

# The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. IX.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JUNE, 1889.

NO. 7.

## INDIAN HYMN.

COMPOSED BY WILLIAM APES,  
MASS., 1798.

In de dark wood no Indian nigh,  
Den me look heaben and send up cry,  
Upon my knees so low.  
Dat God on high, in shinee place,  
See me in night with teary face:  
De priest, he tell me so.

God send he angels take me care,  
He come heself and hear my prayer;  
If inside heart do pray.  
God see me now, he know me where.  
He say, poor Indian, neber fear,  
Me wid you night and day.

So me lub God wid inside heart;  
He fight for me, he take my part,  
He save my life before.  
God lub poor Indian in de wood;  
So me lub God, and dat be good;  
Me'll praise him two times more.

When me be old, me head be gray,  
Den he no leave me, so he say;  
Me wid you till you die.  
Den take me up to shinee place,  
See white man, red man, black man face,  
All happy like on high.

Few days, den God will come to me;  
He knock off chains, he set me free;  
Den take me up on high,  
Den Indian sing his praises blest,  
And lub and praise him wid de rest,  
And neber, neber cry.

## FROM THE OLD LAND-MARKS TO THE NEW MILE-STONES.

Valedictory Address Delivered by Cecilia  
Londrosch at the Commencement Ex-  
ercises of the School, Last Month.

Our school, formerly a military post and still known as Carlisle Barracks, has been from the earliest settlement of the Valley down to the present time connected with many historical incidents.

The Guard House, built in 1777, is the oldest that now stands. Other of the older buildings were probably erected in 1864, while the old walnut trees are said to be a hundred years old.

If the silent ground itself could speak of its earliest inhabitants it would no doubt tell us thrilling stories of our ancestors; how their fears of a greater nation led them in defiance of treaties which they had made, to do their utmost to destroy the settlers and hold the valley, not for the reason that they intended to cultivate and make use of it, but because, ignorant as they were, they could not help realizing that the thrifty, industrious people would at some time in the near future triumph over them; how, in spite of all their efforts to drive the settlers away they were finally conquered and in 1764 were obliged to restore all the captives they had taken. It would then proceed to describe the scene that took place not far distant where two whole regiments of royal troops and a great mass of people had assembled in hopes of recovering their lost friends; how some of the captives had forgotten their language, and others having grown accustomed to their captivity refused to be set free, while a dim echo could be heard of the mother's favorite hymn "Alone, yet not alone am I though in this solitude so dear," by which she recognized her long lost child; then how the Indians were by degrees driven out of the valley.

The ground would tell another story of the arrival of the Hessian prisoners captured by General Washington, at Trenton, N. J., in 1776; then of subsequent

erection of buildings on the spot, when the place received the name of Carlisle Barracks.

If we should question the guard-house as to all the prisoners it had ever known it would doubtless have an endless story to tell: first, of the Hessians, then of the numerous other captives taken from the enemy. But the mere fact that this house has stood for more than a century as well as the probability of its surviving another renders it an object of interest in itself.

So let us turn our attention to the old walnut tree near the office. This is said to be one of the oldest on the grounds, and being higher than the majority of our trees and even able to look down upon and beyond the guard-house must have witnessed every incident that had taken place within the range of its observation for the past century; first, the appearance of the place when the first buildings were erected for the confinement of the prisoners, while some were used by Dickinson College for several years and some at different intervals were not occupied.

It must also have watched with interest the parades of the old volunteer companies of Carlisle, that were often held in the immediate vicinity of the old tree itself. Then the numerous Fourth of July celebrations that took place on the grounds, one of which was rendered memorial by accidental explosion of an old cannon heavily charged causing the death of two men.

Did the branches of this famous old tree shake with merriment as it watched the exciting scene of a sham battle that is said to have been fought on the fields just west of the buildings? Or, did they tremble with fear thinking the scene real? We cannot say, but if we should question it closely it would no doubt tell us how in 1840 the buildings were handsomely fitted up and a school was established for training soldiers to fight the Indians. It would then weave an interesting story touching upon every event down to that never-to-be-forgotten night of July 1, 1863, the very remembrance of which makes the old tree sway and tremble; how at the end of that summer's day and just as the sun was sinking over the distant mountains a call to arms was made to defend the town against General Lee and forces who had approached it from the southeast; then the refusal of Gen. Smith to surrender and the terrible scene that followed; how, in addition to the noise caused by the explosion of shells, the cries and shrieks of women and children could be distinctly heard at a great distance; and to add terror to the scene how the eastern sky was lighted up by the flames of a wood-yard in the vicinity of the rebel encampment. Then not being satisfied with the damage done to the town, how they advanced to the barracks and set fire to the buildings, causing almost total destruction.

The old tree would then tell of itself being smoked and charred until not a vestige of its summer foliage remained, and in place of the handsome tree there stood only the black skeleton, and thus we leave it to recover its lost beauty while we search for ourselves further facts in connection with the place.

The buildings were restored and again used by the United States soldiers, but only for a short time, for when on account of their disregard of the Sabbath day the school for training soldiers to fight the Indians was closed another school was established, only instead of training soldiers to fight the Indians they themselves are trained to fight not with military

arms but with the knowledge of every useful art that will enable them to stand their ground and come out victorious in the glorious battle of life. With the knowledge thus gained we who have completed our course must bid adieu.

To our faithful Superintendent and school father, to whom we owe all the privileges which we have for so long enjoyed, words cannot express our appreciation of all that you have done for our elevation and that of our race, and we can only hope that by our future work we may prove to you our deep and sincere gratitude. Wishing you success in this great work you have undertaken we bid you an affectionate farewell.

To all other friends and employes of our school we would extend to you our thanks for the kind favors and words of encouragement which you have ever bestowed upon us.

To our beloved teacher whose patient and steadfast courage has ever been exerted on our behalf, we know not how to thank you, but with every kind wish for your future welfare bid you a loving farewell.

To our successors, we would say to you, remember Carlisle's motto, "Never give up the ship." Though the storm burst in all its fury, though the waves dash over and around you, never desert it. The wind cannot blow always, the storm will not last. Calm will come and you will sail onward.

Our Superintendent, instructors, friends and school mates, we bid you an affectionate farewell.

## PUSH ON! KEEP MOVING!

A Greeting, Commencement Day, by Lilly  
Cornelius of the Graduating Class.

As far back as the mind can reflect things have been pushed on and kept moving; yet the point of perfection has never been reached, neither is it supposed that the people of the nineteenth century will leave their work so well accomplished that the people of the twentieth will be satisfied with the thought that there will be no room for improvement. The history of the many disadvantages this school had when it was first organized has often been related to us so that we ourselves realize that it has improved. The buildings were not so well adapted for their uses as they are now, the most remarkable improvement being that of the school building and we appreciate this beyond expression. We cannot say that the exercises our class has prepared for the afternoon are perfect but for all that, dear friends, teachers and school-mates who have assembled, we extend to you a very warm welcome to participate in them. We hope you will not leave here feeling disappointed even if we do make some mistakes. The succeeding classes will no doubt be on the alert to profit by our short comings and try to do better than we. Bear in mind that we hope to have each succeeding class excel its predecessors for we mean to push on and keep moving.

Life, like a river, flows on without ceasing, notwithstanding the rocks and stones that are in its way. To us it seems that the rocks and stones which were before us or in other words the problems we had to solve, the hard history questions we were required to answer, the sentences we had to analyze, were by no means easily overcome by us. It took all the push we had in us to conquer some of them. Had it not been for the patience and earnestness of our teacher which showed in many

ways we would likely have become disheartened.

There are, however, pools of water that do not push on and keep moving. What a difference between them. Water that flows from a spring makes its way into the streams which help to form large rivers that turn the great mill wheels. Stagnant water is impure and even animals of little intelligence will not drink from it when other water is near. I fear some of us are like the stagnant pool, in that way we become discouraged and not try to push the difficulties out of the way realizing that they are examples of what is to come to us after we enter the real school of life whose rules will be much harder than any we have met.

It is true there are many things to hinder us in the pathway of life and we may not find the right place before many trials, but those who persevere will certainly reap a reward of success. A very worthy example of perseverance did Michael Angelo set for the people in his day and for those who came after him. It is said that he never was satisfied with his work but that he knew he could do still better. To improve his art he even went to the quarries to chisel out statuary. He knew he had mounted fame's ladder but did not hesitate to labor with his hands although people might have thought he was far above doing such work.

Looking back we find that the minds which have caused such wonderful effects have been trained to push on and keep moving.

It is said that Harvard, one of the best Colleges, in the country was started with the intention of giving the Indians a thorough education. We read on and deep is our regret to find that they declined the offer. In the words of the poet Lowell, "The birds called them and off they went into the woods."

We, like most other school-boys and girls have high hopes for our future although the light of it may be so dim that it will seem impossible our wishes should ever be fulfilled, yet we do not despair because of the neglect of our forefathers, but hope that we may awaken and avail ourselves of the privileges that are now offered and will be hereafter and that this may be only one of many graduating exercises we shall have the pleasure of welcoming you to attend again. In the name of our class we bid you a hearty welcome.

## FIVE YEARS AT CARLISLE.

Written by Kish Hawkins, Cheyenne, of Class '89, and  
Delivered by him at the Graduating Exercises,  
Last Month.

Steadily and patiently has the Government been hammering away for many years on this hard stone, the "Indian Problem," realizing ex-President Cleveland's language that "The conscience of the people demands that the Indians within our boundaries shall be fairly and honestly treated as wards of the Government and their education and civilization promoted with a view to their ultimate citizenship."

Some say the Indian problem cannot be solved. When freedom for the negro was first spoken of, most of the people declared it impossible, and yet it was finally done. Yes, by the united efforts of the people who believed that "all men are created free and equal," the negro was freed and is to-day an American citizen, and we know that when the people who believe in the progress of humanity will unite their efforts the Indian will be emancipated.

But what is five years at Carlisle? It is part of an established course for the education and civilization of Indian



youth. Many are admitted having some English knowledge, and others arrive here as blanket Indians, and these are expected by the Government in five years to be well equipped with all the necessities combined to enable them to have fitness to lead the old Indians out towards civilization.

The Carlisle school proudly claims for its pupils a special fitness in the course of five years for positions as farmers, mechanics, house-keepers and on the whole as men and women able to cope with the mass of civilized men.

It regrets the existence of that Governmental channel leading out to the reservations and the difficulties with which it has to deal every summer by sending its pupils who have completed the five years' term back to their respective tribes, because this short term does not fit them to undertake the elevation of the Indian race as a whole.

The failures of returned students seem to be invited by this course. The failures seem to spring out in accordance with that great truth that a child clean in person and dress, placed among dirty children, will become like them.

Indian youth, after five years of training are returned to their tribes where ignorance and superstition reign.

They return to their relatives. On their arrival you would probably be disgusted if not enraged at the sight of Indian ways of demonstration for the safe return, as the old Indians term, of their children. There is nothing presented to students in the way of encouragement, but rather things that would hasten a relapse into the old surroundings.

The student besieges the agent for work who cannot give the wages deserved. The student will not work for less than he has been accustomed to receive according to his worth here in the East. He regards the small pay or the refusal of work as a blow and he breaks out. Many hard temptations come to decide his fate. He sees the freedom of young men of his age with all their easy times. He sees other men by right draw rations, while he toils all day, and after a while he says, I have the same rights as others. I will have the Government feed and clothe me, too. He sometimes leaves his work and disappears among the Indian tepees, and that seems to be the end of his "white man."

The question, however, has a bright side to it. Some by happening to fall under beneficial influences are keeping up. But if they do not have a chance to use their education they degenerate. There are instances to prove this:

In one case a young man who left here four years ago having the trade of a baker went home to be an assistant. Having confidence in himself he wrote back, saying, "I will never go back to the Indian ways."

He has not been heard from until this winter, but occasionally through others news concerning his doings has been received. It appears that after remaining in the bake-shop for some time he left it and by his father's efforts was employed as a clerk in a store. He soon left that and went scouting where he has little use for his education. Comparing his letter lately received with the one of four years ago shows a marked difference. The previous letter showed good work while the last displays a surprising degeneration of his hand writing and mental powers of expressing himself on paper. It seemed also that he has become hardened.

If your son plans to go to work among the heathen, after he is through a high school, while he is not yet a man and under your guardianship, can you consent to his going? If the failures of Indian education at Carlisle flow from this Governmental policy of sending back, then it alone is responsible.

Let the cry of the true friends of the Indian be, "Down with the system of sending back." Inaugurate a new policy of turning them out to apply their education in the world. Open channels in all possible directions, leading out from Carlisle, and let them be at liberty to choose, but at the same time use all persuasion to in-

fluence them from taking the one to the reservations.

The Government should also be impressed that five years is too short for its purpose. How long does it take a lawyer before he is admitted to the bar, the doctor before he receives a diploma, or the minister before he is ordained? Moses, the Law-giver, spent forty years in preparation to work among his people and he was able to lead them. Christ did not commence to teach the people until he was thirty years old, then he was able. We ought not therefore to be expected at the end of five years to go back and help civilize, citizenize and christianize our people. Five years does not give the education, where a desire for a profession is conceived. For this reason, the majority of students, who after five years, return to their homes, seem satisfied that they can talk and understand English and handle the plow. There is a demand for Indian teachers, lawyers, doctors and ministers. Give us a little more education and these will come.

"Where there is a will, there is a way."

#### CIVILIZATION OR BARBARISM.

Graduating Essay by Edwin Schanandore, of the Oneida Tribe.

I have heard so many times that we Indians would make splendid progress and would make good citizens if we were to remain among the white people. But it has been said the moment we return to tribes and fail of employment by the Government we at once drop back into barbarism.

Why not then let the Government throw the gates wide open to every individual Indian to make him just what every white man is? Let the white people go into our reservation and destroy the old Indian ways. I do believe that the Indian can progress rapidly by allowing him the privilege in the control of his land to the greatest extent possible, except in selling it, to make restricted leases to citizens for agricultural purposes under the direction and approval of the Government, for in no other way can they ever succeed in opening up farms of any extent.

I don't know but it may be the general idea that we Indians who are educated at the Eastern Schools should all of us "go back to our reservations to bring our people out of darkness." It is certain that nearly all of us will go back for the present, but my opinion is that if any Indian boy has a real opportunity to work and make a good living in manly ways anywhere among white people he will probably in most cases do more in bringing his people out of darkness by keeping himself up out of the filthiness and disorder of savages than he can by going back to the reservation unless he has a certainty of employment there which will secure him a living. One of the greatest hindrances for us who wish to improve, acquire property and become civilized is the influence of the old order of things in the matter of tribal possession, but now a somewhat new excitement is evidently springing up among our people in regard to Christianity and farming. Let the secret duties which devolve on this generation sink deep into our hearts and let us remember that the great trust now descends to us. Let us apply ourselves to that which has descended to us. I mean that we have learned and what we have seen. Our fathers have failed to be as men, but there remains to us a great duty which we are to improve. Let us cultivate a true spirit in our minds, and our conceptions will be enlarged to the circle of our duties. I do believe that the time will come when this world will see that the Indians will also enjoy the privileges of this great nation.

While Indian men who have taken farms and separate homes are responding to instruction and becoming industrious and successful farmers, the women are not advancing proportionally, owing to lack of training. There certainly is as much necessity of instructing Indian women in practical household duties as in teaching the men how to farm.

#### SENATOR COLQUITT'S REMARKS BEFORE OUR GRADUATING CLASS.

On Commencement Day after the Honorable Secretary of the Interior's address (published in last RED MAN) and he with others had left for the train, Senator A. H. Colquitt, of Georgia, with masterly eloquence addressed the large audience as follows:

"Some years ago some of the members of my family who had a spirit of pride about birth and ancestry set to work with a view to trace back by name and incidents and coincidences of one kind and another to see if they could find out away back in the past, where we came from, and whether we were English, Irish or French. I have never learned what was the result of that research and investigation, but in the course of my casual reading in the history of the past and especially of the early Indian tribes in this country I came across a name that was so near mine that I could not but think maybe after all I was a descendant of an Indian chief. That name was "Colquitt," If the "o" had been left out it would have been pretty near my name. He was a celebrated chief and considering my eye, and my dark hair I did not know but possibly there might be traced a descent, or some connection at least would be established between me and the Indian. And I thought the more so because ever since I have read and been capable of knowing anything about them at all, I have had an interest in them little more than what I naturally ought to possess.

I wish the Secretary of the Interior were here for a moment and had not to take this train, because I would rather say a word in his presence in relation to this question, for he is the one who has the power to direct the instrumentalities in this good work, and on his account and for his sake I would say that while the efforts of the Government have been directed to raising and elevating what they call the "dark tribes"—the savages of the country—it is just as important that they should direct some attention to the semi-civilized white folks that go out there and who are more corrupt than the worst Indians I have ever seen; (Tremendous applause.) and while they are talking about elevating the savages I want them to talk about elevating the white folks that are out there plundering and stealing and driving them to the extremes of war, and properly place the responsibility which often rests upon the semi-civilized more than the savage tribes.

Some remarks have been made with regard to individual character—some upon this stage this afternoon, which are highly worthy of consideration of these young men and women that are inmates of this school. The reference which I have just now made leads me to say that after all, what we claim as civilization unless it can do something for our morals and virtues and for our real character is not civilization at all. The mere fact that we read and write and cipher and know a little Geography is a matter of very little consequence because the most of these men who go out yonder and make their increase from the Indian tribes and commit these depredations, all are men that can read and write. These are the men that filch farms and forge land titles and names, and the like of that; they are men that are endowed with the elements of knowledge, reading, writing Arithmetic, Geography and the English Grammar; so that it is not these alone, after all, that make us better. They have made these men worse.

I had a thousand times rather see men steeped in ignorance, savagery and barbarism than endowed with the elements of an education employed to deprive others of their just rights and imposing upon those who have not had equal advantages and equal chances. So I would say to those who are before me, to these pupils in this institution, that it is manhood and womanhood which go to make character.

With regard to this institution and what impression it has made upon me, there are times when the tongue struggles in vain

to express the real sentiment of the heart. There are times when the tongue is dumb in the presence of a strong uprising, and to-day the emotions of the heart prevent me telling of my astonishment as I stand in the presence of the work that has been accomplished by this institution for the amelioration of the Indian race. I am no stranger to it historically, I am acquainted with its annual records as they have been furnished to the United States, but to look into the faces of these people and to be inspired by the occasion and to witness these ceremonies and to see face to face these characters that I have read of and that have seemed as characters in a romance it is to me like a revelation that is most astounding and almost paralyzing.

I have here no declaration to make so far as I am concerned, but the interest which I have always felt personally in these people shall continue, for my heart and sympathies have always been with the weak and the down-trodden of this as of any other land. (Great applause.) I am ready to extend to the utmost of my ability in the Senate of the United States, as far as this can be exercised, my influence to raise, educate and elevate these citizens of ours.

It is a grand thing to look forward to the future of this continent when these people shall have attained their just rights and are recognized as citizens of our great land. It may not come in my day; it may not come in the day of those that immediately follow me; but it does seem to me that I can prophesy that if we were not so demoralized and corrupted in this country as to break down institutions of this kind long before their maturity, I can look forward to the time when this continent shall be like the City of God let down out of Heaven, where justice and right and righteousness shall prevail from one end of the country to the other and where songs of joy and thanksgiving to God shall be raised upon the extremity of the East and from it the harmony of the Atlantic will be lost in the praises of peace in the doxology of the Pacific of the West."

For the RED MAN.]

#### THE UNSPOKEN SPEECH AT OUR COMMENCEMENT.

CARLISLE, May 22, 1889.

MY FRIENDS: My ancestors landed on Plymouth Rock 269 years ago, yet to-day I feel like a foreigner standing among so many native Americans.

For long ages your people have been enshrouded in darkness, like many other people of the world; but they are coming into the light. Your presence in this school is one evidence of it.

Some of you finish your school life to-day, and go forth to new, or go back to old scenes. I want to give you a word of good cheer as you go, and the same words apply to those who remain a little longer, to study and labor, and learn. The great throbbing heart of Christian America is with you, and I want you to believe that Christian America has a great throbbing heart full of benevolence, sympathy, and good will. Only it has not always had a chance of manifestation.

If the clear, sparkling waters from these mountain streams, flowing out of a thousand crevasses in the rocks, which go to supply yonder city of Carlisle were to run through a sewer for a mile or two of their course, as they came on to town, the original nature would be destroyed, and instead of bearing health, life and vigor into the hundred homes where it goes a welcome messenger, it would become foul and loathsome and be a messenger of death.

So, when the great and benevolent heart of Christian America on its way to your homes all over this land, runs through the corrupt channel of law, political life, and is mixed up with the "spoils of office" it becomes a curse rather than a blessing by the time it reaches your homes.

I do not wonder that you hardly believe my statement, that there is a great throbbing heart in ten thousand of the homes of America that is with you. It has not had a chance to get at you altogether yet, but a better day is coming.

The Indian Bureau is the benevolent



arm of the government, and there is no more reason why politics should control its affairs than that it should say how long a man's hair should grow, or how much sunlight he should enjoy. When the people see this matter in its right light a man will be put at the head of the Indian Bureau selected because he is a full sized man, with a great heart and strong mind, and a keen sight, who can take in the great question of Indian rights and wrongs, and has power to lift up these "wards of the nation", so called, to intelligent citizenship. And he will be kept where he belongs, year after year, and those under him chosen for their fitness only will be kept in their places. Then the "Indian question" will be solved, will be out of politics altogether.

You young men and women ought never to cease to be grateful to the Providence that turned your steps toward Carlisle.

Why?

Because of its situation—in this magnificent valley as fair as any in all America, consecrated to the peaceful pursuits of husbandry, forever consecrated to liberty, sealed by the blood of ten thousand valiant loyal, and ten thousand other mistaken though courageous souls, who left their lives on yonder hillsides.

Among these thrifty homes you are. You have been to them for months at a time. You have received the instruction of a great object lesson, in the daily life of the household. You have learned that thrift and happiness mean industry in the house and on the farm. It means to be up with the light; in the care of animals; in the plowing, sowing, and reaping; in the cooking, sewing, sweeping; in the family prayer and reading; and the Sabbath rest worship; in the sacredness of the home, the rights of individuals; in benevolence, in education. From all these you have learned what life is and ought to be, to be prosperous and successful.

You were fortunate in coming to Carlisle. There has never been in this country any really great institution or business built up that has not had at its head some one person with a genius for his particular work.

The great Insane Asylum at Northampton means Dr. Earle; the Reformatory Prison at Auburn, Brockway; the Deaf Mute College at Washington, Gallaudet; the Hampton School, Armstrong. The great Dry goods houses of Steward and Claffin growing up from insignificance to selling a million dollars a week, year after year, and Thurbur in Groceries and Vanderbilt and Garrett in Rail Roads, and so on in a thousand different pursuits in this and other lands, these are examples of the principle—Great work has been moulded and controlled by the will of some one person. So here for ten years, through all its life, Capt. Pratt has been in the pilot-house, to look out for breakers and ensure a steady and healthy growth. He has been permitted to obey the law of growth. A tree whose location is changed every few years never amounts to much. So be thankful for that.

There is one other thing to think of. No matter what others may think or do for you, you must help yourselves or you deserve to go down.

Your character is in your own hands. What is needed to make it secure?

I will tell you what—A sense of obligation and responsibility to and dependence upon a Divine Power. If the animating principle of your life is a desire to please God—I'll risk you—go where you will, you can never be far away from Him. "If I ascend up into heaven thou art there, If I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost part of the sea even then shall thy hand lead me and thy right hand shall hold me."

There is no wigwam or log cabin in the wilds of the west, where you are not just as near the loving heart of your Divine Lord as here at Carlisle?

Don't forget it!

Be an example of true manhood and womanhood everywhere!

Some boys and girls, they say, go down when they go back to their homes.

Why?

There is nothing within them to hold them up.

What sort of a shapeless mass of flesh would you be without a back bone?

Not certainly a man or woman. You want a principle within to keep you upright. That is put there and kept there by God only. Stick fast to Him! Let your life flow out in help to your family and race, and all with whom you come in contact!

Don't be a Priest or a Levite to pass by on the other side but be a Samaritan to heal the wounded of unfortunate humanity.

I heard of a case where an Indian woman (not squaw, I don't like the word) with her children coming to town in a two-horse wagon met with an accident. The wheel came off, and let them out on the ground. The team was frightened and dragged them along the ground and wounded them.

As they lay helpless a horseman rode up. He did not dismount or offer them help, but asked "How much will you give me to help you?"

Away with such a spirit!

May the blessings of God go with those who go, and stay with those who remain. May the spirit of true charity take possession of all of you. I bid you God speed. A VISITOR.

For the RED MAN.]

#### LEARNING AND LABOR.

It is extremely difficult to imagine a greater cruelty than that of bringing Indian girls from the reservations and devoting years to give them a thorough common English education, without, at the same time, giving them a most thorough, practical, every day instruction in, and knowledge of, all the domestic household duties of life. Sending them to schools where these things are performed by hired employes, too often done, especially in schools among the Indians, has a tendency to inspire the pupils with contempt for such occupations and to consider them menial and slavish. Returning to their people with such ideas, of what use can they possibly be to themselves or any one else. Of what service is their possession of book-lore when utterly ignorant of things pertaining to their daily life?

#### The Monster Curse of Slavery.

The greatest drawback to the advancement of the five civilized tribes in the Indian Territory, for scores of years past lies in the fact that they went from states where slavery existed, many holding slaves, and where manual labor was looked upon as a shame and disgrace. Even now after the infernal institution has been done away with, to a greater or less extent its baneful influence remains, and that people are more or less affected and adverse to labor. It is but natural they should still consider it degrading and beneath their dignity; they do not forget the past and it is possible that they cannot do so.

#### Free Labor a Blessing.

Compare them with the Indians in the State of Michigan, who, not many years ago, were given their land in severalty and made citizens, outstripping their southern brethren in a single decade, and with a poorer soil and a much severer climate have excelled them *per capita* in the products of their own labor and skill, as the reports properly read and understood will show. Even the wild tribes from Colorado sent into the Indian Territory as late as 1868, have in some respects done as well if not better than their neighbors to the eastward.

#### The Cheyennes

the wildest and proudest of all, now numbering only 2,096 souls, over 2000 wear citizen's dress wholly or in part. They cultivated last year 2,049 acres, built 2,330 rods of fence. Families engaged in farming and other civilizing pursuits 250. They raised 1,495 bushels of oats and barley, 40,010 bushels of corn, 938 bushels of vegetables, 377 tons of hay, cut 398 cords of wood, transported with their own teams

625,857 pounds of freight, for which they were paid \$7,206. They own 1,955 head of horses and mules, 1,708 cattle, 222 swine, 35 sheep and 1,656 domestic fowls. Number of births during the year, 32; deaths, 19; punished for crime, 2. They have one boarding-school among them with 110 pupils; at Haskell Institute, Kansas, 120; at Carlisle, Penna., 32; other schools, 70; total attending school at home and abroad, 332; children of school age, 445; kept at home, 113; many too young to send away and others retained to do the work as in all communities. Nearly seventy-five per cent of the children and nearly sixteen per cent of the entire tribe attend school.

#### The Arapahoe Tribe

now numbering 1,106, was one of the poorest, most helpless and improvident of the tribes upon the plains prior to their removal in 1868 to Indian Territory. While in military command of a post and troops in their old country I have been compelled in disobedience of orders to issue them stores to keep them alive. They would not, like their allies for seventy years, the Cheyennes, when buffalo were plenty lay in supplies for the winter, and in consequence they frequently suffered for food, yet last year they did better, in some respects, than the Cheyennes, especially where their own manual labor was required. They cultivated 2,423 acres, built 5,490 rods of fence, raised 896 bushels of wheat, 1,683 bushels of oats and barley more than Cheyennes who outnumbered them nearly two to one; 15,695 bushels of corn; 1,029 bushels of vegetables; 291 tons of hay and cut 310 cords of wood; transported with their own teams 207,836 pounds of freight for which they were paid \$2,408. Own 829 horses and mules, 694 cattle, 184 swine, 30 sheep and 754 domestic fowls. 1,100 wore in whole or in part citizen's clothing, kept 90 of their children in their own boarding-school and 52 in other schools, total 142, fully seventy per cent of the children and thirteen per cent of the tribe attending school. Number of births 28, deaths 22, punished for crime, 1.

#### Washington's Indian Policy.

In this the centennial year of Washington's first inauguration as president of the United States of America, it cannot be amiss to refer to his policy towards the Indians as publicly and officially expressed in his third annual message to the federal Congress (see William's Statesman's Manual, Volume I, p 39), dated October 25, 1791, which says:—

"That they (the Indians) should experience benefit of an impartial dispensation of justice. \* \* \* \* \* That efficacious provision should be made for inflicting adequate penalties upon all those who, by violating their rights, shall infringe the treaties and endanger the peace of the Union."

Again in his fourth message (p. 44; date, November 6, 1792):—

"I cannot dismiss the subject of Indian affairs without again recommending to your consideration the expediency of more adequate provision for giving energy to the laws throughout our interior frontier, and for restraining the commission of outrages upon the Indians, without which all pacific plans must prove nugatory."

Referring in the same message to the troubles with the Creeks and Cherokees, he says:—

"To satisfy the complaints of the latter, prosecutions have been instituted for the offences committed upon them, and offensive measures against them prohibited during the recess of Congress."

This was halting the army to deal justly. In his seventh message, December 8, 1795 (p. 60), announcing the conclusion of peace with certain tribes and condemning attacks upon them, he says:—

"While we indulge the satisfaction which the actual condition of our western borders so well authorizes, it is necessary that we should not lose sight of an important truth which continually receives new confirmations, namely, that the provisions heretofore made with a view to the protection of the Indians from the violences of the lawless part of our frontier inhabitants are insufficient. It is demonstrated that these violences can now be perpetrated with impunity, and it can need no argument to prove that unless the murdering of Indians can be restrained by bringing the murderers to condign punishment all the exertions of the government to prevent retaliations by

the Indians will prove fruitless, and all our present agreeable prospects illusory. \*

\* \* \* To enforce upon the Indians the observance of justice, it is indispensable that there shall be competent means of rendering justice to them."

Considering the appalling result of the failure to heed the admonitions of Washington by appropriate legislature, to be a long series of dishonorable wars with Indians, costing the United States, according to an estimate made some years ago by an army officer, not less than 20,000 lives and \$1,000,000, the vast importance of this subject is apparent to all, in view of which we appeal to the proper authorities, even at this late day, that the remedy, as suggested by the Father of our Country be applied in the manner advised by him, confident that it is all that is required to settle the vexed question forever.

#### The Work of Civilization.

The civilization of mankind from the first has been the work of its greatest soldiers from Alexander to Washington. At all events it is they who have in the administration of public affairs given expression to a positive force on direct lines of common sense, certain to produce the best results.

General Andrew Jackson upon one of his battle-fields took an infant Indian boy from a dead mother's breast, adopted him as his own, giving him his name, educating him and raising him to man's estate when he died at the early age of twenty-one.

I have read somewhere of Washington in his youth performing a like action but cannot verify it by reference to history, therefore with reluctance conclude it was not so.

General U.S. Grant had an Indian upon his staff and afterward when President, appointed him Commissioner of Indian Affairs.

It was a young Lieutenant of our army entrusted with the care of seventy-four Cheyenne, Arapahoe, Kiowa and Comanche Indian warriors, sent and imprisoned in Florida as prisoners of war, who inspired them with a thirst for knowledge and to ask the President to send them to school instead of home to their own people, which was done, and these Indian Industrial schools are one of the beneficial results of the wise act in and by which the entire Indian race is to be made with us, one people, thoroughly educated men and women, instead of educated Indians, which is bad enough; but educated Sioux or Crow, Ute or Navajo, Osage or Pawnee, Cheyenne or Blackfeet and so on to the end of the list would be worse, keeping alive their ancient mutual hatred and prejudice which has been their bane and curse from the first down to the present day.

Hostile clans almost constantly at war with each other, can only be brought together as friends, brothers and patriots through the instrumentality of schools among our own people already so full of encouraging results, instead of among themselves, as for the last seventy-five or a hundred years, with but little show for it. A union the great Tecumseh attempted to bring about by war against the white invader of his country, and as late as 1867 and '68 by the Peace Commission, by means of a treaty organizing Territorial Reservations under the control of law, both aided but neither secured the desired object. Our Government is now upon the right course and the outcome is sure of success. Industrial education in direct lines of common sense and favorable surroundings and influences, solves the problem forever and nothing else will, for how can knowledge be acquired away from conditions constantly demonstrating its utility and necessity?

#### Obstructionists.

It is incredible, yet nevertheless true, that there are in this country, gentlemen of learning and prominence, as clergymen and lawyers who are opposing the efforts of the Government to prevent the Indian "Sun or Torture Dance," taking the side of the non-progressive minority against the progressive majority of In-

(Continued On Sixth Page.)



# The Red Man

FORMERLY

## The Morning Star.

Published Monthly in the Interest of Indian Education and Civilization.

The Mechanical work done by  
INDIAN BOYS at the  
*Indian Industrial School.*  
CARLISLE, PA.

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CARLISLE, PA., JUNE, 1889.

The July and August RED MAN will be printed in one number, as is our custom every summer, in order to give the printers a little rest during the heated term.

The lack of opportunity for manual training is one of the leading evils of our present educational and industrial systems.—[*Chataouquan.*]

At No. 2616 Cottage Grove Ave in the great city of Chicago may be found a small sign notifying a great fact in the history of to-day's events. A full-blood Apache, born in the wild camps of Arizona notifies the world that by education he has wrung and wrought for himself the personal right to practice medicine, and having that right he fearlessly and in the midst of civilization in one of the greatest cities announces that Carlos Montezuma, M. D. is ready to attend to the sick and assume all responsibilities of life and death that his graduating diploma from the Chicago Medical College authorizes. Verily "The world do move."

All success to you brave Carlos—braver and more lofty your victory than any won by the great man for whom you were named!

### PERPETUAL ANNUITIES A CURSE.

Captain C. Potter acting agent for the Osage and Kaw Indians, in his report for 1888 (page 161, Report of Commissioner of Indian Affairs, 1888) says of the former "there has been no improvement in their condition during the last year; \*\*\* the habits of the majority are indolent; they are wedded to their Indian ways; love to dance, visit, and lie around camp, etc."

Of the Kaws, Agent Potter in the same report says, "The Kaw Indians make but little trouble, send their children to school without urging, are industrious, it may be from compulsion, as their annuities are small and in consequence they are obliged to work in order to live."

These two tribes are under one agent, they occupy similar and adjacent territory, the balance of mental and physical advantages are immensely with the Osages, yet they are reported as non-progressive, while the Kaws, a poor dilapidated, diseased remnant are industrious and disposed to use educational advantages.

Wherein lies the difference, the operating cause that produces in the same locality diverse results with similar peoples?

The cause is not hard to find. The Kaws are reported as having a very small annuity, and therefore are obliged to work for the necessities of life. The Osages on the other hand have a very large cash annuity and are by it enabled to live without much exertion of their own.

Probably the same cause (a plethoric purse) would produce like results the world over, but in view of what the Indian has to learn before he can in any degree hold his own in the march of progress, it is not difficult to see that less money and more work would be an actual benefit in such a case as here noted, and

furnishes a guide for the future, viz; in any arrangement made with Indians do not provide a cash annuity. Make a cash payment if you please and done with it, but unless it is desired to fasten indolence and dependence on the people let there be no perpetual annuities.

### THE NEW COMMISSIONER OF INDIAN AFFAIRS.

THOMAS J. MORGAN, OF RHODE ISLAND.

[From the N. Y. Tribune.]

WASHINGTON, June 10.—The President to-day appointed Thomas J. Morgan, of Rhode Island, to be Commissioner of Indian Affairs, vice John H. Oberly, resigned. Colonel Morgan is about fifty-five years of age and is said to be a man of ability and culture. When the war broke out he resigned his chair as a professor in Franklin College, near Indianapolis, and was made first lieutenant of the 70th Indiana Volunteers, General Harrison's old regiment. When it was decided to organize colored troops in separate regiments, he was made colonel of the 14th U. S. Colored Regiment, which became one of the crack colored commands. He was subsequently made a brevet brigadier-general and commanded a brigade of colored troops. Soon after the war he returned to the East, which he had left to take a place in Franklin College. He has since then been connected with educational affairs and is now President of the State Normal School at Providence, R. I. He was endorsed for office by the Indian Rights Association and a number of kindred organizations. When a vacancy occurred in the office of Commissioner of Indian Affairs, the President decided to appoint Mr. Morgan to that place in view of his ability as an organizer and administrator, as shown during the war, and of his wide endorsement by organizations for the advancement of the Indians.

\* \* \*

Apparently an excellent appointment has been made in the selection of Colonel Thomas J. Morgan to fill the vacancy created by the resignation of John H. Oberly Commissioner of Indian Affairs. Colonel Morgan is president of the State Normal School at Providence, R. I., and bears a high reputation as an educator. He was recommended for the office of Commissioner by the Indian Rights Association and other friends of the red man. Mr. Oberly who was appointed last September, has made an excellent record during his brief incumbency, particularly as compared with his predecessor, who used his position for all it was worth politically. Colonel Morgan will doubtless maintain the office at a high pitch of efficiency.

[From the Philadelphia Press.]

The new Commissioner of Indian Affairs, Colonel Thomas J. Morgan, appears, according to all accounts, to be an excellent appointment. A man of 50 who combines the gifts which go to make a successful soldier in time of war, and a successful instructor in time of peace, and who has the endorsement of those disinterested and zealous friends of the Indians who compose the Indian Rights Association, ought to make a more than ordinarily acceptable and efficient Indian Commissioner. It was the more necessary that President Harrison should make an exceptionally good appointment since he determined not to retain John H. Oberly, who had won golden opinions in every quarter by his just and satisfactory administration of the Indian office.

The *American Institute of Instruction* has the following to say of the new Commissioner of Indian Affairs:

Thomas J. Morgan, son of the Rev. and Hon. Lewis Morgan was born in Franklin, Indiana, Aug. 1839. He graduated from Franklin College in 1861. He served three months as a private soldier in West Virginia, and three years as a commissioned officer in the Army of the Cumberland, with the rank of Major, Lieut. Colonel, and Colonel. At "Nashville" he commanded two brigades and was made a Brevet Brig. Gen. U. S. Vols. During

his army career he organized the 14th, 42d and 45th regiment of the U. S. Colored Troops, and the first Colored Brigade of the Army of the Cumberland. Col. Geo. W. Williams in his history of Negro Soldiers says—"Perhaps there was not a finer specimen of a Christian soldier in the Western Army."

General Howard, on whose staff he served, declared that "he was fearless in battle." He received the highest commendation from Col. Benjamin Harrison under whom he served as Lieut. and from Gen. Geo. H. Thomas under whom he commanded a division. At the close of the war he entered Rochester Theological Seminary, and after graduating he served three years as Corresponding Secretary of the New York Union for Ministerial Education. From 1872 to 1874 he was Principal of the Nebraska State Normal School, a position he resigned to accept a chair in the Baptist Theological Seminary at Chicago.

In 1874 the University at Chicago conferred upon him the degree of D. D. In 1879 he spent one semestre in study at the University of Leipzig. During his seven years' connection with the Chicago Seminary he served two years as Corresponding Secretary of The Educational Society and traveled largely in Illinois, Indiana, Wisconsin, Minnesota, Iowa and Nebraska, besides writing and publishing largely on educational subjects. In 1881 he resigned to accept the proffered principalship of the State Normal School at Potsdam, New York, resigning in 1883 to accept a similar position in Providence R. I., where he is at the present time.

He has met with uniform success in every position he has occupied, and on leaving has in each case received the strongest endorsement from the trustees and others acquainted with his work. He has been offered the presidency of three colleges, and has declined other places of trust and great responsibility. He has written largely for educational periodicals, has published one book of selections "Educational Mosaics," and quite recently an original work "Studies in Pedagogy." He is a vice-president of the American Institute of Instruction, of the R. I. Institute, of the Nat. Educational Ass'n., and a member of the National Council of Education.

He is corresponding Secretary of the Providence Branch of the Indian Rights Association and a trustee of Spelman Seminary at Atlanta, Ga. He has taught in all grades of schools, lectured before numerous teachers' institutes and conventions, delivered scores of popular addresses on educational topics and has given one course of lectures on Pedagogy at Smith College. In 1874 General Grant appointed him a member of the Board of Visitors at West Point, and in 1883 he made a tour of inspection of the schools for Freedmen under the American Baptist Home Mission Society. In 1885 he assisted in conducting a two weeks' Institute at Seattle, Washington Territory.

### THE SIOUX COMMISSION.

The Sioux commissioners are making progress in their big real estate deal in Dakota, and will probably be successful in completing the purchase of the lands. It appears that Hollow Horn Bear, a noted orator of the Sioux tribe, has been opposing the arrangement, and his course and that of others under his influence has compelled General Crook to use some very plain language to the Indians at the Rosebud Agency:

"When I left you 11 years ago I thought by this time you would be much further advanced than you are now. I feel that you are satisfied to loaf on and do nothing and let the Government feed you. Then you were brave men. When you were asked to decide anything you did it at once, said yes or no. Now you are afraid to do anything. You keep wanting more time. You are not brave men now, but 'squaws,' and the Government will have to send dolls and rattles to amuse you. The Government can't always feed you. You must sometime become self-supporting. Because I am your friend is the reason I say this. I want you to become like white men and hold your land in severalty. The Government is very liberal and the bill

does more for you than it ever did for the white man. It will pay you \$1.25 per acre for your good land and 50 cents for your bad land, which is so poor that grasshoppers can't live on it. It gives you 5 per cent. interest on the money received, although it can get all it wants at 2½ per cent. Everything that you say or that is said to you is written down, and the President will see it. If he is not willing to agree to all that the commissioners have said to you, then there will be nothing done, and you will remain as you are now. There is no desire in the heart of the commissioners to urge you. You must decide for yourselves, and each one for himself. The paper is here. You that want to sign, do so. I have nothing further to say."

—[*Army and Navy Register.*]

It is evident that General Crook is not a member of the association of mollycoddlers.

### THE FRUITS OF EDUCATION.

LAWRENCE, KANSAS, May 31, 1889.

MY DEAR CAPTAIN PRATT:

On the 21st ultimo (Sabbath) I arrived at the Cheyenne and Arapahoe Agency, Indian Territory just in time to attend the funeral of our old friend and interpreter, Robert Bent, who had been a great sufferer for several months with cancer in the stomach. I joined the procession on horseback in company with Leonard Tyler, one of your old school boys, and at the grave we were joined by David Pendleton.

A number of the agency employes and a large number of the Cheyennes mostly relatives of the deceased were present. Rev. H. R. Voth, being absent from the Agency the service was conducted by Leonard Tyler and David Pendleton, both in English and Cheyenne and I can assure you it was instructive and impressive.

Leonard Tyler opened the service by reading from First Corinthians concerning the resurrection, and his comments and applications were in keeping with sound doctrine and full of promise to the believers. David Pendleton followed by reciting from John, fourteenth chapter, first to third verses inclusive, and as these were comforting words to those of us who stood around the open grave of our friend and especially so as the speakers were Cheyennes each owing much to your care, oversight and direction.

When I can find such men as these standing firm on their foundation amid all the adverse surroundings of Camp Indians and unchristian and uncivil whites I am convinced that all is not lost in the educational and civilizing effort that is being put forth by the Government through certain faithful and competent workers. I thought you would like to hear from your old boys and to know how I found them at home.

Your Friend,

JNO. D. MILES.

### A LETTER TO INDIAN AGENTS.

WASHINGTON, May 27.—The Secretary of the Interior has directed that the following letter of instructions shall accompany each commission to an Indian Agent: "I am directed by the President to inform you that the office to which you are appointed is considered one of far more than ordinary importance, both for the interests of the Government and of the Indians who will be brought under your charge and direction; that sobriety and integrity must mark the conduct of yourself and every one connected or associated directly or indirectly with the agency under your charge; that an improved condition in the affairs of the agency will be expected within a reasonable time, both as to methods of doing business and as to the condition of the Indians; that the education and proper training of the Indian children and the agricultural and other industrial pursuits of the adult Indians must receive your constant and careful attention, to the end that they may be advanced in the ways of civilization, and to the condition of self-support; and that your commission will be held with the express understanding that you will use your utmost endeavors to further these objects and purposes."



## A JOHNSTOWN EXPERIENCE.

By one of our Number.

On the morning of May 31, hundreds of passengers left Pittsburg on the Day Express bound for various points East and for parts of Europe, all anticipating a safe journey, but before the evening shadows fell the dreadful experiences of the day caused all to realize as never before the uncertainty of human life and the potent and relentless force of nature when aroused.

About 10:10 A. M. when the first and second sections reached Johnstown they were stopped over an hour by reports of a washout ahead. It had been raining for sixteen hours and every mountain stream was swollen.

The lower stories of many houses were submerged and some of the occupants had fled to the upper stories thinking them a safe place.

Men were walking in water up to their arms fishing out furniture and helping women from small houses. Horses were standing in water almost over their bodies, and pigs were swimming about. These scenes caused us to exclaim and utter words of sympathy.

Our trains were run up to Conemaugh, two miles from Johnstown.

Passengers sat in the cars or went out by the river-bank and watched the angry tide bear on its bosom all kinds of debris, the water rising, washing the banks until the huge poles of the Western Telegraph company carrying fifteen wires went down. Bridges were carried off as if they were paper.

All this made matters seem very serious, and if we questioned the officials they assured us that due notice would be given of danger.

There was a rumor that the reservoir at South Fork was unsafe and might break. Most of us were ignorant concerning this reservoir, for had we known what it was, none of us would have sat quietly in the train from 10:30 A. M. until 3:45 P. M. waiting for the bursting of this volume of water.

This dam which burst and wrought such great destruction was first built by the state, and the land upon which it was located was sold by the Pennsylvania Railroad company to the Collins Brothers and by them afterwards to the western Fish and Game Association of Pittsburg who rebuilt it, and maintained it for a fish and pleasure lake.

By 3 P. M. the tracks were crowded with trains and engines, full a dozen, including nine in the round-house.

Soon an engine let forth a long shrill whistle of distress; a cry of agony arose—"To the hills!" "To the hills for your lives!"

With blanched faces many rushed madly from the cars over the tracks, the water upon their heels, mothers with infants, children clinging to parents—a wild and fearful scene. Words fail to describe the terror that filled every breast, and the awful power manifested by the flood cannot be conceived.

Engines were picked up and dashed aside as if mere toys. Houses, mills, large factory buildings, lumber, logs, every conceivable kind of floating stuff, came in such quantities as to cover the face of the mighty river that swept everything movable from its foundations and the human freight it came in contact with, all went together in onward march to destruction.

None can picture the agony of seeing humanity in such distress and unable to lift a helping hand.

The roaring of Niagara is but a faint whisper to the roar of that mountain of water which rushed down the valley leaving no trace of human habitation in its track. No trace did I say? Yes, some miracles were performed.

Twenty-two passengers were saved on the Pullman sleepers, parlor car and day coaches of sections one and two.

By the force of the water, trains were moved the length of three coaches. This was seen by one of the train's crew from the top of his car. The day coach of section first, when thirteen of us were wait-

ing our doom, was dashed against a stone train and one side broken in.

At this moment we all felt escape impossible and expected to be washed down the stream and find a watery grave with the hundreds of others. Standing face to face with death, life seemed precious.

We all felt the presence of Him who has said—

"When thou passest through the waters I will be with thee and through the rivers they shall not overflow thee."

Truly God was with us.

When we found that danger for us was over, there was comfort in repeating the 121st Psalm, and strange as it may seem to many the voices of the saved in that coach sang in sweet and tender tones "Nearer my God to thee." All of us felt that we had been very near to eternity, near to Christ.

Just then the whistle of an engine told us some one was alive besides our party. In a moment a baggage master came in to tell how he had been saved on the top of his car. Tears rolled down his face as he said "I don't know why the Lord saved me unless it was to raise my two little motherless children at home who will be watching for papa."

Twenty-two of us walked off the wrecked train and were helped over the mud, water, and stones by kind-hearted railroad men and train men of Conemaugh.

With the party was a sunny-haired darling of two summers, "Little Ethel" as she was afterwards known by many, proved a true heroine, as she was perfectly quiet all through the whole experience.

The people of Conemaugh threw open their houses and took in the passengers and did all in their power to make us comfortable, notwithstanding their own sufferings. Many of them with husbands, children and relatives lost, besides giving shelter and food to people of the town who had just seen their all swept from before them.

Such scenes show the true side of human nature, draw out the sympathies and make us all to feel that God holds the power of the elements under his control.

ANNA C. HAMILTON.

## RECAPITULATION.

At this time last year the old school-building was being torn down and foundations laid for a new one. In September the new building not being finished the Chapel, Gymnasium, Assembly-room and side rooms of the small boys' quarters were converted into temporary school-rooms and the work begun and continued with interest though the walls were of tent cloth, blackboard space but small and accommodations limited; yet slates, books and brains were abundant and demonstrated that it is application and not appliances that secure one an education.

At Christmas the building was finished and warmly welcomed by the children as a most generous Christmas gift. Notwithstanding they had watched its progress step by step, yet its completeness was a surprise and wonder. When school was resumed after the holidays the departments were thoroughly regraded, changes made in some of the classes and work taken up again with increased zest by both pupils and teachers with the feeling that the new building must be honored with results greater than ever before; and so it was, for in May though not marking the close of the school year, the most favorable results were shown in the Examination and Commencement Exercises. Thus we look back and feel that though the beginning was not all that we desired, yet the outcome was greater than we dared anticipate; and so we will bid "good-bye" to our school year, and welcome the next with greater heart and courage.

Mr. Hal J. Cole, of Spokane Falls, Washington Territory has been appointed Agent for the Indians of Colville Agency in Washington Territory.

The Providence Journal says the Cherokees are the "Yankees" of the Indians.

## STEPPING OUT.

To scholars, the most interesting period of school life is when they have reached the highest pinnacle of their hopes and are ready to graduate. To many this seems simply a happy release from books and irksome duties of school-work, to others the beginning of a broader, wider life to which the school life has been but a preparation for the larger beyond. The Spring and Summer seem the fitting time for these occasions, for Nature is starting anew to crown the world with her glories, so the young are ready and eager to step out to find that place in the world most fitted for their feet to tread. Though our graduating class of this year numbered but fourteen, yet it represented fourteen earnest, patient workers who have had to labor hard to gain the mastery of that language which is the bulwark of the nation. Most of these graduates have made arrangements to enter Normal Schools and Colleges in the Fall, thus demonstrating that the white men's education is not too hard for them, and like Oliver Twist, they ask for "more."

Miss Anna C. Hamilton, of Minneapolis, Minn., has joined our corps of employes. Miss Hamilton has had many years of experience in the Indian work having taught at the Cheyenne and Arapahoe agency, Ind. Ter., for several years, and since the Haskell Institute, Lawrence, Kansas, was started in 1884, she has been numbered among the faithful workers of that institution.

No. 1. of the new series of *Our Forest Children*, edited by Rev. E. F. Wilson, of Shingwauk and Wawanosh homes for boys and girls, situated at Saulte Ste. Marie, Ont., is just out and is a very neat and interesting 16 page illustrated Indian magazine. Subscriptions are solicited and the price is fifty cents a year.

We greatly feared that William Campbell, one of our Chippewa graduates, who started to his home in Minnesota on that ill-fated day at Johnstown, was lost, but now, after two weeks, we hear of his safe arrival at his home. He was from Friday until Wednesday reaching Pittsburgh.

Henry Kendall, our one Isleta, graduated from the Grammar school of Rutgers College with honor to himself, and enters the College proper in the Fall, inspired by the commendation and approval of his teachers and President Gates.

Dr. Ruel B. Karib, of Orooniah, Persia, now a student of the Pennsylvania University, Philadelphia, gave two lectures during the month before our pupils, on the customs and habits of the people of his native land.

In the small Pueblo Indian village of Jemez, New Mexico, seventy-four people or one-seventh of the population died of small pox and diphtheria during the past Winter and Spring.

Persons wishing all the local news of the school will subscribe for the *Indian Helper* which is printed every Friday in the RED MAN office. Subscription price, ten cents a year.

Among other visitors of prominence since Commencement were Rev. Dr. M. Rhodes, of St. Louis, and Rev. J. G. Vose, D. D., of Providence, R. I.

## From an Aged Friend.

A dear old friend of the school who lives at Salt Lake City says in a private letter: "I am much pleased with the letter of the Secretary of Interior. I have not been a politician and am unknown to the men in authority, but I love my country and fought for the union, until my health failed and I rejoice that I live to see the day when conscientious men who openly prefer allegiance to God can be elected to the highest positions in our Government. It is a precursor of justice and equity to prevail in our land. I have never met the President but labored and voted for his grandfather. I was a delegate to the Presbyterian General Assembly which met

in Philadelphia in 1871 and had the pleasure of meeting Mr. Wanamaker in his business house and his Bethany Sabbath School, and have ever since borne him in prayerful and blessed remembrance. I view the calling of such men into the places of authority as a token of the favor of God for our nation."

## The Annual Meeting of The Five Civilized Tribes.

CHICAGO, June, 5.—A dispatch from Purcell, I. T., says: "The annual Grand Council of the Five Civilized Nations and allied tribes met here yesterday. The tribes represented were the Cherokees, Otoes, Missouris, Poncas, Kiowas, Shawnees and Wichitas. The Chickasaws, upon whose reservation the Council is held, refused to send representatives. The first vote for Chief of the Council resulted in a tie between Boudinot, civilized Cherokee, and Tawacania Jim, a wild Wichita. Boudinot was elected on the second ballot, and Harvey Shelton, a Cherokee, was made Secretary. After the appointment of a committee on resolutions the representatives of the wild tribes indulged in a big talk until adjournment. The Creeks were severely denounced for selling Oklahoma. Chief White Horse, of the Otoes, in full war dress, brandishing his tomahawk, denounced the Government for attempting to buy up the Indian lands and settling them with whites. He said he had left Nebraska to get out of the white man's encroachment, but the white men would not let him rest."

## EXAMINATION NOTES.

### Not Quite Ready to Graduate.

What work is the skin doing all the time?

"Well, the skins keep working the perspiration all the time."

What is present time?

"It is contrary being now or here immediate."

Write a sentence containing the word "bird!"

"Some birds are a sly bird such as parrots and they have a very great love of joke."

What is a sentence?

"A sentence is that taken out the words put it together."

What is an asking sentence?

"Why you ask somebody, that is asking sentence."

What is alcohol?

"Alcohol is a narcotic water or juice."

What is it made from?

It is made from the spoil fruits that have been kept too long and after awhile the alcohol rises."

What weed do people use that deadens the nerves?

"When the people drink too much for any kind of liquid that makes go sleep nerves."

(Same question.)

"The people use the weed that is called tobacco and who uses it very often have dead nerves and also they spend a great deal of money for that weed."

What is alcohol for?

"Good for not to use alcohol and the harm is injury, hurt."

Write a commanding sentence!

"Boys, you may mow the lawn this afternoon."

"An exclaiming sentence is to exclaim an object."

"An exclaiming sentence is to show how you get hurt."

Tell something of the climate or plants of the United States!

"A temperance climate in the United States with many farms such as corn wheat rice and other vegetables."

What is Congress?

"A man who makes the laws is Congress."

Original example in addition of Fractions:

"A farmer had twenty-three twenty-fifths of sheep and his son had fourteen twenty-fifths and a man bought nineteen twenty-fifths how many had they altogether?"



Continued From Third Page.

dians and the public sentiment of the ages, and are thereby merely obstructionists. That such men should favor the Sun Dance with its degrading, disgusting and cruel tortures, simply upon the ground of its being a religious ceremony is indeed surprising and humiliating. As it cannot possibly be "religious" without victims to endure and suffer, these gentlemen to be consistent, should offer themselves to undergo the bloody rites, and thereby save others who may not consider it a religious duty, then they would justly merit the appellation of being, as Mr. Lee says of the Inquisition of old time "devoted but misguided men with the morbid aberrations of lofty impulses," but as they have no thought of doing this the word "lofty" should read in their case idiotic and as such they should receive the commiseration of mankind.

#### A Consolation.

It is a great source of comfort to me that within the utmost range of my authority as a soldier of the United States, no Sun Dance among the Indians or "*La Lez Penetencia Flagellanta*" among the Mexicans, twin relics of savagery and the Inquisition, was permitted; for my efforts to end the latter by military force I received the thanks of the people most concerned and interested, among them the venerable and learned bishop of the Diocese, who said I had done more in one day to destroy a great evil than he had been able to do in twenty years. The *Penetencia* was a religious ceremony, by which the victims were made to undergo the last sufferings of Christ to the last extremity short of actual death, of torture and privation, even to the cross and the grave.

The Sun or Torture Dance generally lasted eight days and consisted of the most barbarous, fantastic and bloody rites, partly warlike and partly religious. Children were gouged in the ears by the medicine men, the girls receiving two inflections and the boys one, the fee in each case being a pony or two. Women had their arms, shoulders and faces cut with dull knives making ugly and painful wounds. The men were savagely slashed in the two breasts and a sinew passed through, tied to a rope attached to a pole from which they swung themselves with their faces to the sun until the sinew tore through the flesh releasing them. They sometimes fainted while undergoing these horrible tortures but generally they suffered for hours with a tense rigidity of the features and muscles and a strange mental exaltation indicating a fanaticism difficult to comprehend. There was feasting to the extreme of gluttony and fasting to the verge of starvation. A giving away and destroying of their goods and chattels until nothing was left, often voluntarily, but generally under compulsion. A progressive Sioux Indian to escape the demands of his people to take part in the annual Sun Dance visited his daughter, a pupil at the Carlisle Industrial School not returning until the dance was over to find that during his absence his property had been taken by his enraged neighbors in order to punish him for going away. S. F. T.

#### A RESERVATION SCHOOL.

WALTER BATTICE, SAC AND FOX TRIBE, I. T.

The writer asks himself, What can I write of interest that will at least tend to draw some of our educated people into sympathy with Indian education.

Thinking that some of the many readers of the paper I have been requested to write for, are unacquainted with Indian education, the difficulties to be met by both teacher and pupils, I am induced to call your attention to an Indian school.

Picture within your mind if possible, a small boarding school remote from any influence of Christian teaching, of society, of railroad advantages, or of anything which should tend to lead the "child of nature" out of the conditions of his birth into an insight of true civilized domestic

life. From the day of the child's birth he is encompassed by a degrading atmosphere of superstition and vice, out of this he must be taken. Compare him, so unlike his pale-faced brethren who have always been constantly in contact with civilized modes of life, of action, of thought, of speech, in fact surrounded by a thousand beneficent influences which never operate upon the child in consideration. That it of course necessitates many difficulties the reader will see. He will also see the disadvantages under which the child labors and how much work must be done upon him before he is made an equal to his white brother.

Just think for a moment what must be taught to an Indian child (all that which naturally comes to a white child by inheritance because of the environment, without the instructor's aid) and this implies much patient love for humanity as God's created.

If you were appointed as a teacher at the reservation school I have in mind your first duty would be to get the pupils which are to fill your school, because there are no compulsory school laws, consequently it depends upon your skillfulness and personal influence whether or not you have a good attendance, for at this point failure is generally at hand unless your aim is high. Before, however, attempting to catch the little Indians you are obliged to call a "grand council" at which school attendance will be debated and wherein always appears a singularity, those who have children of school age are busily engaged in other pursuits of pleasure and happiness, and those, of course, who have not children of school age will necessarily say without any effort on their part, "O yes by all means the school must be filled and we will send our children." Great is the encouragement on our part, and now meditating over your plans in delightful anticipation, you suddenly find that your duty does not end here.

Your next duty will be, after the grand council to go to various villages for the purpose of gathering the promised pupils. This is done in wagons and the distance between the villages being in some cases several miles, it is better to take luncheon with you unless you give preference to Indian cooking, which I assure you is not always as good as many of my readers are used to. Perhaps you have just happened along when they are indulging in one of their dog-feasts, and in which dog-soup is served. Then you are going to an Indian village accompanied by an Indian interpreter, and as you are approaching the village you hear various sounds, drums and war-whoops, fear arises, for you have probably heard and read of their warlike actions and customs. You are sure your fate is nigh its destination, finally you are near enough to see their hideously painted faces and adornments in which no one sees beauty except the Indians. Your time has come to see these warlike people, you want to go back but there is no way except to press onward, which is very trying to those who have gained their knowledge of the Indians in the wrong manner. Once conquering an experience of this kind any fear of the red man is over. The thought will naturally come to you "Is there any hope in such specimens of humanity."

Yes! readers, only give them a chance and stand them on their feet while young and I assure you they will make good and helpful citizens of one country.

In this village you will behold many bright faced youths. Just before your appearance they were busily engaged in a merry time, but are now gazing with fear and wonder on the new comer.

Why? Because they have been told and in many cases observed for themselves how dishonest and cruel the white man is to the red race. But can you picture to yourself the possible future of these little ones, as you see the environments and the chances of their becoming as degraded as their parents, let them go without any attempt on your part to rescue them? God forbid! but at this

point many have failed, it is hard and it takes too much time!

After having driven your horses and hitched to a rude fence which surrounds the village, you will proceed into one of the lodges wherein you will meet the mother of one of these girls and one of these boys. The little girl grinning and yet fearing, comes up to her mother to hear her supposed fate, while the young boy comes up with an air of indifference. But when the time comes, (after you have held a long council with the mother and have at last persuaded her to let them go to school) you find them very reluctant to give up home of God's nature, to enter into the home of man's artificial works. The very nature of the two children is to decline the invitation which you have so cordially given.

The parents of these children are aware that the salvation of their down-trodden race is in the education of their young, and have reluctantly given consent to deliver them into the hands of those whom they fear as an enemy.

The two are now in school dressed in white man's dress, the young brave has now short hair, though he had a hard fight trying to save his long flowing locks. It is said that when an Indian has his hair cut, that it is good evidence of civilizing him. The young girl and boy are very lonely in their new home and it is useless for the teacher to attempt to please them; the only way is to let the Indians who attended school before them take them in hand, you may try days and not teach the child a thing. As time goes on these two little ones are more accustomed to the ways of civilized life and before they are aware they are speaking the English language.

Though the children will understand you very well, if one of them should get angry at you the best thing is to let them alone awhile because if you tell them to do a thing they will often stand and say "I don't understand," but in most cases they will remain silent. You cannot punish them because next you would find them going home. It is an absolute fact as the children learn more English the more troublesome they are.

The parents of the children are constantly coming around the school and asking to take their children home two or three nights. This is a great hindrance, because they lose more in one night at home, than you can teach them in school in a fortnight, they come back again all Indian and no English.

I should like to say more especially at this time when white settlers are coming into our country, that this increases the danger of a teacher's work and he must necessarily be more earnest in his attempt.

I will not fill up any more of your time, but in conclusion let me say that the Indians have indeed begun to change with the changing times, and are commencing to appreciate the fact that they must be civilized, and as the Indians express it "must learn the white man's ways." Then dear readers I am sure, looking at them from this point you will agree with me that there is hope for the red man. I beg for help and sympathy, especially that of teachers who control the first and most lasting impressions of the young of our country.—[*The Normal Offering*.]

#### INTERESTING HISTORY OF A CHRISTIAN INDIAN.

In 1743, a young Mohegan, one winter's day appeared at the door of the Rev. Eleazar Wheelock, a prominent Congregational minister at Lebanon, coming on an unusual errand. He had been a pagan, born a Mohegan, and was now about twenty. During the previous year he had become a Christian, and now came a suppliant for religious training, hoping in time to become a preacher to his own people.

His name was Occum. His request was granted and at the end of four years he had made very good progress, not only in English, but also in Greek and Latin, and was learning Hebrew when

his health failed and his sight became affected.

During ten or twelve years he wandered about, preaching to the red people, supporting himself by fishing, hunting, making wooden spoons, pails, etc. His home was in a wigwam made of mats.

A number of Indians were converted by his preaching at this time. His studies were kept up with much perseverance under the difficulty of weakened eyesight. In August 1759, he was regularly ordained by a Presbytery on Long Island.

The example of Occum led to the opening of an Indian school by Mr. Wheelock. He began with two Delaware Indian boys in 1754. Ten years later he had twenty students, among them an Uncas. The majority of the pupils were Delawares. But there were Mohawks also including the celebrated Brant sent there by Sir William Johnson.

The war with France still raging, prevented the school from receiving the support it deserved. In 1766 a fresh movement was made in its behalf. Occum was sent to England with a Presbyterian clergyman for his companion, and for the express purpose of obtaining funds for the "Moor Charity School" as the foundation was then called.

The Rev. Samson Occum, the Mohegan preacher, was at that time forty-four years old, he was thoroughly Indian in appearance, easy and unassuming in his manners. His sermons are said to have been forcible and solemn, and when delivered in his native language they were much more eloquent and delivered with more grace of manner and gesture, than when he spoke English.

He preached with great applause to crowded congregations in England. In less than eighteen months he is said to have preached between three and four hundred sermons in English. In society he was received with great attention.

King George III., assuredly a good Christian prince, whatever may have been his political errors, gave the school 200 pounds. Lord Dartmouth a very devout man, befriended Occum greatly. Seven thousand pounds were raised in England and two or three thousand in Scotland. The plan for the school was enlarged; it was removed to New Hampshire and became Dartmouth College, where there have been many American students, but only two or three Indians, it is said.

Occum, the Mohegan preacher, removed eventually to the Oneida country in New York, with a mixed band of his own and other tribes to whom he gave the name of Brothertons. After a checkered career, he died, the minister of these Brothertons in 1792. He is said to have occasionally fallen into intemperance, and this impaired his influence and wounded his own conscience, but he always rallied after these falls, in sincere penitence, and died a humble, believing Christian."

#### Some Indian Children.

To make them hardy they are washed in the river in the coldest mornings. Their skin is painted, and ointments used so that after a year or two, no weather will hurt them. To make them skilful in the use of their bows and arrows, the mothers will not give them their breakfast before they have hit a certain mark. They will throw some light thing up in the air and a boy must with his arrow meet it in the fall, or he cannot have any breakfast.

There are Indians and Indians and wooden Indians. Some of the live kind protested at Albany the other day against detribalization. Aside from what should be the policy of this State toward its few and feeble red wards, the United States have made a mistake in not detribalizing the Indians of the far west. They are nomads. Each one requires a county to live in. The Government gives to them ponies, blankets, guns and nose-gays. They should be made to go to school, required to work, locked up if they will not work, and be treated like any other tramps who run against police regulations.—[*Brooklyn Daily Eagle*.]



## A NEW COUNTY OF NEBRASKA.

Populated Almost Entirely by Indians.  
FLOURNOY STA., THURSTON CO. NEBR.  
May 31, 1889.

### TO THE RED MAN:

This is a "Flag Station" on the Chicago, St. Paul, Minneapolis and Omaha Railway's Main Line, Nebraska Division, and is about thirty-five miles in a south-westerly direction from Sioux City, Iowa. It is on the Winnebago Indian Reservation, sixteen miles south-west of the agency and about six miles from the western boundary of the reserve, one mile and a half north of the dividing line between the Omaha and Winnebago reserves and seven miles from the north line of Winnebago. It is five miles by railroad north of Pender, the county seat of the new county of Thurston.

The land is allotted to the families of Mrs. Henrietta Lemmon, her brother Henry M. Rice and a couple of their half-brothers, all members of the Winnebago tribe.

For the information of your readers it is stated here, that at the last session of our State Legislature, all the territory formerly embraced within the Omaha and Winnebago Reservation was erected into a county and named in honor of one of Nebraska's "brainiest" men, Hon. John M. Thurston, of Omaha City.

It may be remembered by some that a few years since, all that portion of the Omaha reserve lying west of the railway, except a few allotments near the southern boundary, was disposed of to actual settlers, which tract of land is now the most densely populated of any similar tract in the State. The beautiful and historic Logan Creek enters the Winnebago Reservation at its north-west corner, passes through one of the highest valleys to be found in the western county leaving the Omaha Reservation near Bancroft, Nebr., some fifteen miles from here by rail. From where it enters the Winnebago Reservation its course is south-west, so that when it passes from the Omaha Reserve it is some seven or eight miles from what was originally the west line of the reserve. This stream derives its name from Logan Fontenelle, a celebrated Omaha Indian.

Thurston county has a great work to perform. Populated almost wholly by Indians, the white settlers being confined to the "Omaha Purchase" of some fifty thousand acres of land, it can readily be seen that the problem of Indian citizenship and civilization overshadows every other question with which the legally constituted authorities will be called upon to grapple.

One of our sorest trials at present will be lack of funds with which to intelligently and properly enforce the laws; for which there can be no substitute provided, so that we are compelled to economize at every step. There is no doubt of the benefits to accrue to the white population of the new county, and while these are to be many and great, we still feel that they will be immeasurably greater to the Indian, provided the full force of the "Dawes Severalty Law" can be brought to bear upon the subject in the abolition of every atom of the old tribal system and the entire obliteration of the Agency system both of which are ruinous to the Indian and a needless expense to the Government. The tenth section of that act needs modification so that the County Commissioners can establish, open, improve and maintain Public Highways on these Reservations. With the removal by Congress of a few restrictions or rather a surrender of a little authority to our State the work of civilizing can go forward at a rapid rate, because our State laws are ample for the emergency.

Some provision ought also to be made touching the subject of our district schools. Here is a work for friends of Indian education. It is noticeable that most of our friends favor the "mixing" process, in the matter of schools. The writer hereof subscribes heartily to this idea because he believes it to be the practical road to success.

Having thrown out this "skirmish line" so to speak in the hope it may be kindly

received, and may be the cause of some one qualified to speak learnedly, to give us a helping hand, I will close for this time.

J. S. LEMON.

County Commissioner of Thurston Co. Nebraska.

[From our Washington Correspondent.]

### RED CLOUD OF THE SIOUX.

A few weeks ago Red Cloud of the Sioux Indians in Dakota was in Washington D. C. claiming and having it claimed for him, that he was chief of the Sioux Nation. I enclose an article upon that subject which appeared some time ago in the Washington *Evening Star*:

#### RED CLOUD'S TITLE.

How the Sioux are Governed--Red Cloud the Chief only of one Band.

To the Editor of the EVENING STAR:

In your reference to the Indian Red Cloud's reply to Senator Dawes, in last Saturday's issue, you speak of him as chief of the "Sioux Nation," which is an error. Red Cloud was never chief of the Nation, even when under the rule of one person, long since done away with. In 1867-'68 the Sioux Nation, so-called, about 30,000 Indians, was divided into several independent bands, each having a head chief; one of them was Red Cloud. At that time his band and some others were at war with the United States, and a peace commission was created by act of the national Congress to meet all the Sioux in council for a just and final settlement of matters of difference. I was a member of that commission. In councils held with them they complained that the great cause of their troubles among themselves and with our Government and people was their division into several bands, each having a chief who was jealous of all the others, often resulting in murder and war. "They did not want chiefs, but something better—to be one people, with a council or committee at each agency, to represent and do their business for them." This was provided for by the commission having them all sign the same treaty, with the clear understanding that thereafter there were to be no more chiefs, but councilmen. Red Cloud, with the rest, assented and signed the agreement. Unfortunately, some years afterward the blunder was committed of attempting to make Spotted Tail head chief, but it never succeeded; he was repudiated by some of the bands or settlements, and at last was waylaid and murdered by a rival, who wanted the place. Since then no further attempt has been made in that direction by any one able to bring it about.

There are, however, among the Sioux, as among other Indians, a small but aggressive minority—non-progressive; anarchists in fact, who are determined to perpetuate the old order of things—the savage manner and customs of their ancestors. Among the Yankton Sioux they claim "Strike the Rea" as their "God-appointed" chieftain; the Ojibwa Sioux, "Red Cloud," &c. When Red Cloud was in the city a few years ago he was cruelly advised and induced by pretended friends to falsely assert himself as chief of the Sioux nation and to demand of the authorities the restoration to his people of the bloody and degrading "Sun Dance".

S. F. T.

Mrs. Hancock says that once, when the General felt called upon to entertain half a dozen Sioux chieftains, she helped him in his task by playing the piano for them. The music evidently had power to please, if not to "soothe the savage," for immediately negotiations commenced through an interpreter to purchase the "big Captain's" squaw, along with the "music table." Beads, robes, and blankets were first offered for the exchange. When the "big Captain" rejected these, supposing the inducements were not sufficient, they added ponies to an increased number of robes and trinkets of all kinds. Their indignation and dissatisfaction were apparent and quickly made evident by their leaving the house in Indian file, without a glance here or there, seeming deaf to the interpreter's appeals to return.

The Laramie *Boomerang*, Wy., comes out with the report that a leading medicine man of the Shoshones has predicted that when the snow has come and gone once more all the dead Indians will return to life. He also predicts that at the same time all the white men will disappear. Delegates from other tribes have been visiting them, councils have been held and various dances have been indulged in by young and old.

## QUICK TO LEARN.

The "poor Indian" may, as Mr. Pope suggests, have an "untutored mind," but he is a keen observer and readily learns the object-lessons which white men unwittingly teach him. Mr. Drake, the historian, tells an anecdote illustrative of the rapidity with which an Indian can become an accomplished scholar in the tricks of his white brethren:

A half-naked Indian was looking on at some workmen in the employ of Governor Dudley, of Massachusetts.

"Why don't you work and get yourself some clothes?" asked the Governor.

"Why don't you work?" retorted the son of the forest.

"I work head-work," said Dudley, pointing to his head.

The Indian said he was willing to work and agreed to kill a calf for the Governor. Having done so, he came for his pay.

"But," said the Governor, "you have not dressed the calf."

"No," said the Indian; "I was to have a shilling for killing him. Am he no dead, Governor?"

Finding himself outwitted, the Governor gave him another shilling for dressing it. It was not long before the Indian came back, demanding a good shilling in place of the bad one which he declared the Governor had paid him. The Governor paid him another.

Returning a second time with still another brass piece to be exchanged, the Governor, convinced of his knavery, offered him half a crown if he would deliver a letter for him. The letter was directed to the keeper of the prison, and ordered him to give the bearer a certain number of lashes. The Indian, suspecting that all was not right, and meeting a servant of the Governor, induced him to take the letter to its address. The result of the Indian's stratagem was that a severe whipping was administered to the unfortunate servant. The Governor was greatly chagrined at being a second time outwitted by the Indian.

On falling in with him some time after, he accosted him with some severity, asking him how he had dared to cheat and deceive him so many times.

"Head-work, Governor, head-work," was the audacious reply.

The Lenni Lennape, or Delawares, were called "Grandfathers" by many other tribes, as the stock whence numerous branches had diverged. Their traditions declared that they came from beyond the Mississippi. Lenni Lennape means "Men of Men"—Men superior to all others. Wahpanacki, another of their name, has the same signification. The Mohicans were among their "grand-children." They received the name of Delawares from the English who found them on the river named by the colonists after Lord Delaware, a river called by themselves Lennapi-hiituck. But the tribe was pleased to receive the name of Delaware in English, as they learned it was the title of a great chief, and names of adoption were considered honorable among their race.

Zeisberger, the Moravian, relates a striking incident showing the respectful silence of the young braves, in presence of the older men. He was passing through the wilderness of Pennsylvania, on an errand of importance, accompanied by several old men considered skilful guides. There was a youth with the party. They came to a very difficult pass—they found it impracticable, and prepared to choose another track which would lengthen their journey a hundred miles. Their young companion remained silent, but watchful. At length he was asked for his opinion; he instantly struck off in a new direction, through a pass previously known to him, leading directly to the point where they wished to go. When asked why he had not spoken earlier, he modestly observed it did not become him to speak in the presence of the old men, unless invited to do so. It is said that the public highway now passes over the track chosen by the young Delaware. —[*The Last of the Mohicans*.

## THE FAMOUS FIRST EDITION.

"A fine copy of the famous first edition of Eliot's Indian Bible has been in the possession of Brown University for more than one hundred years, and from an investigation that has been concluded it is decided that Roger Williams was the owner of this remarkable book. But how the publication came into the possession of the college library cannot be ascertained.

"The work is extremely rare and readily brings \$1,000 and upward when offered for sale. Collectors of rare Americana prize it as a monument of early American typography and as the first version of the Bible printed in the New World. The book is dedicated to 'The High and Mighty Prince, King Charles the Second.' Only twenty copies having this dedication were sent to England for presentation to the universities and to prominent men.

"A careful examination of the work shows clearly that its original owner understood the Indian language. Verses of special interest are marked in both Testaments, and there are frequent marginal notes in English, in short-hand and in Indian. At the end are four pages, mostly of shorthand, although some English and some Indian is used. This handwriting is now believed, for various reasons, to be that of Roger Williams. It is known that he was a proficient in shorthand, having attracted the notice of the great lawyer, Coke, when a lad by his skill in reporting sermons and speeches. He was the only man of his time, with the exception of Eliot, who could read and speak fluently the Indian tongue.

"The discovery has greatly enhanced the value of the Bible in the eyes of Rhode Islanders. During the war of the revolution the book was one of the 500 in the library which were removed to Wrentham, Mass. for safety in the care of the Rev. William Williams, a member of the first graduating class."

DEPARTMENT OF THE INTERIOR,  
CENSUS OFFICE,

WASHINGTON, D. C., May 1, 1889.

TO THE MEDICAL PROFESSION:

The various medical associations and the medical profession will be glad to learn that Dr. JOHN S. BILLINGS, Surgeon U. S. Army, has consented to take charge of the Report on the Mortality and Vital Statistics of the United States as returned by the Eleventh Census.

As the United States has no system of registration of vital statistics, such as is relied upon by other civilized nations for the purpose of ascertaining the actual movement of population, our census affords the only opportunity of obtaining near an approximate estimate of the birth and death rates of much the larger part of the country, which is entirely unprovided with any satisfactory system of State and municipal registration.

In view of this, the Census Office, during the month of May this year, will issue to the medical profession throughout the country "Physician's Registers" for the purpose of obtaining more accurate returns of deaths than it is possible for the enumerators to make. It is earnestly hoped that physicians in every part of the country will co-operate with the Census Office in this important work. The record should be kept from June 1, 1889, to May 31, 1890. Nearly 26,000 of these registration books were filled up and returned to the office in 1880, and nearly all of them used for statistical purposes. It is hoped that double this number will be obtained for the Eleventh Census.

Physicians not receiving Registers can obtain them by sending their names and addresses to the Census Office, and, with the Register, an official envelope which requires no stamp will be provided for their return to Washington.

If all medical and surgical practitioners throughout the country will lend their aid, the mortality and vital statistics of the Eleventh Census will be more comprehensive and complete than they have ever been. Every physician should take a personal pride in having this report as full and accurate as it is possible to make it.

It is hereby promised that all information obtained through this source shall be held strictly confidential.

ROBERT Z. PORTER,  
Superintendent of Census.



## EDITORIAL OPINIONS ON INDIAN MATTERS, FROM THE LEADING JOURNALS OF THE WORLD.

[From the San Jose, Cal., Mercury.]

### THE TIME HAS ARRIVED.

The people of the United States are tired of their trusteeship over the Indians. The theory and practice of wardship has not proven a success. The time must surely have arrived when the country can honorably adopt another plan with regard to these peoples under which their capacity for civilization shall once for all be put to the test.

[From the St. Paul, Minn. Press.]

### PAST PROGRESS TOO DILATORY.

It is only a few years now until the time shall arrive when any reservation lands that are not occupied by the Indians in fact as well as in name can be preserved from unlawful invasion and occupancy only by drawing about them a cordon of the national troops, and keeping them there in perpetual encampment. It is a sensible policy to conclude, before that time arrives, arrangements for opening all reservations. Past progress is altogether too dilatory. Congress and the departments need an awakening to the necessity of advancing the new Indian policy in its practical aspects without pause or hesitation.

[From the Spokane Falls, (Wash. Ter.) Review.]

### A CONSTANT SOURCE OF FRICTION.

While the Indian was a far-off wild man it was convenient to regard him as having his legal home on a tract of reserved lands upon which white men had no right to invade. Now that cities and towns have sprung up in close proximity to those reserved countries and now that the hostility on the part of the Indian has become impracticable, it is easy to perceive that a mere stroke of statutory regulation will cause the Indian to become merged into the great mass of American population, much to his advantage as well as to that of the white civilization by which he has become surrounded. It is inconsistent with the theory and practice of our federal and state governments to have tracts of country within the very midst of civilization occupied by persons not subject to the same authority as the citizens of the state. It is a sort of recognition of a government within a government, and this is inconsistent with the dignity of the state and affords a constant source of friction.

[From the Philadelphia Bulletin.]

The Indian Bureau at Washington has received a sample of bread made from the flour which Government contractors furnish the school at Osage Agency in Indian Territory. "The bread," says one who has seen the sample, "looks not unlike a small black piece of decayed wood and weighs about two and one-fourth pounds to the loaf." The necessity for reforms which President Harrison has instigated is here illustrated, and the Department has very properly decided to withhold payment for such inferior Indian meal.

[From the Chicago Globe.]

### THE INDIAN "ONTO" REAL-ESTATE.

Evidence of the practicability of civilizing the Sioux Indians may be found in the action of the tribe concerning the sale of their reservation. Not long ago they imitated the bluster of Omaha real-estate dealers in the council which refused the government offer for their surplus lands. Now that Congress has practically doubled the offer, they resolve to accept it; but, reserving the right to choose allotments, they are picking out the best lands and most available town sites, in advance of completion of the trade. A number of them have selected homesteads just across the river from flourishing cities like Pierre, where town lots will be speedily in demand. The "untutored mind" of the poor Indian has "got onto" the real estate business with an alacrity that should remove all fears of his ability to take care of himself.

[From the Kansas City Journal.]

### DEMORALIZING.

That the effect which Wild West circus posters have upon the susceptible American youth, is demoralizing, Kansas City can bear witness. About one year ago the juvenile Wild West shows flourished in all parts of the city, and in more than one instance the results were serious.

[From the Yorkers, N. Y. Statesman.]

### TRAIN THE WOMEN.

A very good beginning has been made in the solution of the Indian problem, but much yet remains to be done. Education, in the highest sense of the word, is the great necessity; and, this must not be confined to the men and the children. The women must be trained in those practical arts which go so far to make home life attractive and desirable.

[From the San Francisco Alto, Californian.]

### THE HORSE A DRAWBACK.

The horse is a bar to Indian civilization. It is the only animal ever trained by savages for any important use. It was a prime necessity of his primitive condition for war and the chase. Dismount him and make a remount impossible and then guard him with organized cavalry and a raiding party that starts out on foot can soon be overtaken and punished. But on horseback they are more than a match for white cavalry. The Government should make all these savages surrender their horses and give them cattle instead. It is the first step in civilization.

[From the West Chester Republicanism.]

### IDLENESS THE RESULT.

It costs an enormous sum to keep the red man as he is kept, and the chief result is to encourage him in idleness. Some plan that would throw upon him a greater amount of personal responsibility would be preferable.

The "Indian problem" is demanding solution, the press of settlers for the territory that has been reserved for the natives but makes this demand the more conspicuous. That problem will never be satisfactorily settled while the Indians are herded on reservations, and while that plan was once essential the time is at least very close at hand when the individual ownership of the land will be quite essential. The race of redskinned natives of America in all the freedom of their wild and daring spirit, must, in the natural order of things, be exterminated and in their stead will remain a people who have yielded to the demands and influences of civilization. The romance associated with the Indian as he dashed wildly and fearlessly over the plains will all be gone when he hastens about his business attired in the civilized garb of the day with cutaway and derby, but the romantic is forced to yield before the practical, and the inevitable solution of the problem is bound to come.

[From the Philadelphia Bulletin.]

### NO NATIONAL BANKS IN OKLAHOMA.

It is fortunate for the wretched people who are striving to survive their settlement of Oklahoma that professional bank sharps cannot begin depredations for one year at least. Attorney-General Miller's decision that the law requiring one year's residence for all National bank directors cannot be modified to suit the convenience of the new settlers will prove a very desirable check upon the speculators and land-grabbers who threaten to cause serious trouble for *bona fide* settlers and the Federal authorities. The decision, of course, will not affect the operations of the financial guerillas who have already begun their warfare upon the pockets of the uninitiated; but it will prove a very pointed warning to the innocent who may contemplate placing themselves at the mercy of the financiers.

[From the Washington Post.]

### THE INDIAN IN POLITICS.

The aptitude with which the untutored child of nature grabs the caucus and manipulates the wires indicates a high order of statesmanship. He is coming on. There

is at present no "political necessity," such as bestowed general suffrage upon the freedmen, but if such occasion rises, the red man will prove not inferior to the black. The Chinese have a proverb, "Put breeches on a barbarian and the Chinaman has no chance." It is about that way in American local politics. Men are nominated for this and that position on account of their influence with this or that element or nationality.

So the day may be near when (Red Shirt) will represent South Dakota in Congress, and Geronimo, Rain-in-the-Face, Snacknasty Jim, and Man-Afraid-of-His-Horses will peddle ballots in ward contest.

[From the McArthur, O. Democrat-Enquirer.]

### A TAX AT FIRST.

The acquirement by government of Indian Reservations results in a tax instead of a revenue, at first; but with actual settlers on every quarter section, instead of a few speculators owning the whole territory, the purchase will pay, and add to the comfort and happiness of the people.

Indians will find before long that it is to their advantage to sell their land for a reasonable price.—[Chicago Tribune.]

### "ISMS" NOT WANTED.

What a coming together we have in America! The common school is the great assimilating organ of our body politic. Children go into it—English, Irish, Scotch, German, Danish, Norwegian, French, Italian, but they all come out Americans. Association produces tolerance. We don't want Episcopacy, Presbyterianism, Methodism, Mormonism, Mohammedanism, or any other *ism* in our public schools, but we want truth and duty there. We want an enlarged and intellectual culture there. An *ism* is a snare. Froebel's *ism* is a sin. Froebel's spirit is what we want—not his *ism*.—[Practical Teacher.]

[From the Philadelphia Inquirer.]

### THE INDIAN MUST WORK.

A great deal of unnecessary fuss is being made because Indian Commissioner Oberly has been replaced by a Republican. In the first place, Mr. Oberly only held the office for a few months and cannot in that time have made himself indispensable to the service. In the second place, Colonel Morgan, the new Commissioner, is familiar with the Indian question and was endorsed by the Indian Rights Association. In the third place, it is essential that the bureau be in charge of some one in sympathy with the administration.

But so far as the Indian is concerned it makes very little difference who is Commissioner so long as the present illogical and ridiculous laws are in force. The result of one hundred years of legislation for the Indian has been in the highest degree unsatisfactory. These laws were passed by men most of whom never saw an Indian on his reservation, and are based largely on sentiment rather than political principles. The result is that the Indian is held to be a ward of the government, with no individual rights, and at the same time the tribes are regarded as treaty-making powers. All negotiations are made with them as if they were foreign nations, and at the same time the individuals are not allowed to cut a hoop-pole from the reservation without the Commissioner's consent. They are treated as a set of bad children, and at the same time are fed and clothed by the government "to encourage them to become self-supporting." The inevitable result has been to destroy individualism, to discourage industry and to foment internal dissensions and discontent with the government.

Until the Indian is put on the same basis as any other individual and made to work for a living there will be none of the results so fondly hoped for by his Eastern admirers. The Indian is intelligent enough to look out for himself if he has to, and is smart enough not to work so long as he is not compelled to. No sentiment can enter into the nation's attempt to wipe out barbarism. If the Indian cannot survive civilization he will have to go. No such sickly sentimental policy as has been enforced in the past century will ever

make a good citizen out of him. The Indian has rights which should be respected, but they are not those usually attributed to him.

There is no fear that the Indian would not speedily adapt himself to civilization if he were compelled to. One of the most advanced tribes in the country is the Wisconsin band of Oneidas, who have practically had no government aid for fifty years. The Menomonee tribe, forty miles from them, have been fed and clothed for seventy years and are no better off than at the beginning. For ten years they have deteriorated very fast.

When the Indian is dealt with as any other man would be he will begin to emerge from the degradation into which a well meant but strangely incongruous policy has kept him for a century.

### Kind Words From a Fellow-worker at Sisseton Agency, Dakota.

"Please find enclosed sixty cents for the RED MAN and *Indian Helper* for one year. I should like the RED MAN to begin with the June number. I enjoy the *Indian Helper* almost as much as if I had sometime been at Carlisle as I sometime hope to be. Two of your good girls were my good girls for some years before entering your school—Nellie and Etta Robertson also their cousin, Dessie Prescott. May your school continue to prosper in the future as it has in the past."

The Chicago *Herald* reminds its readers that though unoccupied territory is called "wild" land it is not liable to run away.

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