon. No; we know well enough that we have been simply waiting for the Indians to die off; we remembered the law of contact between civilized and savage races; we treated; they have retreated. We had only to wait; but we confess with national shame that we have endeavored to shorten the time as much as possible.

That day is over. We intend that the Indians shall become citizens. Such a determination simplifies matters, since it puts conscience and action on the same side. But the waiting answers no longer. In these two centuries the Indians have not been in danger of overturning the theory that savages do not civilize themselves.

This new determination, then, requires action. What is the value of nineteenth century civilization if sixty million representatives of it cannot indoctrinate two hundred and forty thousand savages?

For a right contact of savagery with civilized life brings to the savage, not annihilation, but civilization itself. Indians are not the only people who cannot believe in or imitate what they have never seen. As to this, it has come to be a boast of to-day that men demand to examine for themselves. Let the Indians see, and they will believe and imitate. As an evidence of this, out of the four hundred and thirty-six Indian pupils from Carlisle who during the last year have been upon farms and in homes in Pennsylvania only four have failed to give satisfaction—less than one per cent—and many have great successes, and this has been in a year when nearly one fourth of the school which averaged an attendance of between five and six hundred, was made up of Apaches, whom people have declared creatures to be dreaded like the cyclone.

But the reservations keep the Indians from coming out into civilization, and, massing them in ignorance and under the domination of their chiefs, often keep them from wishing for civilization.

Break up the reservations.
But the treaties? The faith of a nation—should this be broken?
Never.

But does one break his word by going beyond it? If a man promise a legacy and bestow a birth-right, does he in doing it break his word?

America has in her power no greater gift than that of citizenship. This she offers to the Indian. But it is citizenship, or the reservation; it cannot be both.

For the wards of the nation the Government made the best choice—citizenship. But in doing this it was still mindful of the treaty relations; it asked from the Sioux a distinct expression of the will of the majority, the same majority of three-fourths that would be required to ratify any change in the Constitution of the United States, the vote of the Indians to be given as a ballot is given, on paper instead of by word of mouth.

This the Sioux refused to give. They have refused to ratify, or to condemn, the treaty according to the terms that the Government had the right to ask of its wards when it offered to them the ballot of American citizens.

By choice or by the co-ercion of their chiefs, they are now in this matter in the place of the American citizen who refuses

to vote; the case is in the hands of the voters.

The Indians therefore are simply the wards of the nation.

Justice to them, a fair price for their lands, education for them, not in return for their lands, but as the right of all American citizens, among whom we mean to place them, because we recognize that civilizing them is a duty that ranks every other duty in the case, since not to civilize them means to destroy them.

FRANCES C. SPARHAWK.

WHAT CONGRESS PROVIDES FOR IN THE SIOUX BILL

OBJECTIONS WHICH THE INDIANS MADE TO THE BILL.

PROPOSITIONS WHICH THE SECRETARY OF THE INTERIOR MADE TO THE INDIANS AS A COMPROMISE

Reasons Given by the Majority of the Indians for Rejecting the Fair Proposition.

Answer of the Minority of the Indians Accepting the Proposition.

The act of Congress to which the assent of the Indians is asked is entitled "An act to divide a portion of the reservation of the Sioux nation into smaller reservations and to secure the relinquishment of the Indian title to the remainder." In view of the fact that this reservation is three-fourths of the size of the state of Pennsylvania, and the population about 23,000 it would seem that the same measures looking to the utilization of a portion of this land, now that it no longer serves its original purpose of hunting ground, might be in order. The act in question provides:

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

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

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

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

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

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

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

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

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

Objections of the Indians to the Bill.

When the Indians had assembled in the room prepared in the Interior building the Secretary, Mr. Vilas, called on them to state their objections to the Act which had been submitted to them by the Commissioners. Sitting Bull came forward and requested that everything be done in a calm and quiet manner. He counselled the Indians to behave themselves in such manner as to retain their good name. He gave no opinions as to the merits or demerits of the Bill.

John Grass of Standing Rock Agency was the first speaker. In substance he said, "All my people know it, and I know it myself that I never intended to object

to that Bill in the whole" He then went on and enumerated his objections.

First. He desired that all the stipulations of the treaty of 1868 and 1876 should be carried out.

Second. He demanded that the boundaries of the Great Sioux Reservation be changed so as to conform to his recollection of it when made.

Third. He objected to having the land sold at fifty cents per acre, and he also objected to having the land proposed to be ceded, estimated at eleven million of acres. He thought there was more land than this in the part proposed to be sold.

Fourth. He objected to the clauses of the Bill which give the Santee and Flandrau Indians any interest in the reservation or in the proceeds of the sale. He thought that only those Indians who reside within the reservation should have any interest in it.

Fifth. He admitted that he said at Lower Brule before the General Council, that he wished the five million and a half, the amount the land would bring paid in a lump, but he said, "Now I think that is not enough. I have found out that your people here are not in favor of opening the reservation. We demand one dollar and a quarter per acre."

Sixth. As by the treaty of 1838 the Government was to furnish schools to the Indians for twenty years, and as schools had been furnished for ten years only, he wanted ten additional years, besides the twenty years of schools provided for in the Bill.

Seventh. He requested that all the land on the Reservation be declared grazing land so that each head of a family should receive three hundred and twenty acres, instead of one hundred and sixty.

Eighth. He thought the Bill should be so amended that every person no matter how young should receive one hundred and sixty acres of land.

Ninth. He thought the proposed reservations were all too small.

Tenth. He wanted all the money which the land brings put in the Treasury at once, that is, eleven million of acres at \$1.25 per acre.

Eleventh. The land will be needed for their children, and if any is sold there will not be enough left for them and their children.

Twelfth. They want American mares instead of work cattle.

Thirteenth. They fear that those who take their allotments outside of the proposed new reservations, will be subject to taxation.

These objections were repeated by all the Indians who spoke against the Bill. As to the treaties of 1868 and 1876, the Act clearly provides that they continue in force, and hence there was nothing whatever in this objection, and the same may be said of the school feature of the Act as it continues their schools for twenty years, and makes additional provisions for school facilities.

The Secretary gave all these objections his earnest attention, and, after due deliberation submitted propositions covering every material point made by the objectors.

It was distinctly understood, by every one at the General Council that in case the Indians came to Washington, they would not demand more than fifty cents per acre, and that their objection to the Act was based on the manner in which payments were provided for.

The propositions made by the Secretary were liberal in the extreme and covered every material point of objection.

The following are the propositions in full as made by the Secretary. They were to be attached to the Act before the Indians were required to sign the agreement of ratification:

And after such explanation, we, the undersigned, being male Indians of the respective ages set opposite our names hereunder, have consented and agreed to the aforesaid act, and have accepted and ratified the same and hereby do accept and consent to and ratify the aforesaid act of Congress and each and all the provisions thereof with and subject to the modifications hereinafter mentioned, and do here-

by grant to the United States all the lands therein mentioned to the uses and purposes for which they are therein set apart in accordance with the terms of said act.

Provided, and upon the express condition only, that before the said act shall go into effect or be operative, or this consent shall be binding on us, the Congress of the United States, with the approval of the President, shall amend and modify the said act by a law which shall provide the following points of change, namely:

First. That at the price which shall be paid by settlers under and in accordance with the provisions of section twenty-one for all tracts of land which shall be entered for homestead settlements within three years from the date the act shall take effect, shall be one dollar per acre, and the price for all such land which shall be entered within two years thereafter shall be seventy-five cents per acre, and the price for all such lands which shall be entered after five years from the date the act shall take effect shall be fifty cents per acre. But this shall not effect sales for townsites nor the disposition of American Island, Farm Island and Niobrara Island as now provided in said act.

Second. That after the expiration of five years, Congress may provide for any disposition of the lands remaining unsold which shall be deemed proper, *Provided,* That not less than fifty cents an acre is placed to the credit of the funds derived therefrom for the benefit of said Indians.

Third. That instead of one million of dollars mentioned in section seventeen of said act, two millions shall be appropriated out of which shall be paid, within six months after the said act and amendments shall take effect, twenty dollars to each Indian of whatever sex or age, under such rules and regulations as to the modes of payment as shall be prescribed by the Secretary of the Interior, and the remainder of said two millions shall be governed by the provisions now in said act, and this first payment of twenty dollars to each Indian shall not effect the right of an Indian taking an allotment to the twenty dollars now provided for in the section seventeen.

Fourth. That the Secretary of the Interior shall by an order divide the funds provided for by the act and which shall accrue from the sale of land to the Indians belonging to the six separate reservations which are to be established, into six separate funds according to the number of Indians receiving rations at and appertaining to the said six reservations respectively, and thereafter each such fund shall be held independently of the rest for disposition as provided in said act for the benefit of the Indians to whom the same shall respectively, belong.

Fifth. That all of section seven of said act, beginning with and following the words

"And said Santee Sioux shall be entitled to all other benefits under this act" shall be repealed by amendatory act except so much as provides that all allotments heretofore made to said Santee Sioux in Nebraska are ratified and confirmed.

Sixth. That section seventeen shall be so amended as to provide that whenever any adult Indian shall take his allotment under the act, he shall have a span of American mares with double harness for the same, instead of a yoke of oxen with a yoke and chain, if he shall so choose, besides the milch cows, agricultural implements, tools, seeds and money provided in said act.

Seventh. That in addition to the land described in the sixth section as set apart for a permanent reservation for the Indians of the Crow Creek Agency, there shall be set apart so much of the south half of township one hundred and nine, range seventy-six as lies east of the Missouri River and the description of lands in said section shall be amended to embrace the same.

Eighth. That it shall be provided in the act that all allotments made to individual Indians in accordance therewith shall be exempt from taxation by federal, territorial State or local authorities so long as they shall be held by the United States in

trust and until the land allotted shall be finally and absolutely patented to the allottees or their heirs, respectively.

MAJORITY REPORT OF SIOUX INDIAN DELEGATION.

Friday, Oct. 19, 1888.

WASHINGTON, D. C. October 19, 1888.
HON. WM. F. VILAS, SECRETARY OF THE INTERIOR, WASHINGTON, D. C.

Sir: We, the undersigned Sioux Indians of the Great Sioux Reservation, Dakota Territory, delegates representing our people from the several Agencies, respectfully submit the following objections to your proposition made to us on the 17th inst., regarding the Act of Congress, approved April, 30, 1888, and your amendments proposed on the part of the United States, viz:

First. We thank you for the consideration you have shown us in the changes proposed; but we want \$1.25 per acre, the same to be placed direct to our credit in the United States treasury, clear of all expense, with interest at five per cent per annum.

Second. The complicated condition of future payments under your proposition is not satisfactory. The complicated condition we refer to is the uncertainty of the amount of money we would receive from the sale of our lands as proposed, by receiving one dollar per acre for all land entered within three years, seventy five cents per acre for all entered succeeding two years, and fifty cents per acre for all entered after that date, with no certainty that all of it would ever be taken even at the price of fifty cents per acre, and owing to the difficulty in procuring surveys, complications might arise which would deprive us of the advantage of the namely, one dollar per acre for the first three years.

Third. Article eight of our treaty of 1868 says: "When the head of a family or lodge shall have selected land and received his certificate as above directed, and the Agent shall be satisfied that he intends, in good faith to commence cultivating the soil for a living, he shall be entitled to receive seeds and agricultural implements, for the first year not exceeding in value one hundred dollars, and for each succeeding year he shall continue to farm, for a period of three years more, he shall be entitled to receive seeds and implements as aforesaid not exceeding in value twenty five dollars. Also last paragraph of Article ten of said treaty says: "And it is further stipulated that the United States will furnish and deliver to each lodge of Indians or family of persons legally incorporated with them, who shall remove to the reservation herein described and commence farming, one good American cow, and one good well-broken pair of American oxen, within sixty days after such lodge or family shall have so settled upon said reservation." We, therefore, do not want the cattle, wagons, etc., provided for in the Act approved April 30, 1888, as all such are guaranteed to us by the treaty of 1868, above quoted, upon the same conditions to be complied with.

Fourth. The expense of the survey should be borne by the Government as it is the one who wishes to buy. We are not offering the land, nor anxious to sell it, but make this offer to please the Great Father and his white children.

Fifth. The twenty dollars per capita you propose to give within six months would not be advisable; we prefer that it be placed at interest in the United States treasury to our credit.

Sixth. We object to the school clause without a guarantee of ten additional years of schooling, chargeable to the treaty of 1868, of which we have not as yet had the advantage.

Seventh. We desire that the right of way to railroads be confirmed by this Bill according to our agreement with the railroad companies.

Eighth. We would also wish some slight changes in the boundaries of some of the separate reservations, other than as proposed in the Act, which we can explain by reference to the maps.

We wish you to bring the foregoing objections before Congress with these

changes and if accepted by Congress, you may then present them to the Indians for their ratification and we will do all we can to have them accepted by our people.
Respectfully Submitted.

STANDING ROCK AGENCY.

John Grass.	Bears Rib.
Mad Bear.	Fire Heart.
Gall.	Sitting Bull.
Big Head.	Crow Eagle.
Two Bears.	High Eagle.
High Bear.	Hairy Chin.
Thunder Hawk.	Walking Eagle.

CHEY. RIVER A'GY. ROSEBUD A'GY.

White Swan.	Quick Bear.
Swift Bird.	Good Voice.
Charger.	Yellow Hair.
Crow Eagle.	Ugly Wild Horse.
Spotted Elk.	Black Bull.
Little Bear.	Eagle Horse.
Little No Heart.	Red Fish.
Narcisse Narcell.	Swift Bear.
Spotted Eagle.	Ring Thunder.
White Ghost.	Pretty Eagle.
Drifting Goose.	Two Strike.
	He Dog.
	Sky Bull.

PINE RIDGE AGENCY.

American Horse.	Little Wound.
No Flesh.	Fast Thunder.
Yellow Bear.	Little Chief.
Pretty Lance.	Little Hawk.
Many Bears.	

WITNESSES.

P. F. Wells.	Thos. Flood.
Wm. Larabee.	

MINORITY REPORT OF SIOUX INDIAN DELEGATION.

Friday, Oct. 19th, 1888.

WASHINGTON, D. C. Oct. 19, 1888.

HON. WM. F. VILAS, SECRETARY OF THE INTERIOR, WASHINGTON D. C.

SIR:—We, the undersigned Sioux Indians, also representatives of our nation, dissent from the objections raised by the majority of the Sioux delegation under this date, and denounce the exorbitant demands made as unreasonable and unjust to a fatherly and kind government, and we declare as follows:

First. We fully appreciate the generous modification of the Act approved April 30, 1888, proposed by the President through the Hon. Secretary of the Interior and acknowledge they are more liberal than we had any right to expect.

Second. We are filled with a sense of shame that our brother Sioux who came here with a distinct understanding that they, as representatives of their people, would not demand at the outside from the Government more than five million five hundred thousand dollars, are now demanding one dollar and a quarter an acre for the whole eleven million acres proposed to be opened.

Our people have not taken lands as they promised under the treaty of 1868; we have not shown that commendable zeal in educational matters which would doubtless have brought us schools in abundance, and have not made that earnest endeavor to become self-supporting which we have promised in treaty compact.

When we remember that a kind government fed us for four years after its obligations to do so under the treaty of 1868 ceased, and prior to the agreement of 1876, at a cost of probably one and a half million of dollars, and when we remember that, at a great cost to the government, seven Agencies have been given for our convenience and in order to advance us toward civilization, instead of one Agency as promised by the treaty of 1868, and when we remember that for twenty years now the government has appropriated one and a half million a year for our assistance and that we have made poor advancement to correspond, we protest against the ingratitude shown by the aforesaid Indians.

By the Act approved April 30, 1888, we are guaranteed titles to our respective reservations and claims which have not heretofore been fixed; we are guaranteed excellent school facilities for at least twenty years longer; our reservations are made separate and, doubtless, we could progress more rapidly under such conditions.

There are many poor people of our tribe left at home, whose eyes are anxiously turned towards us, and whose prayers go up to Heaven that our negotiations here may be successful, and that we may procure those blessings promised by the Bill and that we may start on the road to prosperity, civilization and happiness.

In view of these facts and our ignorance, we pray Congress to legislate for us, regardless of the three-fourths vote. We rely on the wisdom and generosity of our government and pray for its aid. Let the voice of a few be heard in behalf of our people, in the interest of progress towards self-support, as against those who would

hold our people back under control of the old tribal relations and kindred evils.

Respectfully submitted,

CROW CREEK A'GY.	LOWER BRULE.
Wizi.	Big Mane.
Dog Back.	Medicine Bull.
Bowed Head.	Bull Head.
Wm. Carpenter.	Standing Cloud.
Mark Weils.	Fire Thunder.
	Alex. Rencontre.

PINE RIDGE AGENCY.

George Sword.
Standing Soldier.
Standing Elk.

W. D. Gallagher, witness of Pine Ridge.

W. W. Anderson, witness as to Crow Creek and Lower Brule.

(Continued from last month.)

IN THE INDIAN SERVICE.

With the Apaches.

On the fourteenth of March, 1874, I left the Agency in company with the Apache chief, Pacer, en route to his camp which was also to be my stopping-place for awhile.

We were later than the main body of Indians in starting, but overtook them about twelve miles out and journeyed through a drizzling rain towards the Washita.

At about 5 p. m., we came to a halt and camp was made for the night, I, suffering from a headache which was not improved by attempting to join in the evening meal which politeness to my new friends induced me to do quite against my better judgment. Of the food I will only say that it gave a fair insight as to what a person could eat and survive.

After a restless night which seemed to me exceeding long, the camp was again astir, a hasty meal was taken and the journey continued, we arriving in good time at the main camp, located on a little stream, running into the Washita just above the location of what was Ft. Cobb.

The camp which consisted of Apaches and Kiowas was located so as to be sheltered from severe winds, and with plenty of wood at hand.

The Indians were very much disappointed at my declining their food which for several meals I did, not having any appetite.

After awhile an Indian came into my tent, displaying a turkey feather wishing me to understand that he had killed a turkey, and wanted me to come and help eat it.

After a few days' rest in camp which I utilized in making friends with the younger members as far as possible, I was told by Pacer that he had business that would take him to the Wichita Agency, and invited me to go along, which I was nothing loth to do as being a pleasant change from camp.

Arrived at the Agency we were invited to take dinner with the Agent, that office at the time being filled by a good-hearted Quaker from Philadelphia, at whose table Indians were often entertained.

After dinner the well-appointed school was visited, all its comforts and arrangements were shown to Pacer and in the evening a Stereopticon Exhibition was given in his honor. Pacer pronounced everything good and enjoyed his visit very much.

Returning to camp we found all busy packing up for a move "to pastures new," this being early spring and frequent moves necessary on account of herbage for the horses, so as to get them in good condition as quickly as possible.

From this time we made moves almost daily. Before the morning meal was over all the horses were in camp, tents taken down and in about an hour horses, tents and Indians were on the move leaving nothing to show where they had been the night before but little piles of ashes.

Usually the men were the first to mount and leave, their horses having been duly saddled by the squaws and the *he* nothing to do but mount and travel.

The Indians from long residence knew the country well and generally about where the next camp would be, so they did not keep together much, the younger ones striking off on hunting expeditions in

all directions, usually turning up in camp about the time things were nicely fixed and supper ready.

While the camp moved without order and each one seemed to do as he pleased, yet the relative position of the lodges was the same, we had just the same neighbors all the time, their tents occupying the same position in regard to Pacer's tent at every camp.

After supper if the weather was fine the old women got out their skins to dress or their bead-work, and the younger members of both sexes put on fresh paint and best clothes and joined in lively games of shinnny, while the older men smoked; discussed politics and got into disputes about the number of days before another issue of Government provisions was due them. These disputes were generally referred to me and settled by the use of an almanac, a book which they soon learned to regard with a great deal of respect as it told no lies as to dates and I did not risk its reputation on weather predictions.

While this life was by no means a pleasant one, some work of the kind was a necessary step to getting ideas as to schools and education to take hold of Indians as wild as these were.

An old English cook-book I saw years ago had a recipe for cooking a hare, which prudently commenced with "catch a young hare," etc. An equally necessary condition to establishing a school among the Apaches was to catch the young Apaches, and then teach them.

With the object in view of establishing a good understanding with the younger members of the tribe, I was provided with a large picture book, composed of selected pictures, also a port-folio of beautifully executed pictures of animals and of Bible scenes. These pictures proved of great service to me in making acquaintance with both older and younger Indians and enabled me always to point to school and education as most desirable objects, to be attained in conjunction with a settling down to farm life.

The Indians expressed it as their wish to settle down and become farmers and I think such really was the desire of a portion of them at the time I was with them, and after some weeks of moving from place to place, they all moved to a very beautiful location just north of the Wichita Mountains where there was excellent soil and pasture with plenty of good water and timber.

There had been a little attempt at farming here the year before by a Lipan Indian and it was intended to increase the size of his field and make new ones for others.

There was delay however, in getting the breaking done and by the time a field of about ten acres was broken and fenced with rails we had made, the ground was too dry and hard for more to be done.

All the time we were here camped there came rumors of trouble brewing among the wider portions of the Comanche, Kiowa, and Cheyenne tribes. A council had been held many miles to the west and the Indians generally incited to make war on the whites, chiefly through the advice of a medicine man among them who claimed all sorts of super-natural powers, among other things the ability to protect them from the bullets of the white man's guns.

The decision of this council was for war, and great pressure was brought to bear on all Indians of the district to join with the hostiles, there was a strong party opposed to war, the firmest on the side of peace being Pacer and his followers.

All sorts of means were used by the hostiles to induce them to join, but with out avail further than that supplies were furnished to some extent. This it was hardly in the power of the Indians to refuse and was not an indication of their will but of the necessity they were under.

The Indians worked well at their planting. Such portion of the fields as were of the newly turned sod were worked with hatchets instead of hoes, and planted partly with corn and beans and the rest melons, of which the Indians were particularly fond.

By the end of May all planting was done that could be, and I left the camp

for a few days, the idea being to take steps towards building a log school and dwelling and fixing a permanent location.

Within a day or two the Indians sent in to say that they had been compelled to leave their camp for fear of the hostiles and had moved in closer to the Fort so as to have Government protection, thereby ending our plans for improvements for the season.

Occasional visits were made to the fields to hoe the corn or rather to hill it up for much of the work was done with butcher knives and hatchets.

We were distant from the fields about ten miles, I rode over one morning with Black Hawk to take a look and as we came near enough to see the corn and melons nicely up in long long straight rows, looking very pretty, Black Hawk clapped his hand to his mouth in the Indian fashion of expressing glad surprise and satisfaction. Of course he had seen similar sights before but never in his own field and as a result of his own work.

Seeing the fence needed a little work we dismounted and went at it. Soon an Indian was seen descending the mountain towards us Black Hawk eyed him suspiciously, took out his pistols, examined them, slipped one in my hip pocket saying, "I don't know, maybe Cheyenne soldiers."

[To be Continued.]

INDIANS IN ADVANCE OF THE WHITES IN SOME THINGS.

Miss Alice C. Fletcher, widely known for her work among the Omahas, and now Government Agent for the allotment of lands to the Winnebagoes, is a woman of much experience with Indians, and her opportunities for observing and judging have been varied and great. Among many interesting facts brought to light through Miss Fletcher the following gathered from different public talks on the subject although no doubt true are somewhat at variance with preconceived notions of Indians. Miss Fletcher says:

All the Indian tribal and domestic organizations are based on peace. To say that they are always in a state of war is to say that we are always in a state of warfare. War is an exception among them even more than the whites.

The Indians never kill animals for sport as do the white hunters. They look on hunting for sport the same as we would look on firing grain fields for sport. Animals are food for the Indians and they never want only kill them.

The Indians are in advance of even most civilized nations in some things. They are not allowed to marry a relative however remote.

Among most tribes the descent is reckoned through the mother, among the Omahas the descent is reckoned through the father.

A woman never changes her name though a man on account of special traits may take other names.

These names being sacred it is considered a grave insult to address an Indian by his name. He is as father, uncle or brother. The women as mother, aunt or sister according to the relationship to the heads of the families.

Indians do not steal from each other.

Miss Fletcher declares that she never lost a penny's worth in all her years among them. She never locked her trunk until she saw white people about.

At the Hampton (Va.) Indian school, a teacher, in endeavoring to overthrow the Indian belief, that the earth is flat, stands still, and that the sun passes over and under it every twenty-four hours, said, in conclusion:

"So you see that it is the earth that goes round while the sun stands still."

A tall boy asked: "Then what for you tell us one story about man in the Bible—I forget his name—strong warrior—fight all day, but get dark so can't fight, and he say, 'Sun stand still!'" What for he say that if sun all time stand still?"

The Governor of Washington Territory, in his annual report recommends the allotment of lands in severalty to all Indians.

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

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Terms: Fifty Cents a Year.

Five cents a single copy.

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M. BURGESS,
CARLISLE, PA.

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NOVEMBER, 1888.

The Man!

He is worth more than his tribe or his race.

He is worth more than his land.

He is worth more than all these combined.

Without he is a man he is worthless, and when he is worthless he makes his tribe and race and all that he controls, like himself.

Recently in Philadelphia we heard in a public Indian meeting three noted persons who assume to guide public opinion in Indian matters address an audience on the subject. Not one of them enunciated what we think the true Christian principle that should guide the nation in its management of the Indian. So far as we could see, the land of the Indian and the autonomy of the tribe amounted to more than the salvation of the individual. In other words the Indian is to remain where he is until the whole mass becomes qualified.

Why not first Americanize and Anglicize all foreigners in their foreign homes before we allow them to come into America?

Why not first Christianize people outside of the Church before we allow them to come into the Church?

Savagery is a habit!

Civilization is a habit!

Language is a habit!

Habits come from environment!

Six Apache babies born to the worst parents of that tribe, transplanted into six good English homes and grown up only in the environment of such homes will not, any one of them, when grown know a word of the Apache language, nor be influenced an iota by the superstition or customs of the Apaches, but will know the language and practice the habits they have acquired in their good English home environment.

On the other hand, six infants, born of the best and most refined and Christian English parents, transplanted to Apache homes and grown up in the environment of such homes, will not when grown, any one of them, know a word of English nor be influenced by an iota of the refined and Christian habits that governed their parents, but will know the language and practice the habits they have learned in their Apache home environment.

Fortunately for all races, habits may be changed at any time in life. Environments change and may be made to change, but a man born to Apache environment and continued in it throughout life is not to be blamed for continuing an Apache.

If the Church wants to induce a sinner to become a Christian it invites him out of the environment of the rum-shop and the gaming table into the environment of the Church.

The greatest fool would laugh at the Church if it tried to reform the gambler and still keep him in the environment of gamblers.

The Governor of Arizona, in his annual report says, that Indian depredations are a thing of the past; life and property are now safe, and law and order are supreme.

SAMUEL H. ALBRO, SUPERINTENDENT OF INDIAN SCHOOLS.

Professor Albro of Fredonia, New York, recently appointed by the President to be Superintendent of Indian Schools, is a native of Coventry, Rhode Island, and has just rounded his fiftieth year. Two-thirds of his life have been devoted to the cause of education. Mr. Albro was a student at Brown University. Shortly after leaving college he began to teach at Southampton, Connecticut, where he was thus engaged from 1869. From 1869 to 1876 he taught at Jamestown, New York; and at Forestville, the same state, from 1876 to 1877. He was elected Superintendent of the Norwich, New York, schools in 1877 and held the position for six years. In 1883 he was elected to the chair of Natural Sciences in the Fredonia State Normal school, which position he filled with marked ability for three years. About two years ago he was appointed Institute Conductor for the State of New York Bureau of Teachers' Institutes, Department of Public Instruction, which office he still holds.

Professor Albro is an enthusiast in the cause of education, in which he has spent the best years of his life. As the head of the Indian Schools, he will be a very capable man in a trying and responsible position. His duties in his new office comprise directing the studies of pupils in the various schools established for the education of Indians who are minors.—[Elmira, New York, *Gazette*.

We learn that Mr. Albro is not a Catholic as has been stated, but that he is a member of the Baptist Church.

We hope he will apply the great principle of his church to Indian educational work and immerse Indian youth as fast as possible in the public and other loyal American schools of the country, and then hold them so until they become well soaked.

To Americanize the Indian use the great American mill!

Race mills and sectarian mills build race prejudices and sectarian prejudices but do not unify nor Americanize, simply because their greatest aim is race or sect.

THE SIOUX COMMISSION CLOSES ITS LABORS.

The outcome of the efforts of the Sioux Commission, cannot but be a disappointment to them, to the public and to the friends of the Indians who have interested themselves on their behalf and been active in procuring the passage of a measure far more advantageous to them than was the Act of 1882.

At the close of the General Council mentioned in the last RED MAN as about to be held at Lower Brule Agency, the sentiment of the Indians was in favor of accepting the Act so modified as to make the land transaction an absolute sale to the Government at 50 cts. per acre cash, instead of leaving the sale to the requirements of the settlers, which would have the effect in the end of leaving the Indians with a large body of unsalable lands on their hands.

To obtain the desired modifications some sixty delegates were chosen to go to Washington for conference with the authorities, explain their views and represent their case as best they could.

On their arrival at Washington however, they enlarged their demands very materially, but were met by the Hon. Secretary of the Interior in a very liberal spirit, and their demands so far complied with that it was proposed to give them \$1.00 per acre for all land sold within three years, then 75 cts. per acre for all sold within two years thereafter, and 50 cts. per acre for the balance. The one million dollars placed on interest for their benefit as an advanced payment on the land was increased to two millions, with a per capita cash payment of \$20,00 to be made within six months, and a span of good American horses were to be given in the place of the oxen provided for.

These liberal concessions would doubtless have met the views of the Indians as fully as they do the requirements of justice, had it not been for the meddling of certain persons posing as friends of the Indians and advising them against the acceptance of the offer, urging a higher price for the land than what was offered or was reasonable.

It is highly probable that these persons have succeeded in influencing the Indians

to their material disadvantage as it is hardly likely that as liberal offers will ever again be made on the part of the Government.

It being found impossible to come to an understanding owing to the vacillation and unreasonable demands of the Indians the conference closed and the delegates were dismissed to their Western homes with all attempts at negotiation on the basis of the act, ended. A. J. S.

The Women's National Indian Association.

The annual Meeting of the Women's National Indian Association was held in Philadelphia on the 7th inst. The meeting was attended by two hundred ladies of this and other states, and presided over by Mrs. Amelia S. Quinton, president.

Miss Kate Foote, president of the Washington Association and Chairman of the Committee on Legislation made a report of the number of bills of all kinds bearing in one way or other upon Indian affairs that have been brought before Congress. Miss Foote claimed that the Sioux bill was the greatest piece of legislation passed during this session, because it was in the interest of both the Indian and white man.

Officers for the Association to serve during the ensuing year are:

Honorary president, Mrs. Mary L. B. Rambout, of Madison County, N. Y.; president, Mrs. A. S. Quinton, Philadelphia; vice-president, Mrs. Joseph Plummer, Brooklyn; corresponding secretary, Miss Helen R. Foote, Philadelphia; recording secretary, Mrs. Rebecca N. Taylor, Philadelphia; treasurer, Mrs. H. O. Wilbur, auditor, Mrs. C. G. Boughton.

A public meeting was held in the evening at Association Hall. Rev. Dr. George Boardman presided. Mr. Herbert Welsh, General Armstrong and others made addresses.

A Washington despatch announces that the negotiations between the Sioux and the Government are at an end, and it is more than likely that Congress at its next session will amend the Sioux act so as to provide for the opening of the great reservation without any further attempt to gain the consent of the Indians. The increasing demand of the West for more land for settlers, and the fact that the Sioux can make no progress without the reduction of their reservation has convinced the authorities that public policy demand that no further attention should be paid to the treaties under which the Indians are constantly falling behind in their efforts to prevent the wiping out of their tribal relations. It is believed that the demand for more money for this land is simply an excuse urged by the older Indians to prevent progress, and that if the increase were granted it would be followed by a demand for more. The case is cited of the Osages, the wealthiest Indians in the United States. They have, in addition to the possession of plenty of land, for their support and for farming purposes a fund in the United States Treasury the interest of which is sufficient to give every family of five persons \$800 per year. The result of this wealth is the total stoppage of the civilization of the Osages. They do not work themselves, but hire white men to work their lands, and still cling to their tribal relations and refuse to take land in severalty. The same difficulty is experienced with other Indians having sufficient money to buy them food and clothing.—[*Army and Navy Journal*.

The Canadian Institute has sent out circulars inviting co-operation in an effort to collect data respecting the political and social institutions, the customs, ceremonies, beliefs, pursuits, modes of living, habits, exchange, and the devolution of property and office obtained among the Indian peoples of the Dominion. As in the United States there is danger of the opportunity of collecting and testing the facts relating to these traits soon passing away. Contributions to the philology of the Indian tongues and additions to their folk or myth-lore will also be welcomed as heretofore. The schedule of inquiries embraces sixteen classes of facts, under which a considerably more minute amplification in detail is suggested.

Enthusiastic Indian Meeting.

On Sunday evening Nov. 4th a large Union Indian meeting was held in Amherst, Mass. All the churches of the village joined to make the occasion a memorable one and the result was most gratifying. Rev. President Seely of Amherst College, was prevented from taking charge by reason of illness and his place was filled by the Rev. M. Dickerman, the pastor of the first Congregational Church in which the meeting was held. Rev. Prof. H. H. Neill of the college made an instructive and eloquent address on the Dawes' severalty Bill, and Kish Hawkins and Chester Cornelius, of our school, made enthusiastic and telling addresses also. The singing was led by a male Choir of fifty voices, including the Amherst College Glee Club and church and chapel choirs. The collection amounted to \$165.23.

Will not the philanthropists of the east now face the situation, and see that the day for treating with Indians as separate nations is at an end forever? No one who is not wilfully blind can any longer contend that it is just to the Indians, just to civilization, just to progress or just to the pioneers of civilization to allow the Indians to dictate to the government a policy that will keep them in barbarism.

It is evident that the head men of the Indians absolutely control the masses, and that they do it in the interest of continuing tribal relations and perpetuating their own powers. The question for the government to face now is whether this state of affairs is to continue or not; whether the Indian is to be allowed to continue in the dual and opposing conditions of separate independence and absolute dependence. No person in the west wants the Indians defrauded of a single right or a single dollar, but they do and will insist that they be dealt with as dependents, and that active steps be taken in their civilization. The Indian is much like the average white man; he will not work if he can secure a comfortable and sure subsistence without, as is the case under the present policy; he is set in his ways, and lives on traditions of the past rather than hopes of the future. Let us have a new deal all around.—[*Pierre, Dak. Free Press*.

Although Indians and women have no voice in public affairs yet the boys at the Carlisle Indian School were intensely interested, and not a few quite excited over the results of the late presidential election. They showed as much spirit as white boys could. They have read the papers of both great parties and are as well versed in politics as the average voter. Had they been called upon or allowed a vote they would have voted as intelligently. There are Democrats and Republicans among them, and when the results seemed doubtful as to Republican success the Democrats rejoiced as vociferously as did any other Democrats in the land. The Republicans were as loud in their cheers as were any Republicans, when it was announced that beyond all doubt Harrison had won the day.

When the Indian can vote he will be prized.

The failure of the Indians to agree to the treaty opening the Sioux reservation, and to agree to any plan for future operations, will have the effect of changing the policy of the Government towards the Indians as it should have. The new policy will be one that will compel them to take lands in severalty, break up tribal relations, become citizens, work for their own support and be governed by the general government the same as the whites.—[*Pierre, Dak., Free Press*.

A lady in speaking of Buffalo Bill's Show, when at Staten Island, New York, said; "It is pitiful and wicked that just as a hopeful view is made to interest the intelligent country in the civilization of the Indian, his squalid savagery should be made a circus spectacle to degrade him in the minds of the people, and to stimulate all the worst dime novel tastes and tendencies among boys."

AT THE SCHOOL.

THE RED MAN is getting quite a large paid circulation among our pupils.

Our ware-rooms are about filled with this year's supplies—a few things yet to come.

"The Indian Invincibles" is the name of a new literary society started among the large and advanced boys.

When the typewriter was first seen by one of the Indian boys he asked, "Who plays on this kind?"

In a language exercise one of the little Apache girls writes "The cats like to drink milk and rats."

The newly appointed Superintendent of Indian Schools, Samuel H. Albro, visited Carlisle on the 7th inst., and seemed well pleased and interested in all that he saw.

One of the big changes during the month was the moving of the Printing Office to larger and better quarters. We are now ready for subscriptions to pour in by the hundreds.

To one of the well advanced classes, the following question was asked, "What is the highest form of animal life?" "The giraffe," was the immediate response from a bright member of the class.

We are grateful to those friends of the Indians at Amherst, Mass., through whose contributions we are enabled to send the *Indian Helper* and RED MAN to 553 of our pupils now at home on various reservations in the west.

A visitor on leaving the school-rooms, was heard to remark, "I was so astonished, I kept my hat on, all the time I was there, I never thought of it." Whether the astonishment was due to the progress or incapacity of the students we are unable to say, but hope it was the former.

Perhaps it was pert but none the less amusing when a small boy in class the other day after a slight rebuke for having disheveled hair, looked up to his teacher, whose locks have enough natural kink to make them delightfully and stylishly frowzy, said in the language of the family with whom he had lived, "Thine is so."

The old Bakery, one of the relics of revolutionary times has been enlarged to accommodate the breadbaking business for the host of young soldiers now occupying the Barracks. We are as hungry a regiment as ever quartered in this enclosure. We are quite as healthy and a hundred times as happy as the ex-occupants.

On a certain afternoon one of the little girls was detailed to sort and mate stockings. (We have them by the cart-load weekly to handle.)

On finishing her task the troubled girl appeared at the office door with three odd stockings in hand, and holding them up exclaimed, "Miss I——, these three have no partners."

We have been honored with the presence of Judge J. V. Wright and the Rev. Wm. J. Cleveland during the greater part of the month. Although they seemed closely tied by business, the sociability out of business hours in which they have a few times participated and their addresses before the school have been thoroughly appreciated and enjoyed.

In all probability before another RED MAN appears the new school-building will be completed and classes occupying their respective departments. In the building there are fourteen school rooms each 29x34 ft.; two offices and store-rooms, 34x23 ft., besides the fine assembly-room and chapel 58x86x24 ft. There are porches above and below running the whole length. The building is plain but comfortable and will be well equipped with conveniences.

Ripe was the word to be brought into a sentence and the Indian pupil made it read thus: "The leaves are ripe now."

The word "shan't" occurred in a reading lesson. Explanation was given that "shan't" is an abbreviation of "shall not," and that people said "shan't" when they hadn't very much time, as it is a shorter word.

In a recitation which followed the word occurred again and an Indian boy read it out with considerable emphasis, "shall not."

Teacher: "The word is 'shan't.'" Indian Boy: "O, plenty of time now?" and went on happy in the thought that for once he had understood his teacher, and was able to go ahead without assistance.

10,000!!

There are many people in our land hungering for information on the Indian question, and do not know how to obtain it. If asked to subscribe for an Indian paper, they very likely will say, "O, we already take more papers than we can read." If sample copies, however, are sent such persons, with a request from a friend urging a careful reading, they may do so and finding the paper concise and interesting may become its warm supporters. Will not the readers of THE RED MAN help to enlarge our subscription list by purchasing extra copies and sending them to friends? We want 10,000 subscribers. Single copies five cents, or twenty-five copies for a dollar.

Dr. O. G. Given, our school physician, has, since the last issue of the RED MAN visited nearly all the Indian Agencies in the western and southwestern part of Indian Territory. He found the Kiowas and Comanches the least favorable toward education and without adequate school facilities, having only one building of capacity of eighty-five for 700 or 800 children.

The Dr. having lived at this agency for several years is acquainted with many of the chiefs and head men who gave him a warm welcome. Having secured in his round forty-one pupils for Carlisle the Dr. returned on the 2nd inst., and from his report, more of which he may favor us with at some future time, we gather that the condition of affairs at the Agencies is not as encouraging as he had hoped to find.

Judge Wright of the Sioux Commission while with us told among other interesting stories the following of Chief Tishimingo, a great chief of the Chickasaw tribe, in times gone by.

Tishimingo's first sight of a steamboat was on the Mississippi River and the old chief was very much interested as well as astonished at the monster gliding up stream, breathing out smoke at every turn of the wheel.

When the steamer landed, the chief went aboard and examined all her parts. On discovering that the movements of the machinery were caused by fire and water, with a contemptuous curl of the lip he said:

"Hm! White man make water work. White man make fire work. White man make nigger work. Hm! By-and-By white man make Injun work. Injun better get away."

During a very windy day in the latter part of October the Letort Creamery which property joins our school on the west, caught fire. When the alarm was given, our fire company promptly responded and with the excellent engine, "Uncle-Sam", pumped water from the spring near by and soon extinguished the flames. The following card of appreciation appeared in the columns of the *Daily Sentinel* next evening:

I wish to make a public acknowledgment of the service rendered by the Indian Fire brigade at the fire which took place yesterday morning. I believe, in fact I know that if it had not been for their timely assistance the

fire would have been much more serious in its results, as we had not sufficient force to handle it.

I therefore thank them heartily for the prompt and thorough work which they did on that occasion.

W. FORWARD.

In the *Phila. Press* of same date we find the following special from Carlisle.

The first fire company in the world composed wholly of full-bred Indians, was organized at the Indian Training School near this city, a short time ago. To-day their services for the first time were called into requisition and they responded eagerly and worked with the skill and order of veteran firemen. The large cheese factory and creamery operated by the Forward Brothers, caught fire from the smoke stack and the fire spread with such rapidity as to get beyond the control of the employees. Considerable damage was done before the arrival of the Indians but they succeeded with their engine in quenching the flames before the arrival of the Carlisle fire-men.

ONE OF OUR GIRLS IN THE TRAINING SCHOOL FOR NURSES.

From recent letters from Nancy Cornelius who is at the Training School for nurses at Hartford Conn., we gather the following interesting account of her new experiences.

"I reached Hartford Hospital with out any trouble. I was very glad to have such a nice trip. Now I am on duty from six o'clock in the morning until six at evening, and will still have to study very hard here."

I will have to study with all my might to keep up with the rest of the nurses.

The work is not hard. I think I will get on well. Every body is willing to help us, to do our duty. I am well pleased with the place and hope that I will be able to suit them so they will not send me back to Carlisle when the month is up. I wish to stay here very much.

I have met quite a number of the Doctors since I came here, they are very pleasant. There are about nineteen nurses here just now, they usually have twenty nurses but one of them graduated to-day. So many of the Doctors came to examine her of what she knows.

The Hartford Hospital is about five times as large as our Carlisle Hospital. There are five wards and besides many others rooms which the nurses and Doctors occupy and others which I cannot say, so you may know this is a large building.

The first time I went up stairs I got lost like as if I was in a great forest, I did not know which way to turn to find my way.

Each ward has twenty-four beds full of sick men, women and children, even little bits of babies, one of them was taken away to day with its mother. We have three old ladies in Ward Four, they are about eighty years old and others are about from three to fifty years old. These are sick but not in bed, there are only three old ladies and one boy in bed, all the rest can help themselves.

O, I must tell you, Miss Anna Shears came this afternoon to see us, I was very glad to see her. She talks just like our dear teacher. It seems to me I could see her every time I think of her kind words, I hope she is well and enjoying herself every day."

From special despatches going the rounds in the daily papers it appears that a big colony is being organized in Topeka and other points in Kansas with a view to entering the Oklahoma Territory again as soon as it is possible to make the arrangements. It is reputed that a company with strong financial backing is in process of formation, which will insure the protection of the colony before the courts. It is the idea for 2000 men to enter the Territory, make a stand and stay until force is used by the United States. If need be a fight will be made in the highest courts of the country, and the Oklahomites claim to have able attorneys on their side.

The Roman Catholic church is reported as having forty-five Indian schools scattered over the country from Florida to Alaska. Dakota has the largest share, there being fourteen in that Territory. New Mexico has eleven, Minnesota has seven, Wisconsin five, Alaska two, and Colorado, California, Nevada, Oregon, Kansas, and Florida one each. Of these schools thirty-five supply board and clothing as well as instruction. The aggregate attendance is nearly 4,000. Most of the teachers are German and French.

A PROSPEROUS INDUSTRY CHIEFLY CARRIED ON BY INDIANS.

The Puyallup River Valley, in Washington Territory, is about thirty miles long, and its entire area is either devoted to hop culture or is being cleared preparatory thereto.

The average yield is nearly a ton of hops to an acre.

The hop gardens present a most beautiful and attractive sight when the season begins.

The picking, usually begun in October, is chiefly done by the Indians, who flock hither in hop time from hundreds of miles away up and down the coast.

In their high prowed canoes, each fashioned from a single cedar log and ornamented with barbaric art, they navigate the tortuous waters of the Sound and its affluents, and bag and baggage, wives and children migrate to the hop regions for harvest work.

The pickers work in gangs, but one Indian is recognized as the Captain of each box. He receives at the drying house, one silver dollar, each in hand paid, for each box delivered.

In *Harper's Weekly*, October 20, there is a large illustration of a hop ranch near Tacoma. The writer of an accompanying article describes the scene thus:

On the horizon of this beautiful picture in the hop vineyard looms, cloud-like, the ever snowy peak of Tacoma, nearly 15,000 feet high. In the foreground is the tented village of the nomadic hop-pickers, close by the milky stream that issues from the glaciers, all with a background of intensely green hop-vines, backed again by the sombre verdure of the firs and pines. These form a picture which, once seen, can never be forgotten.

When the slow process of drying, pressing and baling the crop is over, the army of harvesters strikes its tents and melts away, and winter closes over the brown scenes as it was wont.

The education of the Indians should be compulsory. The Government must leave no free will in the matter to the parents. The children must be educated into our American civilization. This does not mean that the parent shall have no choice of schools, for he should be allowed to send his child to a private or missionary school if he prefers; but to some school that comes up to the standard he must send his child.—*The Independent*.

The argument for educating the Indians has been set forth again and again, and no white person would venture to offer an argument to the contrary. The only question is, Shall the educational work be carried on in a fitful way through the occasional benevolent impulse of private citizens, or by the trustee of the Indians, the responsible guardian, the United States?—[*Brooklyn Eagle*].

We call special attention to the article on "Witchcraft among the Chilcats," taken from Rev. Dr. Jackson's paper *The North star* published at Sitka, Alaska. A similar state of things exists among other tribes in Alaska. "Every year," says the paper editorially, "in this part of the United States scores of people are tortured to death."

It is said that the first thing a Washington Territory Indian buys is a huge trunk. Then, if he has money enough, he fills it. This trunk acts as a storehouse for trinkets as long as the lock holds good, then it is turned into a cradle, and when the owner dies he is buried in it.

An Oneida boy's Opinion of the Sioux Bill. "I think if the Congress waited about five years when the Indian boys of the various schools would be back to their reservations having some knowledge about farming and some education, the bill would be accepted without any trouble, but now of course the old Indians don't know how to farm and are too lazy to do anything. No wonder they wouldn't sign the bill?"

JOSEPH LA FLESCHÉ.

Sketch of the Life of the Head Chief of the Omahas.

The following sketch published in the Baneroff (Nebraska) Journal was furnished that paper by one who has known Mr. La Flesche for many years, and who is thoroughly acquainted with the history of the Omahas as a tribe:

Joseph La Flesche was descended upon his father's side from an old French family that reached America at an early date. The first missionary to the Indians of the Northeast was a La Flesche. In the beginning of the present century the Indian trade was controlled by a corporation. The Hudson Bay Company of England, and the American Fur Company were the most important.

Joseph La Flesche, Senior, entered the employ of the latter, and made his headquarters among the Omahas, then living where the present town of Homer now stands. He acquired the language and traded with the tribes living between the Nebraska and Platt rivers. These included the Poncas, Omahas, Iowas, Otoes and Pawnees.

In 1822 his son Joseph was born. His mother was a Ponca, a relative of the head chief of the Omahas, the well known Big Elk.

The boy early showed talent, growing up in the midst of Indian life and lore. From the time he was ten years he accompanied his father upon his trading tours, visiting St. Louis, and the various tribes, learning their languages, as well as the French, and becoming versed in trade.

When about sixteen years of age his marked capacity won recognition from the American Fur Company and he was regularly employed in its service until about 1848. During this year the Omahas were removed to the consolidated agency at Bellevue, Neb., and there Joseph La Flesche settled with them.

It was during his residence here that the Mormons passed through Nebraska on their way to Utah. To meet the demands of the emigrants Joseph La Flesche and Logan Fontenelle established a ferry over the Platte near the present site of Columbus, and another ferry over the Elkhorn where Fremont now stands. They built flat boats which were large enough to take over two wagons and teams at a time. These ferries proved lucrative, and after a year or more were purchased by some Englishmen. Later, during Mr. La Flesche's residence at Bellevue he was for a time clerk to the late Peter A. Salpy.

The tribal career of Joseph La Flesche dates from about the year 1843. He then began to seriously study and observe the customs of his tribe, and to prepare the way for his entrance into the chieftainship.

It is impossible to state these customs briefly; they are a part of the history of the Omaha tribe, which is strictly organized and officered, having elaborate and clearly defined social and religious rites.

In accordance with his fulfilled obligations, taken in connection with his established character for honesty, physical and moral courage, and self control, he was made chief about 1849, and upon the death of head chief Big Elk in 1853, succeeded to his place.

Joseph La Flesche was the only person having any white blood who has been a chief in the Omaha tribe. While living in Bellevue he built him a house and worked on his farm, gathering some of the young men about him and teaching them to sow and reap.

He sent his children to school. His own active nature and his father's indulgence had prevented his securing the advantages of an education. Later he realized the mistake and his children all bear testimony to his appreciation of schools.

When the Omahas as a separate tribe made their first treaty in 1854, selling their hunting grounds and reserving for their future home the tract known as the Omaha and Winnebago reservation they intended to include this old village site near Homer.

The history of the making of this treaty is full of interest. Some of its wisest provisions are due to the thoughtfulness and perseverance of head chief La Flesche, to whom Indian Commissioner Many-penny wrote under date "Washington, March, 20, 1854:"

"Having completed the business which brought you here. I deem it my duty on your departure for your home to express to you my appreciation of your official conduct while here, and to commend the interest you have shown for the Omaha people."

When the tribe came up to their reservation in 1856-7 they built a village of sod lodges in the ancient form, that of a circle, each clan occupying its tribal place; the site was between the mouths of the North and South Blackbird creeks. The Agency was established upon the old military road, the only highway in those days. The Presbyterian church erected its mission house on the bluffs overlooking a wide

bottom where the mills and shops were built and where the steamboats landed, bringing tidings of the outside world. Toward this latter locality in 1859, Jos. La Flesche led forth over twenty families and established a new village.

He built for himself a large frame house, fenced a garden, planted an orchard and opened a farm. The other men built houses and bridges, and took up farms on the bottom where the head chief broke for them over 100 acres.

Here the first wheat was planted and in winter the people hauled their crops on the ice to Sioux City. Their children attended the mission school. In the midst of their labors and prosperity the men cared little for the derisive name of "The make believe white men" given to them by the conservative Indians.

In 1864, while living at their village, Mr. La Flesche was commissioned trader under a bond of \$5000. The inadequacy of the law to protect the Indian made it impossible to collect notes due from white men. This and kindred difficulties resulted in financial loss and the abandonment of trading. His business experience led him at times to criticize sharply the action of men having money dealing with the tribe. For his defence of his people he suffered injustice and persecution, losing at one time his official tribal position, which, however was soon restored to him.

His observation of men and events taught him that if the Indian was to survive in the midst of the incoming civilization he must possess his land individually and become a citizen. The old organization of the tribe was incompatible with these demands and the old customs must yield to the methods of the white race. He, therefore, urged upon the U. S. Government the division of the land into individual farms, and was the principal mover for the abrogation of chieftainship, getting up a petition to that effect in 1875, four years after the first allotment of land was made.

This remarkable move to abolish chieftainship on the part of the man holding, by virtue of Indian requirement and the authority of the United States, the office of head chief, in order to secure the future good of the people, is characteristic of Jos. La Flesche.

His ambition transcended the desire of mere personal honors. He believed in the truth, that greatness is found only in unselfish labor to upbuild and advance his fellowmen. It is to his persistent effort that the abolishing of chiefs among the Omahas is due. This radical act made it possible for the tribe to abandon many ancient customs, which, if persisted in under their changed conditions incident to the loss of the game, would have impoverished and injured the people, as well as retarded their acceptance of civilization and Christianity. While he yet held the position of head chief he used it to inflict severe penalties upon those addicted to drunkenness and gambling. The results of his vigorous action are felt to-day after the lapse of more than twenty years.

When the final allotment was made in 1883-4 for the purpose of patenting the land, Joseph La Flesche, true to his character as leader, and in spite of his three score years, once more led his people forth. He left his farm of 60 acres nestled amid the wooded bluffs and singing streams, where he had fought so bravely in behalf of education, industry and Christian living, and took up his 160 acres on the unbroken prairie, gathering his children and friends about him. The railroad passed through his land but there was then no other sign of the prosperity which is now everywhere to be seen.

The bottom where "the make believe white men" farmed and where the steamboat landed thirty years ago, has long since disappeared in the Missouri river, but the men who worked there and their children have to-day broken nearly 2000 acres in the Logan Valley, which they are farming.

This victory for peace, won by Joseph La Flesche, is far greater than his valiant fights to save his people from their enemies, when by his valor he won the name of "In-sta-ma-zue," Iron-eye.

He has fallen asleep in the midst of his 100 acres of ripened corn and his tall wheat stacks waiting for the thresher, having in his old age built him a house and barn, cultivated 200 acres of land and lived to take rank among the white farmers and to exercise with his people the privileges belonging to citizens of the United States.

The funeral services were conducted by the Rev. Mr. McClellan, of Lyons, according to the forms of the Presbyterian church, of which Mr. La Flesche and his family are members, and the large attendance of friends and neighbors was a genuine tribute of respect. The loss of Joseph La Flesche to the tribe is great, and to other tribes where he was known and beloved, but his works do live after him.

SHALL INDIAN TROUBLES CONTINUE?

The population of eight wards out of the thirty-one in the city of Philadelphia is

greater than the whole number of Indians in the United States, yet what immense proportions the Indian population assumes in the imagination!

The Indians as a conquered race are treated as co-sovereign on the one hand and limited as prisoners on the other, which is a weakening system.

The Public Ledger of Philadelphia, in regard to the Indian problem, says:

Take it by mere numbers, as compared to certain city wards at home here, and it is among the easiest of problems. But take it in its wide-spread territorial acres, across which flit the spectres of neglect, of broken pledges, of deliberate indifference, forgetfulness, ignorance on the part of the civilized and enlightened parties to the Indian treaties, with their logical consequences, and it is a great and grave question. The United States has fostered artificial conditions, up to this time, by a certain portion of its enactments for Indians; has barely listened to the voices that reported its Indians could work, could earn money, and would be best treated by a rapid assimilation of the younger members into agriculture and the business of the East.

Until it realizes these facts and acts upon them with vigor and perseverance in its legislative and administrative Indian policy the troubles which have beset the Indian question from the beginning will continue to afflict them and plague the Government.

There is a future awaiting the Indian when he takes his land in severalty. Then he will become an individual, responsible as such, instead of a part of the tribal mass.

CAPT. PRATT AND THE SIOUX.

BITS OF CONVERSATION HEARD AT DIFFERENT TIMES BY OUR REPORTER.

Made Easy for our Pupils.

"Why do people of North Dakota object to the Sioux selling a part of their reservation?"

"Because the Sioux reservation if opened up would receive a large proportion of western homeseekers. Settlers would naturally prefer the warmer country to the northern tier of counties. Hence the northern towns now so rapidly growing would suffer, while southern Dakota would as rapidly increase in population. There is a strong jealousy between the southern and northern land owners."

"Did you visit any Indian schools while you were away?"

"Yes, several."

"What do you think of reservation schools?"

"Schools anywhere and everywhere which aim to make wiser and better the youth of our country should be encouraged, however weak they are. But we can have strong schools for Indians and we ought to have them. Schools remote from tribal influences are the strongest."

"Are the chiefs and head men anxious to send their children to school?"

"Most of them are directly the opposite. The old Indians generally would keep their children from all school privileges. Unless threatened to have their rations withheld they will not send even to home schools. They seem to want to keep things in the old way."

When urged to take a step in advance they are full of complaints of their treatment in the past. Such leaders are always facing the rear. The young readily fall into the line of progress, and the youth generally enjoy going to school."

"Are the Indians at Standing Rock making any progress in civilization?"

"Yes, considerable. They have been urged and argued with and forced and led along until now some are living in fairly good houses, roofed with shingles. I saw good patches of corn, oats, wheat, pumpkins, potatoes, etc. A patch of potatoes as large as the floor of our chapel elicited great praise. Other crops are raised in the same proportion."

"Where do they get their farming implements?"

"The Government furnishes all their supplies and implements. All their plows, harrows, mowers, reapers, threshers, pitchforks, rakes, shovels, harness, wagons, everything of that kind are sent to them by the Government, which gives them everything to work with and every inducement to get ahead. The Sioux are

the best off in this particular of any tribe I know."

"How long have those Indians been at Standing Rock?"

"About twenty years."

"Are there any whites living near them?"

"Yes, just across the river are white settlements, plenty of them."

"Have they as good homes as the Indians?"

"They have much better homes, larger farms, more stock, and have things in better shape, every way."

"I suppose the whites went there with money which enabled them to make a good start."

"I was told not. I was introduced to a man who had gone there penniless. He went into debt for the necessary outlay to secure his homestead. His friends helped him to get there. The family lived in a dug-out for a year and actually suffered for the necessities of life."

"And now?"

"Now he has an excellent farm, a good house, a good team, several head of cattle. He has them all paid for and earned the money to do it with."

"How long has that white man lived in Dakota?"

"Only about four years I was told."

"There is certainly something wrong, Captain, either in the Indian himself or in the management of him. Can you explain it?"

"I think that the large quantity of land that the Sioux have possession of is a drawback to the tribe. 1000 acres of land to each man, woman and child, of which they make so little use, is more of a hindrance than a help."

"The land belongs to them?"

"In a way they have a right to it, but the sooner they are induced to sell their right to a part of it the better."

"They receive annuities and rations?"

"Yes; and that in my opinion is another great drawback. \$1,500,000 is appropriated this year for the Sioux alone. They have received \$30,000,000 from the Government in the last twenty years, but on account of it they have lived in idleness. They have plenty to eat and wear without having to labor for it. Such a state of affairs would drag to ruin the most prosperous people. It was a very unfortunate day for the Indians when the Government promised to feed and clothe them until they were able to support themselves. The non-progressive leaders do not intend that the tribe shall ever learn to support itself. The chiefs are well enough off as things are, and they have no thought for the future of the younger members of the tribe. They stand in the way of all progress."

"Did you meet with any Carlisle students at Standing Rock?"

"Not one. Sitting Bull captured two Hampton boys soon after their return from the east. They married the old chief's daughters and now are completely under his influence. He has educated them back to the old life and they are pointed at as samples of eastern education, and our schools are brought into disrepute. I met other students of Hampton doing well, but of course little mention is made of that fact."

"How did the young men who signed the Bill start the move in the face of so much opposition at Crow Creek?"

"A brave, manly young fellow took the lead. He worked among his friends and got up quite a party. They arranged before the council just what they would do in council. After the Commissioners had explained the Bill and the chiefs had gotten off their usual complaints, all was quiet, and the young leader walked briskly to the front and began to speak. An Indian jumped upon the bench on which he had been sitting and tried to cry the young man down, when the Commissioners silenced him in order to hear what the young man had to say. The opposition leaders had threatened to shoot the first Indian who would speak in favor of the Bill, but in the face of this threat the young man made a most remarkable speech, at the end of which he stepped to the table and asked for the paper and ink

and pen and signed his name. Sixty-six came forward and signed, while the chiefs sneaked out of the council."

"Captain, did you see a beef issue while in Dakota?"

"Yes, and a sickening spectacle it was. There were eighty-one cattle in the herd I saw. They were driven into a small pen and were shot by Indian policemen. No other Indian is allowed to carry fire arms there. The frightened, struggling, bawling beasts were dropped one at a time and the remaining animals each time one was killed became the more frightened and rushed together. When a bad aim was made and a beast in agony writhed and roared the Indians looking on enjoyed the sight the more and shouted in laughter. When all lay dead in their death-pen, (a sorry sight) the issue clerk and chiefs directed to whom each animal should go, and the owner hitched his horses to a rope around the neck of the carcass assigned him and dragged it out upon the prairie where the whole family took part in skinning and cutting it up."

"How do the Indians carry the meat to their homes?"

"Often in wagons but sometimes on the backs of ponies. To see the bloody meat tied in promiscuous bunches on the grimy ponies and an Indian on the pony laden with meat galloping along with it flopping up and down in the dust and heat was not pleasant."

"Is there to be no end to these savage customs, Captain?"

"The future is certainly not very promising, but if the right means were vigorously applied the end need not be very far off?"

"What would be the right means?"

"A knife must be plunged into the very heart of the nation's carbuncle of Indian reservations, now ripe with corruption. There must be a revolution, an earthquake which will break asunder the old ties of tribal customs, a Governmental cyclone which will sweep the Indian out of existence, lift the man to a sky of individual action and set him down on his feet in our midst."

This would be severe, it would hurt a little at the time, but the result would be THE END. The core is deep and it would take some time for it to heal, but the aching, throbbing, weakening, obnoxious lumps of heathenism now in the heart of our civilization, eating the life-blood of every effort to elevate the Indian would be destroyed and the life of the true American saved and made strong and permanent in our midst."

THE PUEBLO INDIANS.

Eighty-three years before the Pilgrim Fathers in the memorable *Mayflower* landed on the shores of North-east America, a Franciscan friar, Marco de Niza, with the self-sacrificing zeal and devotion which characterized the monks of his order, traversed the vast expanse of desert between the city of New Mexico and the Gila River. To his surprise he discovered some of the natives there living in towns and houses, and far more advanced in the arts than any of the Indians the Spaniards had yet encountered.

These natives were not only skilled in the manufacture of cloth fabrics, made from the cotton which they cultivated, but they also made and painted pottery, and tilled the soil.

Their villages or towns, built on the most elevated and defensible spots, were regularly laid out in streets and public squares, after the manner of European cities. Coronado, with a party consisting of three hundred volunteers, mostly of good family, who were induced to join his expedition under the belief that they were to be led direct to the veritable El Dorado, shortly after visited the Pueblo Indians, who were thus named by the Spaniards from the circumstances of their residing in villages (*Pueblo*), and as contradistinguished from their nomadic neighbors, the Apaches.

Many of these Pueblo villages, particularly those of Taos and Tiguex, claim an

antiquity prior to that of the Spanish invasion; although the popular idea that the Indian, as generally understood by that designation, was strictly speaking a nomad, wandering over the continent at will, is shown by the map of the United States Geological Survey to be erroneous.

Even the so-called "wandering Indians" are proved to have possessed fixed homes, "the boundaries of which were almost as plainly marked as the dividing lines between the several States are to-day;" their wanderings also "were within limited areas rarely or never extended beyond their fixed boundaries."

Pleasant, indeed, is the life of the Pueblo Indian, who is essentially of a happy and contented disposition. With him life glides happily by, possession of life itself a physical pleasure. He loves its picturesque and the opportunity it affords him for combining work and play, with its rapid change from the heated toil of willing service to the calm and cool quietude of disinclination.

At the time of Coronado's expedition an organized system of government existed among the Pueblo Indians. Castaneda speaks of the province of Tiguex, a village governed by a council of old men. A somewhat similar constitution exists at the present day. Each village selects its own governor, frames its own laws, and acts independently of the others. The governor and council are elected annually by the people. All affairs of importance and matters relating to the welfare of the community are discussed at the *estufa*. Questions in dispute are settled by the vote of the majority. All laws and messages from the council chamber are announced to the inhabitants by the 'town crier' an important functionary among the Indians.

These Indians with very few exceptions, are remarkably temperate both in eating and smoking, and characterized by their sobriety: drunkenness forming a part only of certain of their religious festivals. They make a highly intoxicating drink out of *pitahaya*, a species of cactus, whose fruit, when macerated in water after having been dried in the sun, causes fermentation. Similar drinks are also made from agave, aloe, corn, grapes &c.

The Pueblo is social, gentle in his family, controlled by the precepts of his elders, a clever artificer, shrewd at a bargain, possessed of quick wit, and in striking contrast to many Indians, is remarkable for his personal cleanliness and the neatness of his dwelling. Although familiar with the rifle he also uses the bow, and wears the eagle plumes and other barbaric fineries of Indian dress. He is renowned for his hospitality.

The condition of the Pueblo women is much more favorable than that of Indian women generally. They are engaged in indoor work and some out door occupations, such as the harvest &c. In their treatment of their children they are careful to bring them up in the ways of honesty and industry, and to impress their minds with chaste and virtuous ideas.

The Pueblos are many of them nominally Roman Catholics, but practise certain religious ceremonies, most of which are connected with a certain mythical personage called Montezuma. Among other rites may be mentioned the perpetual tending of the *estufa* fire, and the daily watching for the rising sun, with which, as some affirm, they expectantly look for the promised return of their much-loved Montezuma. The Moqui, before commencing to smoke always reverentially bow to the four cardinal points. They knew nothing of Montezuma. They believed in a Great Father living where the sun rises, and in a Great Mother whose home is where the sun sets, the former being the father of evil, war, pestilence, and famine; from the latter spring joy, peace, prosperity, and health.

As with many other ancient people, the old customs and manners and beliefs are gradually dying out among the Pue-

blo Indians, who may be regarded as a connecting link between our advanced civilization and the comparative savagery of the nomadic Indians. Efforts have been made with some degree of success to introduce education and purer religious teachings in these villages, with results which afford ground for encouragement and hope for the future. The new railway recently opened to Santa Fe will doubtless greatly assist in accelerating these civilizing influences.

It must not, however, be forgotten that although the sciences and the arts are valuable for many practical purposes they were never intended by themselves to develop man's moral nature, but must ever be accompanied by religion in its deeper holier influences. Egypt, the cradle of the sciences and the arts, with her wonderful pyramids; Greece, with her noble Parthenon; Rome with her Coliseum and her mighty engineering works, remain as monuments of human skill and genius, while their gifted people were sunk in the deepest vices and moral degradation. To Christianity it has been reserved to unite the true, the beautiful, and the cultured, while all the powers of the intellect are dedicated alike to the higher worship and glory of God and made subservient to the happiness and elevation of man. Thus only can a nation or people whatever be their material condition or social advantages, grow in righteousness, and develop in true progress.

REV. E. D. PRICE, F. G. S.
In *The English Sunday Magazine*.

AN OLD STORY BUT ALWAYS GOOD.

Red Jacket, the famous Seneca chief, was once invited together with some of his followers to a set dinner at Auburn, N. Y. Roast beef, turkey and venison were served up at the table. Opposite Red Jacket and his friends was a white man who used some mustard on his beef and then pushed it over to the Indians who had never seen any before. Being an imitative person, Red Jacket put a good half teaspoonful with a piece of meat into his mouth, but said nothing as the tears came into his eyes. Another Indian then took some also and asked Red Jacket what made him cry.

"Well," he answered, "I was thinking of an Indian who died the other day," then he turned to his companion who had just eaten the mustard and asked in turn, why he cried too.

"Oh," was the reply, "I was sorry, (crying) because you didn't die when your friend did."

On another occasion missionaries from Buffalo proposed to start a mission on the reserve. In answer to this proposition Red Jacket replied, "Your talk is fair and good: but I propose this. Go try your hand in the town of Buffalo for one year. It needs missionaries badly—if you can do what you say. If we find that a mission does your friends good and makes them more honest and sober and less disposed to cheat the Redman, then we will let you come among us."

INDIANS NOT DYING OUT.

The Rev. John W. Sanborn, who combines with his parochial duties the functions of chief of the Senecas at the Canadaigua reservation, in a talk recently before the New York Academy of Anthropology, concerning the manners, traditions and growth of the Indians said:

The aborigines are not dying out, but have been increasing throughout the country at the rate of 600 yearly, and they now number 300,000. Their first contact with civilization was blighting, like a sudden change from hot to cold, but by little and little they are learning to appreciate the comforts it brings. Mr. Sanborn spoke more particularly of the Six Nations, or the Iroquois Confederation. They not only dress in the manner of American citizens but have many of their home comforts.

The molasses, made from the sorghum raised by the Indian boys at the Indian Industrial School, Genoa, Nebr. took the premium at the Fair there though there were many competitors for the honor.

INDIAN RELICS.

Under this head are classed tomahawks, battle-axes, knives, pipes, horn-spoons, war-clubs, spears, quivers, knife-sheaths besides wearing apparel and emblems of former times.

It is difficult to get hold of rare articles now-a-days, unless the Indian is sadly in need of money, then the chances are that he will accept any sum you name.

War relics are the hardest for the Indian to part with as he sees no prospect of again winning these trophies of military honors.

The war bonnet, ornamented with eagle-feathers and scalps and the battle-ax decorated with feathers each feather representing a life taken is almost beyond price.

A necklace of fingers is now also but rarely seen, there being but few in existence.

Among articles of wearing apparel the dress ornamented with elk teeth is perhaps the most valuable.

The teeth are polished in the highest degree and at a distance, they are popularly supposed to ward off danger.

When the quantity secured are insufficient to decorate a dress they are generally worn as a necklace.

The teeth polished and fixed up command a price varying from 21cts to \$1.00 each, according to quality and size. A dress of elk teeth was recently sold to a Philadelphia firm for \$90.

INTERESTING BITS FROM 'THE PIPE OF PEACE' PUBLISHED AT THE GENOA INDIAN SCHOOL, NEBRASKA.

Why are the Indians, although uneducated, so well versed on all the topics of the day?

Ans: Because they are the best read (red) men to be found anywhere.

A teacher put the following question to a young Sioux.

"How do you parse 'Mary milks the cow?'"

The last word was disposed of as follows, 'Cow is a noun, feminine gender, singular number, third person, and stands for Mary.'

"Stands for Mary! How do you make that out?"

"Because," added the intelligent pupil, "if the cow didn't stand for Mary, how could Mary milk her?"

The Omaha Herald in commenting on Indian base ball playing, says:

"The Indians who played ball are handicapped in that they cannot coach. The aboriginal synonym for 'slide' is *ilitequamenotobasisca*, and inasmuch as the coacher would have to start on it before the man left the base, the opposition pitcher is given an immeasurable advantage."

This objection cannot be urged against the Genoa boys, as they all speak English many of them far more grammatically than some white players.

A crowd had assembled to watch some little Sioux boys shoot arrows at a penny. Finally a man was heard to remark, that the sport put him in mind of the savage customs of the Redman. "So it does," quickly responded a bright young Indian, "just as Chicago bombs remind us that we are living amidst the civilizing influences of the nineteenth century."

A Love Of The Beautiful.

A little Hydah girl, in Alaska, had a love for the beautiful scenery around her home. She would sit for hours looking at the mountains, sky, and water. At one scene of unusual beauty she exclaimed, with her hands on her breast and her face all aglow, "O, my heart gave a great shake!"

One of her teachers told her to sketch the scene at sunset. She sat for a while gazing over the shining deep, and then said, "I can't draw glory."

Perhaps the little Indian maiden will some day be an artist or a poet, able to express to others the beauty she sees in works of Nature — *North Star*.

The New York Sun, says in regard to the decision of the Indians with reference to the Sioux bill:

Our readers among the Sioux Indians ought to know that the big and brave delegates they sent to Washington made a blunder in rejecting the good terms offered to them by the Great Father.

WITCHCRAFT AMONG THE CHILCATS IN ALASKA.

This heathenish practice has been pretty rife here at Haines, the past Winter. It has been a very noticeable fact that when the thermometer ranges the very lowest, and the winds and storms are raging their highest, witches are very much more likely to be flying here than at other times. Disease has visited and carried off many of the Chilcat Indians during the past winter months, and when the near relatives of the sick approached their native medical practitioner and enquired who might be the cause of the sickness, he generally gave the name of some one of the lower class and possessing but few friends, which person was thenceforth looked upon as a witch and shunned by all.

The first sickness which Doctor Skundoo was called upon for was in the case of Emma, one of the higher class, and wife of John who has succeeded Claynot as second Chief. The reponse given was that an Indian woman residing here, and mother of Ann who recently died at the Sitka Home, had bewitched Emma, and thereupon the husband and father of the latter, with others, proceeded to tie said woman up as a witch, although she was of the higher class. She succeeded in releasing herself, however, and being almost crazed by the shame brought upon her as a witch, she procured a rope and deliberately hanged herself to a rafter of her house. An inmate hearing her death struggles, cut her down in time to save her life, and she was not persecuted further.

The next victim to this most agonizing torture was Minnie, aged about 18 years, she having been accused of bewitching her aunt or a near relative, and she, in turn, upon being asked who had bewitched her, replied that it was Kadashan, he who was lately rescued and taken to Sitka on the Elder by Dr. Jackson, as he was afraid of his life in Chilcat.

Minnie was tied up on or about March 18th, in the way that witches are generally tied here, her hands bound behind her, and her head held back in right angles to her body by means of her hair which was tied down to her hands, and, according to custom, it was necessary for her to remain in this excruciating position until Kadashan, then in Juneau, should return and confess his guilt, then, after the usual forms had been gone through and he had given a generous potlache, they both might have been released sooner.

Kadashan, on his return from Juneau, March 27th, was immediately seized and bound, and on being questioned as to his guilt, declared that Minnie had made an entirely false accusation against him, and that he would neither confess nor give a potlache. He remained bound some six days, when he either escaped or was released and commanded to flee this country. But immediately upon getting away he came to the writer for shelter, and was told that he was welcome. Whereupon he seated himself and cried bitterly at the thought of the cruel treatment which he had endured, and of his being compelled to leave his home, his family, his everything.

When he could control his grief sufficiently, he explained the nature of his torture;—how his hands were bound behind him, and his head was drawn back and down by a rope in right angles to his body by means of a rope being tied to his hands, while a devil's-club (one of the most severe thistles known was placed between his hands and bare back, and had caused an ugly sore by its continued irritation); and how, when he could stand no longer, but fell exhausted, he was compelled to lie upon limbs of trees, the branches of which had been haggled off, and upon which he writhed with very great pain.

A few hours after the escape of Kadashan, which was on April 2, Minnie was released, she having suffered treatment very similar to the above for a period of fifteen days, with scarcely a morsel to eat and nothing but salt water to quench her thirst. The writer was informed that her folks desired that she should die rather than live, saying that they did not want to harbor a witch; but whether this be true or not she was certainly very tenacious of life, evincing grit that is rarely met with, and which, it would seem, could not possibly be exhibited by any except those of her own, or of Spartan blood.—*North Star.*

A CARLISLE GIRL AT EARLHAM COLLEGE INDIANA.

Interesting Experiences and Comparisons.

"I have been here three weeks this evening and like the place well. It is a very pretty place and the officers and all the faculty are very nice. How is the new school building going up? I suppose it is almost completed now and nearly ready for use. There is a new hall here also where we go for recitations by signals of electric bells, from our rooms as there is where we study. So I did not miss it much by coming away and not getting to go to school in the new school building there. It could not possibly be any nicer, if as nice as Linely Hall here, so I shall not envy you but still I should like to see it.

By the way my *Helper* subscription has run out and I feel lost without it. I enclose ten cents and will you please renew?

It is almost eleven o'clock and my eyes are getting heavy. I studied until 10:30. This has been a long busy day for we have had to study all the time.

The first hour I go to Arithmetic, the second hour for Rhetoric and then I have the last hour for study.

I have only one lesson in the afternoon and that comes the first hour, so there I have the other two hours for study and at night we have two hours study, but it is none too much study for we take long lessons.

There are lectures given in the chapel every Saturday night after social which begins right after supper. I do not stay long in the student's parlor for they all couple off and sit and walk and talk and do not try to get acquainted. I would rather be at a social at Carlisle, ten times.

As many go to town as want to Saturday afternoons, but in the morning we have two hours study.

I room in the fourth story and have a very nice room-mate. She likes to sing and I do, so we have a lot of music and company when we have time, as she has a guitar."

"THE GREAT CHIEF OF THE COLUMBIA RIVER."

In Oregon, on an island of the Columbia River, where there is a great swirl of water called Hell Gate, one hundred and seven miles from Portland and seventy-one miles beyond the Dalles, a massive rock stands on the shore.

It has a graceful curve toward the water, which gives it the look of a buttress.

Toward the land there gazes a massive portrait, the profile of which is that of an Indian. Forehead, nose, heavy lips chin—all are there.

When it was fashioned no one knows.

The natives call this rock in their language, "The Great Chief of the Columbia River," and have many superstitions in regard to it.

They believe that in a moment of ire the great spirit turned into stone some disobedient chief.

Some natural freak of nature may have had a helping hand from art, but it requires no hint for the observer to catch at once the distinct profile.

Very far back as tradition shows the Indians worshipped this rock; but with the coming of the whites this custom has ceased. The Indian approaches it however to-day with awe.

A Pueblo Boy's Composition on Postage Stamps.

Stamps! Let me think a minute! Where were stamps made? Can any one tell me.

Well it is hard to tell.

But we all know that any letter cannot go through the mail without a stamp; and how wonderful it is that a stamped letter can go any where. And why can't we go any where if we were stamped like letters?

When I first heard of, and saw telegraph wires, I thought they were to send letters through, I mean just to attach to the wires and send off that way.

When we get letters, first thing we see, is the stamp on the out-side in the right-hand corner. HARVEY TOWNSEND.

INTERESTING MISHAPS OF AN INDIAN BOY'S FIRST FARM EXPERIENCE.

An Uncorrected Composition.

The first time I ever been on a farm in Pennsylvania, was in the year, 1886. I went from Carlisle to Montgomery County.

When I got there the employer gave me the little job of carrying water to the field. I used to get water from a spring that he had.

The inside of the Spring house was dark and the well from which I got the water, it was about three feet deep.

The man only told me to get the water from the corner. It was dark and of course I've never been there and I did not know how it is in the inside, so I went in there right straight to the corner he told me, and the next thing I knew I jumped in the well, and water went as high as my waist and it was very cold water.

Well I hardly knew how to get out. I tried to get out on one side but I could not, because there was the wall of the house, so after all I got out and when I went out of the spring house the boys laughed at me so I felt kind of shame and mad.

Well I got along right afterwards, and I used to work the best I can whatever I worked at.

In the fall when we began to spread manure I did not know how to spread and I used to get tired, so I just done it roughly and would sling a fork-full in the air. After while dry straw came in my way and I stuck the fork in it as hard as I can but I missed the thing I intended to stick on and I stuck the fork through two of my toes and part of the other. That shows carelessness.

The next time I went on a farm I never tried to do anything quicker than I ought to, and I never again hurted myself by being careless.

I went on a place the third time and I did still better, though I had to work pretty hard.

My employer used to set me to any work that any of his men does, we generally get up at about four o'clock little after, and we milk the cows and clean the horses and I also feed the swine and chickens; then the breakfast is ready and after breakfast we go out to the field.

I used to have two horses to work with. At night sometimes I got my work done at 8 o'clock so I used to sleep about eight hours, and work fifteen hours. I liked it first-rate anyhow.

MARTIN ARCHIQUETTE. ONEIDA.

A Busy Little Girl in the Country Goes Eggs-Hunting and Does Other Interesting Things.

I am going to school with white children to a Friend's school. I like my teacher.

It is almost egg hunting time now. I go to hunt the eggs every evening. This evening I took a small basket.

I thought I wont get many eggs because I have not been getting many.

Well I went, I found one egg in chicken-house. I put it in my basket.

I went in the calf stable and didn't find any and then I went in the cow stable, there I found whole lot of eggs.

I couldn't put them all in my little basket. It hold only five so I put the rest in my apron.

We have great many cows and every morning Richard Davis sends cream to different places to the men whoever takes cream from Mr. H. I wish you could visit us sometime and see how he makes butter. He prints the butter.

They have a great big churn.

No man cannot turn, they have to get a horse and a horse turns the churn around. They sell the butter too, send them to different places.

I will set the table now, so I close my letter, with best love. M. P.

The new school building for Indians being erected by the Presbyterian Church at Albuquerque New Mexico, is well under way.

"Well I began my work in the dining-hall again, I terminate every little while, and commence again," said a little girl in her home letter.

EXTRACTS FROM UNCORRECTED HOME LETTERS.

"I think we Carlisle Indian boys will destroy the old Indian ways because we are anxious to become like white men."

"I have been working in the bakery shop. We have made two hundred and fifty loaves of bread a day. Each day three sacks of flour and in a week twenty sacks. It is good to eat anyhow."

From a New Arrival.

"I like the school but do not like the country. There is only two redeeming features about it, and those are, you can get hair cut for ten cents and there is no Democrats to speak of."

"There is going to be an election next week and the people have to decide for themselves which to vote for, President Cleveland or Harrison. I do wish you could read for yourself and see which is the best side to vote for. The President will soon be voted for by the Indians when they become citizens of the United States."

"I have read in different books and newspapers about the lives of our nation (Pueblo), telling about the condition of habits and customs, especially in regard of secret chambers or Estufa. But I can say to many of writers that many things are not true and therefore I doubt the writers."

"I am sorry Annie and Minnie were away that they could not come to Carlisle. I would rather have them come here than to any other Indian school because I find that Carlisle beats all the others combined."

A CUNNING LETTER FROM A LITTLE INDIAN GIRL IN THE COUNTRY.

"I am going to school here. Miss L. S. is my teacher and I like her very much indeed.

Mrs. S. says she is going to teach me how to ride on horseback in the afternoons.

In the afternoon about four o'clock I go after my eggs and then after my cows. They have sixteen cows here but three of them don't give any milk.

I have now learned how to milk with both hands and can milk two cows every evening.

Yesterday I went after the cows and it was raining and I got wet clear through. When I came back I had to put on Mrs. S. old shoes.

They have little pups here, two of them and I call one of them Rover. It is very playful.

On Friday B — and Mrs. S — and I polished the dining-room and kitchen stoves.

Well, the dog always goes with me to hunt my eggs and cows. She barks at the cows and finds the old hens for me.

She lays down and wags her tail and just plays with the old hens. She is the one that has the pups.

There are three little kittens in a basket and two big cats.

In the night when they go to sleep the mother cat and the other cat get in with the little ones to keep them warm."

ARE THEY READY

Two Views on the Same Question.

From one of our former pupils, who has been attending College in Indiana:

"The returned Carlisle Cheyenne gentlemen of this summer are, I think thoroughly qualified to take up the actual duties of life, and to accomplish a great deal towards elevating and bettering the condition of the Cheyenne Indians."

HARVEY W. SHIELD.

From an Indian boy at home who wants to return to Carlisle to learn more:

"I read in the INDIAN HELPER that which troubled my mind a great deal, about that the returned Cheyenne pupils are about to take their lands in severalty. If they are all capable of understanding the idea of separate and individual property, they could do so; but I am sure the assignment of land will amount to nothing. There is more need of further experience of the benefits and advantages of individual industry and individual property before we can safely be given control of our lands. I think those boys ought to be given time to make some further progress and so that is why I want to go to school again to make more progress before I take my land. HARRY RAVEN.