

# The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

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## GROWTH.

The living stream must flow and flow,  
And never rest, and never wait,  
But from its bosom, soon or late,  
Cast the dead corpse. Time even so

Runs on and on, and may not rest,  
But from its bosom casts away  
The cold dead forms of yesterday—  
Once best may not be always best.

That which was but the dream of youth  
Begot of wildest fantasy.  
To our old age, perhaps, may be  
A good and great and gracious truth.

That which was true in time gone by,  
As seen by narrow, ignorant sight,  
May, in the longer, clearer light  
Of wiser times, become a lie.

I hold this true—whoever wins  
Man's highest stature here below  
Must grow, and never cease to grow—  
For when growth ceases death begins.  
—Alice Cary.

(Continued from January.)

## IN THE INDIAN SERVICE.

One of the most undesirable features of Indian character that had to be overcome in the change from a wandering and savage to a comparatively settled life, was the dislike of labor evinced by nearly all. Of the five thousand Indians belonging to the tribes mentioned I do not now remember one who was capable of any more fatiguing employment than hunting and herding cattle or horses.

Whether this controversy with manual labor was inherited or only generated by circumstances I do not know, but presume that habitual exemption sanctioned by usage would be as efficient in causing constitutional dislike of labor, as the reverse conditions are in making industry the rule and idleness the exception among the whites.

By whatever means caused, this prejudice against labor presented the most serious obstacle to civilization; the offer of liberal pay was useless, the bravest warrior could not stand being taunted with being a white man or a squaw, while the meanest Indian imagined himself a born aristocrat and the whites very much his inferior, physically and socially.

It was largely by means of this and kindred schools, where the children were trained to industry and labor that the haughty rover of the plains was at length induced to fall somewhat into line, lay aside bow and arrows, and cultivate the soil, thereby contributing to his own support by means other than the chase.

Even at the school it was uphill work to establish with a strictly voluntary attendance, habits of regular and continuous labor, but we succeeded by daily teaching on the highest authority "that if any would not work neither should he eat."

When spring opened a few acres of land were broken and fenced for a school garden. As a school we cultivated it, sowed our seeds, and watched them grow, fought the weeds, and watered the plants until the garden was a pleasure to behold. Pride began to grow up, the work was cheerfully done; the garden belonged to the school; it was our own; nobody's else. The idea of property had its influence, and ere long we had the reward of our labor in a supply of delicious vegetables, new of course to the Indians by whom the taste for almost everything except melons and onions had to be acquired, not even potatoes would they eat at first trial.

Had the influence of these agency

schools extended no farther than the examples set by them of working for a living, by cultivating farm and garden, thereby breaking down much prejudice against labor they would have abundantly justified their right to exist, but much more than this was done.

Surrounded as we were by Indian camps the fresh vegetables were tempting to some who lived near us but were not of us, hence it became necessary to guard our property. This was before the days of Indian police, so the guard had to be from among the pupils of the school, or in other words the children were set as a watch to keep their parents from stealing, and more than one squaw had to leave behind the bags of melons she contemplated carrying off for a feast in the tepee.

Even this experience of guarding from theft what belonged to us was and is with Indians an important part of education as being in the line of breaking down that communism so fatal to individual effort. No one will be likely to exert himself very much to raise a crop unless he is to have the benefit of it, and herein lies one great reason why Indians progress so slowly—one works, another eats.

The spring of 1875 proved to be an unusually rainy one for the locality, thunder showers were frequent and violent. On one terrible night an Indian lodge near the school-house was struck by lightning and some of the cedar poles shattered into match wood. Lying asleep in this lodge was an Indian mother and her babe, the mother stunned by the lightning shock, was unconscious for several days. The babe lying on her arm was not hurt in the least.

As a sequence of one of these storms, we one day saw an unusual sight, a curious procession slowly moving out towards the open prairie, carrying what? Why a full-sized Indian lodge poles and all just as it had stood on the ground, while following were squaws carrying various articles of clothing and bedding belonging to the former occupants of the house.

Having reached a suitable place on the prairie distant from any other habitation, the tent was set in position and the articles of furniture placed within where they and the tent were left to weather and decay without anybody taking any further notice of them, for the reason that the tent had been struck by lightning, and the owner argued that the Great Spirit must be angry with it so it could not be a safe place to live in.

This incident and others of a like nature show the puerile superstition of the average Indian, that while in some ways he has considerable mental acuteness he does not reason very much and therefore habitually follows a leader!

If this leader be indeed a leader and not a misleader his power for good is almost unlimited, but if on the other hand he is an unprincipled man or as frequently happens a medicine man (which is another term for impostor) his power for mischief is comparatively great.

At about this time 1875-76 the Government recognizing the too often baleful influence of the chiefs, entered upon a determined effort to treat with the Indians more as individuals than as tribes.

To this end there was an enrollment made of all the Indians belonging to the different agencies, giving the number in each family of adults and children, so that thereafter all issues of supplies would be made to the head of the family and not to the chief for his whole band.

This was a highly important move as it

took away the feeling of dependence on the chief as the custodian of Government supplies and gave the individual liberty to locate where he pleased, or do as he pleased.

As a matter of fact the bands did break up to a great extent going here or there, by this spring or stream as fancy led them, some living in houses built by the Government, others having houses built or living in their lodges, but nearly all making more or less attempt at farming, and before leaving that country, I bought both fruit and vegetables raised and offered for sale by boys who had learned to work at school.

If subsequent events among the Kiowas and Comanches have not justified the hopes of progress formed at the time alluded to, I by no means wholly blame the Indians but rather a vacillating, shifting policy on the part of the Government in dealing with them, coupled with a fatal moving and consolidation with the Indians of an adjoining agency under one officer so as to save a \$1500 salary, which has proved a notable instance of saving at the spigot and losing at the bung.

There has not seemed to be any plan of action laid down to be followed by successive officials, but a chronic system of change and unrest fatal to all progress, and as a consequence the Indians are reported but little in advance of twelve years ago, while they with whom they were consolidated have been well-nigh ruined by the contact.

This movement of a strong band of wild and turbulent Indians into the immediate neighborhood of a quiet industrious people who had accumulated a good deal of stock and property of various kinds, and thus exposing them to robbery and damage by their more powerful neighbors, furnishes another instance of the disaster that so often attends the removal from one point to another of an Indian tribe.

There does not seem to be one single feature in which the removal here spoken of, has benefitted the Indians moved.

A. J. STANDING.

## AN AGENT FROM THE SCHOOL VISITS PUPILS ON FARMS.

What he saw and heard.

CAPT. R. H. PRATT.

SUPT. INDIAN INDUSTRIAL SCHOOL.  
CARLISLE, PA.

DEAR SIR: In pursuance of your instructions of January 28th, 1889, to visit all the pupils from the Carlisle School then out on farms, I proceeded on the 29th of the same month to perform the duties assigned me.

I visited all the pupils from the school out on farms, either at their homes or at the schools which they were attending, and went to the house of every patron, meeting the patron personally in one hundred and eight (108) cases, and obtaining reports from wife or adult members of the family in nine (9) cases. In one case I did not see patron or wife, although I went twice to the house, and then traveled several miles in pursuit of them.

The pupils were all found in apparently good health, except one who had a swelling in the ear. Two, however, were reported as not in good health, and ten as occasionally having headache or cold. Without a single exception the appearance of the pupils indicated the enjoyment of good health. \* \* \* \* \*

In nearly every case I had a private conversation with each pupil, and inquired of

him as to the character of his home, etc.

In nearly all the families our pupils enjoy all the external privileges of the children of the family: eating at the same table, studying around the same lamp, engaging in the same talks, and reciting in the same classes. In most instances there is a special interest felt in them because they are Indians, and any special talents, agreeable traits, or striking virtues are appreciated and set forth at their full value. \* \* \* \* \*

There has been something of sentiment on the part of some in the employment of Indian help, and on the part of others something of fear; while to a degree, the whole plan has been tried by farmers as an experiment. But sentiment and fear are now hardly factors in the question, and farmers are deciding the question on the value of our pupils as laborers.

The principal objections to the employment of our pupils, as compared with the employment of other help, are (1) that our boys must be shown how to do things where others could be told; (2) that they will do precisely as shown, making no allowance for differentiating conditions; (3) that they are not responsive, will not answer, will not indicate whether they hear or not when told to do anything, and thus leave the patron in provoking suspense, and the way opened for an unanswerable excuse if the duty required is not performed. Indeed the almost universal complaint was, "The boy won't talk; can't get anything out of him." \* \* \*

In visiting our pupils I took pains as far as practicable to see them in the schools which they attend. I visited thirty-six (36) schools while in session, and called at two others, seeing teacher and pupil when the school was not in actual session. \* \* \* \* \*

I examined the school register in nearly every school and found that the attendance had been very good, many of them not having missed a day since they entered.

The behavior of our pupils in school is generally highly commended by the teacher.

In regard to their character as students, they were generally reported as backward, diffident, and slow, though they excelled their own pupils in writing.

The teachers were reluctant to report any misconduct on the part of our pupils, and in one or two cases I learned from outside parties of misconduct no mention of which had been made by the teacher. Where there are a number of our pupils in a school I think that the teachers often fear to offend them.

From all that I saw and learned my conviction is that, upon the whole, our pupils are not afforded very good school advantages. Teachers find them slow, and they have not time to give them requisite attention, and so they pass along, learning but little from the books. Their chief gain is in learning the customs of country schools, the common use of the English language by children, and the liberties, restraints and customs of social and civilized life. \* \* \* \* \*

Where I found but one or two of our pupils in a school, the general report of the teachers was very satisfactory; often saying "He is the best boy I have in school."

Places on farms secured for our pupils are, upon the whole, good, and the care and attention bestowed upon them, while not in every case all that we could desire, all that we could rationally expect. Patrons

generally endeavor to live up to the rules given for the management of the boys, though in some instances they acknowledged that they had found it so difficult that they had fallen short in some respects.

I have carefully reviewed my notes of visitation, written on the spot, and have made them as full, faithful and discriminating as the limited space would permit. From what I have there indicated you will understand what are the facts in regard to each pupil, and my opinion of the character of the place and the people where each one is living.

The religious instruction and privileges enjoyed by our pupils out on farms are not as good in the winter as in the summer. In winter most of the Sunday schools in the rural districts are closed, and the weather and conditions of the roads discourage attendance on religious services. So far as I could learn our patrons make reasonable efforts to induce our pupils to attend religious meetings held in the vicinity. I attended the Sunday School in Newtown, February 3rd, where I found a class of thirteen Carlisle boys in charge of a competent and devoted teacher. The class numbers about twenty. Sometimes in summer there are over thirty in the class. Some of our pupils have been received as members of the Presbyterian Church at Newtown, at recent communions.

While not undervaluing the efficacy and desirableness of positive religious instruction it is very desirable that we secure homes for our pupils where the tone of every day life will exemplify the principles of the Gospel; as their home life will make upon them the deepest and most permanent impression.

When visiting our pupils I was everywhere cordially received, and there was great interest expressed in the work going on at Carlisle. Everywhere there was evinced a disposition and a desire to give our pupils and the school full credit for all the efforts made and work accomplished, and everywhere there seemed to be perfect confidence in the management.

W. W. WOODRUFF,  
March 20, 1889. Visiting Agent.

#### FOR THE RED MAN.] EDUCATING INDIANS.

In what may appear in this paper as criticising or censuring of the Indians is not to be understood as blaming them, for the writer knows that they have done as well, even better than any other people would have done under the same mistaken system as that established by our forefathers to govern intercourse with the tribes, and as early as January 1855, over thirty-years ago, after a six months' residence in the Indian country, while in temporary charge of a weekly newspaper, in commenting upon this subject printed these words, "While the Indians' hunter habits of life remain unchanged, any attempt to engraft abidingly upon their minds the genius and spirit of civilization and Christianity will prove unavailing. \* \* \* The ancient tenure by which the Indian lands are held in common and cannot be alienated is a source of great inconvenience whenever they incline to enter upon the pursuit of agricultural life, and labor upon the soil, instead of roaming idly over it. \* \* \*"

To uproot a tribe or nation, in the zenith of its intellectual splendor, is impossible, but the expulsion of a contiguous one, in a state of barbarism and ignorance, is not only of easy accomplishment but becomes a matter of inevitable absolute necessity.

#### THE OLD LIFE GONE.

The warrior and hunter life of the Indians of the West, has since passed away. While it lasted it stimulated his physical and mental powers in certain directions to the uttermost, and their manifestation of courage, energy and endurance is truly sublime. Having passed away it leaves him in a sort of chrysalis state of inglorious and degrading inactivity and pauper dependence, idle and listless evidently sinking into a barbarism even worse than that of the original Indian, verging as it does upon idiocy.

The lowest and most degraded band of Indians I know of this side of Alaska, who

are existing in the most squalid misery in wretched hovels, who subject their women and children to the most degrading destitution and hardships, who persistently refuse to permit the erection of a decent building upon their land, or their children to attend school, who will not take the first step towards civilization are to-day located in the very heart of one of our western states with rail-roads crossing their little reservation, surrounded by a civilized people, with many kind persons trying to help them to a higher life, yet it all goes for nothing. They will rise up before you, as they did me while making an effort to induce them to send their children to school, in their filthy rags, with the stately dignity of a ruling prince, and as proud as Lucifer coolly tell you:

"GOD MADE THEM POOR AND POOR THEY WILL REMAIN WHILE LIFE LASTS."

I was among these same Indians over thirty years ago, when they were hunters and occasionally warriors. They were then so far in advance of what they are now, in every way, as a blooded race horse is ahead of a broken down castaway army mule.

#### A MERE ANIMAL.

A man or woman of whatever race whose mental and moral faculties are dormant, having never wakened into life and expression, is simply an animal; whether wild or tame depends entirely upon his or her immediate surroundings. Like a dog running at will in the forest as ferocious as a tiger, if taken to your hearthstone and kindly treated, becomes your true and trusted friend and constant companion, nevertheless he is an animal.

The Indian race of our country has been fearfully and criminally neglected. The policy of our Government towards it has been until within a few years, of such a nature so negative in its character as to keep the unfortunate Indian in the animal state: simply a mistake on the part of the United States not designed or wished for. It has on the contrary, in its executive, legislative and judicial capacity always acted separately and collectively for what was considered the best for its wards, and in nearly four hundred treaties and contracts at different times during the century with the several tribes and bands within its borders the intent is clearly indicated and expressed to do its whole duty to them in a pecuniary, political, moral, religious and legal sense.

The "Republic" of Mexico, profiting by our experience, adopted at the outset a far different and

#### A MORE POSITIVE POLICY,

towards the Indians with favorable results, notwithstanding the great difficulties the Government labored under. Its brave and able president, JUAREZ, who rescued his country from the foreign invader, put an end to a gigantic European conspiracy against freedom on this continent by capturing and executing Maximilian the Austrian usurper. JUAREZ was a full-blooded Indian.

Under a false, or no system of Government and law anything good cannot possibly flourish; only evil.

#### POOR SCHOOLS AMONG THE FIVE CIVILIZED TRIBES.

Recently in conversation with a Government officer now, and for many years in the Indian service, he informed me that in 1882, he visited and inspected the schools among the five civilized tribes of the Indian Territory, and that while they expended more money *per capita* for educational purposes than even our own people, their system was seriously at fault and their schools outside of a few of their principal settlements, would not be tolerated in any community among the whites.

The teachers were employed and their salaries fixed and paid by the tribe. The buildings and the school necessities and conveniences were provided by each locality or district. He found the building generally of the crudest construction and utterly destitute of things absolutely necessary to well conducted schools, and

the instructors were subject to political or social influence for their appointment and retention, and consequently objects of rivalries and violent contention among the Indians. They were much interfered with and frequently removed, so as to render their work almost if not entirely a nullity, and therefore to that extent a useless expense.

#### NO SUCCESS THERE.

With my experience among the wilder tribes, seeing, hearing, etc., no one could expect success from schools carried on in the average Indian camp, upon the reservation, anymore than he would among the wandering gypsies in halls where gambling is constantly practised, or saloons with drunkards holding high carnival of vulgarity and profanity.

To educate Indians as Indians with Indian surroundings, has so far proven

#### A COSTLY FAILURE.

The millions and tens of millions of dollars expended from the first until now in this way by the Government, societies, and some of the tribes has proven almost destitute of favorable and encouraging results. But few who have attended these schools in their youth afterward talked English or in any way profited by the instruction they had received.

The only practical way is to educate them away from their own and among our own people. Multiply Indian Industrial schools among us until there are enough for all the Indians in the country from Maine to Texas and from Florida to Alaska.

Carlisle, Pa., Lawrence, Kan., Genoa, Nebr., and Salem, Oregon, is but a beginning and no better was ever made.

The Indian youth must be educated with favorable instead unfavorable surroundings, where labor and learning are appreciated and commended instead of

#### CONDEMNED AND RIDICULED;

where their utility and advantages are always manifested instead of where no conception exists of their uses; where development is of the heart and brain, moral and wise, instead of the impulses and instincts merely animal, for as a man is instructed so is he.

#### AN ODD EXPERIMENT.

This calls to mind an experiment said to have been made by the owner of a large landed estate, who selected from among his tenants twenty boys as nearly alike in disposition, capacity, temperament, etc., as possible, dividing them into four equal groups. Each was specially instructed in the use and care of stock; one of horses, another of oxen, and another of pigs, and the other of sheep.

Upon reaching manhood in was found that each group faithfully represented in many ways the animals they had had charge of, each differing from the other as the horses differs from the ox and the pig from the sheep.

#### ASSOCIATION

calls into expression similar characteristics in the mind of the pupil. Graduates from our colleges represent through life to a greater or less extent the governing mind of the institution. With a Socrates as teacher, a Plato was not only possible but probable, for as they attested education is not to "extrinsically confer intelligence to their auditors but demonstrated it to be innate, imperfect and confused and in want of a nurse to feed and strengthen it." As the Master hath said, "the Kingdom of Heaven is within."

#### TO KNOW HOW

to awaken the innate consciousness of the pupil is the great secret of success in teaching. The utility of culture is to see with the mind instead of the sense. As a wise Cheyenne Indian chieftain, far out on the Western plains once expressed it to me "White man see a heap cause he see with thinks (mind). Indian see nothing cause he see with eyes."

#### BENEFIT TO OUR OWN PEOPLE.

The Indian Industrial Schools established by this National Government, in our midst, have in many ways proven of great benefit to our own people who now

entertain a very different sentiment toward the Indian than formerly. They were animated by a more humane spirit toward all mankind and much more ready to engage in philanthropic work than ever before. One need only visit the several localities and converse with the people to become convinced of this fact.

#### AN ANECDOTE

is related of the great Napoleon, who wishing to determine the best food for his army—mutton, pork or beef had three non-commissioned officers with a squad of men detailed, all carefully selected as nearly alike as they could be found. To test the matter each group was fed for weeks upon one of these substances.

In due time he called them before him to report.

One in a meek, weak, sleepish voice replied, when asked, that his diet had been "mutton."

Another growled and grunted out "pork."

The last with the roar of Taurus, shouted, "beef, by —."

After such a trial and result it is easy to guess what the order was for supplying the army, for Napoleon was practical in all things.

#### A DIAMOND IN THE ROUGH.

The Indian youth, born into the world under the hardest conditions, cramped and crippled in every way by his surroundings in Indian camp, his mentality almost a void, his passions a fiery furnace of sensuality and contention, coming among us for education and civilization does not come empty-handed with nothing to give in exchange for what he is to receive. He is in fact a diamond in the rough, possessing many splendid traits of character and a wonderful capacity for acquiring knowledge and adapting himself to the needs of a high civilization. He is naturally artistic and philosophical. These innate powers lie dormant in his savage state, but when brought under favorable influences they are about the first of faculties to manifest themselves. He grasps and retains ideas better than words and has no difficulty in expressing himself clearly and concisely. He is the coming man, the artist, philosopher and poet of the not far-away future; for compensation is the eternal law. After darkness cometh light; and after ignorance, wisdom.

The Indian as a warrior and hunter no longer exists. The "war trail" is obliterated forever, and the game is extinct. The vast unoccupied regions of territory he once could roam over at will, are no more. Settlements of whites are crowding down upon him from every point of the compass. Completely surrounded he is at bay and

#### CANNOT ESCAPE THE INEVITABLE.

For food and raiment he now depends upon himself as a farmer and laborer, or the Government as a dependent.

His condition is indeed a sad one, for he does not see and comprehend its glorious outcome. But one avenue opens before him and he must follow it or he is lost forever.

It will lead him to civilization, citizenship and individual ownership and use of the land, the sublime opportunities and activities of which will awaken and engage him absolutely and more than compensate him for all he once took pride in.

When fully emancipated from the savage past he will look back upon it with horror and unutterable contempt and then he will be able to determine who were his friends in the crisis of his destiny and alone deserve the degree of *Indianorum amicus magnus* already in a few years so well bestowed and appreciated.

"*Amicus usque ad aras.*"

President Cleveland signed the bill for the admission of the two Dakota's, Washington and Montana with a quill plucked from an eagle killed in Dakota. After signing the bill he sent the quill to Delegate Gifford as a souvenir of the occasion. The latter will present it to the state historical society of either North or South Dakota.—*Moody Co. Enterprise.*

## DR. TALMAGE.

## "AND HATH MADE OF ONE BLOOD ALL NATIONS."—Acts, XVII., 26.

That is, if for some reason general phlebotomy were ordered, and standing in a row were an American, an Englishman, a Scotchman and an Irishman, a Frenchman, a German, a Norweigan, an Icelander, a Spaniard, an Italian, a Russian and representatives of all other nationalities bared their right arm and a lancet were struck into it, the blood let out would have the same characteristics, for it would be red, complex, fibrine, globuline, chlorine, and containing sulphuric acid, potassium, phosphate of magnesia and so on, and Harvey and Sir Astley Cooper and Richardson and Zimmerman and Brown-Sequard and all the scientific doctors, allopathic, homeopathic, hydropathic and eclectic, would agree with Paul as, standing on Mars Hill, his pulpit a ridge of limestone rock fifty feet high and among the proudest and most exclusive and undemocratic people of the earth, he crashed into all their prejudices by declaring in the words of my text that God had made "of one blood all nations." The countenances of the five races of the human family may be different as a result of climate or education or habits, and the Malay will have the projecting upper jaw, and the Caucasian the oval face and small mouth, and the Ethiopian the retreating forehead and large lip, and the Mongolian the flat face of olive hue, and the American Indian the copper-colored complexion, but the blood is the same and indicates that they all had one origin and that Adam and Eve were their ancestor and ancestress.

I think God built this American continent and organized this United States Republic to demonstrate the stupendous idea of the text. A man in Persia will always remain a Persian, a man in Switzerland will always remain a Swiss, a man in Austria will always remain an Austrian, but all foreign nationalities coming to America were intended to be Americans. This land is the chemical laboratory where foreign bloods are to be inextricably mixed up and race prejudices and race antipathies are to perish, and this sermon is an ax by which I hope to kill them. It is not hard for me to preach such a sermon, because, although my ancestors came to this country about two hundred and fifty years ago, some of them came from Wales and some from Scotland and some from Holland and some from other lands, and I am a mixture of so many nationalities that I feel at home with people from under every sky and have a right to call them blood relations. There are madcaps and patriotic lunatics in this country who are ever and anon crying out: "America for Americans." Down with the Germans! Down with the Irish! Down with the Jews! Down with the Chinese! are in some directions the popular cries, all of which vociferations I would drown out by the full organ of my text, while I pull out the stops and put my foot on the pedal that will open the loudest pipes, and run my fingers over all the four banks of ivory keys, playing the chant: "God hath made of one blood all nations."

There are not five men in this audience nor five men in any audience to-day in America except it be on an Indian reservation, who were not descended from foreigners if you go far enough back. The only native Americans are the Modocs, the Shawnees the Chippewas, the Cherokees, the Chickasaws, the Seminoles and such like. If the principle America only for Americans be carried out, then you and I have no right to be here and we had better charter all the steamers and clippers and men-of-war and yachts and sloops and get out of this country as quick as possible. The Pilgrim Fathers were all immigrants, the Huguenots all immigrants. The cradle of most every one of our families was rocked on the banks of the Clyde or the Rhine or the Shannon or the Seine or the Tiber. Had the watchword "America for Americans" been an early and successful cry, where now stand our cities would have stood Indian wig-

wams, and canoes instead of steamers would have tracked the Hudson and the Connecticut; and instead of the Mississippi being the main artery of the continent, it would have been only a trough for deer and antelope and wild pigeons to drink out of. What makes the cry of "America for Americans" the more absurd and the more inhuman is that some in this country who themselves arrived here in their boyhood or arrived here only one or two generations back are joining in the cry. Escaped from foreign despotism themselves they say: "Shut the door of escape for others." Getting themselves on our shores in a life boat from the shipwreck saying: Haul the boat on the beach and let the rest of the passengers go to the bottom! Men who have yet on them a Scotch or German or English or Irish brogue crying out, America for Americans! What if the native inhabitants of Heaven, I mean the angels, the cherubim, the seraphim born there, should stand in the gate, and when they see us coming up at the last should say: "Go back! Heaven for the Heavens!"

\* \* \* \* \*

I must confess there was a time when I entertained race prejudice, but thanks to God, that prejudice has gone, and if I sat in church and on one side of me there was a black man and on the other side of me was an Indian and before me was a Chinaman and behind me a Turk, I would be as happy as I am now standing in the presence of this brilliant audience, and I am as happy now as I can be and live. The sooner we get this corpse of race prejudice buried, the healthier will be our American atmosphere. Let each one fetch a spade and let us dig its grave clear on down deeper and deeper till we get as far down as the center of the earth and half way to China, but no further lest it poison those living on the other side the earth. Then into this grave let down the accursed carcass of race prejudice and throw on it all the mean things that have ever been said and written between Jew and Gentile, between Turk and Russian, between English and French, between Mongolian and anti-Mongolian, between black and white, and put up over that grave for tombstone some scorched and jagged chunk of scoriae spit out by some volcanic eruption and chisel on it for an epitaph: "Here lies the carcass of one, who cursed the world. Aged, near six thousand years. Departed this life for the perdition from whence it came. No peace to its ashes!"

\* \* \* \* \*

## BRIGHT COMPOSITIONS ON SPRING.

We will begin to gather flowers when we take a walk in the woods and put daisies around our hats and make everything and climb trees in the woods. The buds will be on the bushes and mayflowers will be just as white as can be. When we take a walk in woods we can take off our shoes and stockings and wade in the cold water and sit under the shade trees. Sometimes we take our work when we take a walk in the woods and play with the trees, sometimes we play that our horses were the trees and sometimes we fall down from the trees we say that they are bad horses. We play hide-and-seek in the tall grass, it is tall and green and the bees begin humming and the birds begin to chirp.

MARY H. HESCHINYA (*Pueblo*)  
Ten years old.

In spring time the blue bird comes and it is the first to be out in the spring. The first thing they want to do is to build their nests and they build their nests with straws, threads, and little strings.

They live in the trees and make their nests in the tree. When winter comes the birds will be all gone, they will go south, but when the weather gets warmer the birds come. The flowers will be coming out and the fruits will be growing and the grape-vines will sprout out. The birds will be chirping and singing their sweetest songs. The robins eat the cherries. They taste the cherries and see if they are getting ripe they will be eaten and the robins will eat them on the tree. The robins like to eat cherries and other fruits; the robins have red breasts and so they called them Robin Redbreast because they have red breasts.

ANNIE MORTON (*Pueblo*)  
Ten years old.

## INDIANS IN DAYS GONE BY.

## JUST WHAT WE WISH TO KNOW OF THEM.

A document of value to the Government and the people of the country is a recent report prepared by Alice C. Fletcher, under the direction of the Commissioner of Education. The material comprises a historical resumé of the relations between the Indians and the American Colonists prior to the War of the Revolution, and of the origin and progress of the Indian policy of the Government from that date to the present time, with statements respecting the Agencies, reservations, lands, legal status, population, trade, and education of the wards of the nation.

The following answers to the most common inquiries relating to these important topics found in the report will be of interest to our readers:

## Whence came the American Indians?

Archæological research reveals the fact of the high antiquity of man upon this continent, making it equal to, if not exceeding, that already accorded to man in Europe. The remains of habitations are plentiful and varied; they indicate movements of people over our country, one group displacing another; but whence the first impulse started remains unsolved.

It seems probable that communication between this hemisphere and that of the East took place in the past, both by way of the Pacific and by the North and South Atlantic. How long or how extended this intercourse was, is as yet unknown. At present the evidence seems to point toward a composite character for the race found here by European nations four hundred years ago, and this is the face of marked similarities.

## What Causes Held Indians from Achieving a Civilization Approaching that of the Eastern Continents?

Two physical peculiarities may be mentioned as more or less influential in hindering a rapid advancement in America.

The configuration of the two hemispheres presents a marked contrast: In the eastern the great body of the country lies from east to west and the formation of the land is such as to foster the growth of varied peoples along the line of the same zone; in the western the stretch is from North to South and the two extended areas of land are separated by an equatorial sea and the mountainous ridge of a narrow isthmus, thus holding the people in comparative isolation, while the expanse of ocean on each side prevents free outside intercourse.

The absence of domesticated animals added to the difficulties of the people. His herds not only insured the man of the eastern continents a constant supply of food, but the horse and the ox relieved him from the heavier burdens of work. They permitted the accumulation of wealth, and by securing release from hunger and want set free the mental powers, so that man could bring about higher social and governmental conditions. It is by observing the status of peoples in the East who did not possess these animals that we are enabled to realize the debt civilization owes to herds and horses. Their absence in America ranks the advance in agriculture and the arts attained by the people of this continent higher than would otherwise be the case; and also in a great degree explains the widespread hunter-life, the primitive governmental state, the absence of co-ordinated society, and the general classification of labor by sex. The tribal relation was better fitted for hunters than any form of arbitrary government that might have led to a higher type of society.

## The Position of Indian Women.

Throughout the territory of the United States the various Indian tribes, with few if any exceptions, had a social organization based upon kinship. Each tribe was divided into clans, septs, or gentes, under the leadership of chiefs. Among the Pueblos and the tribes of the Pacific coast, and those formerly living in the present Gulf, Middle, and Northern States, the woman carried the clan, or septs; that is,

the children belonged to the clan of the mother and not to that of the father, who must be of a different clan. In tribes having descent by the mother, women frequently held public office. The American Archives give instances of the interposition of these "female governesses" in governmental and other matters. Women generally held the household property as their own. To them belonged all the duties pertaining to the conserving of life; they formed the only non-combatant class, and, therefore, upon them devolved the industrial pursuits and the care of the possessions of the people. To the men belonged the duties of the provider and protector, which required them to be hunters and warriors.

## Have Indians Decreased in Numbers?

It is highly probable that the decrease of the Indian tribes has not been so great as is generally stated and popularly supposed. Recent experience has proven that any accurate enumeration of an Indian tribe invariably reduces preceding estimates in a remarkable degree. It is doubtful if the Indian population of the territory now forming the United States exceeded half a million at the beginning of the sixteenth century.

## When was the First Treaty Made with Indians?

One of the first treaties of which we have a record was made with the Chickahominy by Sir Thomas Dale in 1613. This tribe was at enmity with the Indians under Powhatan, and the English were now closely allied with the latter by the marriage of Pocahontas, therefore the Chickahominy desired to secure the friendship of the colonists. The treaty indicates the position of dependence in which the colonists were placed, and the ignorance of the Indians as to what constituted being an Englishman. It also presents a suggestive picture of the races that were now brought face to face, and destined to act and react on each other. The treaty reads:

I. That they should forever be called Englishmen and be true Subjects to King James and his Deputies.

II. That they should neither kill nor detain any of the English or of their Cattle, but should bring them home.

III. That they should be always ready to furnish the English with three hundred Men against the Spaniards or any other Enemy.

IV. That they should not enter any of the English Towns before sending in Word, that they were now Englishmen.

V. That every fighting Man at gathering their Corn should bring 2 Bushels to the Store as a Tribute, for which he should receive as many Hatchets.

VI. That the eight chief Men should see all this performed or receive the Punishment themselves; and for their Diligence they should have a Red Coat, a copper Chain, and King James' Picture, and be accounted his Noblemen.

## Was the Movement to Educate and Christianize Indians Popular in Colonial Times?

It is a suggestive chapter to read the painstaking account of John Eliot's pleadings with the colonists to permit him to make this experiment of civilizing and Christianizing the Indians. It was by no means popular, and hardly approved. The money for the support of this mission work did not come from the colonists, but from friendly sympathizers in England. The people near at hand ridiculed his schemes and sought to thwart all measures for the protection of the Indians by contemptuous treatment and injustice in trade, while the magistrates hesitated to carry out beneficial enactments. In religious matters the English resented the recognition of a church composed of natives. It was deemed derogatory to English pride, self-respect, and the dignity of Puritan institutions, and as tending toward an equality not to be welcomed. The gentler counsels of John Eliot, however, finally prevailed, and the "assembled elders admitted the confessions" of the Indians, and a native church was established at Natick nine years after its settlement.

## The Indians Reasoned on Religious Matters.

The Indians were encouraged to ask questions at the services held for religious teaching upon subjects that engaged their

(Continued On Sixth Page.)

# The Red Man.

FORMERLY

## The Morning Star.

Published Monthly in the Interest of Indian Education and Civilization.

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### A NOTED VISITOR.

The Hon. Hayter Reed, Commissioner of Indian Affairs for the North West Territory, whose office is at Regina, Canada, came from Rochester, N. Y., to pay our school a visit on the 5th inst. Every moment of his five hours' stay was spent in industriously looking through our school, asking questions and discussing the Indian problem. It was no small gratification to find one of such long service among Indians and in such high official station, who had evolved from his own experience so many notions in common with ours.

Mr. Reed has been in the North West Territory about nineteen years. Over sixteen years of this time he has been connected with the Canadian Indian management for that Territory. He entered the service in one of its lower grades, and by promotion upon his merits from time to time, has reached the highest position in that service in his district. This is item No. 1, where the Canadian Indian service differs in a most radical manner from ours. Whoever heard of a United States Commissioner of Indian Affairs who had worked his way in the Indian service from one position to another through its various grades to the position of Commissioner, and thus through a personal experience had acquired some knowledge of the Indians and of the wants of the service over whose destinies he presided?

Item No. 2, is equally important. Notwithstanding Mr. Reed has reached the top-most rung in the official ladder he does not rest on the acquired information he has gained by his long service, but he visits his Indians, his Agencies and his schools throughout the vast domain over which he presides, stretching from the Province of Ontario to the Rocky Mountains, and knows and aids and directs his employees personally and meets and inquires into the needs of his Indians. He does this at great personal inconvenience and labor, travelling much on horseback. Not only that, but last year he visited the United States and consulted with our officials and those interested in our Indians. This year he runs down from Canada especially to visit this school.

Acquiring information by personal visits in this manner forms little or no part of the custom or habits of our United States Commissioners of Indian Affairs. Though this is by far the largest school in the service, and can be reached by railroad in five hours from Washington, it has been almost six years since a Commissioner of Indian Affairs visited it either in person or by proxy.

The present Superintendent General of Indian Affairs for Canada was formerly Commissioner of Indian Affairs for the North West Territory, and was promoted to his present place on account of his ability and experience in Indian matters. He has his head quarters at Ottawa and directs

the Indian Service from the Atlantic to the Pacific and from the United States to the Arctic ocean.

During the past twenty-two years we have had eleven Commissioners of Indian Affairs and but one of all that number entered upon his duties with any previous Indian experience. Our United States Indian policy places a premium upon and rewards ignorance in the business. The Canadian Indian policy places a premium upon and rewards experience.

The clerks and sub-officials in the Indian Bureau at Ottawa and in the Bureaus of the Indian Commissioners for the several Provinces are selected and promoted because of having some knowledge of Indians and the Indian service, but whoever heard of an Indian Agent, Agency clerk, or other employee of our Indian field-service being invited to a place at head quarters in Washington? Of all those who now manage our Indian Bureau from the Commissioner to the lowest employe, not one in twenty ever dealt directly with the Indians in any capacity whatever.

The highest field officials in our Indian service are the Inspectors of whom there are five. The law creating them was passed in '73. Their duties are to investigate all matters pertaining to the business of each agency including the examination of accounts, manner of expending money, contracts of all kinds, verify the number of Indians provided for, look into their condition and their advancement in civilization, the extent of the reservation and all matters pertaining to the Indian service. Unquestionably such comprehensive duties demand a thorough acquaintance with all the business and interests relating to Indian management. Twenty-one different men have been inspectors in the Indian service since the law was passed. Of that number we count only five who had any Indian experience or knowledge whatever prior to their appointments and not one of these five had any but a very limited experience. Let the Pennsylvania Railroad or any other great business concern pursue as (w)reckless a course in managing its affairs, and the Indian management would not long stand alone as a target for hissing reproach.

Of the fifty-nine Indian Agents whose names appear in the report of the Indian office for 1884 all were out of the service in 1888 except four. These fifty-five changes represent probably about half that have been made in agents alone during the four years. Quite a number of the agencies have had three, four and others even five agents in this time.

The three principal Industrial Schools for the North West Territory are located at Ft. Qu'Appelle, Battleford, and Dunbow, respectively. The three together accommodate about five hundred pupils.

Scrofula and Consumption scourge the Indians in the North West Territory as well as in the United States, but experience shows that as they get forward in civilization and by association with the whites learn to take proper care of themselves and become industrious the scourge disappears.

The article on 2nd page entitled "Educating the Indians," is from the able pen of a man of large experience in Indian matters, the relation of any chapter of which cannot fail to be interesting.

All accounts that come to us in regard to the opening up of the Oklahoma tract indicate that the number of intending settlers will be largely in excess of the capacity of the country to locate them. What will they do? They cannot legally settle in any portion of the Indian Territory except Oklahoma until additional land is purchased from the Indians. Will they peaceably turn about and leave the country, or what? The situation is a difficult one and it will require the greatest wisdom and firmness of the Government, to protect the Indians in their rights, prevent conflict and blood-shed between the two races, as well as between the whites themselves.

### MR. BELT TO BE ASSISTANT INDIAN COMMISSIONER.

The Nomination an Excellent One.

BUREAU OF THE BALTO. AMERICAN,  
1420 PENNSYLVANIA AVENUE,  
WASHINGTON, March 26.

Maryland to-day received her first appointment, and it is conceded by everybody here that it is an excellent one. Mr. Robert V. Belt was nominated for assistant commissioner of Indian Affairs. The appointment is a civil service promotion, for Mr. Belt has been in the Indian Bureau since 1882. Mr. Belt was originally a clerk in the War Department, but in 1882 was taken to the Indian Office by Secretary Kirkwood, of Iowa, himself an original Marylander. Mr. Belt is a native Prince Georgian, being related to County Clerk John W. Belt. His legal residence has been in Randallstown, Baltimore county for several years.

Mr. Belt is conceded to be the best informed man on Indian affairs in the service. He was gladly retained in office during Democratic administration, and Secretaries Lamar and Vilas acknowledged his excellence time after time. His promotion is a well merited reward for years of careful attention and thorough mastery of all the details of his office. It is due entirely to his record, for he has invoked the aid of not a man in Maryland politics. As a matter of fact, very few of the gentlemen identified with Maryland politics could place Mr. Belt, except, of course, that from his name, he must hail from Prince George's.

The office to which Mr. Belt has been promoted is a \$3,000 position, being an increase of \$1,000 over his present office, as chief of the Indian division. The assistant commissionership has been vacant for some months. It was held by A. B. Upshaw, a Democratic Tennessee politician, who ran the office as a political machine, and openly gloried in his partisanship. Commissioner Atkins, whose henchman Upshaw was, practically permitted Upshaw to distribute the rich patronage to suit himself, and Mr. Upshaw is the cause of some of the very remarkable appointments made among Indian agents and Indian inspectors. When Mr. Atkins resigned to go down to fight for the senatorship against Mr. Harris, Mr. Upshaw boldly claimed the office as a promotion. Mr. Cleveland, however, appointed Civil Service Commissioner Oberly, and Mr. Upshaw, in deep indignation at being thus turned down, handed in his resignation. It was accepted with almost uncomplimentary promptness.

Mr. Belt will for a time be practically the head of the Indian Bureau until Mr. Oberly's successor is appointed. Mr. Belt is a hard worker, and no one need apply for a position who has not excellent recommendation from friends of the Indians, and who is not willing to work. —[Baltimore American.

### THE NEED OF SPECIAL TEXT-BOOKS FOR INDIANS.

Is there such need? Is it necessary for the education of the Indians that a special kind of book be prepared for their use? Will the full civilization of the Indian be accomplished if he receives only a part of the mental training given to his white brother?

When the Indian takes his place as a citizen of the United States, will there be a provision made that he shall not use the text-books in common use? No, he will then be considered as one of us, and it will then be the Indian *versus* the white boy in a mental tug-of-war; so why not prepare him for the long odds against him by continuing and requiring the use of the same books, and the constant use of the language with which he is to meet all future exigencies.

### How Strange They Do Go Back to Indian Dress.

We have recently heard that two sons of a Sioux Chief returning from Carlisle to their home after three years with us, were not allowed to enter their father's lodge until they had donned the Indian dress.

### CHOICE THOUGHTS ON THE INDIAN QUESTION STOLEN FROM RECENT SPEECHES OF CONGRESSMEN.

#### Railroad Corporations as Bad as Indians.

It is said that the Indians do not use the lands and do not need them; but the same may with equal truth be said of the greater and more valuable portion of the public lands now held by the railroad corporations without right, and which Congress still refuses to open up to the settlement of our people. These corporations speak a more persuasive language than do these friendless remnants of the Indian tribes:—[Representative WM. S. HOLMAN, of Indiana.

#### Flats in Severalty?

Really I think if we were to take the amount of appropriations made here annually for the Indians we might hire for each one of them a flat in the city of Washington and support him here on less money than is appropriated by this Government for the support of the Indians.—[Senator J. R. McPHERSON, of New Jersey.

#### What will the Contractors do then, Poor things?"

Are we simply to dicker with them and seek to continue them in their present condition, or are we to try to improve their condition, looking towards individualizing them and making them citizens, so that the Indian question will disappear from the governmental machinery of this country, the Indians becoming citizens like the rest of the people? —[Representative S. W. PEEL, of Arkansas.

#### Never in the World!

So long as the Government allows the Indians to keep their large reservations, to go together in large bands, to have their chiefs on the old Indian system, and to cultivate and exercise their old savage instincts, you may pay out a hundred million dollars and keep it up for a hundred thousand years and they never will be civilized. There is only one way to civilize the Indians, and that is to break up their tribal relations, individualize them, and teach them to support themselves. —[Representative PEEL.

#### Not all Alike.

There are not two bands of Indians exactly alike. Some are very low down in civilization, and others are quite advanced. The trouble, however, is that when they speak of the Indian in Congress some gentlemen always look at him through one pair of spectacles; he has always got a blanket on, and carries a tomahawk, and has paint all over his face. Now there are a great many Indians in this country to whom that description does not apply. I can point to many who are well advanced in civilization and are doing well, and who are begging the Government to give them their lands in severalty and make them citizens.—[Representative PEEL.

#### How Cruel! (?)

I believe that the interests of civilization demand that these great compact masses of ignorance and barbarism should be crushed to pieces. I want to see railroads go through that reservation; (Sioux) I want to see school-houses built there to which white children shall go; I want the people there to hear in the morning the school-bell, which shall summon the children of the neighborhood just as we hear it in Michigan, Wisconsin, and Minnesota; I want to see these lands taken in severalty, Michigan. —[Representative B. M. CUTCHEON, Michigan.

#### The End of Petty Nations.

This bill (Indian Appropriation Bill) contemplates making a census, and putting the Indian more in a condition to depend on himself; and it is a thing that ought to have been done years and years ago. When we do this we shall not have a car-load of Indians coming down to Washington as representatives of an independent nation telling this great country what it must do in order to placate them; but they will have to do as you and I have to do, and as our own children must

do, and what every-body who is a citizen of the United States in the near future must do—take care of themselves and not depend upon the Government. They must look to the Government to see that their rights are preserved and that is as far as they can go, and the quicker that time comes the better for us and them. —[Representative E. P. ALLEN, of Michigan.

**The Blanket Indian Must Go.**

The tribal relation is a barbarous relation. There is no kindness, nor wisdom, nor justice in appropriating public moneys to preserve that relation. \* \* \* The relation of guardian and ward should be dissolved. The Indian should be treated as having come of age, given his patrimony, and then left to his own resources.

Property and responsibility are civilizing forces. Besides this, Government is not an insurer of perpetual and unqualified success and happiness to any class of people. The acquirement of personal success and happiness is an individual, not a public function. Congress can and should choose between civilization and barbarism, and appropriate money only to advance the former, never to preserve and foster the latter. \* \* \*

The mistaken philanthropist may hesitate on the one hand and the complacent suicidist may object on the other, but that policy is the best policy which will in a just way at the earliest moment relieve us of the need of any policy at all. Many thousand Indians have ceased to be wards of the nation, and are law-abiding, self-respecting, self-sustaining citizens. Give the Indian fair educational facilities, inculcate habits of industry, give him his land, and leave him to take his chances of success or failure in life in common with other races. Did I not believe this to be the early final solution of the Indian problem I should not vote for the appropriation of a single dollar of public funds beyond the sums guaranteed by treaty.

The time will speedily come when the blanketed Indian must go; when Indians, negroes, white men, and all others in this country must look to themselves for support, and look to the government only for protection while they are making an honest livelihood.—[Representative B. T. SHIVELY, of Indiana.

**The Sooner the Better.**

In support of that proposition, I wish to say that there are a number of tribes of Indians who so far as we are able to find, have made no progress; certainly nothing definite can be stated in regard to it. We are called upon to appropriate a quarter of a million of dollars of the money of the people of the United States for the support of these Indians. Now I am willing enough to do charity in the proper way; but the Government of the United States is not intended under the Constitution to be a great eleemosynary institution however laudable charitable effort may be on the part of individuals.

I think it will be agreed by all—in fact the committee concede that this policy must ultimately be abandoned. If it is a failure, the sooner we abandon it the better. I believe in teaching self-reliance to every human being who has the demand made upon him for his support. The sooner we teach this to the Indians the better it will be for them and for us.—[Representative B. McMILLINS of Tennessee.

We invite the attention of our readers to the selections from Dr. Talmage's sermon printed on the 3rd page.

The Forest Children for April is just out. This neatly printed four-page paper of the Shingwauk Home at Sault Ste. Marie, Canada, of which Rev. E. F. Wilson is the superintendent, now proposes to enlarge to a sixteen-page illustrated magazine. Mr. Wilson says, "We believe it is a right work to try and establish one bright illustrated, readable periodical to champion the Indian cause," and we think so, too.

Carlisle has lost two good friends in the recent death of Mr. Elizur Smith, of Lee, Mass. and Mr. John S. Perry, of Albany N. Y. Mr. Smith was President of the Smith Paper Co. of Lee, which for several years in the early days of our school gratuitously supplied the RED MAN (then called the MORNING STAR,) with the necessary quantity of paper for its monthly issues.

**AT THE SCHOOL.**

All communications for the RED MAN must be in by the first of the month.

For the weekly news of the Carlisle school subscribe for the INDIAN HELPER. Same address as the RED MAN. Subscription price is ten cents.

Do you wish a good sized picture of our school? A more perfect large group one rarely ever sees. Send three subscriptions and five cents besides.

"Please, I want a shine-brush," asked one of the little Indian girls, meaning blacking-brush, and we thought that she did not come far short of the right name.

Nearly all the visitors who come to inspect the workings of the school seem to be fully in accord with the industrial system pursued here, and freely commend it as the way to education.

The bakers continue to receive compliments on all hands for the good bread they make. Of course good flour, good yeast and a first class oven and bakery have a great deal to do with the result.

After one of the last sociables, being quite the event of each month when all mingle in the gymnasium for pleasant chat, promenade and a grand good time, a boy was jokingly questioned as to why he had had no girl. "Oh, Spring now, this time me no like the girls."

An Indian pupil in school the other day was asked to find the diameter of a circle when the area is given. After considerable study he came to his teacher with a half troubled and half mischievous air and said, "I haven't enough trigonometry and chemical action for that."

When so much repair work was going on upon our damaged buildings after the big cyclone, some of the carpenters complained that they "wanted to do carpenter work, not just carry boards." These surely have now been satisfied by the steady job they have had on wardrobes for the boys' quarters.

Two of our best workers, Frank Conroy, blacksmith, and Frank Jannies, carpenter, have recently left us to work for a time in the car-shop at York, Pa. They will work with and do the same kind of labor as white men. When last heard from they were reported as doing well.

When in Washington recently, Captain Pratt received orders to furnish a large quantity of goods for the Indian Department. The orders include about one hundred and fifty sets of harness, eight spring-wagons and a lot of miscellaneous tin-ware, all of which is good for us.

For one subscription to this paper and a one-cent stamp to pay the postage we will forward the excellent recent photograph of our fifteen printer boys who set up the paper and do other work of the office. The group is a most interesting one, the story of what education will do being written upon each thoughtful and manly face.

There has been placed in the harness shop a board on which are neatly mounted buckles, chains etc., needed in making a set of harness. Each buckle is designated by name and size and the number required for a set of harness is specified. It is hoped that this will prove an aid and stimulus to the boys employed to learn all that appertains to their trade.

"Go hitch up the buggy and bring it to the gate."

"Yes, sir."

The person making the request was a farm patron and he was speaking to an Indian boy who had but little knowledge of English.

The boy hastened to follow directions and found a greasy slop-bucket, which he set upon the gate-post with the self-satisfied air of duty well done.

Fred Harris, (Alaskan) was one of a party of sixty-six boys, who left on the 2nd inst. for country homes. Mr. Walker was very sorry to lose him from the tin-shop as he had become in the year-and-a-half of experience an excellent workman, taking pride in his work and careful to learn all he could about his trade in all ways. Mr. Walker says it is a pleasure to have such apprentices as Fred.

A girl in the country does not like the language of Friends. She says, "I am a very bad girl because I don't like to be where they say thee. When you sent me out you didn't told anything about it how they talk. I wish you would send me out where they don't say thee. I would be nice girl if they don't say thee, I don't want to go back to Carlisle, I want to go where they don't say thee."

An Indian boy desiring to know the address of his friend in town and wrote the following:

"I am exceedingly glad to requester to you if you please and I like to have your name and what kind you live street if you please."

Another wanting to go on a farm writes his friend: Dear mother, Please tell him Miss Ely I would like to farm and tell you Captain and Campbell, and tell you him Mr. Standing."

A small Indian boy who is considerably tongue-tied and hardly able with his limited knowledge of English to make himself understood applied to go on a farm.

"My dear boy, people cannot understand you. Maybe sometime you may go, but not now," replied his school mother.

"Why, because my tongue no good?"

"Yes, child."

The boy turned on his heel and ran for the Doctor, but soon returned very crestfallen and ready to cry, saying:

"Doctor, he no cut."

**WEDDING BELLS.**

March 14.

At 9:30 o'clock this morning in the First M. E. church of this city, Miss Mabel Crane was married to Mason D. Pratt, in the presence of a large company of relatives and friends, the Rev. Andrew C. Ellis, pastor of the church, officiating. A breakfast followed at the home of Mr. and Mrs. B. A. Barlow, on Foote's avenue.

The pulpit platform of the church was beautiful with flowering and tropical plants, arranged by the Clotao society, and heavy curtains hung in the main doorway. For some time previous to the ceremony Miss Harrington rendered selections delightfully on the organ, and the wedding party in entering and leaving the church did so to the accompaniment of the organ. The officiating clergyman occupied a chair at one side of the platform, stepping forward as the party approached the rail.

Promptly at the hour given, two beautiful children—Margaretta Pierce and Helen Larmonth—attired in pretty Kate Greenaway gowns, with sashes of blue and pink, respectively, left the room at the left of the organ, and proceeded up the main aisle to the curtains, which they drew back to permit the wedding party to enter which it did in the following order: the ushers, Messrs B. A. Barlow, Jr., and Dr. Morris N. Bemus, William S. Bailey and S. Winsor Baker; the bridesmaids, Miss Barlow and Miss Clara Crane; the bride coming last and being accompanied on either side by one of the little maidens until near the rail where she was met by the groom and his best man, Frederick W. Hyde. The Episcopal service, with the use of a ring, was followed, Mr. Ellis reading the lines with rare expression and offering the prayers with devout fervor. The responses of the bride and groom were distinctly heard by all witnesses. At the conclusion of the service the party returned up the aisle to the merry strains of the wedding march.

The bride was charming, in white Henrietta cloth with white felt bonnet, pink roses. Miss Barlow wore cream Henrietta with pink, and Miss Crane's dress was pearl gray, both, as well as the

bride and the little girls, carrying bouquets of roses.

At the breakfast given by Mr. and Mrs. Barlow (the latter the bride's sister) only relatives and members of the wedding party were present. Miss Allen was the caterer, and as usual with her there was no room for criticism, the viands being rich and abundant and carefully served.

Mr. and Mrs. Pratt and the bride's mother, Mrs. Crane, left on the noon train for the west, the groom and the bride going to Dubuque, Iowa, their future home, and Mrs. Crane to Milwaukee. Mr. Pratt is a civil engineer by profession, and enters into business in Dubuque with all the flattering prospects, which should attend a young man of irreprouchable character, well equipped mentally and with zeal and energy befitting his chosen life work. He was at one time a pupil in the public schools of this city. The bride is a graduate of the Jamestown High school, and for several years has been instructor in the Government school for Indian youth at Carlisle, Pa., and both in Jamestown and at Carlisle her sterling worth and modesty and sweet disposition have made her a prime favorite. The many and valuable gifts which she received are sincere testimonials of affection. She will adorn her new home to which she goes and immediately win friends in the circles in which she is to move.

Among those from out of town at the wedding were Capt. R. H. Pratt, U. S. A., and Mrs. Pratt of Carlisle, Pa., parents of the groom; Hon. and Mrs. A. G. Dow, of Randolph.—[Jamestown (N. Y.) Journal.

**Good Words for the Red Man.**

"We read this paper with much pleasure." W. D. B. Washington, D. C.

"I cannot say too much in regard to your papers, they are so very interesting. I have been saving the numbers to make a book." L. E. V. C. Burke's Mills, Va.

"I am happy to be able to send you two subscribers for the RED MAN, I can always find articles of interest to read at our meetings." E. B.

"Any one interested in the welfare of the Indians cannot do without the RED MAN. Please find enclosed fifty cents to renew my subscription." L. W. Pineville, Pa.

"The remaining money please apply on my subscription for THE RED MAN, which is greatly enjoyed by us." —H. E. B., Churchville, N. Y.

"A copy of the RED MAN by accident fell into my hands and being interestd in the civilization of the Indian I send for your paper for one year. Please find enclosed fifty cents in stamps. Wishing the RED MAN abundant success, I am W. R. R." Ft. Hall, Idaho, Indian Agency.

"I take pleasure in sending another subscription to the RED MAN." E. S. B. Cambridge, Mass.

"A friend sent me a copy of the RED MAN with which I am so much pleased I send you enclosed fifty cents in stamps to pay for it." R. D. G. Reading, Pa.

"I have read your valuable and interesting publication for over a year I believe, and neglected to forward amount of subscription. I have had value received, and now take pleasure in settling the bill." T. P. Yakama Agency, W. T.

"Please find the enclosed 'wherewithal' with which I beg to be supplied for one year with your valuable paper—the RED MAN in whose columns I look and not fruitlessly for advanced thought on the live issues on the Indian question. It is in fact the first sound of the trumpet of the Indian millennial era, in short it is the trumpet." I. K.

The Dakota Advocate desires to know whence that esteemed exchange, THE RED MAN, emanates. At the Indian School, Carlisle, Penna. We have found it a most valuable exchange, and those of our brethren who do not already receive it, would do well to send it an X.—Wis. Times.

The Times has our thanks for its kind and prompt reply.—[Dakota Advocate.

"Enclosed please find note for sixty cents for one copy of the RED MAN and one copy of the Indian Helper. I hope to interest a class of bright boys in the work of saving our nation for Christ—Indians, Negroes, Chinese and Whites." J. A. C. Ludington, Mich.

Continued From Third Page.

thoughts. Eliot said "they were fruitful in that way." A writer touching on this subject remarks wittily: "It was altogether natural that the Indians, being so positively told by those who seemed to have knowledge in the case that they were the natural bond subjects of Satan in life and death, and being generally treated by the English in conformity with this teaching, should be especially interested in learning all they could about their dark and spiritual adversary." The Indians asked, "If God made hell in one of the six days, why did he make hell before Adam sinned?"

"Why do Englishmen so eagerly kill all snakes?"

"Why does not God, having full power, kill the devil, that makes all men so bad?"

And, again, "If God loves those who turn to him, why does he ever afflict them after they have turned to him?"

Laws in the New England Christian Indian Towns, in John Eliot's day.

If any man be idle a week, or at most a fortnight, he shall pay 5s.

If any man shall beat his wife, his hand shall be tied behind him and he shall be carried to the place of justice to be severely punished.

Any young man, if not another's servant, and if unmarried, shall be compelled to set up a wigwam and plant for himself and not shift up and down in other wigwams.

If any woman shall not have her hair tied up, but hang loose or be cut as men's hair, she shall pay 5s.

All men that wear long locks shall pay 5s.

The First Indian Printer.

An Indian youth whose father and brothers held civil and ecclesiastical offices among the Praying Indians, had been taught to read and write English at the Indian charity school in Cambridge; he afterwards served an apprenticeship with Green, the printer of the Indian books, and assisted as pressman in printing the first edition of the Bible. At the outbreak of King Philip's War in 1675 he absconded and joined the Indians against the English, but returned the next year. In 1680 he was employed by Green on the second edition of the Indian Bible, and Eliot in his correspondence with Boyle in 1682 says of him: "We have but one man, the Indian printer, that is able to compose the sheets and correct the press with understanding." In 1709 "James's name appears in connection with that of Bartholomew Green as printer on the title-page of the Psalter in Indian and English."

The Death Blow to the Moravian Indian Mission—One of the Darkest Crimes in History.

An American party had set out from the Monongahela Valley to avenge the murder of a neighboring family. The murderers had passed through Gnadenhutten on their return, and left there part of the spoil. The avengers assumed the guilt of the peaceful Indians and condemned them to death. Two buildings were chosen as slaughter-houses, one for the men and the other for the women; and a cold-blooded butchery ended the lives of ninety innocent and unresisting Christians, and gave the death-blow to the Moravian Indian mission. Mr. W. D. Howells, in writing of Gnadenhutten, gives the following account of the massacre of its inhabitants:

The house in which the men were confined had been that of a cooper, and his mallet, abandoned in the removal of the preceding autumn, lay upon the floor. One of the whites picked it up, and saying, "How exactly this will answer for the business," made his way among the kneeling figures toward Brother Abraham, a convert, who, from being somewhat lukewarm in the faith, had in this extremity become the most fervent in exhortation. Then, while the clear and awful music of the victims' prayers and songs arose, this nameless murderer lifted his weapon and struck Abraham down with a single blow. Thirteen others fell by his hand before he passed the mallet to a fellow assassin with the words, "My arm fails me, go on in the same way; I think I have done pretty well." In the house where the women and children awaited their doom the massacre began with Judith, a very old and pious widow; and in a little space the voices of singing

and of supplication failing one by one, the silence that fell upon the place attested the accomplishment of a crime which, for all its circumstances and conditions must be deemed one of the blackest in history.

How Many Agents and Employees now in the Indian Work?

The field work of the Indian Department is under the charge of 60 agents, 609 employes, exclusive of school employes, and 5 special agents. Also 5 inspectors, who report directly to the Secretary of the Interior.

Is There Need for Increased Appropriations for Indian Schools?

Not only do the schools already established require each year larger amounts to meet the requirements created by their own work, but there is as yet not sufficient school accommodation for the entire Indian school population. The fact that the Indians are already by law on the threshold of citizenship makes the necessity for more schools and better equipped schools a national need.

How are Indian Reservations Established?

Reservations are established in two ways, by treaty and by the order of the President. Reservations established by treaty are frequently tracts reserved by the Indians in or near the lands ceded to the United States.

In the early years of the Government the treaties often defined a boundary line between the Indian country and that of the United States. This at first extended from the Lakes on the north to Florida on the south; beyond this line the United States claimed no control over its citizens who ventured to pass it. Gradually trading and military posts were established and the land about them secured from the Indians; then roadways between these stations were obtained, until finally the Indians were hedged in by their cessions and were living upon defined tracts. The continued pressure of immigration and the consequent demand for land resulted in the Indians exchanging their more eastern tracts for reservations set apart by the United States in territory acquired by conquest, or to which the Indian title had been extinguished.

The plan of removing the Indians in a body west of the Mississippi was set forth by President Monroe in his message to the Senate on January 27, 1825. During the debates which preceded the inauguration of this policy it was declared to be "the boldest experiment upon human life and human happiness that is to be found in the history of the world." The records of the past sixty years have shown it to have been as costly to national honor and treasure as to the life and happiness of its victims.

#### EDUCATION OUTSIDE OF SCHOOL.

It is a common thing to hear it said of so-called self-made men that they attained eminence because of their natural talents or genius, which could not be repressed, but such a conclusion overlooks the value to them of the practical training they obtained in their younger days simply because it did not come to them in the orthodox way, through the medium of school-books. If, however, we look closely into their early lives we shall generally find that although they may have been untaught by the schoolmaster, they have had a better education than he could give them.

The necessities of daily toil at farm or other outdoor work have developed a strong, healthy body, which, in the years to come, will be of the highest value in enabling them while engaged in intellectual work to sustain severe strains and to do whatever they undertake energetically and with determined purpose. By their communion with nature they become observant and store up vast funds of information, the basis of scientific knowledge. Their opportunities for reading may be few, but they make the best possible use of the books that come in their way simply because their available library is limited. In this way they not only acquire thoroughly that which they have read, but establish a habit of thought-

ful reading, that is in itself of the highest value.

In the small communities where such men usually have their origin the debating societies, formal or informal, about the country store or in the blacksmith shop, help to educate the reasoner and the orator, not by set rule but by practice. Thus the intelligent boy with few, if any, opportunities for school education may in fact receive a better training than his brother of the city who, being overwhelmed with book studies, fails to develop his natural powers.

The inferences to be drawn from this are that schools may be an injury to a talented boy, and that the self-made or self-educated man may owe his distinction, in part at least, to the fact that he escaped the blighting influence of such an education as saps the strength of the pupil and represses original thought. But it should not be inferred that the school system of instruction should therefore be abandoned; only that it should be improved and made a real help to the natural development of the minds of pupils.

The constant tendency of the pedagogue is to become mechanical in his work, to reduce everything to a system, and ultimately to get higher value upon the form than upon the substance. Generations of pedagogues following this tendency develop a system in which words are of more importance than things, and which is better suited to the training of a parrot than of a man. Their ambition to improve their work and elevate their profession leads them to introduce new subjects of study, overloading their young pupils and depriving them of the hours for recreation and exercise so necessary to the preservation of bodily health and strength.

The applause of school directors and of parents, too, often encourages the teacher to go on in the wrong direction until the backwoodsman, toiling unaided over a spelling-book, becomes to have advantages over the city youth to whom the doors of colleges and libraries are open. This extreme view of the worst estate of education, though an exaggeration as applied to most schools of the present day, presents at least the tendencies of school system which all who are engaged in educational work should resist.

The school is an artificial creation, and must be to a large extent artificial in its methods of doing work. It has in it not only boys of talent, who, under favorable circumstances, might develop into great men, but boys of average ability and dunces, boys who are eager to learn, and boys who are indifferent or who refuse to be taught. It must accommodate its method of instruction to all these, and develop all at approximately the same rate. But it should do this by a system as nearly approaching the method of mental acquirement and development as possible, and with full regard to the physical well-being of the pupil. Then the school becomes a real help not only to the average boy, but to those with original powers, who, if left to themselves, would work out some kind of education, and who should not have their powers stunted by mechanical devices to facilitate the study of words without ideas behind them, giving the appearance of learning to the mere envelope of knowledge.—[*Baltimore Sun*.]

One of the young women, who had finished her course at the Sitka Industrial School, accompanied her family, last summer, to a mining camp. While there she was approached by a dissolute white man and invited to accompany him to a dance-house. Upon her refusing, he told her that she was a great way from Sitka and that her teachers would never know it. To which she replied that it was true that her teachers might not know it, but then God would. He then said: "I see you are like a white woman;" and asked her to marry him. Again she refused, saying she would not marry any white man that drank. Since then she has secured employment as a house servant in a respectable family.—[*The Sitka North Star*.]

#### CHANCELLOR LIPPINCOTT RESIGNS HIS OFFICE AS HEAD OF THE KANSAS UNIVERSITY.

From the *Capital, Commonwealth*, of Lawrence, Kansas, we clip the following, in reference to our good friend Dr. Lippincott:

LAWRENCE, KAN., March 5.—It was with surprise and extreme regret the faculty, students and friends of the State university learned this morning of the resignation of Chancellor Lippincott as the head of this popular educational institution. In conversation with the chancellor, he stated that the decision was not a hasty one. He had carefully considered it in all its bearings and decided as a question of personal duty. For a long time he has considered a return to the pastorate and an unexpected invitation from the First Methodist church of Topeka hastened his decision.

Rev. J. A. Lippincott, D. D., is a native of New Jersey. He graduated from Dickinson college, Pennsylvania, in 1858; was called to the chair of mathematics in New Jersey conference seminary at Pennington, where he remained for a number of years; became superintendent of the Scranton public schools in 1862; was elected vice-president of the state normal school at Trenton, N. J., 1865; and after serving several years as a minister was called from the pastorate to Carlisle in 1874 to accept the chair of mathematics and astronomy in Dickinson college, which he held until elected to the chancellorship of the University of Kansas in the fall of 1883. The six years he has spent here has been the best of his life. The university has passed through a formative period in which it is difficult to estimate the full extent of its growth or the full value of his labors. Thoroughly and carefully he has accomplished his work and now has the gratification of knowing that its material developments have been great and that it has become better known and grown in favor among all classes in the state. During his administration the beautiful building of Snow Hall has been erected, the number of professors has increased from nine to thirteen with a present provision for three more; five assistants have been added, the school of pharmacy has been established, also the departments of art and music; there has been an increase in the salaries and apparatus for all the departments. The chancellor expresses the warmest attachment to the institution to which he has given six laborious and fruitful years. The future is full of hope. The university of Kansas is already the most potent educational influence in this part of the country and is destined with the good support which it is certain to receive from the people of the state, to take yet higher rank among the institutions of the country. Its growth to the present time—it is but twenty-three years old—promises a brilliant future. It is the chancellor's desire and belief that the promise of these early years may be more than fulfilled and that, too, in the near future.

Quoth *The Church*: "Twelve years ago the Modoc Indians were uncivilized heathens. Now they are a community of industrious farmers, with half their number professing Christians. It cost the United States government \$1,848,000 to care for 2,200 Dakota Indians seven years, while they were savages. After they were Christianized it cost for seven years \$120,000, a saving of \$1,728,000."

IF an "s" and an "i" and an "o" and a "u," with an "x" at the end, spell "Su,"  
And an "e" and a "y" and an "e" spell "i," pray what is a speller to do?  
Then if, also, an "s" and an "i" and a "g" and a "hed" spell "cide,"  
There's nothing much left for a speller to do but to go and commit Sioux-eyesight.

The United States Government, as a reward for his faithful services, has enrolled Washakie, the head chief of the Shoshone Indians in Wyoming, as a government scout, with the pay of a regular soldier.

FRESH NEWS FROM THE WINNEBAGOES.

Indian Jurymen.

Another chapter has just been added to the history of Dakota County, Nebraska, wherein three Winnebago Indians were called upon to take their seats in the Tribunal of Justice as jurymen at the spring term of the District Court convened at Dakota City, March 26, 1889, and there in the presence of their pale brothers wielded the power confided to a jury in behalf of law and order.

Surely the world doth move while the vast and rapid strides of civilization goes sweeping onward.

A few years ago the Winnebago Indians sent forth a war-whoop in the terrible "Minnesota Massacre," which will go on sounding down through the years, reviving in the minds of coming generations one of the most cruel and cowardly dramas to be found throughout all the pages of history. And to-day, three men of this self-same tribe are chosen as jurymen to decide in the court room the fates of members of a race, whom a few short years ago they slew with the tomahawk.

The names of the Indian jurymen are, Alexander Payer, Prosper Aimell and David St. Cyr, all of them can talk English and Indian, can read and write and have good common school education.

David St. Cyr attended the Hampton Indian school, Virginia, three years, and is considered the best penman in this part of Nebraska. For this reason he was chosen as one of the clerks of election for Winnebago precinct last Fall and after all the county returns had been received at Dakota City it was openly expressed by the court officials that he had sent the neatest and most complete poll book of any other polling place.

The other two jurymen are carpenters and farmers and are qualified as well as the average white man for responsible positions which they were called upon to fill.

There are about forty male Indians in this tribe that would make equally as good jurymen as the three above named.

Among them are Jacob Russell, Frank Lamere, Joseph Lamere, Prosper Aimell, jr., Ashley Londrosh, Alex. St. Cyr, Jas. Alexander, Charles Decora, Charles Prophet, Joseph Payer, Charles Houghton, Henry Harder, Henry M. Rice, Edward Perry and Henry Decora.

Probably no other tribe of Indians in the United States are learning the English language as rapidly as are the Winnebagoes.

A few years ago a person could find scarcely an Indian that could talk anything but his native language, while now nearly every one of them you meet can converse with you in English.

The Agent adopted an excellent rule to force them to learn the language, compelling all who could speak the least bit of English to do their own talking, instead of using the regular interpreter.

Often men who had been heretofore United States interpreters would come to the Agent's office and endeavor to talk through the regular interpreter. Of course they were given to understand that they must do their own talking direct to the Agent.

This course alone has compelled them to learn the English Language.

M. M. WARNER.

The Leading Language.

"Language which has doubled its capacity in a third of a century must be regarded as the most vigorous, aggressive and influential one that is now spoken anywhere in the universe. Nearly, if not quite, all other existing languages are either stationary or decaying; they survive rather by curtailment than by expansion. But the English is infused with splendid and resistless energy. It is pre-eminently the language of conquest.—[St. Louis Globe Democrat.

By what authority, if any, does the Commissioner of Indian Affairs hire out fifty or a hundred Indians to a circus manager for public exhibition? That is what some people would like to know.—[Phila. Press.

AN APACHE DOCTOR.

We are pleased to clip from a Chicago daily the following in regard to our young friend Mr. Carlos Montezuma:

"I was bought for \$30 and it was a lucky transaction for me, otherwise I would have been put to death or sold into slavery."

The speaker was "Whah-sa-gah," better known among his friends as Carlos Montezuma, a full blooded Apache Indian, who will graduate Tuesday next from the Chicago Medical College and who has been spoken of as a speaker at the centennial celebration exercises. For the past year he has lived at the residence of Dr. E. C. Dudley. He bears but little resemblance to the ideal red man of the forest. Wearing a neatly fitting suit of black and with a carefully brushed jet black pompadour he is a decidedly prepossessing young man. He is of medium height, broad shouldered, and muscular, with piercing black eyes and even teeth so white as to form a striking contrast with his smooth complexion. He is a self-made man and will soon receive a physician's diploma won in the face of obstacles which would have discouraged many of his pale-faced brothers."

The story of his life as told by himself is an interesting one, and was published in the RED MAN several months ago.

Dr. Dudley in speaking of Mr. Montezuma said: "If the average American youth was as polite and courteous to his superiors, inferiors and equals as the young Indian is it would materially improve us as a nation."

Mr. Warren K. Morehead of the Smithsonian Institute, being an expert in the discovery of Indian relics considers the mound he discovered in January near Romney, W. Va., as the oldest he has ever opened.

Eleven skeletons were found inside a space of twenty feet. One of them must have been the skeleton of a giant, as the lower jawbone was almost twice the ordinary size. The femur was two inches longer than that of a six-foot man. They had been buried in various positions—some stretched at full length, some sitting, and in some cases three or four in a heap, some of them with their feet sticking up. To-day your correspondent witnessed the opening of a very large mound about half a mile from town, on the farm of Mr. Garret Postares, which contains a great many valuable trinkets, strings of beads, pottery, war hatchets, and several large sheets of mica, which they used for mirrors.

Recently while workmen at Union, Monroe County, were excavating for the foundation of a new church building an entire human skeleton was discovered about three feet beneath the surface. Later thirteen other human skulls were unearthed.

The spot is probably the site of an old Indian burying ground, as a number of spear and arrow heads were also found.

Genesis and Geology.

"Where did the world come from?" asked an inquiring little Indian boy.

"From the sun," answered his teacher seizing the chance to implant a germ of elementary science.

"Well," said the boy, "I thought God made the world in six days and six nights. Isn't the Bible real?"

Lee Moorhouse, of Pendleton, Oregon, has been appointed agent for the Indians of the Umatilla Agency in Oregon.

The Uintahs pronounce Americans "Merricats" which might be considered suggestive.

"Oh, that water too hot," said a little girl to another in the bath.

"No, I like hot water."  
"Don't you know that you get wrinkles if you bathe in too hot water?"

"Teacher, is Queen Victoria George Washington's sister?" was the thoughtful query of a little Indian girl in school the other day, after reciting her history lesson.

A PRESIDENTIAL VISITATION.

On the 12th of March representatives of most of the various churches, missionary organizations and societies interested in the civilization of the Indians called upon President Harrison and the Hon. Secretary of the Interior.

The names of those who were present are as follows: Dr. Ellinwood, secretary Presbyterian Board of Foreign Missions; Dr. Strieby, secretary American Missionary Society; Dr. Langford, secretary Board of Missions of the Protestant Episcopal Church; Bishop Hare, bishop of South Dakota; General Armstrong, of Hampton Institute; General Whittlesey, secretary Board of Indian Commissioners; President Gates, of Rutgers College; Dr. Sheldon Jackson, Alaskan Mission; Mrs. Quinton, secretary Woman's National Indian Association; Miss Foote, secretary Woman's Washington Indian Association; Messrs. Davis and Capen, Boston Citizenship Committee; Mr. C. C. Painter, Washington agent Indian Rights Association, and Mr. Herbert Welsh, corresponding secretary Indian Rights Association.

The President in his reply to resolutions urging that prompt and comprehensive measures be taken by the Government for the education of all Indian youth; that appointments and removals in the Indian service be made on the ground of character and efficiency; and that the work of allotting land in severalty to the Indians be vigorously pressed forward, pointed to the fact that it was easier to enunciate a theory than to apply it practically and in detail. He said that he was somewhat acquainted with the Indian question as a result of his former position as a member of the Indian committee of the Senate, and from what he had himself seen on the frontier. Regarding some of the points presented to him, Congress was more especially concerned than the Executive; but concerning the appointment of fit persons to man the Indian service he said emphatically he should do his best to secure efficiency and faithfulness. He humbly reminded the delegation that the Indians with whom he must be most concerned at present were not on the frontier but here in Washington.

The delegation visited General Noble, the Secretary of the Interior, and were charmed with his frank and easy reception of them and of their cause. His whole attitude indicated a sincere desire to know in what way it was possible for him to help the advancement of the Indian.

A GRATEFUL INDIAN GIRL.

DEAR SIR:—As I have been thinking of you all this evening I will try and write you a few lines. This evening it is raining very hard. The grass is green and we have some wild flowers.

The Spring comes so much earlier with us than with you.

I am thankful that I went to Carlisle because I learned a great deal while there.

I shall always remember the dear old place.

Since I have been at home I do all the house work and cooking besides taking care of my grandmother.

She has not been able to do anything this winter, and we have so much company that we never have time to get lonesome.

I enjoy my piano so much. I can now play several pieces.

I have not seen any of the return pupils since last Fall. I do not go around much and I guess it is the best for me.

I would like to take a peep at your new school-building.

Tell the Man-on-the-band-stand that I thank him for sending me the RED MAN every month, I enjoy reading it so much.

I was sorry to hear of the death of little Eunice.

With much love to all, your faithful girl,  
ISADORE LABADIE.  
BAXTER SPRINGS, KAN., March 22, '89.

Charles E. Monteith, of Lewiston, Idaho, has been appointed Agent for the Indians of the Nez Perce agency in Idaho, vice Geogre W. Norris, resigned.

FORWARD MARCH.

It is a question of comparatively little time when manual training will be a part of the public school system of every country.

The plan that will give the best general average of education and develop the most resources of the pupil is the one to be most favored. It is not desired that youths should be educated in a one-side fashion, and facility will prove more valuable to the lad of 15 who has to begin earning his own living than the unwillingly gained knowledge of any particular craft to which he was put as a task.

Fourteen is a very receptive age, and the boy whose intelligence is stimulated by agreeable employment in a round of free choice will develop a surprising expertness in all, as distinguished from the boy who is kept wearisomely at one set of tools.

The best education for the boy is the all-round education that he pursues with zest. The choice of trades and the steady settlement to the mastery of one will afterward come easier and better for the earlier freedom.—[Chicago Inter-Ocean.

SOME INDIAN NAMES OF STATES.

Kansas is an Indian name, meaning "the smoky water."

Minnesota is also an Indian word meaning "the whitish water."

Missouri was so called in 1821, from its principal river. Indian name, meaning "muddy water."

Iowa was called from its principal river. Indian name, meaning "the sleepy ones." Popular name, "the Hawkeye State."

Michigan was so called in 1805, from the lake on its border. Indian name meaning "a weir for fish." Popular name, "the Wolverine State." Tennessee was so called in 1790, from its principal river. The word Ten-as-se is said to signify a carved spoon. Popular name, "the Big Bend State."

Illinois was so called in 1809, from the principal river. The word is said to signify "the river of men." Popular name, "the Sucker" or "Prairie State."

Indiana was so called in 1809 from the American Indians. Popular name, "the Hoosier State."

The advantages of an education to a child, the wrong that is done him by depriving him of it, and the authority of society to interfere in the child's behalf—these points have already been argued so fully that it is not worth while to attempt to argue them here.

The right of a child to have its head educated is not any more distinct than its right to have its hands educated. Further, if the interests of the community do in fact require that a child should be lifted out of illiteracy, they require equally that he shall be raised above absolute incapacity to do anything. It is important that he should know an adverb from a disjunctive conjunction, and that he should be able to bound Africa; but he ought also to acquire at least the rudiments of a mechanical knowledge, so that he may be able to use his head-learning through the instrumentality of his hands.—[The Manufacturer.

Indian Territory was made a new judicial district by the last Congress and among the nominations sent to the Senate on Saturday (the 23,) were two names for United States judge and attorney for this new court. With its organization, which should be as early as possible, ought to end the disgraceful lack of law which has cursed this territory with crime and made Fort Smith, Ark., where the murderers of the territory were tried, a place with more executions than any other in the country.—Phila. Press.

Manual training has been successfully inaugurated as a feature of Worcester, Acadmey, the A. H. M. S. school at Venita, Indian Territory. No such instruction is furnished anywhere else in the Territory.—[Congregationalist.



YE who have the mind to do and plan,  
With heart and hand to help your brother man,  
Wait not until the time be overpast.  
The morning's climbed to noon, the night comes fast,  
To-morrow other needs may come and grow,  
For Pain, Disease, and Death do hurry so!  
And there be those who have in anguish cried,  
Had I been there, my brother had not died."

#### THE GIRL OF THE VIRGINIAN FOREST.

##### Generally Known as Pocahontas.

Throughout that portion of the easterly United States where the noble bay called the Chesapeake cuts Virginia in two, and where the James, broadest of all the rivers of the "Old Dominion," rolls its glittering waters toward the sea, there lived, years ago, a notable race of men.

For generations they had held the land, and though their clothing was scanty and their customs odd, they possessed many of the elements that are esteemed noble, and had they been left to themselves, might have progressed—so people who have studied into their character now believe—into a fairly advanced stage of what is known as barbaric civilization.

In their mode of life these people—a tall, well-made, attractive, and copper-colored folk—were what are now termed communists; that is, they lived from common stores and all had an equal share in the land and its yields,—the products of their vegetable gardens, their hunting and fishing expeditions, their home-labors, and their household goods.

Their method of government was entirely democratic. No one, in any household, was better off or of higher rank than his brothers or sisters. Their chiefs were simply men,—and sometimes women—who had been raised to leadership by the desire and vote of their associates; but they possessed no special authority or power, except such as was allowed them by the general consent of their comrades, in view of their wisdom, bravery, or ability. This people was, in fact, one great family bound in close association by their habits of life and their family relationships, and they knew no such unnatural distinctions as king or subject, lord or vassal.

The field-work was performed by the women—the natural result, where the conditions of life require all the men and boys to be hunters and warriors.

These sturdy forest-folk of old Virginia, who had reached that state of human advance, midway between savagery and civilization, which is known as barbarism, were but a small portion of that red-skinned, vigorous, and interesting race known to us by the general but wrongly-used name of "Indians." They belonged to one of the largest divisions of this barbaric race, known as the Algonquin family—a division created solely by a similarity of language of blood-relationships—and were, therefore, of the kindred of the Indians of Canada, of New England, and of Pennsylvania, of the valley of the Ohio, the island of Manhattan, and of some of the far-away lands beyond the Mississippi.

So, for generations, they lived, with their simple home customs and their family affections, with their games and sports, their legends, and their songs, their dances, feasts, and feasts, their hunting and their fishing, their tribal feuds and wars.

At the time of our story, certain of these Algonquin tribes of Virginia were joined together in a sort of Indian Republic, composed of thirty tribes scattered through Central and Eastern Virginia. It was known to its neighbors as the Confederacy of the Pow-ha-tans, taking its name from the tribe that was at once the strongest and most energetic one in the confederation, having its fields and villages along the broad river known to the Indians as the Pow-ha-tan, and to us the James.

The principal chief of the Pow-ha-tans was Wa-bun-so-na-cook, called by the white men Pow-ha-tan.

The confederacy in its strongest days never numbered more than eight or nine thousand people, and yet it was considered one of the largest Indian confederacies in America. This fact tends to prove that there was never a very extensive In-

dian population in America, even before the white man discovered it.

Into one of the Pow-ha-tan villages, that stood very near the shores of Chesapeake Bay and almost opposite the now historic site of Yorktown, came on a raw day, in the winter of 1607, an Indian runner whose name was Ra-bun-ta.

Now this Indian settlement into which the runner had come was the Pow-ha-tan village of Wero-woco-moco, and was the one in which the old chief Wa-bun-so-na-cook usually resided. Here was the long council-house in which the chieftains of the various tribes in the confederacy met for council and for action, and here too was the "long tenement house" in which the old chief and his immediate family lived.

It was into this dwelling that the runner dashed. In a group about the central fire-pit he saw the chief. Even before he could himself stop his headlong speed, however, his race with news came to an unexpected end.

The five fires all were surrounded by lolling Indians; for the weather in that winter of 1607 was terribly cold and an Indian, when inside his house, always likes to get as close to the fire as possible. But down the long passage-way the children were noisily playing at their games—at gus-ka-eh or "peach-pits," at gus-ga-e-sata, or "deer-buttons," and some of the younger ones were turning wonderful somersaults up and down the open spaces between the fire-pits.

Just as the runner, Ra-bun-ta sped up the passage-way, one of those youthful gymnasts with a dizzy succession of hand-springs came whizzing down the passage-way right in the path of Ra-bun-ta.

There was a sudden collision. The tumbler's stout little feet came plum against the breast of Ra-bun-ta, and so sudden and unexpected was the shock that both recoiled, and runner and gymnast alike tumbled over in a writhing heap almost in the centre of one of the big bon-fires.

Then there was a great shout of laughter, for the Indians dearly loved a joke, and such a rough piece of unintentional pleasantry was especially relished.

"Wa, wa, Ra-bun-ta—," they shouted, pointing at the discomfited runner as he picked himself out of the fire, "knocked over by a girl!"

And the deep voice of the old chief said half sternly, half tenderly:

"My daughter, you have well-nigh killed our brother Ra-bun-ta with your foolery. That is scarce girls' play. Why will you be such a *po-ca-hun-tas!*" (tom-boy).

The runner joined in the laugh against him quite as merrily as the rest, and made a dash at the little ten-year-old tumbler which she as nimbly evaded.

"*Ma-ma-no-to-wic,*" (great one or strong one) he said, "the feet of Ma-ta-oka are even heavier than the snake of Nun-taqua-us, her brother. I have but escaped them both with my life. Ma-ma-no-to-wic, I have news for you. The braves with your brother O-pe-chan-ca-nough, have taken the pale-face chief in the Chicka-hominy swamps and are bringing him to the council-house."

"Wa," said the old chief, "it is well, we will be ready for him."

At once Ra-bun-ta was surrounded and plied with questions. The earlier American Indians were always a very inquisitive folk, and were great gossips. Ra-bun-ta's news would furnish fire-pit talk for months, so they must know all of the particulars. What was this white *cau-co-rouse* (captain or leader) like? What had he on? Did he use his magic against the braves? Were any of them killed?

For the fame of the "white *cau-co-rouse*" the "Great Captain," as the Indians called the courageous and intrepid little governor of the Virginia Colony, Captain John Smith, had already gone throughout the confederacy, and his capture was even better than a victory over their deadliest enemies, the Manna-ho-acks.

Ra-bun-ta was as good a gossip and story-teller as any of them, and as he

equatted before the upper fire-pit, and ate a hearty meal of parched corn, which the little Ma-ta-oka brought him as a peace-offering, he gave the details of the celebrated capture.

The "Great Captain" he said, "and two of his men had been surprised in the Chicka-hominy swamps by the chief O-pe-chan-ca-nough, and two hundred braves. The two men were killed by the chief, but the "Captain" seeing himself thus entrapped, seized his Indian guide and fastened him before as a shield, and then sent out so much of his magic thunder from his fire-tube that he killed or wounded many of the Indians, and yet kept himself from harm though his clothes were torn with arrow shots. At last, however, said the runner, the "Captain" had slipped into a mud-hole in the swamp and being there surrounded, was dragged out and made captive, and he, Ra-bun-ta, had been sent on to tell the great news to the chief.

The Indians especially admired bravery and cunning. This device of the white chieftain and his valor when attacked appealed to their admiration, and there was great desire to see him when next day he was brought into the village by O-pe-chan-ca-nough, the chief of the Pa-mun-kee (or York River) Indians, and brother of the chief of the Pow-ha-tans.

The renowned prisoner was received with the customary chorus of Indian yells; and then, acting upon the one leading Indian custom, the law of unbounded hospitality, a bountiful feast was set before him. The captive like the valiant man he was, ate heartily, though ignorant what his fate might be.

The Indians seldom wantonly killed their captives. When a sufficient number had been sacrificed to avenge the memory of such braves as had fallen in fight, the remaining captives were either adopted as tribesmen or disposed of as slaves.

So valiant a warrior as this pale-faced *cau-co-rouse* was too important a personage to be used as a slave, and Wa-bun-so-na-cook, the chief, received him as an honored guest rather than as a prisoner, kept him in his own house for two days, and adopting him as his own son, promised him a large gift of land. Then with many expressions of friendship, he returned him, well escorted by Indian guides, to the trail that led back direct to the English colony at Jamestown.

This relation destroys the long-familiar romance of the doughty Captain's life being saved by "the King's" own daughter, but, it seems to be the only true version of the story based upon his own original report.

E. S. BROOKS.  
In *St. Nicholas*.

##### A Shampoo in Arizona.

The hair of both sexes is worn long, reaching nearly to the waist, and is cut squarely across. Do the dusky children of the desert profane their ebon locks with brush or comb? Not to any great extent. They follow a device at once economical, unique and effective. They make a thick paste of the adobe soil and water, and having wound the hair closely around their heads, they smear it from brow to occiput with sticky gray mud and let it dry. When thoroughly dry it is cracked off and the hair emerges therefrom clean, smooth, and glossy as the proverbial raven's wing. Compared to this the shampoo of civilization is foolishness.

##### She Likes It.

One of the girls living near Plainfield, N. J. writes:

"I am go to school every day with white children. I am enjoy my lessons. I did not missed any. Last week I got very heavy cold, I take home my books and I study night time after my work is done, Spelling, Arithmetic and Means. I try to learn as I can. I like to read the *Indian Helper* because tell us what boys and girls doing at Carlisle I like to read myself. And I must tell you my pets. Last summer I have little ducks, Miss D. put two eggs under the hen so she hatch two ducks come out but one is die; then I get one more, I feed every day and she come after me wherever I go. Now she two year old this summer. We will see little chickens next week. I wish you could see all they are coming, just now come out of the egg-shells they have little toes and have little eyes, the little chicken have little beak. I like the little chickens, the little chicken eat bread the little chicken drink water."

##### The Seminole Indians of Florida.

These Indians, about four or five hundred of them, the descendants of Osceola and his chiefs, have made homes for themselves on the almost inaccessible islands of the Everglades, or in the little open savannas that make bright spots amid the twilight gloom of the Big Cypress Swamp.

Both of these localities are in the extreme southern part of the great Floridian peninsula, and together they embrace nearly ten thousand square miles.

In 1842, at the close of the terrible Seminole war, which had lasted for seven years, and had cost thousands of lives and millions of dollars, the greater portion of this tribe of fighters were removed to the Indian Territory where they still remain. A few bands, however, escaped from the soldiers and fled to the wilds of the far southern swamps, where they have been allowed to live on unmolested ever since.

There are no half-breeds among these Seminoles, but all are full-blooded Indians.

They are a tall, fine-looking race, of a bright copper color and they lead to-day the same free, wild life that their ancestors led a hundred years ago.

They hold but little intercourse with the whites, and but few of them can speak any English.

It is a custom for two, three, or four families to unite, elect a head and form a camp. These settlements are then known by the name of the head man, such as Jimmy Doctor's Camp or Tommy Liston's Camp, and so on.

The trading post they visit most frequently is at the mouth of the Miami River, on Biscayne Bay, in the southeastern corner of Florida, and here one or more canoe loads of them may be seen at almost any time. Waterbury watches and umbrellas are fashionable extravagances among these Indians.

These Indians do not love white men, and are always sorry to see one in their camps, which they take great pains to hide from them. They have good reason for this dislike. The great Seminole war by which their country was taken from them, was brought about by the Florida cattlemen, who coveted their lands for grazing purposes. To this day the cowboys of south Florida steal an Indian's cattle or hogs wherever they find them, and whip the owner with their raw-hide cattle whips if he ventures to protest against the robbery.

Their religious belief is, that the good Indian, when he comes to his "long sleep" will be rewarded with youth, strength, and all that he desires.

When death visits a camp, a fire is lighted, and its slow-rising smoke is a signal to the next camp, which also starts a fire and so on until all are notified that the "long sleep" has overtaken some of their tribe.

##### A RED MAN WANTS THE RED MAN.

##### His Hopes for the Future of his Race.

TO THE RED MAN, CARLISLE, PA.

DEAR FRIEND: I am now made up my mind to send you fifty cents for you to come and visit my home once every month for one year. I will be very glad to have you come so that you can tell me all about my people back there so that I will know how they are getting along, because lots of the smart white men say, that "Indians can't learn nothing, they are just like the young bear that man can tame and after it grows to its full size it will be turned out to the woods and will be wild bear again, and so with the Indians when they turn out from school," but this is all a mistaken idea about us now.

I say it is a mistake because the Indians are different than some ten years ago. The next census will show more difference about us than the last and also a few years more all of us young Indians will be voters of the United States then behold Indian Democrats and Republicans.

We have three of our men who are store-keepers on our Reservation, that makes more difference of Oregon Indians than a few years ago. Poor fashion, soon pass away and nobody be able to pick up again. Now please come to my address.

U. S. GRANT, Siletz Agency, Oregon.