

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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NO. 3.

STATUS OF THE INDIANS AT THE PRESENT TIME.

The Fifty-Seventh Annual Report of the Commissioner of Indian Affairs is before us, and is a full showing of the condition of the Indians of the United States during the fiscal year ended June 30th, 1888. The present Commissioner did not enter upon the discharge of the duties of the Office of Indian Affairs, however, until the 10th of October last. From the many points of Indian management reported upon we extract the following as of special interest to our readers:

INDIAN EDUCATION.

Schools supported, in whole or in part, by Government.

On June 30, 1888, the end of the last fiscal year, the Government was supporting, in whole or in part, 233 Indian schools, of which 126 were boarding, and 107 were day-schools.

On June 30, 1887, the end of the preceding fiscal year, there were 227 such schools—117 boarding and 110 day schools.

It thus appears that during the past fiscal year there was an increase of 6 in the number of boarding, and a decrease of 3 in the number of day-schools, the net increase in the whole number of schools being 6.

Of the 123 boarding-schools, 74 were under direct control of this Bureau, 3 were schools at which pupils had been placed under special appropriations made by Congress, and 49 were being conducted under contract with the Government. Of the day-schools, 85 were under direct control of the Bureau, and 22 were contract schools.

The schools above referred to were supplied from a school population of, approximately, 40,000 children between six and sixteen years of age.

The attendance at these schools, the number of pupils whom the school-buildings could accommodate, and the cost to the Government of maintaining the schools, during the fiscal year 1887-'88, are shown in the following table:

Kind of schools.	No.	Capacity.	Enrollment.	Average attendance.	No. of employees.	Cost to Government.
Controlled directly by Indian Bureau.						
Boarding-schools.....	69	5,872	5,647	4,341	637	\$580,954.29
Day-schools.....	85	3,344	3,175	1,929	112	58,162.75
Industrial training-schools...	5	1,500	1,570	1,388	179	235,899.12
Total Government schools.....	159	10,716	10,392	7,658	928	\$875,016.16
Contract schools.						
Boarding-schools.....	3	610	512	478	81	\$75,278.66
Day-schools.....	49	4,207	3,015	2,498	489	\$244,587.56
Total contract schools.....	52	4,817	3,527	3,076	570	\$319,866.22
Aggregate.....	233	16,464	15,212	11,420	1,537	\$1,209,414.55

Contract Schools.

The Indian Office avails itself of every suitable means for the education of Indian youth; and since Government appropriations are insufficient to support the pupils who are anxious to enter school, and since, also, Government school buildings will accommodate but little more than one-fourth of the number of children of school age, it has become the policy of the office to make contracts, for the education of Indian children, with religious organizations that agree to train pupils properly, and to furnish buildings suitable for their accommodation.

Such contracts have been made, notably, with the Bureau of Catholic Indian Missions, the Boards of Home and Foreign Missions of the Presbyterian Church, and the American Missionary Association (Congregational). Contracts have also been made with the Friends, Lutherans, Unitarians, and Mennonites. The Episcopalians have a large school work among the Indians, which is assisted by the Government, but in only two instances in the way of formal contracts.

The expense incurred by these denominations in the erection of buildings devoted to educational work among Indians has not been ascertained, but it is known that the Catholics, the Congregationalists, the Presbyterians, and the Episcopalians have invested large sums in this way. The management of these contract schools is in almost all cases excellent, and the good work which they are doing has been referred to in the highest terms by inspectors, special agents, and private individuals who have visited them.

In this connection, it will be observed that the increase in enrollment and in attendance during the past year, as shown in Table 10, occurred in great part at the schools which were conducted under contract with this Bureau. This was because the accommodations at the schools conducted by the Government were not, within the period specified, materially increased, while the religious organizations which conducted the contract schools furnished, within said period, increased accommodations for 1,474 boarding and 508 day pupils, a total of 1,982.

Industrial Training.

Any one who thoughtfully considers the subject of Indian education must conclude that industrial training should be the principal feature in every Indian school; and by "industrial training" is not meant the mere teaching of the trades and arts. The Indian child must be taught many things which come to the white child, because of environment, without the school-master's aid. From the day of its birth the child of civilized parents is constantly in contact with civilized modes of life—of action, thought, speech, dress—and is surrounded by a thousand beneficent influences that never operate upon the child of savage parentage, who, in his birth-hour, is encompassed by a degrading atmosphere of superstition and of barbarism. Out from the conditions of his birth he must be led in his early years into the environments of civilized domestic life. And he must be thus led by the school-teacher. But under the present school system, with its large boarding-school-buildings crowded with pupils, and its many-bedded dormitories and great dining-rooms, the Indian child can not receive an adequate idea of civilized home-life. At the schools conducted in large buildings, matrons, cooks, seamstresses, laundresses, and other employees, who should teach the girl pupils the diffi-

cult art of the housekeeper, are too busily occupied in keeping up their respective departments of work to devote the time necessary for the painstaking training of awkward or ignorant girls in the skillful performance of the numberless duties which appertain to civilized housekeeping and home-making; and of just this sort of instruction these pupils stand more in need than they do of literary attainments. For a large boarding-school it would therefore be better to have a main building, which should contain only the recitation rooms, with perhaps quarters for the superintendent and literary teachers, and to have other buildings which should each accommodate a small number of children. Each of these buildings could be made the home of the children domiciled therein, and in this home the girls could be taught, by actual practice, how to cook, to wash, to make and mend clothes, to sweep, to make bed—in short, could be instructed in all things that are taught to the white girls in the homes of civilized communities; and the boys, while thus enabled to enjoy the advantages of home life, could be taught farming and trades suitable to their various localities. Gardens attached to these homes could be cultivated by both boys and girls.

The effect of such an industrial school system would be to build up a community, a little village, in which the children would become acquainted with and would actually practice the customs and habits, the arts and the trades, which, at least in part, distinguish civilized life from barbarism.

The adoption of an industrial-school system of this sort would necessarily require a larger number of employees than are now in the service, and would be more expensive than the present system; but certainly the American people would not, therefore, hesitate to adopt such a plan of Indian education if they could be assured that by its adoption the Indian race would be lifted out of darkness and superstition into the light of Christian civilization.

Annual Conventions of Superintendents and Principal Teachers.

The subject of Indian education is comparatively a new one, and no proper consideration of it has yet been possible. The methods which are employed in white schools have been applied to Indian schools; but it is believed that more appropriate methods might be devised. If the men and women who have had actual experience in our Indian schools could meet together in the manner suggested there would certainly result from their deliberations improved methods of instruction, appropriate text-books, and unity of effort in all matters relating to school work. Indeed, it is not too sanguine an expectation that out of such deliberations would be evolved a well-organized system of Indian education that would replace the chaos of unsystematic educational methods now employed by the Government.

Indian Police.

To appoint an Indian on the police force is to ask him to sacrifice personal ease, face hardship and danger, lose popularity, submit to abuse from his own people, and in return to offer him the thanks of the Government to the extent of \$8 per month if he is a private, and of \$10 per month if he has the added responsibility of being an officer. Nevertheless, at many agencies, Indians have been found who meet these requirements with remarkable skill and fidelity, and who accept these positions from a genuine sense of loyalty to the Government and a

desire for the progress of their people in civilized ways. The appointment has a reflex effect on the appointee. The uniform, the commission, the trust reposed in him, the fact that he is a representative of the United States Government, develops *esprit du corps*, and the Indian policeman becomes brave, efficient, and loyal even to the extent of hazarding his life in the discharge of his duties.

As settlements close around and encroach upon Indian reservations the need for the services of Indian police becomes greater, and the duties of the force, which are not infrequently dangerous, become more arduous and complicated. In the reports of the Indian agents, which are attached hereto, it will be seen that the agents coincide, as hitherto, in acknowledging their dependence upon the police for the preservation of order upon the reserves, and that at the same time they point out the difficulty which they experience in securing as policemen the best qualified members of the tribe, when the pay allowed is so small that it offers no inducement to accept the position, especially after the novelty has worn off. They reiterate, with even greater urgency than ever, their previous requests that the police should receive large salaries.

No argument is needed to show that \$10 a month for officers and \$8 a month for privates is meager compensation to offer men who, beside giving their own services, must furnish horses, forage, and equipments, and I desire to add my plea to that made by Indians, Indian agents, and my predecessors in office, that Congress so increase the appropriation for Indian police that just compensation may be given for the services required.

Sanitary.

The number of deaths as compared with the number of cases treated was about the same as last year.

For the first time the report presents not only the number of deaths in the aggregate, but also the number resulting from each disease, so far as a limited classification permits.

A large number of deaths occurs every year from the want of facilities at command of the physician to enforce proper nursing and regular and continued administration of medicine. Of hygienic measures and nursing of the sick the Indian knows little or nothing, and the unfortunate member of the race who is stricken down with either acute or chronic disease, or by some severe casualty, can therefore hope for but little aid from his friends.

The physician goes from 1 to 20 miles from the agency headquarters, and in nearly every instance finds his patient in an overcrowded tepee, lying on dirty blankets or on skins spread over the dirt floor. If the case require surgical skill he contrives, as best he may, a resting place for his patient. He performs the necessary surgical operation, administers and leaves medicine, and gives explicit instructions as to the care of the sufferer; but he departs, feeling that his directions will be neglected altogether, or, at most, will be imperfectly followed, and that perhaps all his work, in which the surgeon's skill was displayed, will be undone by some meddling or inquisitive friend of his Indian patient. Among the white race few cases of protracted illness could be treated with hope of successful results if left to domestic, unprofessional care, and nothing even approaching proper care in such cases can be expected of the Indians; for in the Indian home not only the skillful hand of the professional nurse is un-

known, but there is no food suitable for a sick person, nor any one who knows how to prepare such food.

The medical corps of the Indian service numbers eighty-one physicians, and among them are men who have been skillful, active, and untiring in their efforts to improve the sanitary condition of the Indians under their care. There are over two hundred thousand Indians, exclusive of the Five Civilized Tribes, who may call upon these physicians for professional attention; but no nurses and no assistants are provided, except at the few agencies where hospitals are located. But notwithstanding this lack of facilities some advance has been made in the sanitary condition of the Indians, and their growing confidence in the white man's methods and remedies, as shown by an increased call on physicians for their services, is encouraging. And here it may be said that the necessity for the establishment of a suitable, but not large, hospital at every agency becomes more manifest every year. In a hospital under control of the agency physician Indian patients could be properly cared for, many cases would be cured that otherwise would terminate fatally, and untold suffering would be relieved. Moreover, Indians could be employed as nurses, and they could be instructed in the nursing of the sick, in the administration of medicines, and in the preparation of simple, nourishing, and palatable dishes.

In the few cases in which hospitals have been established at agencies and schools the results have been eminently satisfactory, both in the success of the treatment and in the incidental effect on the patient's relatives and friends, whose faith in the white man and his methods is increased when they see suffering thus cared for, cured, or relieved. Care of the sick is one of the points which mark the difference between the savage and the civilized man, and humanity demands that Indians stricken with disease shall not be allowed to linger in pain and misery for want of the ordinary alleviations and comforts which civilized Christian pity knows how to render. While so much is being done for the healthy Indian, the plea will not be made that the Indian stricken by disease can not be properly provided for.

The reports received from physicians located at schools separated from agencies show the treatment during the year of 2,198 cases of disease. The deaths have numbered 52, being less than 2.4 per cent. This speaks favorably both of the skill of the treatment and of the sanitary condition of the schools, and is also a strong argument in favor of the establishment of agency hospitals, for in these schools physicians have opportunity to administer proper treatment and enforce sanitary regulations much as they would be able to do in hospitals. Of the 52 deaths, consumption was the direct cause of 25, scrofula of 2, and inflammation of the lungs, 9; more than two-thirds being from diseases which could not reasonably be considered as the result of unsanitary conditions.

Allotments of Land in Severalty.

Since the publication of the last annual report, allotments have been made under the act of February 8, 1887, as follows:

Name of reservation.	No. of allotments made.	Quantity of land allotted.
		Aeres.
Lake Traverse, Dak. (Sisseton Agency)	1,365	128,424.00
Yankton, Dakota	342	28,553.00
Abenkee Shawnee & Pottawatomie, I.T.	383	49,946.00
Eastern Shawnee, Ind. Ter.	14	1,094.00
Seneca, Ind. Ter.	115	8,797.92
Wyandotte, Ind. Ter.	129	11,505.00
Fond du Lac, Minnesota	173	10,236.48
Crow, Montana	452	71,336.00
Winnebago, Nebraska	317	28,495.00
Siletz, Oregon	59	4,737.00
Total	3,349	349,124.40

Considerable opposition to the allotment policy has been developed from two sources. Those who believe in the wisdom of tribal ownership, and in the policy of continuing the Indian in his aboriginal customs, habits, and independence, oppose it because it will eventually dissolve his tribal relations and cause his absorption into the body politic. On the other hand, those who expected that the severalty act would immediately open to public settle-

ment long-coveted Indian lands, oppose it because they have learned that these expectations will not be realized.

There is a third class of persons who are heartily in favor of allotting Indian lands, but who are apprehensive that, under the flexible terms of the allotment act, allotments may be forced upon Indians before they are ready to receive, use, and hold them. An allotment unnecessarily delayed deprives an Indian of just so much opportunity for, or incentive to, progress; but an allotment made to an Indian before he has been made to understand its meaning and purpose takes away from its value to him, and he may look upon it as a worthless or as an unwelcome thing imposed upon him. It is probable that such an Indian would not only neglect his land, but that he would finally abandon it and become a wanderer. Thus, it is said, that which was intended to be, and rightfully used would be, of benefit to the Indian, may be so used as to drive many of the race into vagabondage, and thus make them what may be called the gypsies of America.

But notwithstanding the opposition of the two classes referred to, and of some of the Indian tribes, and the misgivings of a third class, there is no reason for the belief that the policy of making allotments of lands in severalty will be abandoned.

Lease of Indian Lands for Grazing.

In the last three annual reports of this office attention was called to the decision of the Attorney-General, made in July, 1885, which declares that the leasing of Indian lands for grazing purposes without treaty or statutory provision therefor is illegal, and that, in the absence of such treaty or statutory provision, no officer of the Government has power to make, authorize, or approve, any leases of lands held by Indian tribes. So long as grazing grounds are increasingly in demand, and there is no law prohibiting the use of Indian lands for grazing purposes, cattle owners will continue to make arrangements with Indians for obtaining grazing privileges; and so long as there is no law authorizing such arrangements the Department can give no approval thereof. Consequently such leases, although they involve large property interests and often-times closely affect the welfare of the Indians, have no legal standing. I therefore recommend legislation that will authorize such leases. Many tribes would be benefited thereby. They would thus derive a revenue from their surplus grass, which would lessen their dependence upon Government appropriations.

The Merit System of Appointments Suggested.

It is thus made to appear that there are inherent difficulties in the way of securing competent employees for the Indian service; and when to these are added the demands of political partisans that agency and school positions shall be used as rewards of labor for a party or for a party leader, these difficulties become insuperable, and because of them merit is too frequently compelled to stand aside while demerit crowds into the small as well as into the more important places. And this is the system under which the Indian service has been for many years supplied with employees. Wherefore it has become apparent to all candid persons who take any interest in the administration of Indian affairs that all the places in the Indian branch of civil service should be filled by persons selected not only with reference to their ability to discharge, and their adaptability to, the duties of such places, but absolutely without reference to their partisan affiliations or to the effect their employment would have upon the personal or partisan interest of any one.

As United States Civil Service Commissioner I gave to this subject much consideration, and I have no doubt that the provisions of that act could be applied to the Indian service, and, that by their application thereto, under wise rules promulgated by the President, the cause of Indian civilization would be advanced many years. This action should be taken, and I would advise that it be taken immediately, if I were not fearful that if

taken now it would be robbed of much of its effectiveness by being attributed to partisan motives.

Conclusion.

In conclusion I beg leave to say that I have no doubt that under the favorable conditions of an Indian service in which the evil of what is known as the party-spoils system of appointment and dismissal would be minimized, and in which intelligent and zealous action might confidently anticipate the support of the Government; in which, too, devotion and efficiency might labor assured of the applause of the people, and honest administration do its perfect work promptly on all occasions without rebuke or fear of persecution; the Indian question, in all its most perplexing features, might be transmitted from a demoralizing political question into a not dangerous social question. Indeed, it may be declared, without the qualifying phrases, that, under the favorable conditions suggested, the Indian would receive our civilization, with all that it implies of social duty and of public obligation. This is said in full knowledge of the many futile efforts that have been made by zealous able men and women, by the churches, and by the Government, to lead the Indian out of barbarism. And to one of such efforts not unprofitable reference may now be made. During the last quarter of the last century an important estate was given to the college of William and Mary, Virginia, for the express purpose of maintaining Indians at that institution of learning, and Indians were maintained accordingly. "But," says Parton, in his Life of Jefferson, "Indians cannot receive our civilization. If the college had any success with an Indian youth, he was no sooner tamed than he sickened and died. The rest may have assumed the white man's habit while they remained at Williamsburg, but the very day that they rejoined their tribe they threw off their college clothes, resumed their old costumes and weapons, and ran whooping into the forest, irreclaimable savages."

To this failure, and to other similar failures of more recent times, the disbelievers in the possibility of Indian redemption from barbarism are constantly calling the attention of those hopeful philanthropists and confident statesmen who refuse to believe that the future experiences of the Indian will be but a repetition of those of his past history. These disbelievers in the possibility of any good resulting from governmental, religious, or humanitarian effort to redeem the Indian from his deplorable condition, overlook the many successful attempts that have been made to lead him into civilization. They disparage into a molehill every mountain of success; they exaggerate into a mountain every molehill of failure.

Since the time when Indian educated youths either died of civilization at "William and Mary" or ran away from it into the forest and relapsed into savagery, the Five Tribes have been civilized and organized into nations; and of late years the children of nearly all the other tribes have been knocking at the door of the school-house, requesting admittance.

The Indian has indeed begun to change with the changing times. He is commencing to appreciate the fact that he must become civilized—must, as he expresses it, "learn the white man's way"—or perish from the face of the earth. He can not sweep back with a broom the flowing tide. The forests into which he ran whooping from the door of "William and Mary" have been felled. The game on which he lived has disappeared.

The war path has been obliterated. He is hemmed in on all sides by white population. The railroad refuses to be excluded from his reservation—that hot-bed of barbarism, in which many noxious social and political weeds grow rankly. The Christian missionary is persistently entreating him to abandon paganism. Gradually the paternal hand of the Government is being withdrawn from his support.

His environments no longer compel him or afford to him opportunities, to display the nobler traits of his character. On the

war path and in the chase he was heroic; all activity; patient of hunger; patient of fatigue; cool-headed—a creature of exalted fortitude. "But," says a writer, sketching his character, "when the chase was over, when the war was done, and the peace pipes smoked out, he abandoned himself to debauchery and idleness. To sleep all day in a wigwam of painted skins, filthy and blackened with smoke, adorned with scalps, and hung with tomahawks and arrows, to dance in the shine of the new moon to music made from the skin of snakes, to tell stories of witches and evil spirits, to gamble, to sing, to jest, to boast of his achievements in war, and to sit with a solemn gravity at the councils of his chiefs constituted his most serious employment. His squaw was his slave. With no more affection than a coyote feels for its mate, he brought her to his wigwam that she might gratify the basest of his passions and minister to his wants. It was Starlight or Cooing Dove that brought the wood for his fire and the water for his drink, that plowed the field and sowed the maize."

These were the conditions of the Indian's existence in the past; but, now, on the war-path and in the chase he can not exalt himself by bravery and endurance, and he should not be permitted to live any longer in idleness and debauchery. He should be brought under the operations of the law, "In the sweat of thy face shalt thou eat bread till thou return unto the ground." He should be educated to labor. He does not need the learning of "William and Mary," but he does need the virtue of industry and the ability of the skillful hand.

(Continued from January.)

IN THE INDIAN SERVICE.

Having had a fair night's rest the next duty was to examine the roster and find out who yet remained of the number left in the camp the previous Saturday morning. The result showed only a few Kiowas, but all of Pacer's band were on hand except one man. The whole of the Essequito Apaches were missing and have not been seen in that part of the country since.

Having completed this examination we made a visit to the Agency to procure needed supplies and rejoined the Indians at the close of their first march toward the Fort.

The season had been one of prolonged drought, all but the largest streams were dried up and it was very difficult to find water sufficient for the camp. On this particular evening the stopping-place was on a dry creek, where by digging down about three feet a little water could be found, but it was about the color of the ground and consequently only good to make coffee with. The animals suffered both for pasture and water, the prairies had been burned off and the sharp stubble of the grass was very painful to the unshod horses, so only short marches could be made.

The following morning a start was made in good time and an early stop where there were some good springs of water, grateful alike to man and beast.

It had been quite a source of interest to me while riding along to watch an Indian carefully scanning the country as we passed, and finally discerning some known landmark, a small party would dash off and in a little while, return with tent-poles and all sorts of valuables that they had hastily secreted in their flight, a few days before.

In due time reaching the Agency to which the Indians belonged they were turned over to the authorities there, but were much disappointed to find themselves practically regarded as prisoners of war and confined to certain prescribed limits, which, however, was to some extent a necessity as clearly separating them from those who could only be treated with as hostile Indians.

So ended the first season of attempted school work among the Apaches. There was no school, and so little prospect did there seem of being any, that I resigned

my position as teacher for the Apaches, and found other employment.

Those movements, however, which had seemed to retard and upset all chances for school work, really proved the means of forwarding it beyond our expectations. Gradually the different bands of Indians gathered around the Agency and Fort till some thousands were there. They had no employment, they could not go on the hunt, there were few robes among them to be dressed and altogether it was a time of idleness. Why not have a school? There was the house empty. The Kiowas, Comanches or Apaches had never made any use of it, but it had been used as a school for other Indians. Why not now try again for some children of their tribes?

The subject was broached and ended in a promise on the part of the Indians that if either one of two persons specified by them would take charge of the school they would send their children. One of the parties indicated was a faithful teacher who had been with the Kiowas as I had with the Apaches, but for a longer period and under much more trying circumstances, and was at the time indicated forced to retire for awhile from service on account of broken health. The other person specified was myself, still near by and in daily contact with the Indians, but not in Government service. The call seemed clear, and though pleasantly and profitably employed, I had gone to that country for service among the Indians, and here was the open door. So arrangements were soon made and in due course the preliminary preparations completed, and the school started January, 1875.

Each of the three tribes interested had been assigned their quota of pupils. The numbers assigned to the Kiowas and Apaches were furnished at once, equal numbers of boys and girls being insisted upon. But the Comanches as usual when anything educational was mooted or anything that looked to treating girls as at all on the same plane as the boys, failed of furnishing their share, so the deficiency was supplied from the other two tribes.

Persistent efforts were made to override the rule as to equal numbers of the sexes. Ponies and mules were offered as bribes, if I would only favor in the case of such and such boys, but while the control was in my hands I would not for any consideration break over the rule made at the start—equal numbers of boys and girls, or none. I still think this rule a good one, and would be glad to see it made more prominent in Indian school work.

The children were absolute strangers to anything like discipline or restraint, and contrary to the prevailing opinion, Indian children have but little respect for their parents. I have seen a ten year old boy pelt his father with stones, and a little urchin being unwillingly escorted to school by his mother fiercely turn on her with a bone for a weapon.

The benefit of my sojourn in camp now became very apparent. Not only did I personally know most of the children and their parents, but was so fortunate as to have their good will and confidence as well, thus making comparatively easy the work of organization, and establishing the necessary school discipline when closely surrounded with Indian camps. As it was, however, the outside Indians were more trouble than the scholars, young men prowling around at night, parents wanting to be fed, and never tiring of telling you of the very great favor they had done you in committing their children to your care.

All the parents, however, were not of this class; there were among them men worthy of all honor. They were men who realized that they were as a people on the eve of a new epoch in their history; that the school was part of the new life on which they were about to enter, and that by it their children would be prepared for their changed circumstances.

Of such were Kicking Bird and Pahbo of the Kiowas; Pacer and Black Hawk of the Apaches, and Howeah of the Comanches. Howeah was that Comanche chief, who being a member of a delegation to visit Washington in 1872, either de-

signed, or was commissioned, to take account of the white people he might see in his travels and report the result on his return home.

He stuck to it manfully with knife and notched stick till he reached the railroad, then contented himself with marking to us, then gave that up and eventually having visited the large cities of the East returned home crazy, but regained his normal mental faculties after running for awhile on the prairies again.

The scholars proved a pleasant set and settled down fairly well to decent clothes, a civilized way of living, and three meals a day. Soon the girls were helping at all household work connected with the school, and the boys at such work as fell to their share, and made the best of progress at their studies.

A glance at the facilities then available for Indian education compared with those now furnished, makes it a matter of surprise, not that more was not accomplished, but that as much was done as there was, and that results were sufficiently encouraging to warrant the extension and increased support of enlarged efforts at Indian education.

In the school there were three different tribes and of course as many languages, but one language, the Comanche, was more or less understood by all, so that while English was pertinaciously taught we had from the first a language by means of which we could hold intelligent intercourse, and many were the talks and discussions that beguiled the twilight hours. One such talk had for its origin a statement made by one of the Kiowa boys, "that Christianity was all right for white folks but had nothing to do with Indians, as they were a separate people and had a different Creator from the whites; that they had among them men who were equal to all the miracles ascribed to Christ; could if they were so minded cause a person's death or cure them; cause it to rain, or the hunt to be successful, or in fact, anything that was wanted; for instance, could shoot me dead without putting any bullet in the gun." To this I replied that I would be perfectly willing that their most powerful medicine man should stand and shoot at me as long as he wished provided I could be sure he would not slyly put a bullet in his gun.

The youth who was so earnest in this dispute has since passed through Carlisle, nearly completed his college course and shown himself possessed of good abilities wherever he has been placed.

A. J. STANDING.

DEPLORABLE CONDITION OF THE NEW YORK INDIANS.

The Indian reservations in New York State are scattered about the State, some on Long Island, others near the Canada border, others in the central part of the State and some in the extreme western Counties. The reservations in the State have the following Indian population:

Onondaga.....	450	St. Regis.....	1,044
Oneida.....	178	Cattaraugus.....	1,305
Tuscarora.....	439	Allegany.....	834
Tonawanda.....	500		
Shinnecock.....	150	Total.....	4,900

In 1888 James S. Whipple, who represented one of the Assembly districts of Cattaraugus County, introduced a resolution in the Legislature for the appointment of a committee to visit the various reservations and take testimony for the use of the Legislature regarding the social, moral and industrial condition of the several tribes, and the amount of land cultivated and uncultivated upon their respective reservations. The resolution was passed and the committee was appointed, with Mr. Whipple as its chairman. The committee was also authorized to investigate the title to the lands on the several reservations, and to learn what treaties were made by the State of New York and the United States with the Indians.

The committee has visited since June all the reservations, and has taken a large amount of evidence regarding the condition of the Indians.

The report is a highly interesting document and cannot but be of great value to

the Legislature in guiding its proposed legislation regarding the reservations. Ancient treaties stand in the way of the State lifting the Indians on some reservations out of a condition of savagery. The moral and social condition of the Onondaga Indians is reported to be especially deplorable, although their reservation is situated only six miles from the city of Syracuse and they are surrounded with excellent influences. The committee speak thus plainly about this reservation:

There are two schools upon the reservation, one a State school and one conducted by the Episcopal missionary. The State school building is a new one furnished with all the modern appliances for a successful school. With one hundred children of school age on the reservation the average daily attendance was twenty-three. The progress of the Indian children in matters of education and morals is greatly retarded, owing to their home influence. The majority of the Indians of this reservation are unfriendly to the schools, and as a result they do much to discourage the children in attending. The evidence of Superintendent Newman clearly establishes the existence of this unfriendly feeling among the Indians. He testified: "With six or more thousand acres of land upon the reservation, with not more than two-thirds of it under cultivation of any kind, we were unable to procure from the council an acre of land upon which there could be a school-house built."

The Onondagas are divided into two parties, Christian and pagan, with the pagans in the majority, who control the government by what is known as the chief system. The chiefs, twenty-six in number, are distinguished as being warrior and principle, and are divided equally.

There are no Christian chiefs among them. If one becomes a Christian he is deposed. The case of the witness, Albert Cusick, is a striking illustration of this practice. He was first a warrior chief, then a principal chief, and then a chief of the Six Nations. Upon his becoming a Christian he was immediately deposed and a pagan put in his place. An Indian who experiences religion "falls from grace" in the estimation of the pagans.

The government, as it now exists, under the control and management of the pagan chiefs, is corrupt and vicious; law and order are entirely foreign to it.

Of the land cultivated in this reservation four-fifths is tilled by white men.

In this productive region, with every advantage that nature can bestow, with no taxes to pay or other burdens to bear, these people have lived from hand to mouth for more than one hundred years.

They seem to be wholly without ambition to work, and the present policy of the State does much to encourage them in doing nothing.

But the committee is compelled to paint the Onondaga Reservation in even darker colors:

The moral and social condition of the Indians on this reservation is deplorable, and in the language of Andrew S. Draper, the Superintendent of Public Instruction, "it is a nest of uncontrollable vice, where wedlock is commonly treated with indifference, where superstition reigns supreme, and where impure ceremonies are practised by pagans with an attendance of both sexes and all ages; where there is no law to protect or punish; where the prevailing social and industrial state is one of chronic barbarism."

The evidence of Chancellor Sims, of Syracuse University, fully sustains the foregoing statement. He says: "Their habitations are uncomfortable and filthy beyond description. The roofs of their houses were leaking, the windows were open, and most of the buildings were old and dilapidated. Dirt and discomfort is the characteristic of nearly all of the buildings. The social life among the Indians is a very peculiar one. They do not as a rule recognize any sacredness in the marriage relation. There are no marriages among them. Family associations are taken up by any man and woman without ceremony. They live together for six months or a year or longer, or for a life time, as it may be, separating and reuniting such relations without any reference to marriage or children, or anything of the kind. There is no pretence or form of divorce among them, either pagan or Christian. The Christians, while they profess Christianity, are a fluctuating people; they are pagans one year and Christians the next. If they want to separate they go over to the pagan side and separate, so there is no occasion for divorce. Any excuse is sufficient to separate and break up families.

Albert Cusick, another witness, says: "The character of the young people, especially the girls, is morally bad. Illegitimate children are common." Cusick and Daris Pierce gave much more evidence on this subject, which is too revolting in its nature to be placed in this report.

Missionary societies yearly expend considerable sums of money and much time in endeavoring to improve the condition of these people, but their surroundings are of such a nature and their

habits of life of such a character that the good work of the societies is greatly impaired and in some instances utterly futile. The more the Indians are helped the more dependent they become. Their present condition is infamously vile and detestable, and just as long as they are permitted to remain in this condition just so long will there remain upon the fair fame of the Empire State a stain of no small magnitude.

The committee did not find all the reservations in as bad a condition as the Onondaga Reservation. Thus they report concerning the Oneidas:

The land formerly the Oneida Reservation and now commonly known as such by an act of the Legislature was long since divided among the Indians there in severalty and they now own it in fee. These Indians not only manage and cultivate all of this land themselves, but in many instances have purchased quantities of the land of the whites and paid for them. They have observed the habits and practices of the white farmers among them, and have so profited by their example that the committee in going over the territory was unable to distinguish in point of cultivation the Indian farms from those of the whites.

Concerning the Tuscarora Reservation the committee say that "none of the pagan rites are practiced on this reservation and most of the Indians call themselves Christians. They own 6,249 acres of land, of which they cultivate 3,500 acres."

In relation to the Tonawanda Reservation, the committee report:

The influence of the pagan Indians is keenly felt against the schools here as elsewhere, and the home life of children tends to undo much that is accomplished for their good during the day at school. These Indians have two parties pagan and Christian. The former is largely in the majority and govern the tribe, as on nearly all the other reservations. About 3,000 acres of their lands are cultivated to some extent; of this amount so cultivated more than one-half is leased to white men. These Indians have owned and occupied this land for more than 100 years, and at this date only about three-eighths is cultivated, and more than one-half of that by white men. There is no better land in Western New York, still the Indians do not make it yield more than half a crop. Their moral and social condition is not so degraded as the Onondagas, nor as civilized as that of the Tuscaroras. There are but few who are regularly married, and separations are frequent. When separations occur the children go with the mother and take her name. Ignorance among the women and children is very marked, and a large majority of them can neither read nor write.

The committee say that the Shinnecocks "as a class are indolent and shiftless; living from hand to mouth." The St. Regis Reservation seems to be the best of the number, the committee saying that the Indians attend church regularly and send their children to school. They have 14,000 acres of land, and cultivate one-half of it. "In point of morals," say the committee, "they are far in advance of most other Indians."

In relation to the Alleghany and Cattaraugus reservations the committee make a discouraging report. The Indians in the Alleghany Reservation, which is forty miles long, do not cultivate more than 3,000 acres. "A dozen good farmers," the report says, "would include all to be found. The average on the Cattaraugus Reservation would be somewhat better."

In concluding their report the committee make the following important recommendation to the Legislature:

Your committee have asked for a solution of the Indian problem from those living in nearly every section of the State, men of almost every station in life and of varied capacity, whose judgments have matured and ripened by years of intercourse with these people and by study of situations and needs, and in answer to the question, "What can be done for the good of the Indian?" invariably has come the reply: "Exterminate the tribe and preserve the individual. Make citizens of them and divide their lands in severalty."

Chancellor Sims said in response to the same question: "Obliterate the whole tribe, make them citizens, divide all the lands among them and put them under the laws of citizenship in the State."

James E. Johnson, of Randolph, for several years State Indian Attorney, said: "The tribal relations ought to be broken up first; a law should be devised to allow them under some conditions to become citizens when qualified." Many intelligent Indians favor these views.

Bishop Huntington, of Syracuse, says: "The present tribal arrangement is a fatal bar to real progress and utterly destructive of anything that deserves to be called civilization. It discourages industry; it lowers self-respect; it shelters laziness; it

(Continued On Sixth Page.)

The Red Man.

FORMERLY

The Morning Star.

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Prove us wrong, and we will turn to
that which is shown to be right.

Criticism, discussion, argument, inter-
est, these are what we ask for the cause.

Born, raised and living all his life
among the Sioux has probably had the ef-
fect of qualifying Critics of the *Word
Carrier* to out-Sioux the Sioux.

The beef should be issued to the Indians
from the block, and the whole system of
killing in their presence should be prohib-
ited.—[*Report of Sioux Commission.*]

It would be still easier and simpler and
just as economical to contract for beef on
the block. This is spoken of in the report
but quite incidentally.—[*Word Carrier.*]

"The Common Schools are the stomachs
of the country in which all people that
come to us are assimilated within a gen-
eration. When a lion eats an ox, the
lion does not become an ox but the ox
becomes a lion. So the emigrants of all
races and nations become Americans,
and it is a disgrace to our institutions and
a shame to our policy to abuse them or
drive them away."—*Henry Ward Bercher.*

The *Word Carrier* in its anxiety to pre-
serve the autonomy of the Sioux in their
savage estate, fires the long ago exploded
desert-land bomb, Turn energetic white
men in that desert and it will soon blos-
som as the rose. The whole trouble lies
in the fact that with the white men on the
east side of the river it is wheat or starve,
and we get the wheat. With Indians on the
other side of the river it is wheat or beef,
and they get the beef. These results are
not because of Indian nature, but because
of human nature.

COME, LET US REASON TOGETHER!

The *Word Carrier* has the following to
say about

The Sioux Commission Report.

The Sioux Commission, in a report of
four thousand words, endeavors to prove
that it is right for the United States to go
back on the treaties of 1868 and 1876 and
take the Great Sioux Reservation, or as
much as they choose, without asking the
consent of the Indians. This is urged on
the grounds, first, that the Indians them-
selves have not kept these treaties; and
second, that it is for their good that the
reservation be broken up, yet they will
never do it willingly; and third, that the
white people must have the land. This is
the meaning of the whole labored argu-
ment. After all this it is quite unneces-
sary for them to say, "Let the Govern-
ment scrupulously observe and execute
all its treaty obligations." This is simply
taffy for the Eastern philanthropist, for if
their argument is good for anything it
proves that there are no obligations to be
observed.

The Commission makes a recommen-
dation in regard to the diet of the Indians
which, if it were adopted, would be of great-
er injury to them than the confiscation of
their land. They recommend that bacon
be substituted for beef in the rations is-
sued, partly because it will be more con-

venient of transportation but chiefly for
its moral influence. They say:

"A beef-killing day on an Indian reser-
vation is a spectacle which is a disgrace to
our civilization. It cannot but serve to
perpetuate in a savage breast all the cruel
and wicked propensities of his nature. It
is attended with scenes, enacted in the
presence of the old and young,—men, wo-
men and little children—which are too dis-
gusting for recital."

Said a gentleman who has been in the
Government Indian service on the fron-
tier over fifteen years, on hearing this part
of the report: "The Government might
just as well issue rations of arsenic at
once. The Indians are so scrofulous a
pork diet would be speedy death to them."
When it is remembered that the main rea-
son is to get rid of the barbarous method
of butchering in vogue at some of the
Agencies, it reminds us of the prescrip-
tion of the court fool who advised as a
cure for a bad cold that the man have
his head cut off. It would be a very easy
thing to establish slaughter houses where
the beef killing might be done in a civil-
ized manner. It would be still easier and
simpler and just as economical to con-
tract for beef on the block. This is spok-
en of in the report, but quite incidentally,
and after making the most of this great
barbaric bugaboo to secure the abolition of
the beef ration.

This report is a keen and plausible docu-
ment. It goes over a good many points of
interest with an appearance of thorough-
ness and an air of authority which will
deceive many who have only a partial
knowledge of the subject. Consequently
it is calculated to do great harm. Its argu-
ments are often misleading and untrue;
as for instance its quoting the grain pro-
duction of the great Territory of Dakota
as proof of the agricultural worth of the
desert lands west of the Missouri river.
Its recommendations are a few of them
good; some are criminal; most are unprac-
tical. And, therefore, while holding in
high regard the distinguished gentlemen
who composed this Commission, all well
informed and conscientious people must
pronounce the Commission a failure.

What do the treaties provide?

Article 6, of the Treaty of '68, provides
for Lands in Severalty, the Indians con-
senting, each head of a family to have 320
acres.

The treaty of '76 goes farther. By its
Article 9, it "solemnly pledges the In-
dians to select allotments of land as soon
as possible and to use their best efforts to
cultivate the same." These are the solemn
treaty obligations about which we hear
so much. Both the United States and
the Indians are equally bound.

There are less than 23,000 Sioux on the
reservation. 4,000 families is probably a
large estimate, but we will grant 6,000 fam-
ilies. 6,000 families receiving 320 acres each
would consume 1,920,000 acres. There are
about 22,000,000 acres of land on the reser-
vation. An average of 320 acres would
be extraordinary and extravagant for cap-
able white families. This would leave
over 20,000,000 acres of land unoccupied,
if we comply with the treaties. The
State of Pennsylvania may condemn the
land or property of any individual within
the limits of the State for the use of the
whole people, and it does not rest with the
owner alone to place his own price upon
his property. No opposition or capious
greed of his can stand in the way of the
public interest. No railroad or other pub-
lic improvement enters or crosses Indian
reservations without the Indians' con-
sent.

Is there any equity or righteousness
in a principle which would belittle the
power of the United States, making it
smaller than that of a State in its control,
especially over lands and property more
surely and directly under its guardianship
and dictation than the property within a
State can be under that of the State?

Does our critic hold that the right of
eminent domain rests in the Indians?

What is equity for the whites ought
surely to be equity for the Indians.

Suppose we admit there are 23,000 In-
dians of both sexes old and young on the
Sioux reservation, and suppose we grant
320 acres to every man, woman, and child
of the 23,000; this would dispose of 7,360,-
000 acres, which taken from the 22,000,000
would leave a balance of over 14,000,000
acres surplus after such liberal pro rata
allowance, which would be probably ten
times as much as the present generation
or any to follow will ever use. Where
would be the injustice of condemning that
surplus at a price equitable with reference

to both Indian rights and United States
rights, and throwing it into the public
lands?

If the Indian alone is to fix the price,
he may choose to say \$10 or \$20 or \$100 an
acre, or he may even say as he did that
he does not want to sell at all, and so for-
ever play the dog-in-the-manger to the
hindrance of all development and pros-
perity of both himself and his neighbors.

Instead of asking the Sioux to give up
their share in the ownership of the 20,000,-
000 acres surplus lands after the 320
acres per family were taken as provided
by the treaties, or instead of asking the
Sioux for the 14,000,000 acres after 320
acres had been given to every man, wo-
man and child, the Government asked
them only for 11,000,000 acres leaving them
11,000,000 acres or more than 475 acres for
every man, woman and child.

The Government proposed to pay
for the eleven million acres an amount
which satisfied the judgment of those
who stand before the country as their
best friends. The Indians refused,
guided largely as the Commission found,
(if not entirely) by unscrupulous
white men and their interests, some of
whom were known to the Commission at
the time, and others betray themselves
and their purposes as the transaction is
discussed.

The treaty of '68 provides that "the
President, may, at any time, order a sur-
vey of the reservation, and, when so sur-
veyed, Congress shall provide for protect-
ing the rights of said settlers (by which is
meant the Indians who have selected
their allotments) in their improvements,
and may fix the character of the title
held by each."

This surely jointly arranges that, as yet,
and until the allotments are selected and
improvements made, the title to the land
is pending and remains in control of the U.
S., and not the Indians. The United
States is only to vacate its share or right to
the title when the conditions of allotment
as provided in the treaty are complied with,
and then not in such manner as the In-
dians may determine, but in such man-
ner as Congress may determine. In no
other place in the treaties is title men-
tioned, and the whole treaty from begin-
ning to end shows the Indian occupancy
only tentative. Even the allotment title
fails if the allottee ceases to occupy and
cultivate.

What is said in regard to the Commis-
sion's report on beef has the same quality
of extravagant assertion that colors the
other positions. We have printed before
and we reprint here what the Commission
did say about

Beef and Bacon.

By the terms of the treaty of 1876 bacon
may be given as rations in place of beef.
It would be an economical reform and far
better for the Indians, if the government
would gradually but firmly reduce the
amount of beef issued, and substitute the
treaty equivalent in bacon. We do not
mean the total deprivation of beef, but it
should be reduced to a reasonable, decent
and healthy standard. The amount of cat-
tle slaughtered yearly on this reservation
is simply enormous, averaging one steer
each ten days for every thirty persons.

This gives for the usual estimate of
23,000 Indians, 767 beef cattle every ten
days, or a grand total for the year of 23,000
cattle. At some Agencies every two weeks,
at others a shorter period, comes what is
called beef-killing day. Many of the In-
dians live as far as sixty and some one
hundred miles from the Agency. Once
in every two weeks or less they leave
home carrying their tents, wagons, wives
and children, some of them their droves
of ponies to the beef killing. They con-
sume, in many instances, from two to
four days in reaching the Agency. They
remain there from one to three days, and
not unfrequently five, and it then requires
from two to four for them to return. They
dry the beef on poles, suspended in the
open air, greatly reducing both the quan-
tity and the quality of the beef, and what
they fail to consume on the journey, they
carry home with them. It thus requires
from three to ten days out of every four-
teen in which to make this trip for beef,
all this time being lost from their farms.
At some Agencies, the beef killing and
ordinary ration days coming at different
times, require of them separate trips for
each. How can people thus occupied
ever become successful farmers, stock
raisers or anything else? The blame for
this, and for the methods of killing rests
largely on the government, since it still
adheres to the plan of issuing rations at

short intervals, a plan well enough adapt-
ed to the condition which obtained at all
the Agencies when the Indians were
clustered about them in rude camps, and
the great object in view was to hold them
there, while making it inconvenient if,
not impossible for them to absent them-
selves for long periods on the hunt or the
warpath.

But since both of these practices have
been abandoned, and, in response to the
advice of the government, the Indians are
now widely scattered over the vast coun-
try, ostensibly to farm and to make homes,
it becomes the duty of the government to
also abandon its old lines and adapt its
system of issuing rations, by giving them
for several months at a time to the chang-
ed and more hopeful condition under
which its wards are living.

These semi-monthly trips also tend to
keep up their old habits of roaming in-
stead of encouraging them to remain at
home and attend to their farms.

A beef-killing day on an Indian reser-
vation is a spectacle which is a disgrace
to our civilization. It can not but serve
to perpetuate in a savage breast all the
cruel and wicked propensities of his na-
ture. It is attended with scenes enacted
in the presence of the old and the young
men, women and little children, which
are too disgusting for recital. A substitu-
tion of bacon and pork, in a large degree,
for the beef can avoid this, will be more
economical and will add to the health
and strength of the Indians as a race.

The bacon and pork are easily transport-
ed to the Agencies, and from thence to the
homes of the Indians. There will be less
waste, and besides, bacon and pork can be
used in the cooking of all vegetables, the
eating of which ought to be encouraged.

It will doubtless be urged that without
full rations of beef, the Indians will be-
come unhealthy. There is no sound rea-
son in this theory, and all experience
teaches the contrary. In thinly settled
regions, from which have sprung some of
the most healthy and hardy specimens
of our race, beef is used only occasionally.

The Negro race of this country, for
scores of years, was fed almost exclusiv-
ely on corn-bread, bacon, pork, vegetables
and milk. No stronger or more healthy
or hardy people than the Negroes inhabit
this country. If the beef rations should
be reduced one-third and bacon substi-
tuted for the first year; and for the second
year, a reduction of one-half of the beef
rations substituting bacon, or a still fur-
ther reduction as circumstances might in-
dicate, it would be a most desirable re-
form. The beef should be issued to the
Indians from the block, and the whole
system of killing in their presence should
be prohibited.

By the foregoing it will be noted that
the Commission only recommend a dimin-
ution of the beef ration one-third the first
year, and to one-half the second year, sub-
stituting its equivalent in bacon as the
treaty provides may be done, and not the
abolition of the whole beef ration as is
asserted.

The "arsenic" theory, is an old one,
and was believed in by the writer when
he had seen only fifteen years of In-
dian service. Nay, he believed it fully
when the years of his Indian experience
numbered twenty, but when discussed
and examined into, the facts presented
made him willing to at least try a different
method, especially as it was provided for
in the treaty, and promised life rather
than death.

Hundreds of the students of Carlisle go
out into farmers' families and remain
months. They almost without exception
return to the school improved in health.

Taking seventy-five of these young men
from the most scrofulous-tainted tribes,
such as the Sioux, Apache, Cheyenne,
Arapahoe, Crow, Pawnee, etc., who had
thus been out from the school one or more
years, he asked them one by one, what
kind of meat they had the most of during
their farm experience.

Forty-nine said more than half of their
meat was pork; thirteen others said less
than half their meat was pork, and the re-
maining thirteen had beef and fish. Eat-
ing mostly pork and improving in health
is some disproof of the arsenic theory.

An examination of the health reports
from the beef-eating agencies year after
year shows excessive consumptive and
scrofulous conditions over those agencies
where little or no beef is issued. This does
not prove beef to be the antidote for these
diseases.

The farmers throughout the country use
more pork than beef. It is fair to presume
that the exigencies of our farmer life

have, by this time, been fairly well developed. We demand that the Indians shall become farmers, and yet it is plain from the facts stated in our Sioux Commission report that the beef issue alone renders their success as farmers impossible. We are willing to try our farmer conditions to secure their success, and that is all the Sioux Commission report means.

The charge that the Commission was "making the most of this great barbaric bugaboo to secure the abolition of the beef ration," is then, simply false.

Laying all his assertions aside, what does our critic recommend?

The more we bring the Indians into relations with the civilized masses we are we can compare them fairly, the more do we become convinced of the absolute crime of the wrong that keeps them apart on the theory that they are entirely different from the rest of us, and cannot meet the issues of our life.

The closing paragraph of the foregoing editorial is sufficiently answered by an invitation to those who read it to go back in the history of the west thirty years when they will remember that the country now covered by the peerless agricultural states of Kansas and Nebraska was represented on the map as the "Great American Desert."

That myth has been exploded as many Indian myths of to-day are being exploded.

It is true that a large section of the land that the Government was negotiating for, perhaps as much as one-third is what is called "bad lands," or "gumbo land," but Eastern Dakota in its best sections does not furnish better agricultural lands than can be found in large quantities on some parts of the Great Sioux reservation, our critic to the contrary notwithstanding.

Our critic closes his editorial with his usual imperious declaration that "all well informed and conscientious people must pronounce" etc. We hope nobody will dodge, or for one moment admit themselves lacking in information or conscientiousness, if they see reason to differ from Criticus or the Commission or both, and that all will make inquiry and do a little independent thinking. It is the truth that is to make free the Indians as well as the rest of mankind.

INDIANS AT A WHITE HOUSE RECEPTION.

The President gave a reception to the Diplomatic Corps, on Thursday night, January, 17, 1889. We were in Washington, and never having been present at a White House reception desired to go, but hesitated because we had no uniform. Our friend Judge W., an ex-Member of the House and resident of the city, urged that it was a very democratic affair and our ordinary dress-suit would do, so we went. It was near 10 P. M. when we fell in at the rear of the long double rank forming on the walk outside. Members of Congress, high officials of the Government with their wives and daughters, and gorgeous representatives of other nations with their wives and daughters were in the same line in front, and more coming in the rear.

The procession moved slowly, and we were more than half an hour getting inside the White House door. Passing along through the rooms arranged for that purpose we gave our hat to the major domo who deposited it in pigeon hole 785, and gave us the check. Moving on further to pass through two doors and thus by President and Mrs. Cleveland and the Cabinet ladies, we got into the way where two currents of receptionists met and from which there was no escape from a most tremendous squeeze. Everybody was jolly, however, and we were soon unravelled into one single thread, and thus we passed President and Mrs. Cleveland and the Cabinet ladies and a large corps of attendant distinguished assistants, and emerged into the East room which was packed to the utmost.

Being sufficiently tall to get a good observation we moved around quietly enjoying the kaleidoscopic scene. While

there was the pleasantest sociability everywhere there were also lines of separation, for here was a coterie of the Korean minister and his suite, gracious and in broken English greeting those who came, and responding heartily to the Yankee handshaking, which starting with the President and Mrs. Cleveland permeated everywhere.

Then there was the Japanese minister and suite, ditto, the Chinese, ditto, the Russian, ditto, and so on around this great earth, omitting scarcely a people of any importance.

The ebony son of Africa was there with wife and daughter, not as a representative of the dark Continent, but as a representative American and representing one of the great constituencies of America in the Halls of its great Congress.

As we looked upon this homogeneous mass and remembered the benevolent greeting we received from Mr. Cleveland, "Glad to see you Captain; how are you to-night?" which was extended in similar manner and words to all others, we felt glad for a time for America and for being an American.

Then there came to us a reminder that the picture was not complete, and we began to wonder when it would be complete, when some one touched us upon the shoulder and said, "How are you old fellow? Here are some of our friends," and turning, we saw the broad, strong, well-knit frame and kindly features of our old friend Col. Clous, twenty years ago Captain of Infantry engaged with us in campaigning against the Kiowas, Comanches and other Indians of the Indian Territory, but now Major in the Judge Advocates Department. Just behind him stood Joshua Given, a Kiowa, son of the once famous chief Satank and formerly a student of Carlisle, but now studying Theology under Presbyterian auspices at Lincoln University, near Philadelphia; and behind him, Koh-ty, a powerfully built member of his own Kiowa tribe, with long braided hair and rings in his ears but clad in a first class suit of black diagonal, and by his side White Wolf, for many years one of the foremost chiefs among the Comanches, now something of a cattle baron, owning over five hundred head on the ranges of his reservation, his son Howard who took a course of three years at Carlisle being his assistant.

It appears that they had visited Washington to consult with the Indian Commissioner, Mr. Oberly, about some of their tribal and personal affairs. Without knowing of the great reception, they had walked from their hotel at the lower end of Pennsylvania Avenue that they might see the White House before they returned to their homes. They were filled with wonder at the multitude of carriages and what they saw outside, and while looking some kindly official urged them to go in with the rest. They fell into the line and were not rejected at any point; and when they finally reached the President, his and Mrs. Cleveland's kindly inquiries and gracious expressions, "Glad to see you here", made them feel at home.

From that on none of the liveried diplomats from across the sea held a more kindly or larger side reception than did these two dignified, manly courteous representatives of the Kiowa and Comanche Indians. Scores of old Army friends in the uniform so well known to them greeted them with pleasant inquiry and remark.

They shook hands with Corea, and greeted China and Japan, all of whom present so many similar physical characteristics. With members of Congress, Governors of States, Justices of the Supreme court and other high officials of the Government and their ladies they held a constant levee.

Mr. Oberly, the Commissioner, assisted by his charming wife and his numerous smiling daughters gave full introduction and welcome. It was easy to see that the nomadic representation was filled to the brim and that the final confession of White Wolf through the interpreter came from a full heart.

Placing his hand on our shoulder he said something earnestly in Comanche. Our little stock of Comanche had waned

and we only caught the drift but not the full form, and so asked Joshua what he said. White Wolf repeated with both hands to the front, palms up, shaking them up and down in the well known expressive Indian sign language, and said, "My heart dances because I am glad to meet so many friends in the home of the father of the country." We were glad too, and to our mind the picture we at first thought lacking, was complete.

By merest accident, three of the natives of the country who are not in and of it had strolled into its very head quarters, and for a time became a part of the unit of nations, represented by America. We wonder when, and by what Providence their whole people will be allowed to stroll into and become a part of the unit nation. When will the grip of the present, which has few schemes or plans inviting or encouraging them to come in, be loosened, so that they may, as they will, of their own notion move into and become a part of America?

THE SO CALLED CIVILIZED TRIBES IN THE INDIAN TERRITORY.

In connection with the letter from one of our returned Creek Carlisle girls on another page telling of the killing of her brother by outlaws, we may well call attention to the facts that during Christmas week just passed, above thirty murders were committed within the boundaries of these five tribes, and that an Indian paper published by a citizen of one of these tribes estimates the murders during the year '88 at above three hundred. Nineteen United States Marshalls have been killed and six wounded within three years in trying to execute the laws.

The records of the United States Court at Ft. Smith, Arkansas, the only court having jurisdiction, shows that the criminal cases brought before it for trial during 1888 from the Indian Territory number four hundred ninety-five.

Probably no other region in the world, savage or civilized, shows an equal proportion of crime, and yet we are constantly invited to gaze at the wonderful progress in civilization made by these particular tribes. Never in history has the folly of an iniquitous system been more apparent. Desperate cases require heroic treatment. Let the United States abandon its futile efforts to preserve the autonomy of Indian tribal life, make these Indians citizens at once, and extend good wholesome civil law over them and their property. If best, distribute the land pro rata among the Indians guarding tenure and sale. This will hurt the oligarchists who have deceived the country long enough and grown wealthy off the common people of their tribes, but it will benefit the masses, whose rights they trample upon.

Honorable Thomas Whit, Superintendent General of Indian Affairs for Canada, in his Annual Report for 1887, Says of Indian Education:

"To insure complete success, the education of Indian children must not cease with their school course; on the contrary, that should be only the commencement; for, as a matter of fact, it is after its completion that the greatest care for those who have had the benefit of training at these schools needs to be exercised, in order to prevent retrogression. And having this consideration before me, I think it is questionable whether the generally accepted theory which requires that when they have completed their course at an institution, the children should return to the reserves, and follow for the benefit of their people the trade or occupation of which they have acquired a knowledge, or that they should become teachers of Indian day schools, is correct in principle; or whether the injury received by those who return to the reserves in renewing their old associations, is not calculated to be much greater than, and to outweigh any, benefit conferred upon the other members of the band through the pursuit by those who have acquired trades of the same on the reserve. It would seem, on the contrary, advisable that every possible legitimate means should be

used to prevent those whose education at an industrial institution or high school has been completed, from returning to the reserves; and that strong inducements, by obtaining for them profitable employment at their trades or at farm-work, whichever may have been learned by them, or by setting them up in the same, should be held out to them, so as to cause them to reside in towns, or, in the case of farmers, in settlements of white people, and thus become amalgamated with the general community. To accomplish satisfactory and lasting results, not only must energy on the part of the officers of the institutions be displayed in the education and industrial training of those committed to their care; but when they have completed their course at the institution, and are launched upon the world, as much, if not greater, energy must be exercised on the part of the Department and its officers, and on the part of the Christian public and philanthropists, to insure their success in the lines of industry of which they have acquired a knowledge."

Our Sociable.

The first Friday evening in each month is looked forward to with much pleasure by the little, middle, and big. It is on that evening that monthly Sociables are held. It is at this time that acquaintances are made, friendships continued and social intercourse strengthened.

It is only by social contact that the rough edges are rounded, little points of politeness learned and one's best shown to an advantage.

Our boys and girls enjoy these social gatherings with a greater zest, perhaps, than would white children, not that their capacity is greater, but that the social opportunities are fewer.

The word sociable itself suggests a pleasant occasion, and with the memory of the last clearly before us, we look forward to the next with anticipations of pleasure.

Charles E. Vandever, of Indiana, has been appointed agent for the Indians of the Navajoe Agency in New Mexico.

See Standing Offer, on last page.

When you have read THE RED MAN, hand it to some intelligent friend.

We have now belonging to our school 624 pupils, of which 224 are girls and 400 boys.

On farms there are 122 boys and 57 girls.

The new system of credit marks started at the beginning of this month has had a good effect on the general school work.

The three chiefs spoken of in another article as having attended the White House reception visited Carlisle the 1st of the month. They were White Wolf, Comanche tribe; Lone Wolf and Koh-ty, of the Kiowas.

In the harness shop the boys did well during the absence of their instructor on a sick leave for a week. They finished up the work on hand and cut and made ten sets of double harness, and Mr. Kemp says without a flaw.

Arrow Running Horse heads the list of shoe-makers in doing the best and most rapid work this month. In one week he reached an average of a pair of shoes in 2½ hours. Harvey Warner, Levi Levering, Thos. Blackbear and Thomas Kitumi were next best, while all in the shop made excellent records.

For one new subscriber for the RED MAN a new photograph of our fifteen Indian printer boys who print the paper, will be sent. Persons wishing the picture will please send a one-cent stamp to pay the postage. Twenty cents cash will buy it.

Mr. Dodd, Principal of the High School of Allegheny City, visited us on the 23rd, and expressed himself as well pleased with our practical industrial work. He is in hopes that similar methods may be introduced into the schools of Allegheny.

Continued From Third Page.

destroys all wholesome stimulus to thrift and economy. You will permit me to express my deep conviction that the remedy of these wrongs is to be sought in an equitable division of the territory into homesteads and the lifting of the Indians to citizenship."

These men know of what they speak, and their opinions show that with every well-informed man in the State sentiment toward the tribe has given place to interest in the individual. Their lands should be divided in severalty, without the power of alienation for a term of years and some provision made to absorb them into citizenship. With these changes, all or nearly all the existing statutes of the State concerning the Indians, excepting those prohibiting the sale of liquors, and perhaps of intrusion on their lands, should be repealed and wiped out. In their stead the Indian should be placed under and given the benefits of the laws of the State, civil and criminal. The jurisdiction of the State courts should be extended over his person and property.

The committee then recommend for the consideration of the Assembly:

1. That a compulsory attendance school law be enacted.

2. That the Legislature request the General Government to take action to extinguish the claim of the Ogden Company to the lands of the Senecas and that portion of the Tuscaroras covered by it.

3. That the lands of the several reservations be allotted in severalty among the several members of the tribe with suitable restrictions as to alienation to whites and protection from judgments and other debts; but such division not to go into effect as to the lands effected by the Ogden Company's claim until that claim be removed. This allotment in severalty ought not to be limited to a division of the possession of the land, but should comprise a radical uprooting of the whole tribal system, giving to each individual absolute ownership of his share of the land in fee.

4. The repeal of all existing laws relating to the Indians of this State excepting those prohibiting the sale of liquor to them and intrusion upon their lands and extension of the laws of the State over them, and their absorption into citizenship. —[N. Y. Tribune.

THEN AND NOW.

Then.

Being asked to give the readers of the RED MAN an account of my recent visit to the different Agencies in the Indian Territory it seemed to me better to first say something of my entering the Indian work and of the conditions as they were in that country, fifteen years ago.

It was April, 1873, that I received an appointment as physician to the Kiowa and Comanche Agency.

Being a resident of Lawrence, Kansas, at the time, the route to reach my destination was by railroad to Wichita, Kansas, (then a small village) and from that point to Fort Sill, Indian Territory, a distance of two hundred and forty miles by stage, requiring three days and two nights continuous riding to make the drive.

After leaving Caldwell, Kansas, then the "Last Chance," as indicated by these words being painted on the head of a whiskey keg which was fastened above the door of the cabin standing on the line between Kansas and the Indian Territory, we travelled the old cattle trail—a well-beaten road for a long distance south.

There were ranches about every twenty-five miles where the horses were changed and passengers could get a cup of coffee as black as ink, a piece of bacon swimming in grease and a hot biscuit, for seventy-five cents.

It was dark when we left Caldwell, and early the next morning I saw buffalo for the first time; they were in sight all day by the thousands.

At nine o'clock the evening of the second day out, the stage pulled into the Cheyenne Agency where the mail was changed, passengers took supper, fresh horses put on and soon we were off again into the darkness for the main Canadian River, being regaled the while by the messenger who accompanied us, with horrid stories of stage robberies and of stages, teams and loads all being swamped in the quicksands of the Red Fork, as it was called.

However, as we did not encounter any bands of prowling Indians and the river

being low we got through to George Washington's rancho safely in good season.

At the Cheyenne Agency I first saw wild Indians, scores of them with painted faces and long hair, standing around the buildings like wall pictures, wrapped in their blankets or buffalo robes with just enough of an opening at the face for them to peep through.

We arrived at the Wichita Agency, located at that time on the north side of the Washita River, in time for breakfast, where the fare as at the stage ranch was still black coffee and swimming bacon.

From that point to the Kiowa and Comanche Agency, at that time near Fort Sill, was about forty miles. The day being pleasant, the roads fine, the ride to me was very enjoyable, since the Wichita mountains were in full view most of the day and the monotony was broken by the occasional sight of an Indian camp.

I spent most of the day on the top of the stage coach with the driver, and from him learned many things in regard to the people, among whom I expected to make my abode.

On arriving at the Agency just before sundown we found Mr. Haworth, the new Agent, who had preceded us about two weeks, already in charge, Mrs. Haworth and son having accompanied me from Kansas.

Lone Wolf and Woman's Heart were the first Indians belonging to the Kiowa Agency I saw, and they were about the worst men on the reservation at that time.

Both were afterwards prisoners with Capt. Pratt in Florida, and both died some years ago.

The Kiowas and some bands of the Comanches were the most savage and barbarous Indians of the Southwest at that time.

They, with the Cheyennes who roamed over the same country to the west and who often joined them at their medicine dances, made annual raids into Texas for the purpose of horse stealing, pillage and murder.

The cold-blooded murders of inoffensive persons known to have been committed by them within three years previous to this time approached near a hundred, and they had in their herds not less than a thousand stolen horses and mules, including over two hundred taken within a year from the military Posts and Agencies in their vicinity. There also were a number of white captives among them.

The arrest, trial and conviction of Satank, Satanta and Big Tree was still fresh in their minds.

These men with Big Bow and others had led a party of about one hundred Indians to Texas captured a freight train of wagons, killed seven men, took all the mules of the train and after taking what supplies they wanted tied one man to the wheels of the wagon and burned him.

This occurred in May, 1871, and coming to the Agency for their rations on the 27th of the same month they boasted of what they had done.

These facts coming to the knowledge of General Sherman who was making a tour of inspection and was at Fort Sill at the time, Colonel Grierson being Post Commander, ordered their arrest.

On the 8th of June they were ordered to Fort Richardson, Texas, near where they had committed the deed.

Before the wagon train which was conveying them had gotten out of sight of the Fort, Satank made an attempt to kill one of the guards and was shot dead.

Satanta and Big Tree were taken to Jacksborough, Texas, tried by civil court and sentenced to be hanged.

This sentence was afterwards commuted to imprisonment for life, and at the time of which I write, 1873, the Texas authorities had agreed to release them conditionally.

These prisoners together with one hundred Comanche (Quahada) women and children who had been taken into old Mexico by Colonel McKenzie the year before, whose release was arranged for upon

condition that the Comanches would not raid any more, were daily expected.

The women and children were brought from Fort Concho, Texas to the Agency by Capt. McClermont, the tenth of June 1873. Satanta and Big Tree were released on the third of October of the same year.

The Government had acceded to their requests, were issuing them rations consisting of flour, sugar, coffee, bacon and beef on foot; annuity goods were also furnished them, and had taken their promises for good behavior in the future.

This was the condition of these people when I went out among them. Notwithstanding all that the Government was doing for them they without any excuse whatever still manifested a restless disposition through the winter of 1873 and '74, which was a mild one.

Many of the permanent camps were away to the west end of the Wichita Mountains, bordering on the Staked Plains from fifty to one hundred and fifty miles from the Agency, so we did not see many of them except on issue day, which was once in two weeks.

As most of the work of drawing the rations devolved upon the women, and their supplies had to be packed on ponies and conveyed to their distant camps, many things were left behind.

Of the beeves, the hides were traded at the stores and the best part of the beef only was taken. Much of the flour and bacon was thrown away, buffalo being plentiful near their camps.

Early in the spring of 1874 a well-organized outbreak was planned among the hostile bands of the Comanches, some Kiowas and Cheyennes joining them.

A young Comanche medicine man claiming that he could make medicine strong enough to keep the white man's bullets from hurting them, and that he could vomit up cartridges as fast as they would need them, had great influence over them. The Agency stock was stolen about this time and other evidences of this temper, noticed.

We did not know what moment they would swoop down on us and either kill and scalp us, or carry us off captive.

A guard of soldiers had been placed to protect the property at the mill and school-house near which we lived. One night early in June a shot was fired and quite a skirmish took place between the guard and a party of Indians about two hundred yards from our house. Soon after this they concluded to drive some buffalo hunters out of the pan-handle of Texas, which resulted in the fight at Adobe Walls on the 27th and 28th of June, 1874. Six Comanches and five Cheyennes were killed in this fight.

This caused them to lose their confidence in the medicine man.

Cheevers, a Comanche chief who was present at this fight as a spectator told me "white man strong medicine." He said he was so far away that he could not hear the report of a gun, would see smoke and some Indian near would fall from his horse.

These hunters were armed with long range, globe sighted rifles which will kill a man one thousand yards distant. Cheevers concluded it was not a healthy place to be so he retreated.

This fight caused a division among the Indians, and most of those who were not engaged in a fight or in the recent raids came in towards the Agency where they were promised protection.

About this time the military took control and a chance was given to all the Indians who were friendly to come near the Agency and be enrolled.

The time of enrollment was limited. All who came in afterwards were required to surrender giving up their arms and horses.

Most of the Kiowas came in near the Agency and were enrolled.

Lone Wolf and his part of the tribe remained out.

Some of those who were enrolled had no doubt participated in the recent depredations.

On the 22nd of August, 1874, a fight occurred at the Wichita Agency between some troops stationed at the Agency and

hostile bands of Comanches who had come into the camps of the friendly Indians belonging to that Agency.

Lone Wolf and his party of Kiowas, also Satanta took part in this outbreak.

It was not until midwinter that all the hostiles came into the Agency and surrendered.

Most of the leading men of these hostile bands were put in irons and their ponies either sold or killed.

Nine Comanches and twenty-six Kiowas were found guilty of having taken part in these depredations and as the same policy of separating the hostile from the friendly at the Cheyenne Agency was pursued thirty-one Cheyennes were also found to have participated.

All were sentenced to imprisonment for three years at old Fort Marion, Florida, and Captain Pratt who had served through the campaign in charge of a company of Indian scouts was detailed to take them through and remain in charge of them.

These measures completely subdued these people, bringing them to fully realize the power of the Government and to a sense of their own weakness.

They readily consented to put their children into school for the first time, and so the school was organized in February, 1885 with A. J. Standing as superintendent.

Many of them were willing to settle down now, and from that time there has been comparatively little trouble in their management.

I resigned my position and left the Agency in October 1877 having spent most of five years there and had not been back until last September, eleven years from the time I left. O. G. GIVEN.

(To be continued.)

THE CARLISLE INDIAN SCHOOL.

BY FRANCES E. WILLARD, PRESIDENT NATIONAL W. C. T. U.

In the spring of 1888, having a series of temperance engagements in the neighborhood of Carlisle, Pennsylvania, I made a point of visiting Captain Pratt and the Indian school. I stopped at a wayside junction, hailed the army wagon which was the only vehicle in sight, and was glad to find that it was of Captain Pratt's belongings. A gentlemanly young man welcomed us to seats, and an Indian driver engineered us over rough roads to the military reservation now monopolized by the school. "No admission on Sunday," is the only sign put up by the authorities.

Captain Pratt was soon found and with eager ears and eyes we went to school to him for answers to the "Indian Question."

Captain Pratt is a man six feet in height, and every inch a soldier. His great, well-balanced head, dauntless profile, and kindly smile predict the qualities of a born leader. A native of New York State, reared in Logansport, Indiana, of Methodist parentage and training, but a Presbyterian by reason of his wife's preference, he has the root of the matter in him as a muscular Christian of the nineteenth century.

Joining the Union forces as a volunteer at the outbreak of the war, he was appointed lieutenant in the regular army in 1867, and assigned to a post in the far West. From that time he studied the Indian question at first hand and is an expert, not excelled in all the nation. Later on, when his pre-eminent ability as an Indian civilizer came to be known, he was put in charge of the captured "hostiles" in Florida where he remained three years. He now determined to establish a school, and put before our Eastern people a method which should apply Christian common sense to the problem of our red neighbors.

Carlisle had been a military station since 1757; in later years it had been used as a recruiting office and cavalry drill ground for prospective Indian fighters. Captain Pratt, now and for many years belonging to the tenth cavalry regiment, was detailed by special act of Congress to found here and to conduct an Indian

school in place of training men to fight Indians. I will try to reproduce some of the words of this statesman as we wended our way with him through the well-kept school, shops, and barracks, on pleasant rising ground dominated by the tall flag pole and the red, white, and blue. His manner of speaking, though most courteous, is earnest and decisive. Many a man "gives a guess" in the very tones of his voice, but his is the voice and the gesture of a man who knows.

"There are about two hundred sixty thousand Indians in the United States, and there are twenty-seven hundred counties. I would divide them up, in the proportion of about nine Indians to a county, and find them homes and work among our people; that would solve the knotty problem in three years' time, and there would be no more an 'Indian Question.' It is folly to handle them at arm's length; we should absorb them into our national life for their own good and ours. It is wicked to stand them up as targets for sharpshooters. The Indians are just like other men, only minus their environment. Take a new born baby from the arms of a cultivated white woman, and give it to the nurture of a Zulu woman in Africa: take the Zulu's baby away from her and give it to the cultivated white woman. Twenty-five years later you would have a white savage in Africa, and a black scholar, gentleman, and Christian in America. This sharply illustrates what I mean. We can, by planting the Indians among us, make educated and industrious citizens of them, in the briefest time and at the least expense. I would teach them trades and turn them loose.

"The Indians are naturally religious, an infidel is to them an unknown quantity. All you have to do is to familiarize their reverent minds with the truths of the New Testament. Our Sunday-school and prayer-meeting are the best proof of their readiness to take on Christianity; their testimonies are full of earnestness and genuine religious fervor. If I have a strong point as their friend, it is my intense confidence in the holiness of hard work; the sanitary and ethical power of a useful occupation. Indians, as other people, like to be independent, and to do this they must earn money.

"Here is our printing office, under the supervision of a young lady. Yonder is a Pawnee who has become a first-rate printer, and would be at a premium anywhere; near him is a Thlinket Indian from Alaska, who came to learn this trade that he might go home and teach it, the Rev. Sheldon Jackson having proposed this plan to him. You see that little press only two feet long, that was our beginning and here are four that go by steam, thus we are branching out, and we print a weekly *Letter* from the Carlisle Industrial School to boys and girls, besides a monthly we call *The Red Man*, and all our reports and documents.

"Here is our bakery, where three strong-armed boys, an Apache an Arapahoe, and an Oneida, convert two barrels of flour into nice toothsome bread each morning, and attend school in the afternoon. That is our plan, hand-culture one half the day, head-culture the other half, and heart-culture all the time. There are about seven hundred persons on the place, and we take almost entire care of ourselves—make our own clothes and shoes, and besides, army wagons and four thousand dollars worth of government harness yearly.

The girls make all their clothes, do the laundry work, and learn to cook and mend. Those little Apache girls are from Geronimo's band, only twelve months this side of savage life, but you see they can do neat mending and sewing. In all my words and works I constantly impress upon these boys and girls their power to make their own way in the world and at the same time to help the world along.

The gospel of humanity must be first of all that of the work-bench where the Carpenter of Nazareth forever dignified and made sacred the use of tools.

When we wanted a button for our boys' uniforms I asked the government to cut these words upon it, 'God helps those who help themselves.' They adopted it for the

whole Indian service, and I believe it is the key to the most substantial success for every Indian that breathes." We went into the schools of all grades, where eleven accomplished lady teachers dignify their sex by their skill in teaching. A Pawnee had drawn the inside of a steam-engine; a Modoc had pictured in colors the lever and the screw; a Piute placed upon the black-board maps of South America and the United States. Representative Indians from thirty-eight tribes were at work with books and brain; the boys in United States uniform, all friendly and content, all sinking their varied vernacular in that masterful English language which shall unify the nations.

"How do your scholars stand upon the temperance and tobacco questions?" was my natural query.

"We are a section of the millenium, as I can prove," replied the Captain with pardonable pride. "In my nine years upon this hill I have had thirteen hundred pupils—eight hundred of them young men. Intoxicating liquors and tobacco from the first are represented to them as unhealthful, uncleanly, and wasteful, and they are expected and required to give them up. Except once at a county fair, where whiskey-sellers tempted my boys to go behind the cattle sheds and drink, and where three of them yielded, I have not in nine years had a single case of drunkenness among them. Considering the utter lack of training and the universal tobacco heredity, I consider this remarkable. We furnish them very simple food, insist upon strict personal cleanliness, and our young people readily fall in with the prevailing usages."

I asked the Captain's opinion of the rule that only the English language shall be taught in Government schools. He said that in the first place this rule did not prevent the use of the Dakota Bible in that tribe, nor the use of any Indian language in teaching religion or morality to those whose vernacular it was, but only provided that all secular education should be conducted in English, that the aborigines might be the sooner and better prepared for citizenship under the government by which they had been trained. He commended President Cleveland's Indian policy in general, saying that Secretary Vilas promises to be an admirable Secretary of the Interior, with broad views and modern methods. He said that Eliot's Indian Bible prepared at such untold expense of time is now valueless except as a relic; the people for whom it was prepared having all abandoned their old language, and the only man who professes ability to read it, being the librarian of Harvard College. The same will soon be true of the Dakota Bible. What we want is to teach the enduring, civilizing English language to the Indians. There are eleven thousand Indian children in schools, of whom only two hundred fifteen on an average are supported entirely by the churches, take them all together, even including the Catholic. Three thousand are taken care of in part by societies, religious and philanthropic, but on each of these the government pays from \$100 to \$167 per year. This leaves seven thousand and more who are totally cared for by the Government schools, and it is a rule that their secular education shall be in English, and it is entirely just.

"We keep them moving," said the Captain as we passed from shop to shop in this great, humming hive of industry; "and they have no time for homesickness—none for mischief—none for regret."

We saw a Pueblo Indian making for himself a chest in which to put the kit of carpenter's tools he had bought with his own earnings. He is going back to New Mexico and will make two dollars a day. We saw an Alaska Indian learning the tinner's trade; a Sioux repeating the constitution of the United States (who as a boy witnessed Sitting Bull's fight with Custer); two little Apache girls fresh from the Mountains of Arizona, working out on the blackboard the four ground rules of arithmetic with a celerity that we would not have dared to emulate.

"Are the girls as smart as the boys?" was my ever-recurring question.

"Every bit, rather quicker-witted on the whole," was Captain Pratt's reply.

"How long can they stay with you?" I asked.

"Five years, and more if we think best. We put them out on farms and like especially to get them homes; twenty went yesterday. They can come back if they like. We treat them as individuals—not as a mass."

"The history of the Indians as set forth in books is a bundle of falsehoods," he said. "They are like other people, and unprovoked by outrage and injustice behave far more peaceably than they get credit for."

After we had visited the bright, clean private rooms of the students, their reading and assembly rooms, schools, shops, and bath houses, we went to the great gymnasium, 150 feet long by 60 wide, to see the drill. Mr. Campbell, disciplinarian of the boys, and a most accomplished gymnast, took his position in the gallery, a well trained Indian youth standing beside him and going through all the motions of a varied and beautiful gymnastic exercise. The boys marched in by companies, with their officers all observing military discipline, and as they stood there in orderly ranks of blue, Indians from forty tribes, moving in perfect accord, all as one, I thought it the most beautiful of object lessons. "Better to capture them by love, uniform them in blue, and kill them with kindness than to send out our own boys in blue to be killed by them," was my grateful thought.

Beside me in the gallery whence we looked down, was Mrs. Pratt, intelligent and gracious.

"My husband is much better at capturing Indians by this method than he was at chasing them down," she whispered.

"Geronimo's band, one hundred six, are here; all tribes are represented, from British America to Arizona, but especially the hostiles," she explained.

When the long line of boys passed out, the girls came forward, and in their pretty dresses, also blue, with their long black hair braided down their backs and red ribbons adorning braids and throat, went through their graceful evolutions.

"They carry papposes almost from the time they can walk, and wearing blankets adds to their tendency to stoop," said Mrs. Pratt, "so that our girls need this drill to give them a free step and dignified bearing, even more than do the boys."

After this lovely sight, the choir came forward and sang a fresh, blithe April song in perfect tune and time, and strange to say, they "spoke their words" so much better than most singers that we knew what they sang.

With all these pleasant sights and voices in our ears we left the Carlisle Indian School, that home of hope and order, good work and good will, feeling that never in all our varied wanderings had we rejoiced in a more blessed object lesson of Christianity.—[*Chautauquan*.]

AN EVIL COMPACT.

The friends of the Indian and the friends of the Northwest will do well to join hands in defeating the alliance said to have been formed between the supporters of the bill to open the Sioux reservation and the Indian Defence association. It is easy to understand why those most interested in the opening of the reservation, knowing all the evils of postponement and discouraged by the disinclination of Congress to show common sense in the matter, should, in their despair of proper legislation, consent to make terms with the ally of the Indian chiefs and worshipper of the tribal condition. But, in fact, they can gain only a little present relief by such an agreement, and gain it at the cost of perpetuating the very difficulties that now prevent legislation as well as the conditions that keep the Indian in the degradation of savagery.

The fight made by Dr. Bland is nothing more or less than a struggle for keeping up the tribal relation. He has been, for a long time, the principal obstacle in the way of beneficent Indian legislation. He has seized shrewdly upon a way to keep up his influence, waning under the

determination of the government to pursue the policy of civilizing the Indian. He is in alliance with the principal chiefs, who make common cause with him. They object to the destruction of the tribal relation, because it enables them to keep absolute sway over their ignorant subjects; and he is in favor of retaining it, because it makes him a power in Indian affairs, through his relation to these chiefs. So the compact between Bland and Sitting Bull is a close one, and the people of the Northwest are invited to surrender to it, or have the great Sioux reservation remain permanently closed to settlement.

We may see this very clearly in the terms of the modified bill to which Dr. Bland requires the people to submit, and for which he modestly engages to secure the consent of the Indians. It makes the allotment of land to each head of a family a half instead of $\frac{1}{4}$ section; but the point comes later. It provides that this allotment in severalty shall never be made until the consent of a majority of the adult members of a tribe has been obtained. And the land in each reservation is to be secured to the Indians by a tribal patent. This is a scheme, as clear and strong as language can make it, to defeat the purpose of the government and the hope of every real friend of the Indian. That purpose and that hope consist in breaking off his subject condition to his tribal chief, and preparing him for independence and self-support. If the bill projected should pass, it would solemnize by national act the permanence of the tribal relation. It would allot lands by tribal patent, secure from any future attempt of the nation to distribute them among individuals. It would legalize the power of the chiefs by forbidding the Indian to secure a holding without their consent. And, as long as they could persuade or coerce the miserable people thus subjected to the old savage rule, the law would declare explicitly that no allotment of lands in severalty should be consummated. We can see in such a plan a good thing for the obstinate and ease-loving chiefs, and their partner, Dr. Bland. For the Indian we can see only perpetual misery and lower degradation. And for the people of Dakota we can find only such relief as a man would get who should procure a release of mortgage on his farm by getting clear title to a fraction of it, and agreeing that the mortgagee should have undisputed occupancy and use of the remainder of it until he was ready to give it up of his own accord. If Congress cannot bring itself to do the right thing, to open this reservation without the formal folly of obtaining a meaningless consent from the Indians, guarding carefully their interest by allotting sufficient lands in severalty and paying a proper price for the remainder, let it do nothing. At worst, let it not hand over the future of the Indian, now for the first time showing signs of promise, to Dr. Bland and the tribal chiefs.—[*The Pioneer Press*.]

United States Boundary.

The northern boundary of the United States is marked by stone cairns, iron pillars, wood pillars, earth mounds, and timber posts. Between the Lake of the Woods and the base of the Rocky Mountains there are three hundred and eighty-five of these marks. The portion of the boundary lying east and west of the Red River Valley is marked by cast-iron pillars at mile intervals. The British place one every two miles, and the United States one between each two British posts. Nothing but iron will last very long, as the Indians cut down the wooden ones for fuel. Where the line crosses lakes, mounds of stone have been built, the base being in some places eighteen feet under the lake's surface at high water. In forests the line is marked by felling the timber a rod wide, and clearing away underbrush. The work of cutting through the timbered swamps was very great, but it has been well done, and the boundary distinctly marked by the commissioners the whole distance from Michigan to Alaska is about 3,000 miles.

"EMANCIPATION"

Richard Davis sends us the following correspondence and wants to know what we think of it. To us it seems not far from "Emancipation."

WEST GROVE, PA., 12 mo. 22, 1888.
HON. JNO. H. OBERLY, DEAR SIR:

I address this letter to you to acquaint you of the position of myself and wife, also what we wish to do. I am of the Cheyenne tribe from Darlington, Indian Territory. Age twenty-one years. Fourteen years ago and before that, I was an unlearned boy with my father Bull Bear (living) on the staked plains of Texas.

Having been to an Agency school for about three years, I then came to the Government Indian School at Carlisle in October, 1879, where I received most of my education. I was placed as a Sergeant Major of the Carlisle Indian School Battalion. I was sent out to be employed by different farmers in Montgomery, Bucks and Schuylkill Counties of this State where I learned more of being independent and industrious.

After reaching Carlisle's top-ladder I was married to a Pawnee girl also educated at Carlisle and from Pawnee Agency, Indian Territory, whose father's name is Jno. Aspenall (deceased). As I did not wish to go back to our Agency, I made up my mind to remain among the civilized people for a while and so came to live with a friend who kindly offered his place to us. His name is Wm. B. Harvey. It has troubled my mind since I have lived here whether the Government will give me citizenship or the rights of drawing rations on an Indian reserve. Mr. Harvey is a stock raiser. He has many head of thoroughbred Guernsey cattle, Yorkshire and Berkshire pigs, and has a dairy where he has made me responsible at \$16.00 per month. Have saved over \$100 since last March on interest at 6 per cent and will continue doing so.

Then why should not I remain here with the business of the East? I am not only willing but anxious to support myself and family and therefore free the Government from any further support of us.

But at the same time I feel that my wife and I are entitled to our share in the value of the tribal lands and would ask you whether it is not possible for us to get it in some way and if we can we will put off the rights and privileges belonging to us as members of the Cheyenne and Pawnee tribes respectively; that neither we nor our children will ever become a burden upon the United States Government on account of our having been Indians in the tribes named.

The Commissioner's Answer.

WASHINGTON, January 12, 1889.
RICHARD DAVIS, Esq.,
WEST GROVE, PA.

Sir: I have received your communication of the 25th ultimo, setting forth that you are a member of the Cheyenne tribe of Indians in the Indian Territory; that you are married to a Pawnee woman, and requesting to be advised whether you and your wife can reside in Pennsylvania, and yet retain your tribal relations, and draw a share in the rations issued to your tribes.

In reply, I have to say that, if you and your wife are members of the tribes, as stated in your communication, you can reside in Pennsylvania and yet retain your tribal rights to share in the lands belonging to your respective tribes in common, and you will also be entitled to share in any cash payments to be made your respective tribes, but, while living off the reservations neither you nor your wife can share in any issue of rations, clothing, or other articles, which may be made to your respective tribes.

The Pawnees are paid an annuity in which your wife is entitled to share, if she is a member of that tribe; but no cash payment is made by the Government to the Cheyenne and Arapahoe tribes.

You would, however, be entitled to share in any payments which might be made to the Cheyenne on account of grazing, if you are a member of that tribe.

Your good beginning is commendable, and in your effort to acquire and practice the arts of civilization, you will receive the encouragement of this office.

Very respectfully,
JNO. H. OBERLY,
Commissioner.

Davis' Answer to the Commissioner.

1st mo., 22, 1889.
HON. JOHN OBERLY, MY DEAR SIR:—Your letter of the 12th inst. answers somewhat differently to my request in my first letter. I must say that I did not ask rations, I only asked whether the government would give me citizenship and our share in the value of the tribal lands, or compel us to go back to the reservations and draw our rations.

I want to repeat that my wife and I are now living without Government aid, and that we can continue to do so.

I wish to extend thanks for your letter which assures us that we shall not lose our rights in the shares of the lands. I will keep your letter which guarantees this to us. Respectfully Yours,
RICHARD DAVIS.

EVIL INFLUENCES OF HOME LIFE DRAG OUR RETURNED PUPILS TO DESTRUCTION—SOME GOOD REPORTS.

A gentleman of trust and responsibility living at one of the western agencies where there are a number of returned Carlisle pupils, writes of some of them:

—has married—and will open up a farm and will build a house in the spring, now being engaged at freighting.

He is president of the Young Men's Mutual Aid Association (Indian) at this place, and is a bright young man. His wife was a school girl. It is hoped that they will set a good example to their people.

—was sold by her uncle to a camp Indian as a second wife. I think she might have prevented it had she been a little more obstinate, or applied to me for assistance. I was absent at the time and feel very sad that such an intelligent girl should throw herself away in that style. I wrote her a letter asking her if she was not sorry for the step she had taken, and if she would abandon that life of slavery and sin, as the second wife of an uncivilized Indian. To-night I was surprised to find a letter from her on my desk stating that her life was a very unhappy one and that she would leave her unkind husband if they did not watch her as a prisoner. I shall try and get her a position in the school here (or if she could be sent to Carlisle it would be better.) I will free her if I have to use my policeman in so doing.

When I think how firmly she stated last summer that she would never live in a tepee; would never wear Indian dress; would never allow herself to be sold as a horse, but marry an educated Indian; and look at her now, it is certainly discouraging, but I hope that she may yet be saved.

I feel doubly interested in the Indian boys and girls. If they can only be saved from savagery the Indian problem will soon be solved.

Of course the wild Indian can be tamed and is capable of improvement, but to no such extent as the rising youth.

So many of the young men amount to nothing after they return from school, and are soon seen wearing the blanket, and engaging in the wild dances of their forefathers. Whose fault is this? Partly their own, and partly the fault of others who care but little for their welfare.

The Mutual Aid Association is for the purpose of strengthening our young men in their endeavors to become good white men, and to aid each other along in their daily life and business.

There are eleven members, and they own collectively thirty-seven head of mules, wagons, etc., etc., worth \$4000, not to mention the cattle and horses which they possess.

They meet the last Saturday of every month at my office, discuss the various work performed by each, amounts of money earned during the month, and saved; receive instructions and advice as to the work each must do during the coming month, as well as debate on the leading questions referring to Indian civilization.

A question to be discussed at the next meeting is—"Should female graduates from Indian schools marry camp Indians?"

Every member has promised to open up a farm and build a house this year, and as an inducement for them to try and excel each other, I have offered as a prize to the man who builds the best house, stables, corrals, etc., on his farm, two good milk cows, and I hope if I remain here to see them carry out their good resolutions.

While helping the boys I have not neglected the older Indians, as sixteen families are now living in nicely whitewashed houses on their own claims. Many others have opened up farms within the last sixteen months.

The Indians along the Colorado River, California, are said to preserve watermelons all winter by burying them in the sand.

A CHRISTMAS TREE AT THE NAVAJO AGENCY, ARIZONA.

An Indian Agency is a stupid place at all times, but most especially at Christmas, the merriest season of all the year.

The Navajoe Agency scores an exception to the rule this year, be it said to the credit of the Agent, the various employees and their families and the Indian pupils. It was decided to have a Christmas tree for the benefit of the school, and the people went to work in a harmonious spirit and business-like manner and the result was gratifying in the extreme. The spacious and elegantly fitted hall of the massive stone building was tastefully decorated with evergreens, appropriate mottoes, &c. In one end stood the tree. The room, large as it is, was packed. Besides the pupils, and the people of the Agency, there were many adult Indians—male and female—present, and if any of them had children who are not in school, what a lasting conviction must have been riveted upon their minds of opportunities neglected. It is difficult to conceive how any such could longer refrain from availing themselves of such inestimable blessings for their children.

A programme had been arranged for the occasion consisting of songs and recitations by the pupils, duets by ladies of the school, instrumental music on violin, flute and organ and a brief address by the Agent, the exercises being opened with prayer. The programme was carried out in faultless style. The school acquitted itself admirably, not a pupil making the least blunder. It was a grand and a convincing demonstration of the fact that the Indian has a mind susceptible of a delicate training and manipulation. The progress manifested reflects great credit upon Major Patterson, the Agent, who has labored indefatigably in behalf of these benighted people the past three years, and upon Prof. Mooney, the Superintendent, and his efficient corps of assistants.

The Agent in his stirring address expressed the wish that such a scene could be witnessed in Boston or any of the large eastern cities. It would stir the great philanthropic heart of the people as it had never before been stirred, and where-as now there is but one school upon this large reservation, for a tribe of 18,000 people, there would soon be a score.

A purse of some forty dollars had been made up by the whites at the Agency and that money invested in nuts, candies, fruits and toys suitable for the pupils. A lot of nice scarfs, stockings, handkerchiefs, and dresses, &c., were issued from the school supplies and all these with other neat presents contributed by private individuals combined to grace the tree in a manner highly creditable and satisfactory. An abundant supply of delicious lemonade was lavishly dispensed through the evening. At the close Superintendent Mooney expressed his thanks to pupils, school officials and people for their cooperation, and complimented all on the grand success of the evening's entertainment.—[B. D. W. in the Gallup, (N. M.) Gleaner.

It is said that there is no word in the Red Indian language for the word "year." Indians reckon time by the return of snow, or the springing up of flowers, and the flight of the birds announces the progress of the season. The motion of the sun marks the hour of the day; and these distinctions are not noted in numbers, but in language and illustrations of highly poetical character.

A young candidate for Congress, of the superior race, down in Virginia, tried his hand at the subject given to the higher class, "Enterprise," and read aloud the following: "Enterprise is a good thing. Columbus enterprised America. If Columbus hadn't done it we should be nowhere, for nobody knew anything about America but the Indians, and they wouldn't tell."

The Bill for the relief and civilization of the Chippewa Indians in the state of Minnesota, has been approved and signed by the President.

Indian Piety.

In the American magazine for October Mrs. H. S. Thompson, describing a trip taken in the Red Pipestone Country, makes mention of a very marked feature of piety shown by the Christian Indians of that region.

The following incidents are related:

Some of our party with less wisdom than frolic, visited a tepee on Sunday morning to purchase a few of the specimens of carved pipestone. They found the family at breakfast, and were treated with grave cold politeness, until their errand was made known, after which the family refused to hold any conversation with them whatever.

A similar result was shown on another occasion when a party from the town visited the Flandrau Indians, who have a church fourteen miles from the pipestone quarry. The party went for the purpose of engaging these Indians for a war dance at the coming Fourth of July celebration.

These white Christians undertook the matter on a Sunday morning and found the Indians all at church an hour before service, where they introduced the subject at once. To their astonishment and annoyance they could elicit no response, nothing but blank silence. Thus discomfited, they withdrew until after service, and then made further efforts. Still the Indians stared in silence on the ground, and finally turned their backs upon their intruders in disdain, who then withdrew, too much chagrined to communicate the affairs to their townsmen.

A few days later the Indians came in a body to negotiate for their service, thus proving their respect for the white man's religion though contempt for its violators.

Mr. Oberly says, in his first annual report as commissioner of Indian affairs, that Indians should be trained to labor. Would he extinguish the noble aborigine altogether? Labor is as fatal to the Indian as to the anarchist.—[Chicago Herald.

That may be funny, but it is not true. Many thousands of Indians earn their living by honest labor. Mr. Oberly is quite right in insisting that the Indian of the future must be a working Indian. The time is not far off when these "wards of the nation" will have to make choice between labor and starvation. Let them have a fair chance to learn the industrial arts.—[Washington Press.

We have an interesting letter from Millie McIntosh who is now at Eufaula, Indian Territory. She says she is well but is in deep sorrow over the loss of her favorite brother who was killed by the outlaws in November, and now they are after her father and other brother, so that they feel uneasy all the time. Millie would like very much to come back to Carlisle. She is obliged to talk so much Indian and so little English that she feels she is losing her English. "Oh!" she says. "How I would like to see dear old Carlisle and all the teachers and boys and girls who were there when I was!"—[Indian Helper.

A school boy at Sitka came to his teacher one day, saying, "Please, Ma'am, I cannot get my lesson; it is broke off." A portion of a leaf had been torn out of his book.—[North Star.

STANDING OFFER.

For ONE new subscriber to THE RED MAN, we will give the person sending it a photographic group of the 15 Carlisle Indian Printer boys, on a card 4 1/2 x 6 1/2 inches, worth 20 cents when sold by itself. Name and tribe of each boy given.

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

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

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

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

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

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