

The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

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A CHEROKEE POEM.

"THE SPECTRE."

There is a Spectre always haunting
All the living things of earth;
Like a shadow it attendeth
Every mortal from his birth;
And its likeness is a demon—
Horrible with mocking mirth.
And it never sleeps, nor tires,
Never turns away its eye,
Which is always fixed and greedy,
Gazing on us ardently—
When at night we sleep, it watcheth,
At our bedside standing nigh.
Low it croucheth by the cradle
Where the new born infant sleeps;
Watching with the watchful mother
When it smiles and when it weeps,
Unseen, silent, absent never,
Round the dreaming babe it creeps.
Thus, from life's first, faint beginning
Till the dreaded close appears,
Does this still, unknown companion
Dog us through our flying years;
And it mocks our silly pleasures
As it mocks our useless tears.
None have ever seen this Spectre,
Caught its desolating eye,
When the dews of life's fresh morning
Stir the heart with feelings high,
And the evening and the darkness,
Seemeth never to be nigh.
But, unconscious as we travel,
Lo! our day has passed its noon;
And we startle at the sinking
Of our onward sun so soon,
And the mournful night approacheth
Which is lighted by no moon.
Then, when love, nor fame, nor pleasure
Warm the heart, to dim the sight,
When at last the mental vision
Pierces through the mental night,
Then we know the dark attendant
Of our feeble, falling flight.
For we feel its icy fingers
Tracing wrinkles on the brow,
While its breath, so cold and deadly
Turns the raven hair to snow—
As we hobble on our journey,
With a stumbling step and slow.
"Whither" pleads the weary traveler,
"Whither, whither do we fly?"
But the night now closing o'er him
Shuts the scene from human eye—
Close is heard the faint voice pleading—
Never, never the reply.
On the footsteps of each mortal
From his first to latest date—
When he joys, or loves or sorrows,
Wretched, happy, humble, great—
Mocking, glides this silent phantom,
Child of clay, it is thy Fate.

The above taken from the *Indian Missionary* is said to have been composed long years ago by a Cherokee chief, and handed down orally, until written out in Cherokee and later translated into English by W. P. Boudinot, a Cherokee.

FOR THE RED MAN.]

CIVILIZING INDIANS.

In your last you favored me with an opportunity to express a few thoughts upon educating Indians, which suggests a continuation of the same subject under another heading.

"Sweet are the Uses of Adversities."

It was my privilege to hear an address by a Delaware Indian from the Indian Territory, in which he gave an historic account of his people from the earliest settlement of this continent until now. It was a most harrowing recital of great wrongs inflicted and often repeated for hundreds of years, betrayals and massacres of men, women and children, together with frequent removals from place to place, and loss of their goods and the graves of their sires.

If he had taken us to the infernal region he could hardly have presented a more gloomy and distressing scene of ex-

trema privation and torture. It was not only extremely humiliating but exceedingly painful to realize that any people could have been guilty of such fiendish atrocities, and surprising that any could have endured and survived them. We all knew that he was giving our own history as the perpetrators and of his people as the suffering victims. Thrice during his life his tribe, the Delawares, had been removed west and south, and now the Oklahoma movement threatens them again.

Speaking for his people and himself he closed his address with this remarkable statement. "After all we have suffered, we feel that we are the gainers for it seems to us that in no other way could we as a people have been brought to the light." This expresses the acme of human understanding, the ultimate of all our philosophies and a sublime faith.

Civilizing Methods.

The civilizing of a race, people or clan has been from the historic beginning the work of the most favored nations and prominent commanders. Alexander and Cæsar of ancient times seemed to have been the most successful, it being their policy to secure the equality, before the law, of all those whom they wished to elevate and civilize, to assimilate and incorporate them into the body politic on an equal footing with their own people, and since their day whenever and wherever the same method has been carried out it has been successful; while on the other hand all attempts at civilization by means of force alone, or neglect, aiming to destroy, instead of saving, has failed utterly, and will always fail. For hundreds of years the nations of Europe through state and church, have legislated against and persecuted with extreme torture the Gypsies, striking them down with the iron mailed hand of power, treating them as criminals to be destroyed root and branch. "Exterminate them from the face of the earth," was their expressed purpose, no one thought of recognizing them as equals, to be educated into civilization, and the result has been a failure. The Gypsies still exist in large numbers, under different names, almost everywhere and will continue to exist until an Alexander is found to change their status altogether, or a Moses to lead them to the promised haven.

The Work to do.

That there is abundant material to-day, as in the past, to work upon and bring to a high state of civilization, it is only necessary to take your pilgrim staff and with eyes and understanding open, journey out into the world, and you will but travel back to every period of man's existence upon this planet. All of the institutions, systems, customs, morals, manners and sins of the mighty past will confront you face to face, you may see but the dying embers of what was once a universal conflagration, yet enough to indicate its original shape and character. You will find people, who need an Alexander the Great, to teach them, as he taught the Scythians, to bury and not to eat their dead; to persuade them as he did the Soadians not to kill but to cherish their aged parents; and to induce them as he did the Persians to reverence their mothers instead of marrying them. A Gelo to compel them to no longer sacrifice their children upon the bloody altars of their religion, as that conqueror compelled the Carthaginians. Even in our own land you will find much to surprise and alarm you. Alaska alone presents a vast field for work, and the

treaty of purchase makes it a national duty to civilize and educate its people.

Education Alone is not Civilization.

One of the most learned men and popular authors of his time was at his meals a savage of savages, tearing and growling over his food like a famishing tiger, gulping down at a sitting a dozen or twenty cups of coffee, splashing it about and over him to the utter dismay of the other guests and the consternation of his host.

The work of the Government Indian Industrial Schools is less a matter of books and black-boards than of cutting the hair, keeping the persons and clothing of the pupils clean and tidy, to have them go to their meals and beds properly, to be polite, orderly and to observe the amenities of social life and to acquire a practical knowledge of, and performance of its many duties. A few years ago it became my duty to organize and conduct one of these schools, obtaining the pupils at the reservations, and seven students from the Carlisle Indian Training School as assistants. The method adopted and carried out was to have each pupil attend the class room one session, or a half of each day, devoting the other half to practical instruction in some useful employment. The girls of all ages, even the youngest was found useful, were required to do the house work, which was divided into five branches and by changing the detail each month, in five months every one had made the complete round of work in the kitchen, dining-room, chambers, laundry and sewing-room, repeating the same every five months. The boys were likewise engaged in policing the buildings and grounds, care of their own dormitories and the class rooms. Work upon the farm, in the brick yard, care of the stock, and some of them in the carpenter shop. My successor was able to add a tailor, harness, tin, paint, shoe and black-smith shops, also a printing office. In all of which the employes were *teachers*, the object being to fully equip the pupils for the battle of life, believing that without this, education alone would be of little, if any, use to them. Evenings, on one occasion, were entirely given up to teach the pupils to tie a "square" instead of a "granny" knot, a true knot that would not slip and betray you, instead of its opposite.

Pupils to Depend upon Themselves.

The pupils were also taught and encouraged to rely upon themselves and in emergencies to exhaust their own resources before calling upon others to assist them. To look after and care for the school property; and the most gratifying results followed as a few incidents may illustrate.

A party of boys passing the pasture discovered that the school herd had broken down the fence and were running at large in the neighbor's corn fields, they immediately went to work and drove the stock back into the enclosure, and while a portion remained on guard, the others returned to the farm house and shop, and selecting such tools and materials needed went back and put the fence in thorough repair and went their way without saying a word to any one.

On another occasion a detail of five boys from ten to twelve years of age, were set to work planting a ten acre lot with potatoes, one was to ride the horse, another to hold and guide the plow, and the rest to follow and drop the seed in the furrow, leaving a space as far as they could step between the hills, they were instructed what to do, and not let the plow get far away from them. The little fellows went to work with a will, but the three whose duty it

was to drop the potatoes, soon discovered that some thing was wrong, they were in each other's way and making but slow progress, the plow running away from them, upon which they came to a halt for consultation, to devise a way out of their difficulty. After a few moments the problem was solved by themselves, the first boy stepped off three paces, dropped his potatoes, and three more and so on, the second stepped off two paces, and then three, the third one pace and then three, no longer in each other's way and able to keep up with the plow.

There were in the school about thirty boys and girls under nine years of age, these were under the special care of the matron. It was her custom to gather them in one of the class rooms early in the evening and after amusing and instructing them in various ways put them to bed. One evening she told them about birds and animals and made a remark which set them to thinking; upon the first rainy day when the ground was wet and consequently soft and pliable material at hand, the girls gathered straw and threads of divers colors, and wove them, in imitation of the birds, into little nests, and from the mud moulded eggs and birds and placed them in the nests. Each of the boys in the same way formed animals, horses, dogs pigs, wolves, etc., and all took them as an offering to their teacher and friend, their "school mother." These diminutive studies from nature, varying in size from a pin's head to a finger's length, this tiny menagerie, was arranged for exhibition and created a sensation. We looked and wondered and still the wonder grew, for the little figures withstood a critical examination, in whole and in detail; the appearance of extreme tension imparted to those running and its absence from those at rest, was indeed wonderful. The good matron was most enthusiastic, with a group of pigs nestled in her hand, calling attention to their fine forms and especially to their ears, so minute we could scarcely see them without glasses, yet perfect in shape as sea-shells.

At an Indian Industrial School in Oregon, the pupils discovering that their farm was not large enough, at once made a contract with a neighboring farmer for his land, went out and engaged themselves to the hop growers to pick hops, by which they earned enough to pay for the adjoining tract and presented it, free of incumbrance, to the school which, by Act of Congress, was accepted.

Capt. Pratt of the Carlisle School, wishing to erect new buildings, and Congress not allowing the necessary funds, his pupils contributed from their little earnings nineteen hundred dollars of the amount to start the work, and it went forward and was done.

These incidents may seem to some trifling, but inasmuch as they indicate the possession of a power, a mental energy and essence, they are of importance, for without this mankind would never have been blessed with its great men and its great women, and the progress it has made and is making as time rolls on.

Industrial Education.

Ancient Greece and Rome conceived the idea of individual education. The Greek's ideal was expressed in the words, "the beautiful and good," that of the Roman in the development of a practical individuality. "In 1676 Chief Justice Hale of England, recommended to Parliament the establishment of Industrial Schools in every parish, free to all, his ideal being, the union of labor and learning, and the harmonious development of the body and the mind. The

Indian Industrial Schools, established and maintained by our Government go still farther, for their work has a much wider and higher scope, inasmuch as they have to care for those who have not had the advantages of home culture under the inspiring and benign influence of civilization and refinement, with an idea! including that of the Grecian, of the Roman, and the Englishman, also those of all time, of religion and of the home.

The training of Indian children and youth brought from the wild camps where they and their ancestors from their birth have been deprived of all civilizing and humanizing influences and surroundings, is a much more difficult task than to train children and youth of the white race whose homes are centres of civilization, and the professional educator of the latter class has had no experience in his work which qualifies him for the training of the former, a fact recognized by the House of Representatives; who inserted in the Act providing for the appointment of a Superintendent of Indian Schools, that he should be, "a person of knowledge and experience in the management, training, and practical education of Indian children," the Senate struck out the word Indian. A thorough man of business instincts and habits familiar with Indian life and peculiarities, is much more likely to succeed in the care and conduct of an Indian Industrial School than any one else, for he is required to do the work of the educator and in addition that of the parents and society as well. He should have some knowledge of the trades into which he is called upon to introduce his pupils, in order to do his whole duty to those placed in his charge to be civilized and equipped for life's great responsibilities, and business methods are in such cases the most effective agents. S. F. T.

WHAT INDIAN AGENTS IN THE FIELD HAVE TO SAY ABOUT THEIR WORK.

Notes Taken from their last Reports to the Commissioner of Indian Affairs.

EDUCATION! EDUCATION!

T. J. SHEEHAN, Agent at White Earth Agency, says:

"I am forcibly impressed that education and agricultural pursuits are the great factors in civilizing these people, their education to be compulsory, if need be. It matters not where they are educated (on the reservation or elsewhere), only educate them."

TOO MUCH MONEY.

CARROLL H. POTTER, Acting Agent for the Osages, in Indian Territory, says:

"There has been no improvement in the condition of the Osage Indians during the last year. These people are not sufficiently industrious to control in the right direction the amount of money they get. In consequence a large share is spent for contraband articles, which it seems very easy for them to procure along the State line and from peddlers on the reservation. The latter class the Indians will protect in every possible way. The traffic in whisky by peddlers on the reservation is, in my opinion, alarmingly on the increase, and the force furnished is not made up of the proper material to stop it."

GENUINE CIVILIZATION.

Agent C. H. YATES of Round Valley Agency, Calif., says in regard to education:

"We cannot overestimate the importance of Indian education, as it brings genuine civilization, and the teachers entrusted with the forming of the developing minds of these children should be possessed of rare intelligence and patience with sufficient courage to grapple with the many disagreeable features of the work."

GENERAL CONDITION OF THE CHEYENNE RIVER SIOUX.

CHAS. E. MCCHESENEY, Agent at the Cheyenne River Agency, Dakota, says:

"I am convinced that the general tendency is one of advancement, and for the following reasons: The desire of many of the Indians expressed for increased facilities for the education of the children, especially in the English language;

that the married relation is being looked upon as more sacred, also that the polygamist practices that have been so long in vogue should be broken up; the expressed wishes of large numbers of Indians for brood-mares and cows for stock raising and farm work; the large increase of the number of Indians that put up hay for the winter's feed of the stock; the building of new houses and rebuilding old ones, and asking for floors to the same instead of living on the ground; some have shown a better knowledge of farming, others discouraged by the want of rain in the season for it have not done much, but have not retrograded, but are seeking localities where moisture is more abundant; the number of them that have discarded the clothing of their ancient custom and now wear that of the white man."

RATION SYSTEM.

W. W. ANDERSON, Agent of the Crow Creek and Lower Brule consolidated Agency, Dakota, says:

"The ration system is a curse to them and a stumbling block in the path of their progress."

COMPULSORY EDUCATION.

"There is a growing sentiment in favor of schools. Education should, however, be compulsory among Indians until they are an English-speaking people. I have issued strict orders to prevent the use of the native language in the schools, and it is remarkable how rapidly the children acquire an English vocabulary with which to convey their ideas. All schools can do much good, but the industrial boarding-school is pre-eminently the best for these people. Eastern and Western industrial training-schools off the reservation have contributed their quota to the advancement of these Indians, and the most deserving scholars should have the benefit of their instruction; but the bulk of the children must necessarily be educated at home, and industrial boarding-schools should be built and enlarged to meet the requirements. A hundred or two dollars judiciously expended among the school children as reward of merit would much encourage them.

At this stage of their civilization all Indian school children should be taught industrial work. The industrial boarding-school at the agency is by far the best school for them. The day school is a good supplement, and the Eastern schools afford good opportunities for the ambitious and deserving—those wishing to fit themselves for teachers, etc., but the children generally should have a few terms at the agency boarding-school. Here there is an indelible stamp put on them; they can be singled out from the camp children after an absence of months from the school. * * * * *

Congress should see to it that this uninhabited territory does not stand in the way of American progress and that the Indian is brought more in contact with the whites, with whom he must ultimately affiliate and thereby the sooner form a part of the homogeneous mass of American citizens."

THE MUCH TALKED OF MISSION INDIANS.

The status of these Indians, both as to their persons and their property, is peculiar. They originally held, as a kind of hereditary right from their parent governments, Spain and Mexico, and later, under the treaty of 1848 between the United States and Mexico, all the land which they occupied, used, and enjoyed, either for habitation, cultivation, or pasture, and as they were recognized equally with the Mexican and other races then in Mexico as citizens, and peculiar objects of governmental protection—entitled to the same rights as other citizens, and so recognized by the United States in said treaty; choosing to remain within the State of California after it was acquired by the United States, as did many Mexicans and Spaniards who owned property at the time—it would seem, and it has been so held, that they are citizens, notwithstanding the fact that they held their lands as tenants in common. In support of this, the laws and authorities of both the United States and Mexico are abso-

lutely conclusive. The lands thus held and owned by them at that epoch embraced enormous tracts along the coast and coast valleys of the very best land in the State. But, ignorant of their own rights, and yielding from time to time to the power of the aggressive, more intelligent and enterprising Caucasian immigrants, or shrewd "old timer," who acted oftentimes without laws, against law and some times under color of law not understood, or if understood, not enforced, they moved and moved and were driven from place to place, until the protecting hand of the Government commanded a halt. And thus, at this late day, they are found, some indeed, fortunately in the possession of ample fertile land, with wood and water; others, provided for by executive order, and still others, jammed up into rugged canons on the sides and tops of mesas and mountains, or upon the burning sands of the great desert. It is strikingly, painfully obvious that they have been robbed by bad law, or by no law, and in the face of good law not declared. And, if they are citizens, what are now their rights, and what authority has the Government to legislate specially for or against them? Will the allotment act apply to them? Do not they hold their lands as tenants in common, and may not they have them partitioned by the courts, and thereafter hold and own them in fee? If citizens, their tribal relation may at any time be broken and dissolved, and their state of dependency upon the special care and bounty of the Government discarded and rejected. Should this be the case, the field for the missionary, mission society, and the charity of the nation will be inviting. Another field will be opened. The land-grabber, with his money and his bottle, will own 80 per cent of what remains in five years. Left to themselves, however, they will be slow to change, or desire to change, their present relations with the Government. They are in too much dread to assume the attitude of independence.—[JOS. W. PRESTON, Agent.

THE PIMAS, MARICOPA AND PAPAGO

Indians in Arizona, may be termed substantially a self-supporting people; no rations and no annuities are issued to them.

Agent CLAUDE M. JOHNSON, says of the Pima boarding school: "I do not find that the pupils have progressed in speaking English as rapidly as the facilities of said school would warrant." He further states on educational matters:

"I have visited the industrial boarding school located at Tucson, Ariz., under the supervision of the Presbyterian Board of Home Missions, upon several occasions and feel justified in commending the work being done there in the highest terms."

POOR CHANCES FOR AGRICULTURE.

Agent Johnson states that "Nothing but "mesquite," "sage bush" and cactus will grow on this or any of the reservations under my charge without irrigation. Therefore, when it is considered that all the grain raised—90,000 bushels of wheat, 30,000 bushels of rye and 3,000 bushels of corn is by the unaided efforts of the Indians, no commendation is necessary for me. All the ditches have been made by them without the aid of surveying instruments or engineering advice. They put in their crops and tread out the grain by the ancient method of driving horses over it. There is not a thresher or a grain fan on any of the reservations."

THEY LIVE IN WICKY-UPS.

Captain JOHN L. BULLIS, acting agent at San Carlos Agency, Arizona, says: "There are only eight families of Indians occupying dwelling houses on the reservation. The remainder dwell in brush houses or wicky-ups. When an Indian dies in one of these it is immediately burned down, through a prevailing superstition that his spirit will forever after haunt it; hence their dislike to building substantial, permanent houses.

There is one school (boarding) in operation at which boys only are received.

The average attendance is 40. There are 212 boys and 124 girls of school age here."

NO CHURCH THERE!

JESSE F. WARNER, Agent at Omaha and Winnebago Agency, Nebraska, says of the latter tribe:

"It occurs to my mind that if these people did not succeed better in caring for their bodies than the churches are doing for their souls, they would long since have been leaner than Mrs. Potipher's three lean kine. I repeat what I reported in my last annual report: 'These people are suffering from neglect in this important aid to civilization.' Why is it that these people, in the midst of civilization and almost under the sound of church bells on all sides, for all these years are without even a place of worship? Their medicine lodges is the only place of religious pretense or worship. This I would break up if we had anything better to offer them."

SAD STATE OF AFFAIRS.

E. E. WHITE, Special Agent at Kiowa, Comanche and Wichita Agency, says:

"For two years or more before I was assigned to the charge of the agency, drunkenness was common on the reserve, and apparently even more so at the agency than elsewhere. The white man who did not drink was the exception. The agent himself and several of his employes were much addicted to the use of liquor, and were more frequently seen under the influence of it than otherwise. Whisky was sold with but little pretense of concealment in a house situated about half way between the agent's residence and his office, and owned by one of his most trusted employes, and chief of police. A short time before I assumed charge of the agency, I saw the agent and four of his employes drunk on Sunday."

AWAKENING.

H. D. GALLAGHER, Agent at the Pine Ridge Agency, Dakota, says:

"Awakening to the necessities of the hour is manifested in their eagerness to secure such farming implements as we can furnish them, a greater desire to be instructed in agriculture, less aversion to work than was formerly exhibited, and in various other ways giving evidences of a change for the better. While the Indian had more rations issued to him than he could eat, while a great country teeming with game surrounded him in every direction, it is not a matter of surprise that he should have evinced a decided disinclination to cultivate the land, send his children to school, or do any other of the many things now required of him."

LIKE THE MAJORITY.

EDWIN C. FIELDS, Agent Fort Belknap Agency, Montana, says:

"An agency day school has been in operation for the past year. The teachers have been efficient and satisfactorily performed their duties. The average attendance has been twenty-three scholars per day, but like the majority of Indian day schools it does not meet the necessary requirements for the education of the Indian youth."

A NEW MOVE.

CHARLES HILL, Agent at Santee Agency, Nebr., says:

"A temperance society was organized about one and a half years ago, at Santee Agency, the idea originating among the Indians themselves and composed wholly of Indians. They number twenty-nine members, who each wear a badge of white metal with the word "temperance" engraved thereon."

MORE CONTENTED.

ABRAM J. GIFFORD, Agent at Ft. Berthold Agency, Dakota, says:

Since the complete abandonment of the Indian village at this agency, which has been in the course of abandonment for the past four years, every family has settled upon an allotment of land and has commenced a life leading to complete independence, and all are engaged more or less, as they are able, in farming, adding continually each year to their improvements, all of which has had a tendency to destroy their former nomadic habits and to make them more contented and

satisfied with their new mode of life; no trouble is now experienced by complaints from white settlers of roving bands of Indians, as was formerly frequently the case. The progress from year to year made by the Indians can not be denied by those who knew them in their idleness and degradation of a few years ago, and who are now able to see them successfully at work improving and cultivating the land about their homes and living a comparatively happy life."

GARFIELD, A CARLISLE SCHOOL BOY SUFFERS BUT NO DOUBT IS INNOCENT.

THOS. M. JONES, Agent at Shoshone Agency, says:

"Sharpnose and Garfield, two Arapahoes, having been arrested for being concerned in the murder of a white man named Jewell, on examination by the grand jury the former was released, but the latter is still in jail awaiting trial next term of the county court, in July, 1889.

It is impossible, of course, for me to say on what testimony the grand jury based their findings of a true bill against Garfield, for having arrested him myself and sifted most if not the whole of the testimony in the case, I am satisfied he had no hand in the killing, but that a white partner of the dead man did the deed for the cash that he knew was on his person and left the country simultaneously to the disappearance of Jewell, weaving all the entangling circumstances he could around the neck of my poor Indian, which the prejudice of a certain class of whites in this country and their hatred for his tribe will use to the utmost of their power against him. But I am glad to say that in the United States district attorney, who is ordered to defend him, and in an associate counsel employed by the tribe, he has able friends anxious and alive to doing all in their power to see fair play in the matter. I shall of course aid them with heart and hand in their work."

ENGLISH MUST BE THE LANGUAGE.

J. F. KINNEY, Agent at Yankton Agency, Dakota, says:

"The order of the commissioner excluding the vernacular from all Indian schools, while it has been severely criticised, is the foundation of all future usefulness for the present and succeeding generations. Advancing industries, qualifications for citizenship, and, I unhesitatingly say, an enlightened Christianity must be built on this foundation. Surrounded by English-speaking people, with whom the Indians must come in contact, success in trade, commerce, and all kinds of business depends upon the ability to speak and write the English language. Nothing interests my Indians so much as to know that they are learning to speak English."

STILL EAT DOG.

E. C. OSBORNE, Agent for the Pawnees, Poncas, and Otoes, in Indian Territory, says:

"Now, while I have said all that I could commendatory of the several tribes under my charge, not to be 'rose-colored,' I will add that though my efforts have been earnest and painstaking, if you will pardon me, their advancement into the ways of the white man (good white man) has been any other than rapid. In their general habits and disposition I can see no apparent progress. They still give their horses away at pipe dances; they still have more confidence in their medicine men than the Queen of England has in McKenzie; they still practice bigamy; they still give away their wives; they still sell their daughters, and they still eat dog."

MORE BUSINESS LIKE.

JAS. McLAUGHLIN, Agent at Standing Rock Agency, Dakota, says:

"These Indians have made commendable progress in civilization the past year, their steadily increasing interest in stock raising and farming, together with a universal desire for better habitations, being very noticeable. They are ready to labor when opportunities offer where a little money is to be earned, and they meet their obligations in a more independent and business-like manner than formerly."

"CIVILIZATION AND ULTIMATE INDEPENDENCE."

J. D. JENKINS, Agent at Sisseton Agency, Dakota, says:

"The allotment of lands in severalty I regard as the crowning efforts in that direction."

RELEGATED TO THE REAR.

L. F. SPENCER, Agent at Rosebud Agency, Dakota, says:

"It is gratifying to observe a growing desire manifested among the Indians to live by themselves. Accustomed as they have been to the idea that labor is degrading, this isolation is in some instances to avoid ridicule from the unprogressive element. However, no matter what the motive may be, a better condition of the Indian who lives alone or in the immediate vicinity of only his own kindred is sure to follow. It is noticeable that the non-progressive are being relegated to the rear, while the real leaders are those who make an honest endeavor to contribute to their own support."

NEVER UNTIL.

JOHN W. CRAMSIE, Agent at Devil's Lake Agency, Dakota, says:

"I have often been asked if it is possible to civilize and make the Indians self-supporting. I answer that it is possible to make the Indians self-supporting, and to a certain extent civilized; but it never will be done until the Indian department is removed from politics and political influence and run on business principles in the interest of the Indians."

"FOURTH OF JULY LIKE WHITE MAN."

GEO. W. NORRIS, Agent at Nez Perce Agency, Idaho, says that in addition to other observances on the fourth of July:

"A procession was formed in which about six hundred Indians figured, men and women, joined on horseback: they marched four abreast from Fort Lapwai, where encamped, to the old Agency, about four miles distant, and returned, singing on their way Gospel hymns in their peculiar and inimitable manner, so wild and weird: the bright and glowing colors worn heightening interest in their performance."

WHY IS IT?

R. L. Upshaw, Agent at Tongue River Agency, Montana, says:

I am of the opinion (though a Protestant) that the Roman Catholics have more influence and better success with these Indians than any other denomination, but they need more priests to make their work effective here.

CHANGES KILL.

P. GALLAGHER, Agent at Fort Hall, Idaho, says:

"Fort Hall industrial boarding school—a wonder to many how it could live, and not only live, but grow, and then its growth phenomenal amid the many changes and mutations: six changes in eighteen months of men in charge, bonded; and in addition thereto two non-bonded superintendents inside of six months. All this changing around in the past two and one-half years, who is not prepared to say that half such a stirring up would relegate to the shades of death and beyond resurrection the best organized and equipped school in civilization of any class or kind? But this is not all. Changes in employes kept pace with the head until but one out of ten employes in service during the whole of the session or scholastic year just closed, and the one can date his services back only twenty-two months."

THE COFFEE COOLERS OPPOSE ALLOTMENT OF LANDS.

A. D. WILLIAMS, Agent at Cheyenne and Arapahoe Agency, says:

"Among the elder Indians, those entitled 'coffee coolers,' 'whilom chiefs' and medicine men is found the most opposition to allotments. They are fast learning that it is their destiny; that their tribal power is fast slipping away from them, and that they must become tillers of the soil or stock-raisers. The majority of the young element favor allotment.

The time is near at hand to begin the work."

A FRUITLESS EFFORT.

MOSES NEAL, Agent at Sac and Fox Agency, I. T. says:

"As a tribe they oppose the education of their children. I devoted a great deal of time the first two years of my administration in a fruitless effort to induce them to send their children to the reservation school or to the training schools in the States. Last spring the Society of Friends requested permission to locate a lady instructor among them, which was granted by this office. She coaxed, petted, and fed them for six months without securing a pupil and left in disgust, minus a gold watch."

STATEHOOD FOR THE INDIANS.

The frequent conventions held during the past twelve months in the States adjacent to the Indian Territory, and the resolutions which they uniformly and almost unanimously adopt favoring the opening up of this region to white settlement, are but symptoms of the widespread discontent with its existing anomalous and deplorable condition.

It is not necessary here to enter into a detailed account of this condition. A few of the more important facts seem to be generally recognized and acknowledged. That this Territory offers a serious and damaging obstacle to free commercial intercourse between the States and Territories surrounding it is apparent. That the present form of its government affords no protection to life or property in the sense known to civilized people seems equally well understood. Several years ago I heard a wealthy and intelligent citizen of this Territory say that if he could sell his property he would move into the States, as he was unwilling to reside in a country where his only protection was the shotgun. He defined the situation in a sentence. The amount of crime committed in the Indian Territory when a white man is one of the parties can readily be ascertained, approximately at least, from the records of the Federal courts having jurisdiction; and surely it is sufficiently shocking. But the crimes committed where both parties are Indians cannot be ascertained. A newspaper published in that country not long since estimated the number of murders alone at three hundred during the year 1888. Considering the paucity of its population, the figures are something appalling, and appeal eloquently for some remedy.

The United States Government assumes to be the guardian of these people, and cannot shirk the responsibilities of the situation by mere non-action. Humanity and policy alike demand a change.

What shall the change be? The more enlightened public sentiment, as well among the Indians as among white people, seems at last to have reached the conclusion that the only solution of the Indian question is to clothe him with citizenship. The distinguished Senator Dawes, of Massachusetts, who was at the head of the Senatorial Commission sent out a year or two ago to investigate the condition of the five so-called civilized tribes of Indians, is reported to have admitted, in a public utterance, that they have attained to a stage of civilization beyond which it is impossible for them to advance under their present form of government. Those who have resided along the border of their country long enough to become acquainted with their character and condition can attest the truth of this statement.

But two heretofore insuperable obstacles stand in the way of a change. One is the Indian himself—his fears and prejudices. The other is the none too exalted regard for the rights of the Indian, but the much too exalted opinion of his character and of the nature of his rights, which exist in the Eastern half of the United States. No one will deny, at this late date, the right of these Indians to the land included within their Territory; but this right does not carry with it the right of their people to determine the re-

lations to the political organization of the United States which they and their domain shall hold. The United States Government has claimed and has exercised this right from its establishment. It cannot shut its eyes to the effects of its existing paternal, emasculatory guardianship. It owes it to the Indian, it owes it to humanity, that this relation should be changed, and for the better.

Again, then, we come to the question. What shall the charge be? And it is a question that presses more urgently for an answer.

Thirty year's residence upon the border has made me somewhat familiar with the fears and prejudices of the Indian, and I venture nothing in asserting that he will never consent to any form of Territorial government that could possibly be devised. Under a Territorial government, the President of the United States appoints all the more important officers, and the Indian is afraid that during this transition period he would be deprived of his rights to his land. But if a bill admitting this Territory into the Union as a State at once, without the intermediate Territorial condition, be carefully prepared, allotting to each citizen of the country his present individual claim in fee simple, and giving the remainder to the new State to be disposed of at its will as soon as they can be made to understand it the Indians will consent to it.

No one better knows than the Indian of this Territory that there will be a change in the not distant future, whether they consent or not; and if they be made to understand that each individual is to have in fee simple the land to which he now has but a shadow of title; that he is to be permitted to elect his own officers, State and National; that he himself is to be made a citizen of the United States, clothed with all the rights, enjoying all the privileges, and fortified by all the protection of every other citizen; and that he is no longer to be subjected to the inquisitive surveillance of the United States Government,—both his interest and his pride will be awakened as never before. He is not a fool, even if he is not fully civilized. Remove him from his present emasculating tutelage and throw him upon his own resources, and his pride, his interest, and a sense of his new responsibilities will lift him to higher civilization, and this farce of a Government this *imperium in imperio*, will cease to be a barrier to our National progress, a disgrace to our National policy and a stain upon our National honor.

W. M. FISHBACK,

In *North American Review*.

Dr. P. G. Moore, of Wabash, Indiana, is the owner of a rare centennial relic, which he flung to the breeze Tuesday last. It is an American flag which was carried by Brigadier-General Anthony Wayne in his expedition against the Northwestern Indians in 1792. The flag is undoubtedly 100 years old. It was the property of Mary Dixon, of Miami county, a member of a band of Miami Indians. She inherited the flag from her mother. It was captured from General Wayne by Mary Dixon's grandfather, who was a well-known chief. The flag is in size 3½ by 5½ feet and is made of pure homespun linen. There are fifteen stripes, and the colors all hold remarkably well. The field is 6 by 24 inches and contains simply the inscription in antique capitals, in indelible ink: "A. Wayne, Commander-in-chief."

Alaska proper is without roads, horses, stages, railroads, steamers, or other means of communication with the outside world. Very few of its native population have ever seen a horse. When, not long since, a mining company imported some donkeys for packing ore, one of the school-boys who had learned in his reader that rabbits had long ears, wanted to know if they were "Boston rabbits." The industrial school at Sitka having been supplied with a pair of mules, the superintendent sent a new boy to the barn with them, but he soon returned, asking if he should "take their clothes off," meaning the harness.

The Red Man.

FORMERLY

The Morning Star.

Published Monthly in the Interest of Indian Education and Civilization.

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CARLISLE, PA., MAY, 1889.

SENTIMENT says three years of school and training for Indian youth makes them so much smarter than their fellows, and the spectacle is so astonishing that we must pause and consider.

Sentiment draws all its inferences from comparison of Indian with Indian.

Common sense says it is not their fellows they must meet but the inevitable white man, and to meet him the full training and education he gets is required. If for the ordinary duties of life nine to twelve years are needed by white youth in order to graduate from the grammar or high school grade of our public schools, how can the Indian reach the power to meet and compete with our youth if he has so much less.

Sentiment says the Indian must learn his civilization mainly from the Indian, and all must come up together and when all are ready for the heavenly kingdom of civilization we'll open the door and they can march in in a body.

Common sense says the Indian must learn his civilization from civilized man and that each individual Indian is the unit of responsibility for himself alone, and is entitled to have the door opened for his own individual entrance into the kingdom at once when the individual is ready.

Sentiment says reservation, tribes, and separate languages, by its every act and help.

Common sense says the unity and brotherhood of the human family and equal rights and opportunities for all.

Common sense is the helpful Christ while sentiment is the hindering devil.

Rev. Dr. Daniel Dorchester of Boston, just appointed Superintendent of Indian schools, is quite a famous Methodist Divine. He is also an author, statistician, and leader in the Temperance movement of large repute. He is a man of commanding and most kindly presence, just past the prime of life, and has a large reputation as an organizer.

He spent Thursday, May 2, at Carlisle, and industriously visited and talked about every feature of the school including the farms. Dr. Dorchester intends to visit at once the schools throughout the West, especially the far Northwest.

Dr. Dorchester, of Boston, being now appointed Superintendent of Indian schools it is in order for the various societies managing our Indian affairs to fire a fusillade of resolutions and then call on the good Doctor and give him his instructions.

It is safe to say that far more civilization, industry and improvement in every way has gone into the Oklahoma portion of the Indian Territory since that district was opened for settlement April 22, than has been sent into the whole territory during the last sixty years. Four weeks of white man more than equals sixty years of red man.

CAUSE AND EFFECT.

The most strenuous landsman if sent to sea and placed for months and years in the company of sailors, walking the deck of the ship and hearing ship-talk constantly, as he would have to, would inevitably learn ship-talk, and would become a sailor.

The most strenuous civilized man if placed in the midst of nomadic Indians and held among them without other association, for months and years, would learn their language, marry into their tribe and adopt their habits and their customs. Every Indian tribe in the country furnishes ample illustration of this fact.

There are 22,000 public schools in the State of Pennsylvania. All the Indian children of school age distributed, pro rata, in the public schools of Pennsylvania would give but two to a school. If the Indian youth in the United States were distributed pro rata throughout the public schools of the whole country there would be only one for every six schools.

From a long experience covering our worst tribes we can state positively that three years at the outside, thus in the public schools and constantly associated with our own people, would remove absolutely not only the fear the Indian has of such association, but his inability to meet and compete with it, and he come to desire the life and associations of civilization.

If the strenuous landsman had all the sailor information theorized into him while he remained on land, amongst landsmen, he would still lack the essential principle of experience necessary to make him a real sailor. So too, we say, and we say it from our own experience, confirmed by the experience of the country for 300 years, that we cannot theorize civilization into Indians on their reservations in exclusive Indian surroundings, neither will purely Indian schools alone accomplish it, however favorably located.

Associating exclusively with Indians must be abandoned, and association with civilized people must become the habit. All our work toward civilizing the Indians must reach this point in order to become practical and complete.

Before Indian youth can successfully enter the public schools of the country, about two years training and preparation in the way of gaining English, obedience and discipline are necessary. This may be the glorious work of the Indian schools, but they must aim at this result.

Permanent race or tribal schools breed race and tribal interests and may yield us a crop of calamities by the side of which that we met in doing away with slavery was a trifle.

Ignorance may be handled in vast quantities, but intelligence will seek and assert equality.

Send Indian youth into our public schools and the Indian problem is solved.

Laban J. Miles was the faithful and approved agent to the Osages for eight years. In 1885 he was removed for political reasons only. In the three and a half years that followed five different agents were appointed and tried their unskilled hands at managing this tribe. Several of them are or have been before the courts for corrupt practices. The Indians themselves say that more whiskey has been taken on their Reservation and drunk by the Osages in one week during this three and a half years, than was taken on the Reservation and drunk by them in the whole eight years of Mr. Miles' management. During these three and a half years their large tribal funds have been more looked after than the wants of the people themselves, and it was principally for this that a Senate Committee was appointed to investigate Indian traderships. Mr. Miles is now re-appointed agent and of course the whiskey and other corrupt influences that have crept in are fighting him. He has a hard task before him, but we believe he is fully equal to the added difficulties of the situation.

"In the Indian work I wish there was more business and less sentiment. This sentiment is the ruin of all, especially the Indians."—[Private Letter.

A WORTHY LIFE ENDED.

Died, at the Carlisle Indian School on the morning of April 26th of congestion of the brain, Dr. O. G. Given, aged fifty years.

The above announcement tells all that the casual reader cares to know of the death of our kind friend and faithful physician, but it does not satisfy those who knew the man; and that when he died there ended a life of useful and unostentatious well-doing that deserves more than a mere record of its close.

The history of the Doctor's early life is one common to many men now in middle life and occupying useful positions in society, and is creditable alike to them and their country.

He was born and raised on a farm in Muskingum Co., Ohio, obtained a common school education; entered college at Monmouth, Illinois, supporting himself by his own efforts till the breaking out of the Civil war when he responded to the call of his country and entered on a soldier's duty remaining with the army until discharged on account of ill health. He now finished his college course and entered on his medical studies in Chicago, and on their completion established himself as a practising physician in Kansas.

In 1873 he entered the Government service as physician for the Indians at the Kiowa and Comanche Agency, Indian Territory.

It was here that the Doctor's sphere of action widened and gave scope for the development of those features of character which have won for him so high a place in the esteem of those who knew him.

The author of Ramona has given to us a picture of a Government Physician at an Indian Agency which may be true or may not, but if true let us for the honor of the medical brotherhood and humanity's sake hope that as delineated he stands alone and not as a representative of a class. At any rate Dr. Given's career as Agency Physician was one that bore not the slightest resemblance to that of the doctor portrayed by H. H.

For an Indian to be sick and asking for his help was sufficient to take the Doctor wherever needed on the stormiest day or blackest night. Always patient, kind and cheerful, the Indians soon came to have more than confidence in his skill as a physician; they respected and loved the man.

A member of the Presbyterian church, he did not leave his religion behind him when he passed the boundary line of civilization, but by word and deed, year after year, before both Indians and whites, he adorned his profession by a consistent, useful life.

Gifted with excellent powers of song, he was a leader in all Sabbath gatherings for worship or instruction, a helper in every good work, doing among the Indians the work of a missionary as well as a doctor.

In the early part of the year 1883 a vacancy occurred in the position of resident physician at this school, and the record made by Dr. Given in the Indian service pointed to him as suitable for the place. Satisfactory arrangements being made he entered upon his duties bringing into the service here the experience of years in dealing with and treating Indians, as well as genuine enthusiasm and interest in the work of Indian education and civilization.

From that time until his death he faithfully served the school as its medical and commissary officer, having general supervision of the food supplies and diet, in addition to his strictly medical duties.

The same qualities that on the frontier placed the Doctor in the front rank of Indian workers were exemplified at Carlisle. As time passed on, his character became known and appreciated by an ever widening circle of acquaintances in professional, church, and social relations.

It was characteristic of Dr. Given that he was not only a physician, but a helper in the best sense of the word, a trusty counsellor, a sympathizing friend. In all that appertained to the work of the school he was ready to aid to the fullest extent of his ability, hence we find him for three years acting as Superintendent

of the Sabbath School; for two years teacher of an important Bible class and always the mainstay of the mid-week prayer-meeting.

Never of strong physique and since the days of his army life subject to attacks of illness, there yet seemed no reason to suppose that his life would be cut so short, even when his last illness commenced and he committed his case to the care of a brother physician no one apprehended a fatal termination to his illness, but a brain trouble developed which rapidly exhausted the vitality of an already weakened frame and we were forced to admit that recovery was uncertain.

As the disease progressed the Doctor fully realized his situation and spoke calmly of the possible fatal termination of his illness, stating his full trust in his Saviour and that death to him had no terror other than separation from his family and work, being assured that it would be but an entrance into paradise.

The evening before he died, having spoken words of counsel, comfort and farewell to the members of his sorrowing family he asked to see the girls of his Bible class who accordingly assembled around his bed and at his request attempted to sing, but from emotion were unable to proceed. He then took each by the hand speaking words of affectionate farewell.

The remainder is briefly told, one more night of suffering and the lamp of life went out. Surrounded by his sorrowing family he fell asleep in death to awake we verily believe where Heaven's light illumines the celestial city into which those who enter shall go no more out forever.

In a shady nook of the cemetery we laid him, his funeral attended by the sorrowing students and teachers, by the members of the County Medical Association as a body and a large company of friends and relatives, his coffin covered with flowers, the tributes of their love.

But all the mourners were not there. As the news goes forth to distant camps and cabins, sorrow real and earnest will be felt and many will say with us "a good man has gone from our sight; we have lost a friend proven in many a time of trouble." Assuredly he has not lived in vain. May the example of a life lived so blamelessly and so full of usefulness strengthen and encourage those who were his companions and co-workers, and may the sure belief that death was to him but the beginning of life ever comfort his mourning family.

The Honorable Commissioner of Indian Affairs writes of the Death of Dr. Given, as Follows:

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
WASHINGTON, May 10, 1889.

CAPT. R. H. PRATT, U. S. A.
SUPT. INDIAN IND'L SCHOOL,
CARLISLE, PA.

DEAR SIR: Through yours of the 28th ultimo, I have learned with profound regret of the death, at Carlisle, on the 26th of April, of Dr. O. G. Given, your school Physician.

I wish to express my sense of the fact that such a loss pertains not only to the Carlisle school, but also to the Indian service generally. The eleven years which Dr. Given gave with devotion and enthusiasm to work among Indians at the Kiowa Agency and at the Carlisle school, has been a contribution to Indian civilization and education which should receive from the Government grateful recognition and acknowledgment. His absorption in the success of the school, his readiness to add to his professional duties other services of varied character as need required, or as his energy, industry and ability enabled him to render them, his fidelity and lack of self-seeking in all services rendered, made him an example to all others employed by the Government to labor for the advancement of the Indians. It is only through lives and labors such as his, and often unrecognized and unknown, that the uplifting of the Indian will come.

Upon the hundreds of Indian pupils with whom Dr. Given came in contact during the years spent at Carlisle, his high prin-

ple, unselfish devotion to the good of others, quick sympathy, ready helpfulness and earnest Christian character, cannot have failed to make an abiding impression.

As the news of his death reaches those who have left Carlisle and are in their widely separated homes, I trust that the memory of his friendship and example will inspire them to better living and to earnest effort to realize the hopes which he had for them and their race.

With sincere sympathy for yourself and for the Carlisle school in this bereavement, I am,

Yours respectfully,
JOHN H. OBERLY,
Commissioner.

THE VERNACULAR AGAIN.

It is only a year since the RED MAN was fighting the battle of the English language against the vernacular for the Indian children in schools. For this seems to it a tendency full of danger to American institutions and fatal to the prospects of citizenship and even of the civilization of the Indians upon whom it was practiced. It seemed to the RED MAN that there should be no exception to the instruction in the common language of the country which all its inhabitants should speak, however many other tongues they may be versed in.

To-day the struggle instead of being fought upon the far-off reservation with Indians who are only possible citizens for victims of the vernacular theory, is in the very heart of New England and not between a savage and a cultivated tongue but between two of the leading languages of the world. Why is there this struggle, this opposition to another tongue than the English being used in America for the purposes of daily life? Is it because we do not comprehend the beauty and the fitness of the French language for the uses of civilized life, or from want of sympathy with French Canadians in their love for their native tongue? Not at all. The opposition comes solely from the knowledge founded upon experience and history that language is the soul of nationality. This is why it seemed to American citizens that the children who are to be the citizens of America should speak the tongue of its people and in this, the only way, catch the spirit of American institutions.

But these are the same grounds upon which the government having the authority of a guardian over wards, acted in respect to the Indians upon the reservations.

Where now is the outcry of the religious press that then considered such action an overstepping of lawful authority?

Has this considered the matter more calmly and found that according to the law that the greater includes the less, the demands of a national life are higher than the preferences of a few? It is simply the greatest good of the greatest number that is in the balance.

The RED MAN refers to this old battle of the vernacular because this struggle of to-day is only another evidence that white men and red need to be governed by the same laws. And this is what it has maintained and will continue to do at all times and in all places. F. C. S.

Mr. Oberly, Commissioner of Indian Affairs, is entirely opposed to the Indians in the Show business and not in favor of such demoralizing influences, as some of the newspapers are trying to make the public believe.

D. B. Dyer, formerly an Indian Agent was elected mayor of Guthrie, Oklahoma, which sprang into existence in two days as a city of fifteen thousand inhabitants.

James Blythe, of North Carolina, has been appointed Agent at the Eastern Cherokee Agency in North Carolina.

John Fesher of Wyoming Territory, has been appointed Agent at the Shoshone Agency in Wyoming Territory.

Benjamin P. Shuler, of Minnesota, has been appointed Agent for the Indians of the White Earth Agency in Minnesota.

DR. DORCHESTER'S APPOINTMENT.

The appointment of the Rev. Dr. Daniel Dorchester as Superintendent of Indian Schools comes entirely unsolicited by Dr. Dorchester himself. The thought originated with President Harrison. The nomination is one which will be widely approved and will give special satisfaction to all true friends of Indian reform. Dr. Dorchester is a man whose warm and generous sympathies are directed by an excellent judgment. He possesses tact and discretion, combined with a resolute purpose and unswerving devotion to principle. He has an urbane manner and will accomplish needed reforms without unnecessary friction or antagonisms. There is a great deal of important work waiting to be done in the department of the Indian service of which Dr. Dorchester is to be placed in charge; for the abuses of the last four years of Democratic Administration have nowhere been more injuriously felt than in the Indian schools. The doing of this work could scarcely be intrusted to better hands than Dr. Dorchester's and his selection for the work will be accepted as an earnestness of the sincere desire of the Administration to conduct the management of Indian affairs upon a high plane.—[Boston Journal.

The appointment of Rev. Dr. Dorchester as Superintendent of Indian Schools is a merited compliment to a citizen of Massachusetts who, as a clergyman of the Methodist denomination, has taken an active, sensible and dignified interest in politics for many years. As a distinguished member of the party, Dr. Dorchester will be congratulated by Massachusetts republicans. A mind of excellent executive balance, with a disposition to do entire justice to the race with whom he must deal and an indefatigable industry, point to an administration of more than average results. That the appointment was unsolicited is alike creditable to President Harrison and the appointee.—[Boston Advertiser

One of the best appointments thus far made in the administration of President Harrison is that of the Rev. Dr. Dorchester of Boston to the superintendency of Indian schools. He has many qualifications for the position and is well known here and in Massachusetts as one of the best-informed statisticians in America. He has a genius for method, he possesses tact and discretion, and will give the personal attention which the work, to be successfully wrought, demands. The position has been vacant for some time, and Mr. Dorchester will not find the beginning of his work so smoothly laid out toward a success by the friends of the previous administration as he might wish, but he will be equal to the emergencies.—[Albany Journal.

The new Sioux Commission, of which General George Crook is chairman, enters on its duties under advantages which its predecessors did not have. That body undertook a task which was largely experimental, and at the outset was confronted by irrefutable proofs that a great majority of the influential Sioux did not wish to sell half their reservation at the price, and on the conditions which Congress had authorized it to offer. This made up-hill work all the way through, and the result was failure. But the old commission really cleared the way for the new. If the latter should now be successful, as there is good ground for believing it will, it will have reaped where its predecessor sowed. When it became evident from the conference at the Dakota agencies last year, and more particularly from the Autumn conference in Washington, what the Sioux wanted, Congress made new and still more liberal provisions. The present commission, which is headed by an officer renowned for his knowledge of the Indians and for his negotiations with them, will have these more liberal terms to propose.—[N. Y. Times.

John H. Baker, of Goshen, Indiana has been appointed a Commissioner to negotiate with the Cherokee and other Indians for the cession to the United States of certain lands.

OUR TENTH ANNIVERSARY.

The Commencement exercises which marked a decade in the life of our school, took place on Wednesday, May 22nd.

Many friends from a distance arrived on Tuesday evening and a special train the same evening brought Hon. John W. Noble, Secretary of the Interior and wife; Hon. Joseph K. McCammon, late Asst. Attorney General for the Interior Department, and wife; the wife of Justice Samuel F. Miller, of the United States Supreme Court, with her granddaughter, Miss Corkhill, and Messrs. Stevens, Geer, and Phillips, of Washington. Later, A. K. Smiley, member and General Whittlesy, Secretary of the Board of Indian Commissioners, Rev. Dr. J. A. McCauley, late President of Dickinson College and Senator A. H. Colquitt, of Georgia, arrived. The Governor of Pennsylvania, James A. Beaver, President Fuller of the Gettysburg Railroad, the faculty of Dickinson College, Judge Saddle and many of the legal gentlemen of Carlisle and other points in the valley, also the clergymen of Carlisle and other distinguished persons were present at the general exercises in the afternoon.

A large number of farm patrons from Bucks, Chester, Delaware, Montgomery and Columbia counties of this State, and others from New Jersey and Maryland were also present.

Inspection of Industries came first in order from 9 to 10 A. M., but visitors began to throng the various departments long before the appointed time. The main line, however, headed by Secretary Noble and Capt. Pratt arrived at the printing office, the first place of visitation, at the time stated. Here fifteen apprentices were busy running off the RED MAN, (pressing him out by steam power, as it were). On the small presses the *Indian Helper* was making its way, while the Alaskan manager of the steam-engine kept all in motion.

The boys at the cases attracted considerable attention, plainly showing that type could as deftly and speedily slip through their fingers to find the right boxes and the proper place in the sticks as through the fingers of boys of any other race and color.

The paint-shop, tailor-shop, ware-rooms, tin-shop, shoe-shop, carpenter-shop, wagon-making and blacksmith-shop were visited in turn, the management and apprentices in each receiving a due amount of commendation for good results shown.

The Girls Industrial Hall was then inspected. In the sewing room where every day may be heard twelve Domestic Machines actively humming, shears vigorously plying dress goods, where, daily, the sewing and darning needles dexterously baste and darn, on this occasion lacked not in manifestation of the skill on the part of the girls in this particular line of industry.

In the laundry, ironing-room, cooking-room, and dining-room the customary work was in progress giving evidence unmistakable to the visitors that Indian girls are as capable as girls of other races in the management of work of this character.

In the educational department the Normal rooms were first visited where pupil teachers were conducting class recitations, after which all the class rooms in order were visited.

The crowd was so great that it was impossible for all to be present in each room at the same time, hence, for the full morning session, the line of visitors was well distributed throughout the spacious building. Mr. Smiley and Senator Colquitt fired promiscuous questions in Geography, Arithmetic, Physiology, Civil Government, etc., which were answered promptly, and in most cases correctly.

When the problem "How many tons of coal in a bin 40 ft. long, 8 1/4 ft. wide and 6 ft. deep, was given, the class wheeled to the board and had the right result in much less time than it takes to relate the circumstance. Other problems were given, and in the higher grades such questions in Physiology as:

Where is the Aorta? the Arteries?

What substance is found in bad air? What is at the end of each muscle? Which are the largest? What part of the beef do we eat? And in civil Government such as: What is the highest office in the Government? Name the cabinet. Which Cabinet officer has the management of Indian affairs? Who is the Secretary of the Interior? Senators are elected for how long? and many more questions were promptly answered.

At the close of the school-room inspection rain began to pour down and continued with intervals all the afternoon, which made it very disagreeable going about, still the dampness in the air did not seem to dampen the ardor and interest with which our visitors took hold of the work of inspection.

Umbrellas, water-proofs and over-shoes were first brought into use in passing from the school-rooms to the Gymnasium.

Here a class of 100 young men energetically and gracefully went through with the club, dumb-bell, wand and body movements to the beat of the drum and music of the piano, which called forth remarks of surprise and commendation from the strangers.

On account of the rain there was no dress-parade as announced on the programme, and after gymnastic drill and the children's dinner, a lunch was served in the old chapel to the large number of guests present. During this hour the band upon the band-stand played a variety of pieces.

At 1:30 P. M. the large chapel in the new school building was more than filled. When the Honorable Secretary of the Interior entered there was enthusiastic applause which was repeated as one after the other, Mrs. Noble, Mrs. Chief Justice Miller and then Governor Beaver and Senator Colquitt came in, but when the erect form of Carlisle's loving friend, Susan Longstreth, escorted by Capt. Pratt, appeared on the threshold the surprise and joy of the pupils and friends were so great that there was a spontaneous burst of applause impossible to restrain.

Secretary Noble, Governor Beaver, Senator Colquitt and Capt. Pratt occupied the platform.

The opening prayer was offered by our faithful friend Dr. McCauley.

Of the graduating class which were, Cecilia Londrosh, Winnebago; Kish Hawkins, Cheyenne; Clara Faber, Wyandotte; Eva Johnson, Wyandotte; William F. Campbell Chippewa; Thomas Wistar, Ottawa; Lilly Cornelius, Oneida; Esther Miller, Miami; Edwin Schanandore, Oneida; Frank Dorian, Iowa; Katie Grindrod, Wyandotte; Joel Tyndall, Omaha, Julia Powlas, Oneida; and Joseph Harris, Gros Ventre, the following made addresses: Lilly Cornelius salutatory, Esther Miller, Eva Johnson, Kish Hawkins, Clara Faber and William F. Campbell. Cecilia Londrosh, delivered the valedictory. The programme was interspersed with singing by the choir and two colloquies.

The Honorable Secretary's Speech.

In the presentation of the Diplomas to the graduating class Secretary Noble said in substance:

"MR. SUPERINTENDENT, LADIES AND GENTLEMEN: I am to-day here as a representative of the Government. Personally I have no claim to the distinction of addressing you or delivering diplomas to these scholars, but as the Secretary of the Interior I may be welcome to announce a policy on which men of all parties will agree. On behalf of our good President I say that he takes a great interest in the Indian schools, and that he proposes to secure justice to the Indians. He would have those who are appointed Indian agents, Indian inspectors, Indian teachers or licensed Indian traders understand that in the discharge of their duties, under any commission, that he has signed, they must practice and secure sobriety, truthfulness, morality, justice and decency within their commands. [Great applause.] It will not be sufficient to allow Indian affairs to remain as they were; improvement is demanded and will be insisted upon.

"So much I am authorized to speak for him. You will allow me a few words on my own behalf, to which I commit no man, other than myself. I believe that the practice of justice is essential not only to the welfare of each individual, but that

(Continued on 8th Page.)

THE INDIAN MENU.

Commissioner Oberly's advertisement for proposals for Indian supplies, which appears in the *Pioneer Press*, is probably passed over by readers not interested in securing government contracts, but it really furnishes very suggestive and instructive reading. Here we have "for furnishing for the Indian service" a list of various kinds of food and clothing and other articles which is astonishing by its immensity. There is needed, for instance, by the government, 900,000 pounds of bacon, 34,000,000 pounds of beef on the hoof, 279,000 pounds of beans, 71,000 pounds of baking powder, 500,000 pounds of corn, 474,000 pounds of coffee, 8,600,000 pounds of flour, 155,000 pounds of hard bread, 102,000 pounds of rice, 8,600 pounds of tea, 340,000 of salt, 230,000 pounds soap, 920,000 pounds of sugar and 23,000 pounds of wheat. Hundreds of thousands of yards of cotton cloth and a surprising lot of miscellaneous articles are required.

"For the Indian service" does not mean or suggest much work on the part of the Indians. The object of furnishing all this food and clothing is to keep the vast majority of these Indians in absolute idleness. Their land has been obtained by treaty, with enormous reservations for themselves, and, according to the bargain, they remain inactive and unproductive, except in a few instances where they have been persuaded to take up some line of industry. A great many herds of cattle are represented by 34,000,000 pounds of beef on the hoof, and, take the menu altogether, it is apparent that by no other civilized government has such an arrangement been made to train up a people in idleness. The few Indian schools embody a very slight deterrent to the vicious influences at work, while the work of Christian missionaries is handicapped by the absence of compulsory industry. Bishop Gilbert of Minnesota, whose frequent visitations to the missions of his church in Northern Minnesota have given him an insight into the working of the system, states that the lack of systematic industry and the prevalence of systematic idleness among the Indians weaken the effect of the most earnest religious instruction. The certainty of getting annually "mountains of beef and pork and flour and coffee and tea from the government has deadened whatever ambition the Indian had.

The present injurious policy began in 1790 with the passage of the Indian intercourse laws, but the fundamental mistake was made the year before, when, in adopting the constitution, whose centennial we celebrate this year, the clause was approved which gives Congress, among other things, the power to regulate commerce with the Indian tribes. The original Indian intercourse laws prohibited trade with the Indians, but this restriction was subsequently removed, until 1816, when a law was passed permitting only American citizens to trade with them. In 1834 all previous legislation was revised and embodied in new Indian intercourse laws, which have never been repealed. We have made about three hundred and eighty treaties with the Indians, only one of which permits Indians (Cherokees and Chickasaws) to go off their reservations and sell their products outside. We have made the Indian tribes independent nations by our own acts, and no Indian can legally be made amenable to the civil laws of the states or territories. "These Indians," says the federal supreme court, "are semi-independent tribes whom our government has always recognized as exempt from our laws whether within or without the limits of an organized state or territory, and in regard to their domestic government, left to their own rules and traditions: in whom we have recognized the capacity to make treaties and with whom the governments, state or national, deal, with few exceptions, only in their tribal or national character, not as individuals." Thus we have gathered these people on twenty-five or thirty immense reservations, whose soil they rarely abrade with the plow or hoe, and feed them into a condition of

hypertrophy and utter uselessness, placing sixty or seventy agents over them, who in many instances, work the position for all it is worth to themselves.

And it cannot be denied that the Indians on the reservation are entitled to remuneration for their land, and by hundreds of treaties we are bound to pay them for it. Another generation than ours saddled the present system upon us and it should be reconstructed by eliminating the reservation feature from the arrangement, and locating the Indians as individuals on land, after paying them for the overplus in each reservation. Let them then be paid a certain sum for withdrawing from the contract, as policyholder in a life insurance company is paid a surrender value for his policy when he withdraws from the contract and gives up his policy. Then the problem will solve itself. The Indians will be subject to the laws of the states and territories in which they reside, district schools will be established, and there will be no further necessity for the government to keep up the several distinctively Indian educational institutions. The Indian will then fall into line and work for his rations. —[*The Pioneer Press*.

THE JESUITS.

It is impossible not to regard with wonder this famous organization of the Sons of Loyola—Ignatius's black militia, as Carlyle calls it—which has done so much for reaction; which counts among its achievements, or the achievements in which it has had a great share, the War of the Catholic League, the Thirty Years' War, the persecutions in the Netherlands, the extirpation of the French Protestants, the War of the Sonderbund and the Franco-German War, besides the plots against the Government and life of Elizabeth, the Gunpowder plot, the attempt of James II against the liberties of England, a whole series of regicides or attempts at regicide, and intrigues which have disturbed in turn almost every community in Europe. Not only has the Society of Jesus done all this; it has, to a wonderful extent, held back the dawn of intellectual progress in the morning sky. Marvelous have been its vitality, its tenacity of purpose, its sustained activity, its power of adapting itself to changes of circumstances which, it might have been thought, would be fatal to it. Wounded apparently to death by the dart of Pascal, it did not die, though it has borne and will forever bear about the scar. Suppressed by the Pope himself at the instance of the Catholic powers it has risen again from the tomb of suppression. Deprived by political progress of the despots who were its foster-fathers and by intriguing with whom its power was originally gained, it has learned to intrigue not less cunningly and almost as successfully with the leaders of the people. Expelled from country after country, it found its way back, and now at last ejected from Europe, by the combined fear and loathing of the nations, it takes ship, crosses the Atlantic and sets to work at the foundation of a new empire for Loyola, and the power which Loyola served, among the democracies of the New World. Its ultimate victory is inconceivable. Reaction, ecclesiastical despotism and obscurantism, whose standard it bears, cannot in the end triumph over progress, freedom of opinion and the kingdom of Light. Morality fights against it, and will prevail if this is a moral world. Often, as in France at the time of the League, in Europe generally under Philip II, in France again under Louis XIV, in England under James II, in Switzerland before the Sonderbund, in France once more under the Second Empire it has seemed triumphant, and flattered itself, no doubt, that the future was in its hands; when suddenly the moral powers have intervened, and its edifice of conspiracy so laboriously constructed has come to the ground in a day. Its cunning, as its behavior at the time of James II showed, though profound is not identical with wisdom. Fail in the end the Jesuit must; but in the mean time there may be considerable havoc if the United States and Canada remain in the hands of politicians who are controlled by the Catholic vote.

—GOLDWIN SMITH, in the *Independent*.
Toronto, Canada.

FRIENDS' INDIAN AID ASSOCIATION OF PHILADELPHIA.

The 20th annual meeting of this Association was held on the evening of 4th mo. 18.

Dr. James E. Rhoads presided, with Richard Cadbury as Clerk. The report of the Executive Committee for the year was read. It sets forth a measure of increase in the strength and extension of the work, on both educational and religious lines. There are now 383 Indians who are members with Friends: a gain of 66 upon the previous year. Grand River Monthly Meeting has 5 Preparatives and 9 Meetings for Worship. Modoc Meeting has 89 members. Friends have under care three Boarding Schools and several Day Schools; with 493 Indian children as pupils. White's Manual Labor Institute, near Wabash, Indiana, has 85 boys and girls under training. The Cherokee School, North Carolina, has 80 boarding and 239 day scholars. Friends have expended during the past year, including the cost of buildings, for the education of Indians, \$9220. The receipts of the Associated Committee of the Yearly Meetings, for the year, have been about \$4000: expenditures, \$3300. \$7000 are held by the Committee, invested in bonds.

Dr. Rhoads spoke of the increasingly hopeful aspect of the work. Excellent results are to be seen at White's Manual Labor Institute. One bright example of this was an Indian girl, who came to the school four years ago, "an expressionless lump of mud." Very lately she was heard by some of the Committee to recite a poem, in so touching a manner that many eyes were moistened with tears.

Five Friends are engaged in mission work among the Indians. Are they busy? Yes. Dr. Kirk and others have their farms to attend to; they look after the schools and school-houses and meeting-houses; they attend the meetings for worship; and they have to answer endless questions of various kinds, which keep them well occupied. Requests come often to them. "Won't you come and hold a meeting with us?" These Indians are a serious people. "I want to join your church," means a great deal with one of them. It means to give up their ancient religion, and to change all their ideas and practices. It has been found best as a matter of experience, for them, on becoming members with Friends, to make a definite profession or confession. At the close of a meeting, such are invited to make an open declaration, after which they receive from the members the hand of fellowship. Some fall away, as may be the case in any body of men; but many remain steadfast in faith and life.

Prof. C. C. Painter, of Washington, D. C., Agent of the Indian Rights Association, addressed the meeting.

Referring to the Cherokee School, N. C., he said that if all the work of Friends for the Indians is as rounded and complete as it is there, its usefulness must be very great. All in that institution appear to work together, not as under tasks, but with real interest; the school is "their own." —[*Friends' Review*.

The importance attached to the tortoise by many tribes of the red man is very marked. It was a part of the rude mythology of the Lenni Lennape or Delaware, that the earth rested on the back of a tortoise. Their most important family clan was that of the Unamis or Tortoise. And it would seem that among all those subdivided—and there were many such—the totem or emblem of the Tortoise always held a high position. Such was the fact among the Hurons far to the northward, and also among the Iroquois, as well as among the Algonquin race. The tortoise being an ambitious animal, became in their eyes a mystery—something supernatural.

"To help the young soul, add energy, inspire hope, and blow the coals into a useful flame: to redeem defeat by new thought, by firm action—that is not easy, that is the work of divine men." —*Emerson*.

A BRIEF STORY OF THE PUEBLOS.

By a Carlisle Girl.

The following interesting account written by a Pueblo girl was read by her at our last Missionary meeting.

"The Pueblos have been pretty much under the control of the Catholic religion. The priest pretends to have so much love for them, yet he does nothing to elevate them from their superstitious ways.

The priest makes his circuit around the different bands of Pueblo once a month or not even that often. He is received by the Indians with great respect.

This is the time all Indian babies that had been born during the time, are baptized and as many people as are to be married, are married by the priest.

He delivers his yearly or monthly sermon. The Indians merely see their "Father" as they term him, standing in their presence enshrouded in his white gown, delivering his sermon in an unknown language to his hearers.

The priest is greatly opposed to sending children to school fearing that they would all become protestants when they return. Yet he does nothing towards getting schools or teachers for them, among the Acomas especially.

The Acomas are perhaps the most ignorant among the various bands of Pueblos.

Laguna which is about eighteen or twenty miles below Acoma is the most advanced Pueblo village. They have had a Presbyterian missionary among them for several years.

He is doing all he can towards lifting up the Laguna Pueblo.

Laguna has more children in the Government schools both at Carlisle and at Albuquerque, N. M.

The Pueblos live very much the same as their ancestors lived.

The very adobe houses that they built are still standing, old as they are, people are still living in them. These houses have stood for hundreds of years.

My mother still keeps her great great grand-father's gun, and an arrow case. Mother keeps the gun in a buckskin case.

The Pueblos work for their living—till the ground, plant corn, wheat, oats, beets, onions, etc.

They raise a great many melons.

Some of the finest peaches are raised by the Pueblo Indians.

Instead of putting them up in jars or cans as the white man, we dry them by the sun; first seeds are taken out.

Thrashing-machines are not yet used among the Pueblos.

A place is prepared on the ground, it has to be round; posts are put around it.

When ready wheat is brought into it; six or seven horses are then put in to do the thrashing.

These horses are chased around and round in this thrashing pen.

After this has been done all hands are put to work of separating the grain from the chaff by throwing it up in the air.

The wind blows the chaff one side and thus our wheat is thrashed.

It is then washed and dried. The wheat is then ground gradually by the women.

During the months of August and September the fruit is getting ripe.

Several festivals are held during either of the two months mentioned.

The Acomas celebrate St. Augustine's Day and it is on this day Lagunas, Isletas, Zunis and others come to witness the grand occasion.

All kinds of fruit and vegetables that are raised are brought before their god.

The Indians appear in their best. Then the poor ignorant Indians have dances and are as happy as they can be. This is the time a great deal of intoxicating liquor is sold and many a young man will give anything he has to get a drink.

Some times he will even trade off his cows and sheep for it.

Horse races are also carried on. The Indian men, boys women and young girls will bet and thus some make themselves poor by losing their cattle.

The Choctaws have a compulsory school law which fines the parent for non-attendance of children, and sends a sheriff for the pupil if refractory.

THE AMERICAN INDIANS.

By Kah-gah-bouh, a Chief of the Ojibway Nation.

The following remarkable article was written by an Indian as far back as 1849, and found in the *American Review* of that year:

"The history of a nation is always interesting. The more obscure the means of tracing it, the more of interest attaches to it, and it slowly discloses itself to the eye of research.

The past of American history is to every meditative man full of silent instruction. The struggle between the two races, the European and the American, has been in steady progress since their first intercourse with each other. The pale-face has bequeathed his history's bloody page to his children after him. The Indians, on the other hand, have related the story of their wrongs to their children in the lodge, and have invariably taught them to look upon a pale-face as a hard brother.

The account of their hatred to each other in years long past, is, no doubt, without foundation. Its relation has, however, the evil tendency of embittering one against the other, has kept them at variance, and prevented them from learning of each other those noble qualities which all will acknowledge each possessed.

What a change! The progress of aggression has gone on with its resistless force westward with emigration, from the time the first colony was planted on the Atlantic shores. Wave after wave has rolled on, till now there appears no limit to the sea of population. The north resounds with the woodman's axe; the south opens its valleys to make room for the millions that are swarming from the Old World to the New.

The rivers that once wound their silent and undisturbed course beneath the shades of the forest, are made to leave their natural ways, and, bending to the arbitrary will of man, follow the path he marks out for them. Man labors, and gazes in astonishment at the mighty work his hands perform—he gazes at the complicated machinery he has set in motion. The Indian is out of sight—he sends no horror to the pale-faces by his shrill war-whoop, nor pity by the wail of his death song. * * * * *

1. Why has not the Indian improved when coming in contact with civilization? To give a statement of all the disadvantages he has had to encounter would not be in accordance with my present object; I will mention a few. In their intercourse with the frontier settlers they meet the worst classes of pale-faces. They soon adopt their foolish ways and their vices, and their minds being thus poisoned and preoccupied, the morality and education which the better classes would teach them are forstalled. This will not be wondered at when it is generally known that the frontier settlements are made up of wild, adventurous spirits, willing to raise themselves by the downfall of the Indian race. These are traders, spirit-sellers, horse-thieves, counterfeits, and scape-gallowses, who neither fear God nor regard man. When the Indians come in contact with such men, as representatives of the American people, what else can be expected from them? They scarcely believe that any good can come out of such a Nazareth as they think the United States to be; and all are aware that man is more prone to learn from others their vices than their virtues. It is not strange, that, seeing as he does the gross immorality of the white men whom he meets, and the struggle between the pale-face for wrong and the redman for right, which begins when they first meet, and ends not until one dies, that he refuses to follow in the footsteps of the white man.

"What!" said an Indian to me once, in the Northwest, when I was endeavoring to convince him of the necessity of schooling his children, "shall my children be taught to lie, steal, kill, and quarrel, as the white man does? No, no," he continued, shaking his head. Having never been in the midst of refined and civilized society, he knew not of its blessings. He

judged from what he saw around him, and with such examples, he decided rightly.

There has been one class of adventurers who have moved westward, whose fathers were murdered by the Indians. These having an implacable hatred against the poor Indian, do all they can to enrage one race against the other, and if possible involve the two in war, that they may engage in their favorite work of depredation.

2. Their love of adventurous life. The suddenness with which a band of white men has ever intruded upon them, has prevented them from gradually acquiring the arts of civilized life; and leaving local employment, they have hunted for a living, and thus perpetuated that independent, roaming disposition, which was their early education. Their fathers having been Nimrods, in a literal sense, they followed in their steps. Not that I would have you suppose that there is no such thing as teaching the American Indian the peaceful arts of agriculture, for he has already proved himself teachable.

3. The perpetual agitation of mind which they experience in the annoyance they receive from mischievous men, and the fear of being removed westward by the American Government. None but an Indian can, perhaps, rightly judge of the deleterious influence which the repeated removals of the Indians have wrought, since they began in the days of Jefferson, in 1804, and have been continued by succeeding administrations, until the last. Here let me say to those who are at the head of affairs, mature a pacific policy, for the mutual good of the red man and the white man. Let each love the other with the same spirit that animated the bosom of Wm. Penn, and we shall yet have many sunny days—days when the white man and the red man shall join hands, and together, as brothers, go up yet higher on the mount of noble greatness. Fear has prevented the Indian from making any very great advancement in agricultural science. Having seen the removal of many tribes, he is conscious of the fact, that the Government may, and doubtless will, want more land and they be obliged to sell at whatever price Government may see fit to give, and thus all improvements they may have made are valueless to them.

The missionaries, in many instances, have done nobly in subduing the wild and warring disposition of many of the Indians, but these lessons have all been lost by the removal of the Indian west. And if he say aught, he is represented by the agent in an antagonistic attitude towards his Government, and the Indians become the sufferers.

4. The want of schools of the character that are required for the education of the Indians. You will, no doubt, tell me that the Indians have been taught the advantages of education—that some have even attended, not only the common schools, but schools of a higher order and colleges, and have returned again to the forest, and have put on the blanket and roamed the woods. This has not always been the case. I might name a great many, who, to my knowledge, have done well, and are doing well for themselves and for their people.

I have never heard of any inquiry having been made by any society or Government, as to what is the best mode of education for Indian youth. My opinion may differ from that of more aged and experienced men, yet after much observation and inquiry, I am convinced that the three most requisite things for an Indian youth to be taught, are a good mechanical trade a sound code of morality, and a high-toned literature. The reason of their returning back again, was the absence of a good moral training, and their not having learned any trade with which to be employed on their leaving the schools. Having no employment and no income, they found themselves in possession of all the qualities of a gentleman, without the requisite funds to support themselves. Their training in moral culture had not been attended to, because some of those men who had been their instructors knew Christianity by theory only, not by a practical

knowledge of the pleasing and persuasive influence of the Bible.

The Indian ought not to be allowed to stand still in the way of improvement; for if he does not advance, he will surely recede, and lose the knowledge, he may already have attained. Let him taste the pleasures of education, and he will if proper care be taken in his commencement, drink deep of the living spring.

5. The great quantity of land which they have reserved to themselves for the purpose of hunting. This wide field, filled with a variety of game, perpetuates their natural propensities to live by the use of the bow or gun, instead of the hoe or plough; to roam the fields instead of having a local habitation. When they have land that they can call their own, and limited, so that the scarcity of game will oblige them to till the soil, for a subsistence, then they will improve and the sooner this state of affairs is brought about, the better.

Some of my Indian brethren may wonder that I should offer this as one of my reasons, and my white brethren may think that I would limit the Indian to rather narrow quarters. If any argument I now bring forward will not bear investigation, why, throw it out. I but write what in my humble judgment is an impartial view of the subject, and state plans which I think best adapted to advance the interests of all and which should be adapted in order to elevate the condition of the Indians of America.

6. The mode generally adopted for the introduction of Christianity among the Indians. This mode has not, I think, been one that would induce them to speedily relinquish their habits of life. I am aware that I here tread on delicate ground. There is zeal enough among the missionaries who labor among them to move the world, if there was any system of operation. There is piety enough to enkindle and fan to a blaze the fine devotional feelings of the Indians, if there was one uniform course taken by all these who go to teach them.

The doctrines which have been preached in this civilized country may be necessary for the purpose of stimulating various denominations to zealous labor, but in our country they have had a tendency to retard the progress of the Gospel. The strenuous efforts that have been made to introduce doctrinal views and forms of worship have perplexed and prejudiced the mind of the Indian against Christianity.

It is true that every man who has been among the Indians as a missionary to them has not been as judicious as he should have been. The idea that anything will do for the Indian, has been a mistaken one.

We want men of liberal education as well as of devoted piety. It is not requisite that a missionary carry with him the discipline of churches but it is requisite that he carry with him consistency, in order to meet with success among the Indian tribes.

When they preach love to God and to all men, and act otherwise toward ministers of differing denominations, it creates doubts in the mind of the watchful Indian as to the truth of the word he hears. Let the men advocating the sacred cause of God go on together, let them labor side by side for the good of the Indian, and he will soon see that they intend his good. The Indian is not wilfully blind to his own interests.

I have tried to convince the different missionaries that it is better to teach the Indians in English rather than in their own language, as some have done and are doing. A great amount of time and money have been expended in the translation of the Bible into various languages, and afterward the Indian has been taught to read, when he might have been taught English in much less amount of time and with less expenditure of money. Besides this, the few books which have been translated into our language are the only books which they can read and in this are perpetuated his views, ideas, and feelings; whereas had he been taught English, he would have been introduced into a wide field of literature; for so very limited would be

the literature of his own language, that he could have no scope for his powers, consequently the sooner he learned the almost universal English and forgot the Indian, the better. If the same policy is pursued that has been, the whole of the world's history must be translated into Indian, and the Indian be taught to read it before he can know the story of the past.

There are other reasons that might be given, why the condition of the Indians has not improved, did space allow. I proceed to give the reasons for the gradual diminution of their numbers since their first intercourse with the whites three hundred and fifty-six years ago.

1. Diseases introduced by Europeans. They had no knowledge of the small-pox, measles, and other epidemics of civilization's growth. The small-pox destroyed the Mandans, a tribe once occupying the shores of the upper waters of the Missouri, in '37 and '38. Entire families perished. American history relates many a distressing fact in relation to that ill-fated tribe. Foreign disease has preyed on the vitals of the Indian, and he knows not what remedies to use to arrest its progress, however skilful he might have been in curing the infirmities which were found with him. He knew no cure for the new disease that ravaged among them.

2. Wars among themselves since the introduction of fire-arms among them. The weapons they used, previous to their meeting the whites, were not as destructive as the rifle. With the gun they may have been as expert as they were with the bow and arrow. Champlain, in the year 1609, supplied the Algonquin tribes of the north with weapons of war for them to subdue the Six Nations, and the Dutch supplied the Six Nations in the now state of New York. The Spaniards of the south, and others, might be cited. They received these weapons of war from civilized nations, guaranteeing to them the free use of them.

3. The wars among the white people of this country. During these wars the Indian has been called to show his fearless nature; and for obeying, and showing himself true to the code of a warrior, as he understands it, he has been called the *savage*, by the very men who needed his aid and received it. In the midst of these contests the Indians have been put in the front ranks, in the most dangerous position, and have consequently been the greatest losers.

4. The introduction of spiritous liquors. This has been another, and perhaps greater than all other evils combined. The *fire-water* has done a most disastrous work, and the glad shout of the Indian boy has been hushed as he bended over the remains of his father, whose premature death has been brought on by its use. The Indian has not sufficient moral fortitude to withstand its evil seductiveness. Disease, war, and famine have preyed upon individual life, but alcoholic drinks have cut off from the list of nations many whose records are inscribed on the face of the mountain.

Peace and happiness entwined around the firesides of the Indian once—union, harmony, and a common brotherhood cemented them to each other. But as soon as these vile drinks were introduced among them dissipation commenced, and the ruin and downfall of a noble race went on. Every year lessened its numbers. The trader found this to be one of the easiest means of securing him rich again. Wave after wave of destruction invaded the wigwam of the Indian, while the angel of death hovered over his lodge-fires with its insatiable thirst for victims.

In mockery of his wrongs the eye of the distant observer has looked on the destruction of the Indian, and when he saw him urged to desperate deeds, the white man would calmly say, "Ah, the Indian will be an Indian still."

You say, he loves it so well that it is impossible to keep it from him. There was a time when the cool water from the mountain tops was all that allayed his thirst. He loved that, because the Great Spirit sent it to him.

Traders carry the fire-water into the

western country by hundreds of barrels and it has become a common saying among the Indians' "If you see a white man you will see a jug of rum."

The tide of avaricious thirst for gold rolls on, and the trader resorts to those means to satisfy it, that bring upon the Indian poverty, misery, and death. One reason why the Gospel has not been more readily received is, because the Indians have not been allowed to remain in a condition to hear and understand it.

The fears I entertain that the Indians will never have a permanent hold upon any part of their land are from the following reasons.

1. Their position before the press of emigration. Their rights will be trampled upon by new settlers, and this, with other annoyances they may receive, will unsettle their minds and consequently they will remove step by step to escape such annoyance.

The present belief of the Indians, is, that they will never again be removed, and that the land they now have is to be their own forever. But American enterprise will require rail-roads to be built, canals to be opened, and military roads to be laid out through that western country, and this land will be demanded. The Indians will soon see that their permanency will be destroyed, and that they will cease to improve the soil; since such labor would be not for their own benefit, but for the benefit of the white men who are crowding upon them.

The superior quality of the land for agricultural purposes will also be an inducement for the emigrant to use all possible endeavors to obtain it.

2. The quality of the land always has and always will retard the progress of their civilization. The game on those lands being abundant, will induce them to neglect the improvement of the soil, which otherwise they would attend to. What do we want land for, when the quantity we possess is a preventative to our improving any particular portion of it?

3. Necessity will oblige them to sell. They have ever reasoned thus: My fathers sold their lands to the Government and lived on the proceeds of the sale and soon the Government will want to buy this land, and our children will live on their annuities as we now do on ours; so they will fare as well as we have. In this way they become improvident.

4. The scarcity of food when the game has gone. This will produce trouble between the Indians and the white people of the West. However desirous the Government may be to maintain peace with the Indians, it will itself occasion the trouble it so much fears.

The game is being killed more and more every year. It is computed by recent travellers, that one hundred thousand buffaloes are killed by trappers for their tongues and hides, which are sold to traders up the Missouri. Game of all kind is fast disappearing from this side of the mountains. When, by force of circumstance, the Indian is forced to live on the cattle of the frontier settlers as soon as the first bullock is killed, the cry will be heard, "The Indians are coming! To arms! to arms!" and the soldiery of the United States must be sent to destroy them. The boom of a thousand cannon, the rattle of the drum, and the trumpet's blast, will be heard all over the western prairies; the fearful knell that tells of the downfall of a once noble race.

Desperation will drive the Indian to die at the cannon's mouth, rather than "remove" beyond the Rocky mountains.

Should this time come (God grant it never may,) the pale-face must not be surprised should he hear the battle-cry resound from peak to peak, and see them descending upon the frontiers, to avenge their wrongs and regain their once happy possessions.

5. Their isolated condition. This will be perpetuated as long as the American Government addresses them as distinct tribes. It should, instead of this, treat them as one nation. Not till they amalgamate, will they lose the hostile feelings they now have for each other.

AT THE SCHOOL.

The article on page 7, written in 1849 by Kah-ge-gah-bouh chief of the Ojibways is well worth reading.

The RED MAN was purposely delayed so as to give our readers the account of the Commencement Exercises while fresh.

We invite attention to the brief extracts taken from reports of Indian Agents printed elsewhere, which will be found interesting and to the point.

The essay, printed elsewhere, which was written by one of our Pueblo girls and read by her at a recent meeting of our Missionary Society is a good description of the customs of her people and is racy throughout.

Some of our returned Cheyenne and Arapahoe Carlisle boys are organized at their home into a society for mutual help and improvement and ask for books and papers, especially for those relating to agriculture. We commend this appeal to readers of the RED MAN. Books and papers mailed to John D. Miles, Cantonment, Indian Territory, the Secretary of the Society, will be received and properly distributed among the members of the society.

Dennison Wheelock of the Oneida tribe and Levi Levering of the Omahas were selected by the Young Men's Christian Association of our school as delegates to attend the International Convention held at Philadelphia this month. They were absent a week, and claim to have had a most enjoyable and profitable time. They returned full of inspiration and gratitude for the privileges given them of meeting with such a large and distinguished body of men.

At one of the most enjoyable of our monthly exhibitions this year, held the 2nd. inst., after the school exercises were concluded, Dr. Dorchester the new Superintendent of Indian Schools, addressed the students and spoke of the work he was about to enter upon, of the interest he felt in it and them, and of his intention to visit all of the Indian schools. He made each student feel as if an individual friend had been gained and the applause given him was hearty and sincere. He was followed by Dr. Reed, of Dickinson College, who praised the students for their commendable efforts and encouraged them to greater success in the future.

The marriage on the 6th of April of Mr. Guy LeRoy Stevick, of Denver, Col., and Miss Marion Pratt, eldest daughter of Captain and Mrs. Pratt, was the most notable event occurring since our last issue.

The wedding ceremony was performed by the Rev. Dr. Norcross in the Second Presbyterian Church of Carlisle, after which a large reception was held in our school gymnasium which was handsomely decorated.

A fuller notice of the brilliant festivities of the occasion was given in the *Indian Helper* of April 19, hence this brief mention for the readers of the RED MAN who do not take the *Helper*.

Mr. and Mrs. Stevick are now living in Denver, Colorado where Mr. Stevick practices law.

Ex-Governor Foster, of Ohio, recently said:

"Yes, I shall serve on the Sioux Indian Commission. The novelty of the thing is sufficient inducement to a man to go. The Indian is a queer character, and pretty soon he will become extinct, so that if a man wants the experience of serving on an Indian Commission he has no time to lose."

Michael A. Leahey, of Wisconsin, has been appointed Agent for the Indians of the La Pointe Agency in Wisconsin.

Joseph F. Bennett, of New Mexico, has been appointed Agent for the Indians of the Mescalero Agency, Mexico.

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it is necessary for the security of any government. [Applause]. The idea that many men possess, that we should avoid injustice chiefly because of its effect upon another, is a narrow view. The truth is, as human experience develops, injustice finds its chief victim in the author of it. It is the rule of human conduct that the deeds done return to the doer either in the way of reward or as punishment. If you will look upon the career of one who has had charity in the heart, and justice, tempered with mercy, in the conduct of life, you will find it even as exhibited in yonder picture on the wall [indicating the portrait of Susan Longstreth, of Philadelphia], or in its living original sitting with us to-day, that a long life of goodness on earth already beams from the countenance with an almost heavenly radiance; but where avarice and fraud, greed, inhumanity and licentiousness are practiced, even the countenance is affected and the individual bears the mark of his character on his form. But in either case the result is left in the soul, and the reward or punishment is daily felt. It was remarked to me by you eminent governor, [Governor Beaver] to-day that in the faces of those who have come to this institution most recently the rudeness of the wild life was visible, but in each class preceding, the expression had been changed into softer outlines. Gradually, as these scholars are educated, they are indeed refined. The savage disappears, and the man stands redeemed, regenerated and disenthralled, touched by the magic influences of mercy, humanity and justice.

"These considerations have led me to-day to feel that here I am no longer, as I have been for many weeks past, to represent the Government as an appointing officer; but in the superintendent of this Indian Industrial School I may recognize, on behalf of the United States, one conferring upon all the people a great and mighty gift; a magnificent result that his tact and management have achieved and displayed in elevating these Indian pupils from the forlorn position they have held to that great equality with others in which indeed they may have been born, but which can be maintained only by educated intelligence.

"It has been a considerable part of my occupation lately to inspect the letters and commendations of my fellow-citizens, whereby they may secure certain offices. I can not but admire him who can present to a Government such credentials of excellence as your superintendent exhibits to-day, and yet claims only your sympathy and encouragement.

"Ladies and gentlemen of the graduating class, I am called upon by your superintendent to present to each of you one of these certificates of your attainments acquired in this school. I have prepared no speech, but even if I had I should ere this have become utterly disconcerted by the results I have seen, so far beyond anything I could have anticipated. Your readiness of expression in the English tongue, your general demeanor so courteous and pleasant, your habitations so clean, your rooms so well ordered, your classes so well disciplined, your own appearance so elevated and bright and cheerful, your quickness of apprehension, your scholarship so high, your industrial products so varied and so good, your general fitness to compete with the most intelligent of any of our people, lead me to say that I am not only pleased, but that I am amazed at such magnificent results.

"If I may say a word more, it is to recall some of the features of your forefathers. I would not have you for one instant forget that the men who preceded you were men of exalted character in their day and generation. I would beg you never to forget, either as men or women, the fact that it was Logan who, on the one hand, would not turn upon his heel to save his life, and on the other knew not how to tell a lie. I would have you remember, too, that grand independence of character that Tecumseh had and exhibited on a memorable occasion when once approaching a general of the United States Government in camp, in order to hold a council, and surrounded by many of his chiefs he was allowed to wait in front of the tent unnoticed. At last an aid-de-camp came and brought Tecumseh a chair, saying: "Your father sends you a chair." The chieftain drew himself up, and pointing to the sky said, in mighty scorn: "My father! The sun is my father, and the earth is my mother; I will repose upon her bosom," and threw himself upon the ground, and there remained throughout the consultation. I do not wish you to imitate all Tecumseh did. I do not request you to return to the days of Logan, but I do wish you to bear in your hearts, both men and women, that sterling quality of independent personal liberty that brooks no oppression, and around which alone can cluster the virtues that will support you men to attain the best purposes of life, and will enable you women in your homes to be true helpmates and the benefactors of your race.

"Blessed with a native love of liberty, and endowed with education, be manly,

you men and womanly, you women, and there are no heights to which you may not ascend in this free land, your country, my country, the common country of all who are free, who are intelligent and worthy of its protection. [Prolonged applause.]

"I give you, on behalf of the institution [taking up the diplomas] these certificates. I hope for each of you that all that this certifies to may be a hundred-fold increased as you go on your career; that you will maintain your integrity, that you will maintain your independence, and gather around it new qualities and new virtues, until this will be to you merely the A, B, C, of that great lesson of life you will ultimately conquer and practice. With these words I bid you, on behalf of the Government, God-speed, and to you, my friends, I bid farewell."

The speech of the Secretary seemed to take the large audience by storm, and was one of those happy efforts of the finished orator, made under the inspiration of the moment and the surroundings, which must be listened to, to be fully appreciated.

The gentlemanly bearing of the boys and dignified simplicity of the girls as they stood before the Secretary might well be emulated by others who are not Indians. His earnestness and eloquence made them feel sure of a true friend to them and their cause. When he finished he was enthusiastically applauded.

At four o'clock, the special train for Washington and Philadelphia left and after all had departed who were obliged to leave at that time Senator Colquitt delivered a short but earnest and eloquent address on behalf of the Indian, with this the exercises of the Tenth Anniversary of the Carlisle School closed.

EFFECT OF WILD WEST SHOWS.

Josiah W. Leeds, in *The Christian Statesman*, says there was recently on trial in our Quarter Sessions Court at Philadelphia, the case of several lads who waylaid a number of small boys on their way to school, and, pointing a pistol at them, compelled them to hold up their hands while their pockets were searched. The plea of the offenders was that "they were merely playing Buffalo Bill, and the Wild West, and meant no harm." The lad first placed on trial was convicted, but the Judge told him he would not send him to prison at this time, and dismissed him with some salutary counsel. The moral of the whole matter seems to be that, while denouncing the barbarous bull-fights of Spain and Mexico, we, as a government and a people, give countenance to an institution which is systematically educating our people in the love of savage contests, and leading up, it may be, to the time when the bull-fight itself will be fully tolerated.

A subscriber writes the following postal card to the RED MAN in reference to the announcement last month of the death of John S. Perry.

"Others beside the RED MAN lost a friend when Mr. John S. Perry died. Everyone who followed his advice found it to be good and advantageous for the recipient. The writer knows that had he followed it twenty years ago he would have found it beneficial and probably changed his history. A MOURNER.

Benjamin J. Horton of Lawrence, Kansas; H. J. Aten of Hiawatha, Kansas; and A. D. Walker of Holton, Kansas, have been appointed Commissioners to negotiate with the Prairie band of Pottawattomies and Kickapoo Indians in Kansas for the sale of all, or a portion of their lands in Kansas, and the allotment of the remainder in severalty.

Ex-Agent John D. Miles went down to Kingfisher to watch the procession going into Oklahoma. In two hours three thousand men located at that point and started a town and the next day the number increased to five thousand and then they unanimously elected Mr. Miles, mayor.

About the poorest business on earth at present is that of the savage. Sooner or later a "civilized" power is sure to seize the savage's property and set up a King over him. When the poor barbarian tries to get his rights he is shot in his tracks—*Toronto Globe*.