

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. IX. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JULY AND AUGUST, 1889. NO. 8.

MY TRIUMPH.

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Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach and share
All that they sing and dare.

The airs of heaven blow o'er me;
A glory shines before me
Of what mankind shall be,—
Pure, generous, brave, and free.

A dream of man and woman
Diviner but still human,
Solving the riddle old,
Shaping the Age of Gold!

The love of God and neighbor;
An equal-handed labor;
The richer life, where beauty,
Walks hand in hand with duty.

Ring, bells in unrequited steeples,
The joy of unborn peoples!
Sound, trumpets far off blown,
Your triumph is my own!

Parcel and part of all,
I keep the festival,
Fore-reach the good to be,
And share the victory.

I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving.

—[John G. Whittier.]

HOME AGAIN.

The train was too slow for Kizer White Wolf, although it was an express, for he was going home. He had been away at school five years, and, surely, this was long enough. Ignorant as he was, he perceived that he had not mastered all that there was to be learned, but it would take too long to do that and he thought he knew enough; he was satisfied with what he had. He meant to make something of it, he was not going to turn savage again and bring reproach upon the school and the people he was fond of.

But he was an Indian. As he flew over the ground in a fashion that exhilarated him, civilized though it was, the consciousness of this fact thrilled every fibre of him; he was going back to the Indians, and in spite of all education, he was one of them.

If he had been thinking of his surroundings for the last few years he would have owned that they had been very pleasant; but, after all, it was the old surroundings that were his own. It was not only to his parents, but to his home, that he was going. What he longed for was freedom from restraint. If he had been inclined to analysis, he would have put it to himself that at the school there had been too much training, too much being on time, for his taste.

But now he was to be free, to be all Indian. He was to have as much of the woods as he wanted, as much of lying on the grass, all day long if he chose; and nobody was to set him any duties.

Yes, he would remember the things that he had been taught, he would never again be a blanket Indian; and he would work sometimes, of course, to keep his hand in, but not too hard, not all the time.

These were Kizer's dreams; he meant no harm, he was a good boy, he had obeyed the rules, he had not made any trouble for his teachers, he was not going to do anything bad now. Indeed, his purpose was amazingly like the desire of many a white boy. But the white boy would have had around him the example of industry, or behind him the goad of necessity, perhaps both. Kizer would have

neither; on the reservations nobody worked, and his annuity would always give him something.

He watched the different objects on the road whirling by as the train swept on, but his heart was emphatically not with the things that whirled.

Miss Tyrrel, who with Miss Travers had been sent with the home party, sat watching him.

"You are coming back, Kizer, to finish your school course?" she said.

"No, ma'am," he answered; "I'm not coming back."

"Why not? Another year will graduate you. Don't you want it, Kizer?"

"But I shall not come back," returned the boy with no lack of decision in his quiet tones.

"Then, why didn't you stay when you were there? One year would soon have gone by."

"I promise to go home, and I go," returned Kizer.

Miss Tyrrel turned to her companion, and said something in an undertone. Kizer did not catch it, but he noticed that they said nothing more to him about returning, and that when the list of those going back to school in the autumn was being made out nothing was said to him about re-entering. There were plenty of others to go, they did not care about him; they wanted those who cared most for the advantages, those who were not Indian like him.

And Kizer settled himself into the never-flattering conviction that he was of no consequence, and, contentedly enough, subsided into his obscurity and his visions of his home and the Indian, though not the savage life he was to lead there.

Home again! And Kizer was not the only one who looked about him with satisfaction, not the only one who greeted parents and friends with delight, and, certainly, not the only one whom the old ease attracted.

"You grow big boy, you fine boy," said his mother summoning her best English. And she bestowed upon him such a look of approbation as Kizer had not had since he had left her. Somehow, he felt taller, and more important; it occurred to him that here he would be considered a scholar, while at school he had not kept up with all the boys.

He began to tell his mother some of the things he had learned. He could not tell her altogether in English, for she would not have understood him; indeed, he could not tell her altogether at all, there were so many things that she had never heard about. But his explanations gathered a little circle around him, and before he had finished he found himself in the enviable position of a traveller returned from distant lands and telling his adventures to an admiring audience. For his was not a civilized tribe, and people as learned as Kizer—within one year of graduation—were decidedly scarce there.

The boy waxed eloquent and gave his account with so much satisfaction that one of his hearers suggested that he would no longer be contented among them. He eagerly denied this. "I am an Indian in my heart," he assured them. "I stay with my people."

At home the days went by pleasantly to Kizer. He lay on the grass as long as he wanted to, there was nothing to call him up, there was never anything to do. He did not confess, even to himself, that it was not quite so delightful as it used to be; he did not understand that the cream of the enjoyment was gone when lying on the grass from being a recreation had

changed into an occupation, and brought with it the inevitable monotony.

He had been in camp a week when he remembered that he had not washed his face for three days.

At first the girls were shy of him; but when they found that in spite of the superior advantages he had had he was one of the camp, they liked to talk to him. He had been at home nearly two weeks when one of them said to him,

"I thought you'd get spoiled and not care for us, but for the girls at the school with their white ways. But we Indian; that's good enough for us. You like us best?"

She spoke in the Indian tongue; enough of her dress was Indian to give character to the whole; and her ways were unquestionably Indian. There was an anxiety in her tone, for this was Mastansto, Kizer's early playmate; he could remember when he thought nobody so beautiful as she.

But since he had come back he had perceived that washing does improve girls' faces, at least, and that black hair is, somehow, a great deal handsomer when it shines. And, then, perhaps it was because the girls at the school stood up so straight instead of keeping their heads down as if they had weights on them that made the dresses there, and all the things, looked so pretty. Some of these dresses were white. Kizer liked white for girls. It occurred to him at the moment that he had not seen any of it since coming back to the reservation. And then, the girls at school did look pretty and nice when they bowed and said, "Thank you," and did the many things that he could not recall at the moment but that made them so different from these girls. He liked other things better here; but, no, on the whole, he did not like the girls so well. He had never understood this as he did now when Mastansto stood looking at him and waiting for his answer. He did not know what to say. Besides being a truthful boy, he had a perception that a lie would not deceive her.

"Why don't you go to school, too?" he asked.

The question astonished him more than it did Mastansto.

"You not all Indian," she retorted fiercely, "you no good, you turning white man." And she wheeled about and walked away quickly that he might not see her tears.

Kizer stood confounded. *He* turning white—*he!* Just because everything at home did not seem as it used to? Why, he was a man now instead of a child; this was enough to make the difference.

He threw himself down in his favorite posture upon the grass and gave himself up to the memories that the conversation had awakened. What were the people out at the school all doing? He wished that he could know, he would like to see them, but he would like to have them come to him, if they could.

But it was hot, even on the grass in the shade; and at last he fell asleep.

He was awakened by three boys, almost men like himself, who wanted him to play cards with them. He sat up readily to do it.

As one of them was shuffling the cards an old Indian came by. He was the laziest in that lazy camp—and the dirtiest. The very wrinkles in his face ran in the zig-zag lines of indolence and indifference, as if time had not been able to hold him steady enough to draw them strongly. What there was of his dress was hybrid,

Indian's by nature, white man's for convenience. He lounged up to the boys, stood looking at them a moment, and lounged off again.

"What are you about, Kizer?" called one of the players sharply.

Kizer put down his card in silence. He had been looking at the old fellow. And the sudden question, "Shall I ever be like him?" had set every nerve in him tingling; for Indian boys have nerves, well sheathed though they may be. The education he had received told him that this was the result of idleness; the training of his eye and mind made the spectacle thoroughly repulsive. All the warnings he had heard, all the discipline he had received, had not kept him from indulging in the indolence natural to him and countenanced in his tribe. But, suddenly, as this man, whom he had seen daily, shuffled past just as he had shuffled through life, everything flashed back upon him as if written in letters of fire on his brain. If he would not be like this man, he must work.

He threw down the cards. "I don't want to play," he said; and he began to move away.

"What's the matter?" asked one of the boys. "You turning white man fast, Kizer. But white men play cards; don't you know that?"

And the three burst into a long laugh. Kizer went back and finished the game.

It was a week after this that one morning a strange sound roused him. Some child in the camp had gained possession of a bell and was ringing it vigorously.

But Kizer sprang up. For to him at the moment it was the rising bell at the school. Oh, how glad he was; he was to dress in a hurry, but thoroughly, he was not to forget to wash his face that morning; then would come the march in to breakfast, and such good tables, he did like the food better than here, it tasted better, perhaps it was because it was clean, he had not thought of that before; and then, after breakfast, work, yes, work, to be sure, but fun with it, and work that it had made him feel proud to do, for all that he had thought he did not like it; and then always something going on. Had he begun to find out that the pleasure of lying on the grass is in the knowledge that by and by one will have to get up? The people there had so many new things, he remembered, and nobody went to sleep because there was nothing else to do, and—

But Kizer was wide awake now, and before him was—his home, the Indian camp.

He did not lie down on the grass that morning, he stood thinking, not even leaning against a tree. What was he going to do? In this way he should forget all he had learned, he might as well be a blanket Indian for any good that he would do, and at the school he always used to think he should be good for something, just as the rest of the Indian boys were going to be.

But he was not good for anything, was he?

He stood for some time longer thinking the matter over. It was not his way to talk about things—and, then, in this place, there was nobody to talk to.

In an hour he had taken his pony and gone off, no one knew where.

He was away three days. Apparently, he had ridden hard, for when he came home the pony's head had a tired droop; and, apparently, his errand had not been successful, for his own head had something of the same cast.

"What have you been doing?" asked his father in Indian.

"Nothing," returned Kizer; "there isn't any thing to do here."

"No," grunted the Indian with a satisfaction that the boy could not but perceive.

He turned his back upon him and walked off; only to meet his mother with the same inquiry, and something of the same answer. He had forgotten at first that, of the three boys returning with him to this agency, one had had money earned at school to buy stock for his farm, one had found a place in the agency store, and one was helping to look up pupils and was going back to school in the autumn. No girls had come home.

He took to lying on the grass again, not as an enjoyment this time, but as a last resort.

"Kizer," said a voice behind him. He only half turned; since his question to Mastansto he had not been anxious to see her.

"You want me?" he asked. The tone was not encouraging.

But Mastansto went on, "When the teachers come back here?"

"I don't know," said the boy, turning himself about a little more toward the questioner.

"I go to school," announced Mastansto.

Kizer sprang up, and faced her with flashing eyes. "And I go, too, Mastansto," he cried. Then all at once his animation sank away. "But perhaps they will not have me," he added. "I said no; they not tease me at all."

Mastansto was silent a moment. Then she looked at him. "You know where they are?" she asked. He assented. "You have pony; you ask them," she went on. "You tell them you know girls, one, two, three, four, five," and the right-hand index counted off the left hand digits, "perhaps more, all ready when they come for us. You ask them come. Then you ask them take you."

And as she smiled at Kizer the light broke forth on his horizon.

After all, Mastansto was pretty.

He held his head up high, and took a fresh pony.

As he told his news and made his request, Miss Travers stood watching him with a shrewd smile that he did not see, and Miss Tyrrel in a faultlessly judicial pose considered the matter—and consented.

"What made you want to come back, Kizer?" Miss Travers asked then.

The boy's dark face was glowing with pleasure; as he smiled back, two rows of brilliant teeth displayed themselves for a moment. "I got tired out here," he said.

"Tired? Doing what?"

"Tired doing nothing." And he laughed with his hearers.

FRANCES C. SPARHAWK.

THE RETURN OF THE INDIAN.

Perhaps in all the history of the migrations of mankind, the growth and extermination of peoples, there is nothing more strange than the survival of the American Indians, and the return of many of them, at the present moment, to till the very soil, here in south-eastern Pennsylvania, which their race gave up two centuries ago. Men of the lingual family who greeted William Penn are plowing, planting, and garnering in the fields which their people then surrendered. The Indian has returned to the Atlantic. He was pushed westward as a hunter and a nomad: he comes back as a farmer, and as an American citizen.

This is not rhetorical or figurative. It is definite and actual. The plan of "placing out" the young men and young women from the Indian schools maintained by the Government, has now been in operation for more than ten years, and has acquired, both as to the members so placed, and as to the measure of success realized, proportions which cannot be questioned. The Indian is capable of sustained, systematic labor. He is a good worker. He has traits of his own, but he has the general characteristics of mankind. Where he differs from the white man, the points of difference are not all

to his discredit or his disadvantage. The inheritance he has of tradition and training includes many things which civilization itself demands, and excludes some things which have attached themselves to civilization in spite of its protests.

It was a favorite idea of Captain Pratt, now Superintendent of the Indian School at Carlisle, when in the years from 1867 to 1875 he served on the frontier with his regiment, that the Indian would work, and that the way to teach him practically and easily was to place the young people among the farmers of the East. While in charge of the Indian prisoners in Florida, from 1875 to 1878, Captain Pratt began the work, and in the two years succeeding he helped General Armstrong organize the placing-out system at the Hampton school, securing places for some of the pupils in western Massachusetts, in the summer of 1878. Hampton continues the system, and has increased the number sent out. Last year it was about fifty. At Carlisle, however, the plan is more extensively followed. From that school sixteen were sent out in the summer of 1880, and, including that party, there have now been "outings," varying in length from a few weeks to a year or more, for 1,288 boys and 502 girls,—counting in these figures the repetitions of those out more than once. This summer there were out, at the beginning of July, 245 boys and 107 girls,—say in round numbers, 350. This is double the average of the ten years, and shows how favorably the system is regarded, by the three parties concerned: the Indians themselves, the white families who employ them, and the authorities at Carlisle. The steady increase of the number put out comes about naturally. The pupils desire to go. "During the latter part of winter, and through spring and summer, until they are sent out," says a competent authority on the subject, "Captain Pratt is daily besought by the pupils to give them 'a chance to go out this year!' The opportunity to earn their own way is popular." Last year the number sent out was 225 boys and 101 girls, so that this year shows the usual growth.

These young Indians have been placed in all the counties of south-eastern Pennsylvania, and in others of the interior,—Cumberland, Columbia, Luzerne, Juniata. Some have gone to New Jersey and Maryland, a few to Ohio and Massachusetts. A larger part of the boys, however, have been placed with the farmers of Bucks county, and many of the girls in Montgomery, Chester and Delaware. (The two sexes are not sent to the same neighborhood, nor is it usual to place two of the same tribe in one family.) It is a common thing, therefore, to see, at this time, Indian lads and Indian young men at work in the fields of Bucks county, and to find Indian girls cooking and waiting on table in farm-houses of the counties adjoining. Here are the Aboriginal people returned! Here are Cheyennes, whose fathers, of the same Algonquin blood as our tribes of the Delaware, kept faith with them centuries ago, and, speaking a related dialect of the one language, held the same traditions and the same antipathies. But here, too, are a score of other tribes represented. In the family of the writer there have been, in three years, girls from the Cheyennes, Oneidas, Pueblos, and Pawnees. In neighboring families have been others from the Winnebagoes, Apaches, and Kiowas. And the list beyond these neighborhood examples is extensive.

There is some difference, of course, between the traits of the various tribes. But not very much. There is a general likeness. (I speak of the girls particularly, as I have not observed many of the boys.) Among the most patient, diligent, and tractable workers, no doubt, are the peaceful and agricultural New Mexico tribes, who dwelt in their adobe pueblos when Coronado came among them, three and a half centuries ago, and who may justly regard themselves as of the old and settled stock of Americans, beside whom pilgrims from the *Mayflower* and the *Wel-*

come are but recent comers,—mere "carpet-baggers." These Pueblos have the inherited training of a long period of house-living, and perhaps they can more easily adopt the habits of white life. Yet what is to be said of the wild Apaches—the untamable idle nomads of whom Mr. Frederick Remington gives an "impressionist's" idea in the current *Century*? Compared with the others, the Apache girls show no essential difference. They pursue their routine of household duties cheerfully and diligently. They follow instruction. They are neat, orderly, and modest. And so of all the rest. Here are the Cheyennes, as purely a nomadic tribe as any, yet adaptable, as well as the others, to the system of domestic labor. How far some of them have assumed the ways of civilization may be illustrated at this point. A year or more ago, a young Indian man, and a young woman, mature of years, who had been pupils of Carlisle, and had been "out" on farms, were married, and employed in southern Chester county, on a large dairy farm, as valuable helpers. One of these was a Cheyenne, the other a Pawnee. Another marriage of like character is about to take place, each of the pair being a Cheyenne. The marriage, at the insistence of "the folks at home" on the reservation, is to occur there, but the couple will return East and settle as helpers to a farmer's family in Bucks county. The intending bride is the daughter of a chief,—a grave, steady, industrious girl, who spent several months in the family of the writer, in the summer of 1887. Here are two Indian families, then, soon to be settled amongst us! What would William Penn, or good old Heckewelder, or honest Zeisberger, say to this?

The plan of hiring Indian men and girls was in the experimental years partly philanthropic. But it has now passed beyond that stage. People write to Carlisle for help, because they want it,—on substantial grounds of convenience and mutual accommodation. They find the young Indians possessing many excellent characteristics. As a rule their health is good. Of the five girls who have been in the writer's family none had a day's serious illness. They have a notable degree of physical strength. They work faithfully and continuously. They do not complain. Having few companions or acquaintances, they do not ramble about. (The Carlisle rules for out-pupils bear on these matters, of course.) They are particularly honest: no one could maintain a more exact idea of *meum* and *tuum* than those I have observed. They are faithful, they form strong attachments, and they have long memories of their friendships. Their manner is grave, and they have a decided sense of personal dignity. It is from this, indeed, that some of their apparent deficiencies result. Their movement is deliberate, they have not a quick response to directions or remarks,—perhaps no response at all. It is sometimes a matter of uncertainty whether they have heard and understood you.

Their deficiencies, however, are in no instance vital. They are such as belong to the Indian character itself, measured by the white standard. Perhaps the most serious is that they are apt to follow implicitly and mechanically the instructions given them, not making an intelligent allowance for change of circumstances.

The degree to which the Indian Question will be solved by this demonstration of the capacity of the Indian young people to do their share of the world's work is not yet ascertained. But if we consider that the Indian is tenacious of life,—that it is now conceded to be doubtful whether his people are any less numerous than a hundred years ago,—and that we find him ready and able to earn his own living according to the white manner, how can it be doubted that a patient perseverance in giving him a chance to do so will solve the whole problem, and solve it justly and honorably?—H. M. J. in *The American*.

BENJAMIN FRANKLIN AND THE INDIANS.

The year following, (about 1750) a treaty being held with the Indians at Carlisle, the governor sent a message to the House, proposing that they should nominate some of their members, to be joined with some members of council, as commissioners for that purpose. The House named the speaker (Mr. Norris) and myself; and, being commissioned, we went to Carlisle, and met the Indians accordingly.

As those people are extremely apt to get drunk, and, when so, are very quar-

relsome and disorderly, we strictly forbade the selling of any liquor to them; and when they complained of this restriction, we told them that if they would continue sober during the treaty, we would give them plenty of rum when business was over. They promised this, and they kept their promise because they could get no liquor, and the treaty was conducted very orderly, and concluded to mutual satisfaction. They then claimed and received the rum; this was in the afternoon; they were near one hundred men, women, and children, and were lodged in temporary cabins, built in the form of a square, just without the town. In the evening, hearing a great noise among them, the commissioners walked out to see what was the matter. We found they had made a great bonfire in the middle of the square; they were all drunk, men and women, quarrelling and fighting. Their dark-colored bodies, half naked, seen only by the gloomy light of the bonfire, running after and beating one another with firebrands, accompanied by their horrid yellings, formed a scene the most resembling our ideas of hell that could well be imagined; there was no appeasing the tumult, and we retired to our lodging. At midnight a number of them came thundering at our door, demanding more rum, of which we took no notice.

The next day, sensible they had misbehaved in giving us that disturbance, they sent three of their old counsellors to make their apology. The orator acknowledged the fault, but laid it upon the rum; and then endeavored to excuse the rum by saying, "*The Great Spirit, who made all things, made everything for some use, and whatever use he designed anything for, that use it should always be put to. Now, when he made rum, he said, 'Let this be for the Indians to get drunk with,' and it must be so.*" And, indeed, if it be the design of Providence to extirpate these savages in order to make room for cultivators of the earth, it seems not improbable that rum may be the appointed means. It has already annihilated all the tribes who formerly inhabited the sea-coast.—*Franklin's Autobiography*.

An Indian Mutual Aid Society.

Mr. Thomas W. Potter, assistant farmer at Cantonment, Indian Territory, gives the following account of the efforts of Indian young men under his direction. He says:

"Finding a number of young educated Indians in my district without employment and on the road back to savagery, I organized a Young Men's Mutual Aid Society for those who wished to settle down to business and try to support themselves.

Eleven joined and promised to help each other to fight against the temptations of camp with its life of idleness and sin, and strive to become independent, self-supporting men, and citizens of the United States.

The trades they learned at school were of no financial value to them on the reservation in its present state, and farming and stock-raising were the only occupations open to them.

Having no money or suitable stock for farm work, another obstacle stood in their path, as it is very seldom that parties can be found who will sell stock, on time, without security, especially to Indians.

But after many refusals, I succeeded in helping the boys to buy thirty-seven head of mules, wagons, etc., on time.

The majority of them deserve praise, having taken as much interest in their stock and business as would any white man.

With the moneys due them this quarter they will have paid on the said mules \$2565.00. They are still owing \$1242.00 not including interest.

I am glad to say that these Indian boys have opened up farms, and five of them with our help have built houses, started orchards, etc.

Those who have paid for their mules wish to buy from twenty five to fifty head of young cattle each, and I hope they may succeed, as they are on the sure road to prosperity and happiness."

WILL THE OKLAHOMA EXAMPLE BE GOOD OR BAD FOR THE SURROUNDING INDIANS?

From a Correspondent on the Spot.

DEAR RED MAN: There is no doubt that your readers have heard of the opening of Oklahoma to white settlement, and possibly many have wondered how this will affect the civilization of the Indian.

Perhaps some philanthropist has said, with a discouraged look and a long-drawn sigh, "There, that will be the last of the Indians. They will have to settle down, and go to farming. This will be an entering wedge to the opening to settlement of other lands in the Territory."

To such I will say, "That is very true. Let me condole with you."

The poor Indians! They will see the settlers of Oklahoma building homes, plowing and planting, setting out trees, and raising cattle, right here under their very noses, and they are so apt to imitate them.

They will even be encouraged to talk English in order to traffic with the white settlers.

Oh, dear! What will become of them? Then to think of the poor white farmers that the Government sends to the agencies to instruct the Indians. What will they do when the Indians know how to farm and don't need their instruction?

As I am occupying one of these positions now, I am able to sympathize with them all, and also to see how the Indians are liable to become infected with the spirit of progress, as the following will show.

One of the Indians in my district, who is a good, faithful fellow and is progressive, had already gotten out a set of logs to build a house. But his curiosity got the better of him and after his corn was planted he went to visit the new town which had sprung up near the agency.

When he returned, he came to me and said he was not going to use his logs for a house. He would use them to build a stable. He said there were piles of lumber for sale at the new town, and he would sell his corn this fall and buy lumber to build the house, and if his corn would not pay for the lumber, he would sell a pony to help out with it.

In the same breath he said, "Don't you want to buy a good pony? I will sell it cheap."

Without waiting for a reply, he went on to say, "I saw a house just like the one I want. The man told me how much it would cost, and I am going to have one like it."

Then away he went.

I thought, "How strange!" For I remembered spending some time in persuading this same Indian to begin a house with my help. "Now he wants to sell a pony to buy lumber. Oh, well," I thought, "when he gets back to his lodge, and takes a smoke, and works a while with his tweezers pulling out his eye-brows, and kicks a few dogs out of his lodge, he will come to himself again, and perhaps give up the idea of buying lumber for a house."

Yet it shows how liable these poor, benighted people are to become boomers. Should they do this, they would soon want everything they saw white people have, and if they could not get it any other way, they might go to work, and earn the money to buy it.

We can stand it to send a few of the Indian children away to Carlisle and other schools, for them to become civilized and then come back a few at a time, because the old men can get around them and soon drag them back to their old ways. But to hurl thousands of civilized people, in one day, right into the midst of these poor, ignorant people! It is terrible to think of, and were it not that we believe that God doeth all things well, and that He would not suffer such things to come to pass unless in His wisdom He intended good to come out of it, we should feel worse about it than we do.

If the settlers of Oklahoma were good Christian people, moral and temperate like the Government employees that are sent among the Indians, especially in the

last two years, (?) then the evil of their close proximity would not be so great.

I spent a few days on the border of Oklahoma, immediately after its opening to settlement.

I studied the character of the settlers with some interest, as I knew they would necessarily come into contact with the Indians more or less, living as they do so near the line.

I spent the first Sabbath after the opening of the country, on the large bottom east of the Cheyenne and Arapahoe Agency, which is only three and one-half miles away.

Every quarter section had an occupant. I stood at my tent door, looking around over the large bottom, thinking of the change that had been wrought since I first beheld the landscape.

In eighteen years I have seen buffalo hunted, then disappear, the Indians begin to throw off their blankets, and go to work, and now settlers are claiming every quarter section in sight for homes.

But here came two of the settlers. I went to meet them, and as I did so, I saw they were close-shaven and had evidently put on their best suits.

This called to mind that it was the Sabbath. There came another man on horse-back.

He rode up and inquired the way to a new town that was started.

After receiving the direction, he said, "Gentlemen, we are not allowed to carry whisky in Oklahoma, but won't you take a cigar?"

He was informed that none of the trio he was addressing used the weed in any form, and that neither would we drink whisky if we had it.

He said, "You must have come from Kansas or some other prohibition state," as he rode off.

One of the settlers turned to me and said, "We were just walking over to your tent to see if you would allow preaching there to-day. We have a minister among us who is willing to preach to us."

The tent was placed at their service, and a man on horse-back soon summoned a congregation in which both sexes were represented, and as the gray-haired minister talked to the settlers, he dwelt upon the importance of starting right in their new homes, especially so as they had at their very doors, those who would be benefitted or harmed by their example.

When the congregation knelt in prayer and the minister prayed that God would give them all homes where they might live in peace and comfort, it occurred to my mind, why did these people come to the centre of the Indian Territory, to seek peaceful homes?

After the service was over, and the settlers engaged in social talk, I learned why one family, at least, came here to seek a peaceful home.

Before they came here they were living in No Man's Land, which is situated between Texas and Kansas.

While living there they were ordered by some cattle men who did not like them as neighbors to leave, as they kept sheep, and cattlemen and sheepmen do not get along together.

The sheepman started to leave and moved four miles the first day.

The next morning he sent one of his sons, who was a young man, back to see if there were any of the sheep left behind.

Six cow boys lay in ambush and shot him, each one of the six shots taking effect, yet they did not kill him.

The cow boys came up and taunted him, and stood around the dying man, and would not get him a drink of water, which he begged them to do, neither would they pull off his boots for him.

The father, feeling uneasy at his son's long absence, went in search of him, and at his approach the cow boys fled.

The father arrived in time for the dying son to tell him of the whole incident, and the names of the murderers before he died, yet the father was powerless to punish the murderers of his son, as there was no law in No Man's Land.

So, they came near the Indians, to get a peaceful place to live, in preference to staying among the white people, where there was no law.

I will say there was preaching in the same tent the next Sunday, and there was a mixed audience of Indians and whites. I saw no evil arising from the Indians coming into contact with the boomers, as the settlers of Oklahoma are frequently called.

Yet I feel that we may as well prepare ourselves for the worst, as from what I can see, the settlement of the country will tend to enlighten the Indians, and induce them to become more civilized. We may not be able to say like Geo. Washington, that we did it all with our little hatchet, but we can bow with submission to that which we cannot help, as the Indians seem to do. JNO. H. SEGER.

THE WINNEBAGOES ADVANCING.

WINNEBAGO AGENCY, NEB., June 20, 1889.

EDITOR RED MAN:—Never in the history of this reservation have the Indians taken such an active interest in the cultivation of their lands.

They have plowed up many old fields which have not felt the touch of the plowshare for years, and now, instead of the rank weeds, beautiful fields of grain meet the eye of the passer-by.

Out of a total of more than three thousand acres of plow land there are only a few small patches not being cultivated, and this was owing to a lack of work animals by those who owned the land.

Besides all this they have been induced to push forward to their new allotments in the western part of the reservation and there begin the pioneer task of opening up new homes, far away from the agency timber, and from all the scenes of their earlier days.

Here during the month of May they broke up five hundred acres of prairie which is more than has been broken in the past ten years.

Last winter the agent, Col. J. F. Warner, believing that the Indians could be induced to break up much prairie land, asked the Commissioner to furnish them with three hundred bushels of flax seed to sow on the sod, and to-day four hundred acres of flax blossom on these recently barren prairies, instead of the wild grass which year after year has gone up in the flames and smoke of the raging prairie fires for ages past.

By this arrangement the Indians will obtain a profitable crop the first year, as the first season no other grain can be raised on new breaking.

They will probably derive from five to ten dollars clear profit per acre from their flax.

As near as can be ascertained the Indians now have in good growing condition:

- 400 acres of flax,
- 300 " " potatoes,
- 100 " " garden,
- 2600 " " corn.

The Winnebago Indians by careful watching can be persuaded to raise good crops, but thus far the most determined effort to induce them to accumulate around them cattle and other stock has partially failed, as they can not resist the temptation of making "big feasts" for their friends whenever they get a little start in the way of stock.

Knowing their weakness in this respect the agent has endeavored to get the more thrifty and energetic ones to go west and locate upon their new allotments, where they would not be continually surrounded by the worthless vagabonds who are too lazy to work, but depend upon their friends for support.

M. M. WARNER.

An Indian Protest.

In 1741 the Indians at "Alleghany" sent to the governor of Pennsylvania a letter in which they made complaints about the large quantities of rum brought among them by traders. (*Minutes of Provincial Council of Pennsylvania.*)

CIVILIZED BUFFALOES.

Peter Ronan, agent at Flathead Agency, Montana, in his report for 1888, wrote:

"In 1878, one year after I took charge of the Flathead Reservation, believing that from the manner in which buffaloes were being slaughtered by the white hunters for their hides, and by travelers and would-be sportsmen, who shot the animals down and left their carcasses to taint the atmosphere where they fell, there would soon be none left, I conceived the idea that this noble beast, which is now almost extinct on the American plains, might be saved from total annihilation by getting some buffaloes on an Indian reservation, where they could be bred, herded, and cared for by the Indians. There were no buffalo west of the Rocky Mountains, and the nearest herd was on the eastern plains in the vicinity of Fort Shaw, in the Territory of Montana. At my suggestion, Indians undertook and succeeded in driving two young buffalo cows and a bull from a wild herd, near Fort Shaw, through Cadotte's Pass, and across the main divide of the Rocky Mountain range into the Flathead reservation, on the Pacific slope. The buffaloes have increased from three to twenty-seven head. Besides, several males were slaughtered by the Indians for their feasts. The buffaloes are now owned by two individual half-breed cattle owners of this reservation. Tempting offers have been made to them to sell the herd, but I advise a continuation of ownership. It seems to me that the Government should take steps to secure these buffaloes, which are among the last remnants of the millions that roamed the great American plains in former days. They could be herded, cared for, and the number increased in proportion to that of similar herds of stock cattle."

An Indian Severalty Law in Massachusetts.

The Colony of Massachusetts had upon its statute books a law regarding land in severalty to the Indians, framed in 1633, almost one hundred and fifty years before the United States came into existence, when white men judged the Indians with the justice often given to new acquaintances and found them full of human capacities, and before Anglo-Saxon greed for land roused the savage on both sides.

The Law reads:

"For settling the Indian title to lands in this jurisdiction it is declared and ordered by this court, and authority thereof, that what lands any of the Indians in this jurisdiction have possessed and improved, by subduing the same, they have a just right unto, according to that in Genesis 1, 28, and chapter ix, 1, and Psalms cxv, 16.—And for the further encouragement of the hopeful work amongst them, for the civilizing and helping them forward to Christianity, if any of the Indians shall be brought to civility, and shall come among the English to inhabit in any of their plantations, and shall there live civilly and orderly, that such Indians shall have allotments among the English, according to the custom of the English in like case." (Laws of Massachusetts—ed. of 1672, p. 74.)

One of Our First Printer Boys Heard From.

Chas. Kihega, an Iowa Indian, of Wellston, Ind. Ter., visited this office and left his subscription. Mr. Kihega has spent four years at the Indian school located at Carlisle, Penn., and is a practical printer. He informs us that his tribe is greatly rejoiced over the opening of Oklahoma and the cheap prices at Guthrie. It seems to be his opinion that the average Indian is in favor of abolishing tribal titles. He was in Guthrie on the 22d. and tells quite an interesting story of his trip from the line. Some eager settler gave him \$15 and a breaking plow for being brought nine miles in three fourths of an hour. The Iowas, he says, have many good farms and large herds of horses and cattle. From this interview it could readily be seen that the red and the white are rapidly becoming one.—[*Oklahoma, Guthrie Getup.*]

The Red Man.

Published Monthly in the Interest of Indian Education and Civilization.

The Mechanical work done by
INDIAN BOYS.

Terms: Fifty Cents a Year.
Five cents a single copy.
(Mailed on the 15th of the month.)

Address all business correspondence to
M. BURGESS,
CARLISLE, PA.

Entered as second class matter at the Carlisle,
Pa., Post Office.

CARLISLE, PA., JULY & AUG., 1889.

The highest duty of the Nation to the Indians requires that the Nation shall create means to make the Indians acquainted with the people of the country, its resources, and the demands of good citizenship in it. Also, that the Nation shall use methods in dealing with the Indians which will enable the people to become acquainted with, friendly and helpful to, the Indians, to the end that all may unite and work together for the common good. Schemes of management that hinder or prohibit these ends are wicked to the Indians, and enemies of the Nation, no matter under what guise they operate.

Both schools and churches may be so used, as to keep the Indians Indians, and thus defeat the high purposes of the Nation.

At last the Great Sioux Reservation is to be opened, by the consent of the Indians.

All friends of Indian progress must rejoice that these eleven million acres, which were a part of the barrier between the Indians and American life, are to become the homes of settlers, who, in making the wilderness blossom will also bring an environment of civilization to the savages. That the Commission has been successful proves its skill and patience, as well as its labor. It is to be congratulated. The task was neither easy nor pleasant, and the only satisfaction about it was its success.

And now as to the Indians. Upon the whole, does it not look as if they were going to make very good Americans without so much tutoring as some people suppose? Already they have become civilized enough to find out that they ought not to sell their land for fifty cents an acre when by holding out they can get a dollar and a quarter for it.

Both sides are to be congratulated!

In this number of the RED MAN we take from the *American* an article on the "Return of the Indian." That is, his coming back again to the lands from which our Anglo-Saxon enterprise and hatred of thriftlessness drove him. How has he returned? As a conqueror? Yes, of himself, of the lawlessness and savagery and the other qualities of his, which shut him off from sharing our life. Changes have been made in the Indian that prove his adaptability to our every-day life. These changes appeal to our reason, and prove he has a right to be an equal in the great American family. With us utility is paramount. Having caught the lightning from the skies, we set it to running our errands, making the winged Mercury of Olympus shrink into insignificance before our telegraph. Concerning every thing, the one question we ask is, "What is it good for?" More important to our future is the test question that fate is putting to us, "What is your civilization good for?" Happy may we be, if, in our answer, we can say, "American civilization is good to create out of savagery, manhood and womanhood worthy of its cherishing, and this, too, not by theorizing, even the wisest, but by a direct process easily analyzed and answering every test."

The "Return of the Indian," to America means the victory of justice, of truth, of honor, of that right feeling and right acting that make a nation invincible.

WHAT! ALL FARMERS?

"Consistency, thou art a jewel," says Shakespeare.

But consistency is not a barnacle to cling to theories once grasped, no matter how worn out they may be.

This question of consistency comes in to complicate the working out of the Indian problem. It is a foregone conclusion that we are to educate the children, those that we can get at,—comparatively few by present means—but in this education there is in the minds of most people a limitation which sits strangely upon our nineteenth century liberality of thought. History points to grazing and agriculture as two of the steps that have led nations into civilization. The command to Adam and Eve to keep the garden in order was the first lesson in labor of any kind. And it proves that labor was no penalty laid upon man, but a component part of life in Eden. Abraham, inspired to go out of his own country into wider lands, found his wealth in flocks and herds as readily convertible into money as travelers now find a draft upon Baring Brothers.

But when his descendants, the Israelites, went out of Egypt to conquer their promised land they had had a severe apprenticeship in at least one of the arts and sciences—they knew how to build cities. And this knowledge did not die with the generation that wandered in the wilderness.

With the primitive method of transportation, tramping, beef on the hoof was a necessity to extensive travelers; and the nomad life was the transition step from the narrow old to the broader new. But when a people settled, something of the division of labor inevitable to civilized life always took place. Cadmus obeying the oracle, traveled the path of the nations. The oracle commanded him to follow a cow which it pointed out to him, and where she lay down to rest to build a city. For a long time the cow walked on, stopping only now and then to graze, until she came to her resting place. There Cadmus' nomad life was over. Thebes was built, and letters and the arts came into Greece.

And Jason's golden fleece is no fleece, but the glittering threads of commerce.

There is no question of the importance of agriculture, there never will be until man ceases to live by bread: But physically and intellectually as well as spiritually, he does not live by bread alone.

If agriculture is the warp, the woof overshoots it in mazes of commerce, strengthens it with the might of its manufactures, adorns it with golden threads of thought, and in this way the web of the nations is woven.

Yet, if agriculture is the foundation of civilized life, if in the past it has been so to all nations, why not to the Indians? They are already upon the reservations, they are soon to have land in severalty, they will have their herds and farms, what more natural than to keep them all upon these until they are ready for the next step, what more logical, more consistent?

This is the logic. "In the past all savage nations came up into civilized life by means of herding and agriculture as a first step.

The Indians are a savage nation.

So, the Indians are to come up by agriculture."

A syllogism in which there are only two fallacies ought not to be considered so very bad. But these have the happy effect of not obliging one to hold to this logic in order to be consistent.

The Indians are not in the past, and unless we are inconsistent in not going to California now-a-days by way of Cape Horn instead of steaming across the continent, we are not inconsistent in civilizing the Indians by a shorter way than the old, if there is one.

Now, the reason that people in those old times pursued agriculture exclusively was that there was no other culture, that is to say, no other accessible to them. When they came into contact with something different they seized upon it. And in those old days what with wars, and invasions, and crusades, and discoveries of

new countries, they had a way of getting well shaken up together occasionally. It was from these involuntary and often inimical reunions that national changes of base came about, sometimes by conquest, oftener by a broadening of pursuits in the people, which came from their broader outlook.

But this natural process of action and reaction did actually begin here—and we defeated it. The Indian measured himself against us, and failed. Now, conqueror and conquered side by side have taught each other lessons and wrought out together some of the most substantial triumphs of the world. We ourselves are illustrations. What if the Normans had been able to keep the Saxons in reservations of serfdom? They despised them enough to do it. Happily, England was too small.

Fate prepared no Indian problem for us, we made it up out of our own heads, we ignored history, we blocked the highway of race elevation by our triple-barred gate of race prejudice; and now we propose to make it all up by turning savages whom we have made idle into a race of agriculturalists who will patiently guide the plow criss-cross over our railroad tracks and gradually learn by looking at them how to build them. If consistency is a jewel, it does not adorn this policy.

But all this is upon the assumption that the Indians are a nation.

They are not; we deny them autonomy; they are an assembly of individuals.

Since in this way they are under national control we have a right to demand that they shall do something in the way of work, a right to enforce the laws against vagrancy.

But to pitch upon thousands of people and declare that they shall be farmers seems an arbitrary proceeding for a republic of the nineteenth century. To give them choice of occupation is what to every other individual we should consider simple justice.

But they can do nothing else than farm, if they can do this?

What uncounted millions we spend upon the highest branches of education that they may be open to every deserver, that we may develop all talent and bring to light any genius that Heaven has blest us with. And if we come upon poet or painter, sculptor, great architect, or orator, how much more we count him to be worth than all the cost of all the opportunities that liberal America has provided.

But to say nothing of artisans of no mean order, what possibilities of oratory, or sculpture, or architecture, or financing may lie hidden in these children of the red man endowed with wonderful accuracy of sight and touch, orators and artists by nature?

Yet, with only the beginnings of education they are going back from here and from elsewhere to their reservation homes to help their friends there somewhat, let us trust; but for themselves with hopelessness as to any future like that open to other American children. These children are to be farmers, this is mapped out for them.—Of course. What else? They are Indians, and Indians, being savages, must take the next step to civilization in proper order. And this is—agriculture.

Now, if consistency is a jewel, is not this sort of thing—paste?

We shall find out its marketable value by and by.

GENERAL MORGAN'S STATEMENT.

He Vindicates His Character Against Charges Based on the Record of a Court-martial in 1865.

Gen. Thomas J. Morgan, lately of Providence, R. I., and appointed Commissioner of Indian Affairs in the place of John H. Oberly, yesterday addressed to the *Providence Journal*, a letter concerning his army record, and especially in explanation of his trial and conviction by court-martial in 1865. The letter, dated at Washington, D. C., July 9, is as follows:

In your editorial comments upon the statements recently made in the *New York Times*, reflecting upon my military record, you express the hope that an explanation of the matter may be soon forthcoming from me. I have generally refused to take any notice of, or make any reply to, newspaper criticisms upon my-

self. I think it proper, however, to deviate from that rule in this instance, and to offer you a brief explanation. Owing to the shipment of my library from Providence to Washington, I have been unable until now to get access to my army record-book. I was arraigned and tried before a general court-martial at Chattanooga, Tenn., and a full account of the proceedings of the court was published by my friends in the *Chattanooga Daily Gazette* of May 23, 1865, from a copy of which now before me, I quote: "Col. Morgan's friends have no desire to conceal anything connected with his case." I have never made the slightest attempt to cover the matter up, and I now desire the fullest investigation that any one cares to take the trouble to make. I challenge the closest scrutiny.

The charges against me were three: 1, violation of the 15th article of war; 2, conduct unbecoming an officer and gentleman; 3, conduct prejudicial to order and good discipline. The proceedings of the court were reviewed by Gen. Stoneman. He said: "As to the third charge, the specifications to which are acknowledged true by the accused, it is evident from the record that Col. Morgan was governed by the best intentions and a desire to subserve the interests of the service. Of the second charge, the evidence before the court does not, in the opinion of the general commanding, warrant the unqualified finding made by the court."

The principal and only really serious charge was the first, that of violating the 15th article of war. To this there were six specifications, viz: That I "allowed officers to sign the muster rolls of their companies in which the date of the muster was wrong." In November, 1863, I took charge of a contraband camp at Gallatin, Tenn., and undertook the organization of a regiment of soldiers out of the hundreds of negroes there huddled together. I was only 24 years old, and was wholly without experience in such work. Maj. Geo. L. Stearns, then engaged in organizing colored troops, ordered to report to me for duty as clerk, A. P. Dunlap, who had assisted Col. Birney in organizing the 4th United States Colored Infantry in Baltimore. He was efficient, and, as I believed, thoroughly competent for his work. He made out all the enlistment papers, and I followed his advice as to the organization of the regiment, including the date of muster. I believed then that the dates given were correct,—I believe so still. The captains who signed the papers, with one exception, thought as I did. I had no possible motive for allowing a false muster. I derived and could have derived no possible benefit, pecuniary or otherwise, from making one, and, so far as I know, no dishonorable motive was ever imputed to me for what was done. The court, however, though not by a unanimous vote, I think, adjudged the date of muster wrong and hence found me technically guilty of making a "false muster,"—the penalty prescribed for which in the army regulations was cashiering. At the same time the court asked for clemency on the part of the general commanding. The finding of the court was set aside by reason of informality and I was restored to duty. The offense at most was technical, was committed openly and publicly, and was shared with me by all the captains who signed the rolls. Gen. George H. Thomas assured me personally, during the trial, that he did not believe that I intended any wrong in what I had done, and that he would see that I suffered no harm. Gen. Stoneman shared the same opinion, and I have strong reason to believe that he would have set aside the finding of the court had he not discovered the formal error which rendered the proceedings void.

There was no more fighting after this. My last service was as commandant of the post at Knoxville, Tenn. My regiment never went into battle except under my command or under my own eyes. I continued in that service until August, when I resigned to enter the theological seminary at Rochester, N. Y., in company with my chaplain, Rev. Dr. Wm. Elgin, who had been fully conversant with all the circumstances. The trial was arranged for me then, and it is unpleasantly obliged to make explanations now, but there was nothing in any of the circumstances of which I have the slightest reason to be ashamed. That it did not in the least degree affect my standing among my associates in the army is evident from the following:

First, during the progress of the trial the following paper was drawn up and signed by 87 field, staff and line officers of my brigade. I copy from the original document now before me:

CHATTANOOGA, Tenn., May 10, 1865.

Col. Thomas J. Morgan, 14th United States colored infantry, having been arraigned and tried by a general court-martial, and designing persons having taken advantage of the circumstances to circulate false and malicious reports calculated to blight his fair and well earned name, we, the undersigned officers, who know his worth, desire only that justice may be done.

Many of us have seen him in every-day life, in the officers' school and in the church, on the march and on parade. We have seen him in battle where men are weighed in the balances and where he never was found wanting. Many of us older than himself have looked to him as a model man amid the many wrecks of our comrades. His career as a soldier has been distinguished for courage, energy and philanthropy. To the persistent efforts of Col. Morgan more than to any other man in this department, is due the name which the black soldier earned for himself at Dalton, Pulaski, Decatur and Nashville. Such a man deserves well of his country. Whatever action the authorities may take, we each unhesitatingly express our unshaken confidence in the honesty, patriotism and unbending Christian character of Col. Thomas J. Morgan.

Second. August 15, 1865, more than three months after the trial, a paper addressed to the secretary of war asking for my promotion, and signed by the lieutenant-colonels of four regiments of my brigade,—one of whom, at least, had served as a member of the court,—closes with these words: "The above is the military record of one whose conduct, both as a gallant and efficient officer and as a cultivated gentleman, has ever been a worthy example for those who have served under him." This paper received the following indorsements:—

"Head-quarters Separate Brigade, Greenville, Tenn., August 17, 1865. Respectfully forwarded, and the appointment of Col. Morgan cordially recommended. He is an intelligent and earnest soldier, a scholar of liberal education, and a high-toned and conscientious and brave gentleman.

"Charles Cruft, brevet major-general commanding."

"Head-quarters department of the Tennessee, Knoxville, August 19. Approved and urgently recommended."

"George Stoneman, major-general commanding."

Third. When I resigned to resume my studies, my resignation was forwarded by Col. Gibson with this indorsement: "I have always found him to be faithful and reliable in the discharge of his duty, and devoted to the good of his country and the interest of his regiment."

Fourth. In due course of time after I had left the service, and many months after the trial, I received from the president, confirmed by the Senate, my commission as a brigadier-general by brevet for "gallant and meritorious services during the war."

I might go fully into detail in explanation of each of the charges and specifications, but I cannot claim more space than is necessary for a brief statement of the main facts. Let me say in closing that I left college and entered the army as a private soldier at the age of 21, and gave to my country 40 months of the best part of my young manhood. Beyond the pay of a soldier I derived no pecuniary benefit whatever; have never received bounty, pension, or any other reward from the Government. I had for my service only the consciousness of duty done and my reputation. I participated in numerous battles, was frequently promoted, received from Gen. O. O. Howard the credit of "saving the army at Resaca," and I successfully commanded a division at the battle of Nashville.

For nearly 25 years since the war I have devoted myself to the cause of humanity as preacher, teacher, writer and lecturer, advocating education, temperance, purity in elections, civil-service reform, the uplifting of the negro and the civilization of the Indian. I have never been an active politician, and have never solicited or held public office until now. In company with others I asked for the retention of Mr. Oberly as commissioner of Indian Affairs. I was greatly surprised when the president summoned me to Washington, and, unsolicited, tendered the position to me. It is one of the most delicate, difficult and responsible under the government. I accepted its arduous duties with a single desire to discharge them to the best interest of all concerned. For the accomplishment of this purpose I need the sympathy, counsel and co-operation of all right-minded people. I ask no favors, but I have a right to expect from the press and from my fellow-citizens justice and fair play.

THOMAS J. MORGAN,
Commissioner of Indian Affairs.

A Washington despatch dated the 26th of July, says:

Secretary Noble sent to the War Department his private secretary, Mr. Pope, to obtain for him a transcript of the record in the court-martial case on which these charges are based, that he might have it at hand in case the matter ever deserved serious consideration. This fact has become known, and it has given rise to publications in Republican as well as Democratic papers that the Secretary was pursuing an investigation into the Morgan matter. These publications are so untrue and so misleading that General Noble to-day gave out the following statement of the case:

"I have," he said, "obtained the facts in the case through my private secretary. I have not, as stated, appointed any commission or board to investigate Commissioner Morgan. The information which I obtained was had before General Morgan made his statement concerning the matter. I wish you would say that the result of my examination of these papers, with the statement of General Morgan, has convinced me that there is no stain on his honor and that he is a man of the highest integrity."

KANZO UCHIMURA'S LETTER FROM JAPAN.

In *The Red Man* of April, 1888, there was an account of the visit of Mr. Uchimura, a young Jap, who had been studying English literature and American customs and who was then on his way home. As he talked to the pupils at one of our evening gatherings and claimed relationship of race with them, a new hope for the Indian came into our hearts. Was it possible, we thought, that people like Mr. Uchimura were akin in any nearer degree than by the common human tie to these children of an outcast race to whom America had for so long denied the brains and the will to rise into a different life?

Mr. Uchimura told us about the studies of the school children in Japan and the cultivation of a memory that seems to our western hurry little short of miraculous. He said that if all the Japanese classics should be destroyed, these works would not be lost, because Japanese scholars knew them all, not merely in a general way, but word for word. He told us of the printing offices where more than eight thousand letters or characters are used, and where children aid the typesetter in finding and distributing type; and many other interesting things some of which we spoke of in the account of his visit referred to above.

Mr. Uchimura is the representative of a civilization that has won its trophies in another realm than ours. The gold, and silver, and clay dug from the earth it has made blossom into a loveliness beside which our best efforts are bungling. And the mind, as well as the hand has been trained in this school of accuracy. Mr. Uchimura's brief visit showed us the results of his inheritance and of his education; nothing escaped him, from great to small he observed and weighed everything.

Industry, and that faithfulness in work born of love for it have been the life of the Japanese nation, and even to this day have preserved to it something of the freshness and power of youth. And whatever Japan should learn of America, here is one lesson that America needs to take to heart from Japan.

In speaking of the national innovations taking place there, Mr. Uchimura recognizes the vast difference between moving an individual and moving a nation.

He writes:

17, KAMI TOMI ZAKA MACHI,
KOISHIKAWA, TOKIO, JAPAN,
June 10, 1889.

MY DEAR CAPT. PRATT:—Haven't I promised you to write you often from Japan? Every time RED MAN makes his visit upon me, I am reminded of my unfulfilled promise. Since I returned home I have not been very successful in my attempts to do something for my countrymen. I can now easily sympathize with you in your noble work of lifting up our copper-colored brethren. Nothing is so hard a task as to bring ourselves down to the standard of the people whom we serve that we may understand them more perfectly and do them better service. We Japs now begin to see that our physical, mental and moral stuffs are not yet adequate to absorb, assimilate and utilize the results of the western civilization all at once. We are now suffering from the violence we imposed upon ourselves by too sudden an introduction of western ideas and institutions. But the die has already been cast, and we have no other alternative left than to force our way through the ordeal we are in, and to come victoriously out of this self-imposed trial.

You have no doubt read about our new constitution. The country is now in a state of political turmoil. Next year, our first "Bundsrath" and "Reichstag" will meet in Tokio. The provisional "house of parliament" is in process of erection. We shall have a national exhibition to cele-

brate the occasion. The people are insatiate in their search after the knowledge of the West. It is estimated that there are over 130,000 young students in the city of Tokio. Almost every school is full up to its utmost capacity. The tuition in private schools is usually one dollar a month. Several English, German, and American books are reprinted here. Italian is getting to be a fashionable language. Of course, we have to plug in our old Japanese and Chinese in addition to all these. I shall probably teach in Tokio High Middle School from the next fall. It is a Government institution, and has about 1800 students. It stands somewhere between high school and college in your country. I have no doubt that some of those teachers who have had experience in your schools are highly fitted for teaching Japanese students. American teachers are much needed here, but the difficulty with some of them is that they do not know much about "heathen boys and girls." I often look back to the interesting and instructive time I had with you last year. I refer to it whenever the question of education is brought up. Please kindly remember me to Mrs. P—and to those of teachers and officers who may remember me. Enclosed please find two pictures, one of the Imperial University, and the other of Tokio High Middle School, recently built. I read with much interest RED MAN and *Helper*. They carry me right to the Cumberland Valley and cause me to review what I witnessed there one winter day.

Wishing you success and prosperity,
Very sincerely yours,
KANZO UCHIMURA.

A WELCOME GUEST.

Rev. Charles F. Deems, of the Church of the Strangers, himself anything but a stranger to all that is wide awake, philanthropic and progressive in its best sense, gave, on the morning of June 27, a talk to the school assembled in the chapel.

His few words were especially for the pupils who were to leave Carlisle the following week for their homes upon the different reservations. He spoke of the two forces that controlled their lives, as they do all men's, heredity and environment. The blood in their veins, he said, would always be in sympathy with the Indian, but it should be with the Indian at his best. In the environment of the reservation it was going to be harder for them to carry out the Carlisle ways than here where so many were walking in them. But there was one thing for them to do, improve their environment, bring up their surroundings. The energy and strength that they had gathered here they should use in their homes. "Don't give in," said Dr. Deems to them, "or give out, or give up, don't give at all, except a blessed influence, and in time this will tell. Show that the things learned here are things that men ought to know and to live by, and at last your friends will begin to see that the new life is better."

When he said, "Don't try to improve your tribe, but take one Indian at a time," he went to the heart of the matter, and not of the Indian problem only, but of the great social problem of bringing up the degraded everywhere. For this is the laying on of hands, the touch of life that wakes the spirit in others. It is never Christ and the Jewish nation, but Christ and this person and that whom he helped. And this is why the Indians should come out to meet Christian civilization, as in the old days the needy came forth to meet its Founder for the inspiration of his presence and his healing touch.

Dr. Deems first met this phase of the Indian question at St. Augustine twelve years ago when Capt. Pratt was testing the prisoners in the old fort there, finding out what stuff was in Indians and bringing them up to the point that made Carlisle possible.

But the doctor tells us that his love for the Indian dated further back than this, that it was a part of his heredity.

A Practical Indian.

Joel Archiquette writes on his arrival at home:

"It is time to begin hay harvest now. I shall put on my work clothes to-morrow and begin to work. If any person wants to have a good living he must work. My father is at Oshkosh, he may come back on Saturday. I think I ought to go to work, no matter whether he is here or not. I'll have something done before he comes back."

AT THE SCHOOL.

Mr. Standing left us in July for a trip among the Indians in Michigan.

The old stable is torn down and a new one is being built on the same site.

Forty-four sets of double harness were made in the harness shop during the last quarter.

Miss Della F. Botsford, formerly of Haskell Institute, has come to join our teachers.

Miss L. A. Bender, who left here in June, ill, has so far recovered as to almost do without medical attention.

The reports from Nancy Cornelius who is now at the Training School for Nurses, at Hartford, Conn., are full of encouragement.

Mrs. Alvord, wife of Major Alvord, president of the Maryland Agricultural College, old army friends of Capt. and Mrs. Pratt, recently paid a visit to the school.

Though we issue but one number of the RED MAN for the two months of July and August, our annual subscribers will receive the full number of copies to which they are entitled.

"Are you going home this summer?" asked one boy of another near the close of the school year.

"No, sir; I not know anything yet. I learn more first."

The School museum is indebted to Miss Susan Longstreth for a number of pretty sea shells, and for a curious basket made by the Indian women in California, and brought to the east by Mrs. Helen Hunt Jackson.

Ben. Thomas, Paul Boynton, Lorenzo Martinez and Yamie Leeds went home this summer. This means a good deal to the printing office where they have worked faithfully and well for years, as well as to their many friends in the school.

Dr. Brown who left here in charge of the northern party of pupils going home, intends, after visiting friends in Iowa, to make his home in Kansas.

All his friends have parted with him with the greatest regret.

His presence has been a pleasure to us, his influence always on the side of right and many times we shall want to hear a good word from him. It is not impossible that he will be homesick for Carlisle and pay us a visit some day.

Miss Ella Patterson for nine years connected with the school, first as teacher, then as matron of the small boys, and her sister, Miss Bessie, for nearly six years a teacher in the primary department, both most faithful and efficient workers, left us at the end of the school year. Also, Miss Shears, an able and successful teacher here for four years does not return. Mrs. Given takes Miss Patterson's place as matron of the small boys. Miss Wilson is to rest among relatives from her faithful labor of nine years at the hospital. Her place is filled by Miss Seabrook.

Miss Ella Patterson is appointed superintendent of the school at Mescalero Agency, New Mexico. Miss Bessie Patterson has accepted a situation under the Presbyterian Board of Home Missions, and will teach at Albuquerque.

We understand why this is called "vacation." Any school would that had had one hundred and sixteen members "vacate" all in one day.

The northern and southern parties left here together, to separate at Pittsburg. There were leave-takings, and tears, and promises to come back from many a returning pupil to those left behind. When the train moved off from the junction with its three cars full of Carlisle boys and girls, how the handkerchiefs on the platform of the station signalled wishes of peace and prosperity and farewell! and how on the train the red hats—and the other ones—and the handkerchiefs, waved until the whole side of the cars seemed a floating banner of the red, white and blue.

EDUCATIONAL.

"IS RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS EXPEDIENT? IF SO, WHAT SHOULD BE ITS CHARACTER AND LIMITATIONS?"

From Public Opinion.

I am persuaded that the popular errors now existing in reference to education spring from an incorrect notion of that term. To educate means to bring out, to develop the intellectual, moral, and religious faculties of the soul. An education, therefore, that improves the mind and the memory, to the neglect of moral and religious training, is, at best, but an imperfect and defective system. According to Webster's definition, to educate is "to instill into the mind principles of art, science, morals, religion, and behavior." "To educate," he says, "in the arts is important; in religion, indispensable."

It is, indeed, eminently useful that the intellect of our youth should be developed, and that they should be made familiar with those branches of knowledge which they are afterward likely to pursue. They can then go forth into the world gifted with a well furnished mind and armed with a lever by which they may elevate themselves in the social scale, and become valuable members of society. It is most desirable, also, that they should, in the course of their studies, be made acquainted with the history of our country, with the origin and principles of its government, and with the eminent men who have served it by their statesmanship and defended it by their valor. This knowledge will instruct them in their civic rights and duties, and contribute to make them enlightened citizens and devoted patriots.

But it is not enough for children to have a secular education; they must receive a religious training. Indeed, religious knowledge is as far above human science as the soul is above the body, as heaven is above earth, as eternity is above time. The little child that is familiar with the Christian catechism is really more enlightened on truths that should come home to every rational mind than the most profound philosophers of pagan antiquity, or even than many of the so-called philosophers of our own time. He has mastered the great problem of life. He knows his origin, his sublime destiny, and the means of attaining it—a knowledge that no human science can impart without the light of Revelation.

God has given us a *heart* to be formed to virtue, as well as a *head* to be enlightened. By secular education, we improve the mind; by moral training, we direct the heart.

It is not sufficient, therefore, to know how to read and write, to understand the rudiments of grammar and arithmetic. It does not suffice to know that two and two make four; we must practically learn, also, the great distance between time and eternity. The knowledge of book-keeping is not sufficient unless we are taught, also, how to balance our accounts daily between our conscience and our God. It will profit us little to understand all about the diurnal and annual motions of the earth, unless we add to this science some heavenly astronomy. We should know and feel that our future home is to be beyond the stars in heaven and that, if we lead a virtuous life here, we shall "shine as stars for all eternity."

We want our children to receive an education that will make them not only learned, but pious men. We want them to be not only polished members of society, but also conscientious Christians. We desire for them a training that will form their heart, as well as expand their mind. We wish them to be not only men of the world, but, above all, men of God.

A knowledge of history is most useful and important for the student. He should be acquainted with the lives of those illustrious heroes that founded empires, of those men of genius that enlightened the world by their wisdom and learning, and embellished it by their works of art.

But is it not more important to learn something of the King of kings who created all those kingdoms and by whom

kings reign? Is it not more important to study the Uncreated Wisdom before whom all earthly wisdom is folly, and to admire the works of the Divine Artist who paints the lily and gilds the clouds?

If, indeed, our soul were to die with the body, if we had no existence beyond the grave, if we had no account to render to God for our actions, we might more easily dispense with religion in our schools. Though even then Christian morality would be a true source of temporal blessings; for, as the Apostle teaches, "Piety is profitable to all things, having promise of the life that now is, and of that which is to come."

But our youth cherish the hope of one day becoming citizens of heaven as well as of this land. And, as they can not be good citizens of this country without studying and observing its laws, neither can they become citizens of heaven unless they know and practice the laws of God. Now, it is only by a good religious education that we learn to know and to fulfill our duties toward our Creator.

The religious and the secular education of our children can not be divorced from each other without inflicting a fatal wound upon the soul. The usual consequence of such a separation is to paralyze the moral faculties and to foment a spirit of indifference in matters of faith. Education is to the soul what food is to the body. The milk with which the infant is nourished at its mother's breast feeds not only its head, but permeates at the same time its heart and the other organs of the body. In like manner, the intellectual and moral growth of our children must go hand in hand, otherwise their education is shallow and fragmentary, and often proves a curse instead of a blessing.

Piety is not to be put on as a holiday dress, to be worn on state occasions, but it is to be exhibited in our conduct at all times. Our youth must put in practice every day the commandments of God as well as the rules of grammar and arithmetic. How can they familiarize themselves with these sacred duties if they are not daily inculcated?

Guizot, an eminent Protestant writer of France, expresses himself so clearly and forcibly on this point that I can not forbear quoting his words: "In order," he says, "to make popular education truly good and socially useful, it must be fundamentally religious. ** It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise to be restricted to a certain place or a certain hour. It is a faith and a law, which ought to be felt everywhere, and which, after this manner alone, can exercise all its beneficial influence upon our mind and our life."

In this country the citizen happily enjoys the largest liberty, and I should be sorry to see his freedom lessened or infringed. But the wider the liberty the more efficient should be the safeguards to prevent it from being abused and degenerating into license. To keep the social body within its orbit, the centripetal force of religion should counterbalance the centrifugal motion of free thought. The ship that is to sail on a rough sea and before strong winds should be well ballasted. The only efficient way to preserve the blessings of civil freedom within legitimate bounds is to inculcate on the mind of youth whilst at school the virtues of truth, justice, honesty, temperance, self-denial, and those other fundamental duties comprised in the Christian code of morals.

The catechetical instructions given once a week in our Sunday-schools, though productive of very beneficial results, are insufficient to supply the religious wants of our children. It is important that they should breathe every day a healthy religious atmosphere in schools in which not only is their mind enlightened, but the seeds of Christian faith, piety, and sound morality are nourished and invigorated.

The combination of religious and secular education is easily accomplished in denominational schools. To what extent religion may be taught in the public

schools without infringing the rights and wounding the consciences of some of the pupils is a grave problem beset with difficulties, and very hard to be solved, inasmuch as those schools are usually attended by children belonging to the various Christian denominations, by Jews also, and even by those who profess no religion whatever.

May God inspire the guardians of youth to discharge their responsible duties with credit to themselves, with satisfaction to the parents, and with a conscientious regard for the religious rights of the pupils confided to them. J. CARD. GIBBONS.

If by the word instruction is meant formal lectures, the study of catechisms, and recitations from text-books, then it is not expedient to have religious instruction in the public schools. There is entirely too much of such mischievous misdirection of energy in the public schools already. Too much regard is already given to the knowledge which puffs up, to the neglect of piety and charity which build up. But the proper meaning of instruction is the building of a structure within the pupil; and in that true sense, religious instruction is, as the statute of Massachusetts declares it to be, the first and most important end to be aimed at by all teachers of youth, whether in public or private schools. The statute requires teachers "to use their best endeavors to impress on the minds of the children and youth principles of piety and justice, and a sacred regard for truth; love of country, humanity, and a universal benevolence; sobriety, industry, and frugality, chastity, moderation, and temperance;" "and to lead them, as their ages and capacity admit, into a particular understanding of the tendency of such virtues to preserve and perfect a republican constitution, and secure the blessings of liberty." I would call attention especially to the closing sentence of this quotation from the statute.

Public schools with compulsory attendance are an essential adjunct of a republican government. Such a state can exist only where high moral character and integrity are the rule among the people. A republic is bound, therefore, to superintend with the utmost care the education of its children. And, whatever may be the theoretical relation of religion and morals, it is, beyond question, practically true that children can be kept pure, truthful, and honorable, in no way so effectually as by cultivating their natural reverent sense of religious sanctions. To do this on a sufficiently broad scale to make it affect our National character and preserve our public liberties, there is no efficient way except that pointed out in the statute which I have quoted. But the character and limitations of this religious instruction are implied in the practical ends for which the state provides it. The state assumes Christianity as part of the common law of the land; it is the predominant religion, and must be treated with reverence; because irreverence toward the predominant religion will have a more disastrous moral influence than any other irreverence. But the state does not undertake to define Christianity, or to decide upon the true interpretation of its Scriptures; that is not essential for her practical purpose of self-preservation. It is enough, for the grand purpose of common school education, that the teacher should lead the children to a profound reverence for religion, especially for God and for the Head of the Christian Church. The moral and religious character of teachers is as important, even more important than their intellectual ability. The books read by the children should not only be absolutely free from immorality and irreverence but breathe the spirit of child-like faith and piety.

This, then, is my direct answer to the questions before me. Religious instruction is more than expedient: it is demanded as a political necessity. But it must not be given by text-books, lectures, or recitations; that mode would do vastly more harm than good. It must be given incidentally; first of all by the selection of teachers of good character and good sense; whose influence shall be on the side of piety and morality; then by careful selection of wholesome reading; and finally by a daily brief religious exercise, at which a passage from the Bible shall be read, a prayer recited, and perhaps a hymn be sung. But the greatest care should be taken that there be nothing in

the service to which any reasonable parent might object. It is commonly supposed that the Catholics object to the reading of our Protestant version of the Bible; but in my personal intercourse with them I have never found it precisely so; they have always been willing to have those passages read which, in my judgment, are alone suitable for school use. Their objection is deeper; and on other grounds than the mere character of the translation. Only three strong objections to giving religious and moral instruction in the public schools have been urged in any quarter. I have heard some Calvinists object to a teacher endeavoring to lead her children to be truthful, of clean lips, honest and kind; saying that the only effect would be to make the child self-righteous, and thus lead him to reject the righteousness offered in Christ. I have heard some theorists say that immorality proceeds only from ignorance, and that the teacher's whole energy should be expended in imparting knowledge, as the most certain way of producing morality. Neither of these objections merits much consideration. But a third objection is brought forward by many men of various shades of opinion. It is that religious instruction in the public schools is a violation of the rights of conscience; it is interfering with freedom to worship God. Cardinal Manning, in *The Forum*, for March, 1889, presses this objection, and implies that the statute quoted above is unconstitutional—inconsistent with our guarantees of liberty of conscience. The very first amendment to the constitution, proposed at the first session of the First Congress and speedily adopted, was one confirming liberty of conscience. It declares that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances." This article is the deliberate and complete avowal of the principle which had been partially enunciated in Rhode Island and Maryland. It is the avowal of but one principle, although it enumerates six cases to which the principle applies. It is evident that one principle is involved in all of the six specifications of the first amendment; and it is evident that, when the amendment was proposed and adopted, it was seen that this principle involves a great deal more than merely liberty of conscience and freedom to worship God. In fact, it proclaims freedom of thought upon every topic, and liberty of utterance for every thought. But, like every other universal truth, this principle is incumbered with more or less of practical difficulty in its application. Even the truths of geometry and arithmetic are, when in their most general forms, hard to apply to practical uses. There is no more fruitful cause of error than the attempt to carry out some single general principle by a remorseless logic, independent of other limiting principles. Cardinal Manning seems to think that if in schools supported by taxation, and under Government control we attempt to inculcate piety, or even morality, we are violating the spirit of the first amendment. But if this were so, then by similar reasoning the Government should take no part in education. For a man has as much right to form his opinions upon secular subjects as upon religious; and, indeed, I hold that the right treatment of every secular subject involves religious aspects, it is simply impossible to make a complete secularization of any branch of learning. If from the state being forbidden to enforce belief in religious doctrines, we infer that she has no right to impress upon her children religious principles, we should in like manner draw from our right to our own opinions on secular topics the inference that the state has no right to teach the rudiments of any branch whatever. The state has no right to attempt to force me to spell or to pronounce in any given way; is the state, therefore, forbidden to teach the language in which its laws are enacted and published? It were much more reasonable to say that it ought to compel every child to learn to read and write that language.

The Government exists for the public good, and it is the people alone who have, under our Republican Government, the power to decide what is for their good. This is the doctrine of our Declaration of Independence; it is the very corner-stone of our political structure. It is built upon the assumption that the majority will, in the long run, see what is right and just, and will have enough love of justice and of fair play to protect the rights of all. And in order that this assumed state of the people may continue to be the true state—that is, in order that the majority may love justice, and may decide wisely and truly as to what justice requires—it is first of all absolutely essential that there should be freedom of thought, and of speech, so that errors may be exposed and wrongs righted. And, secondly, it is essential that the children, who are soon to be the people, should be well educated, both intellectually and morally; morally,

that they may love justice and endeavor to enforce it; intellectually that they may see clearly what justice requires and what are the wisest methods to enforce its requirements. The laws requiring sentiments of piety, justice, chastity, temperance, and kindness to be impressed upon children in the public schools, so far from being inconsistent with liberty of conscience and freedom of speech, are in exact accord with their spirit, and are the only visible efficient means of rendering the guarantee of the first amendment valid and perpetual.

There is no such sharp separation between religion, morality, and secular knowledge as is assumed in a great deal of the language of the present day. The three departments interfuse and penetrate each other. Let us not draw false inferences from the rebuke given over the tribute money. The things which are Caesar's are also God's; and, certainly, reverence and loyalty to truth, justice, and mercy are things for which Caesar should take earnest care. Even were it possible to give a purely secular education—imparting knowledge alone, without building up inward character—such training would not accomplish the high political end for which public instruction is provided. Knowledge simply puts an instrument into the pupil's hands; a means of power. But by the correlation of forces all power can be used for evil, as well as for good, and is effective in destruction in the same proportion in which it may be effective in construction. The state, therefore, for its own preservation, see to it that the child to whom it intrusts the keys of power is trained to goodness, to justice, to virtue, and has been impressed deeply with the sense of responsibility to an overruling power, which has made justice and truth worth more than any possible temporary advantages. The state must, for its own sake, make good morals and good manners the first and highest aim in public education. There is no stability of Government possible in our Republic unless the people have virtue as well as intelligence, and, I will add, intelligence as well as virtue. Governments are framed and administered for the protection and defense of the rights of individuals. Of course the right to associate and form corporations is one of these rights. But there is no way for protecting the rights of individuals and of corporations so effectual as the education of the people both in intelligence and in virtue. It is this consideration which justifies the Government in establishing schools to be supported by tax, and in exempting from taxation bodies incorporated for educational purposes; such as colleges, academies, museums, churches. Such institutions are indirectly carrying out the very purpose for which the Government itself is established. It is, of course, admitted that the best school for a child in his younger years is a good home. But there are many who have no home, and there are more whose homes are not good schools. For these, schools must be established, public or private. Private schools alone can not be depended upon; many parents can not afford to pay tuition, yet are unwilling to accept it as a charity; many parents also neglect to send their children; and the state can hardly compel children to attend schools in which it has no right to compel admission. It thus becomes, in a Republican Government, an absolute necessity to have public schools, and to compel the attendance of pupils who do not attend private schools. Furthermore, it is the duty of the state to inspect the private schools, and to require that the education given in them shall be such as to prepare the pupils for the duties of citizenship. No education fits a child to become a citizen if it does not teach him to reverence the rights of others, to do justice and to love mercy. And the experience of all nations, in all ages, shows that this can be taught to men, in general, only by leading them to recognize higher powers than human; in short, by teaching them, in Christian lands, to walk humbly before God.

Some men seem to have been dazed by the claims of the Catholic Church upon the one side, and of Agnosticism upon the other. That church claims to be the infallible exponent of religious truths. It emphatically denies the right of private judgment upon every point upon which the church has rendered a decision. Its constitution is hierarchical; so that the laity have but little voice in these decisions. Its religion is also largely sacramental; and at least five of their seven sacraments are valid only when administered by authority. Their complaint is that religion cannot be taught correctly out of their church; and they appeal to the first amendment to protect their children from being taught erroneous religion in the public schools. They would have their own parochial schools alone give religious instruction; and thus draw all Catholic children into them; and then claim that those parochial schools should receive a due proportion of the public school funds. It is not required by justice to yield to these claims; and it is forbidden by every high consideration of political wisdom and philanthropy. Our States should not cease to make the principles of reverence

and morality the first and most important aim in public education; for that cessation would threaten the stability of the Government. Nor should they in any way, by legislation or otherwise, admit that education in the parochial schools of a denomination is a political equivalent for a public education. Least of all is a Catholic parochial school capable of fulfilling the political ends of a good education; since in Catholic schools there is not only that partial and distorted view of history which, of necessity, is found in a sectarian education, but there is a limitation of the right of private judgment, which must partially unfit the pupil for considering questions of public policy with a free, unbiased mind. Catholic education is favorable to the development of diplomats and political managers, but it tends by its fundamental law, of the authority of the church in matters of belief, to unfit a man for frank and honest public discussion.

The aim of every lover of our country and its liberties should, therefore, be to render the public schools so manifestly superior, morally and intellectually, to private schools of every kind, as to draw all the children of the community cheerfully into them. The appeal of the Agnostics to the spirit of the first amendment is as unfounded as that of the Catholics. Their liberty of disbelief, or of holding their minds in suspense, is not infringed upon in the least by the public teaching of what the majority believe. There is no reason why the Agnostic should set religion on a separate basis from science. The Catholic has apparently a reason; his infallible church is infallible on religion alone. But the Agnostic has not even an apparent reason; he must concede the right and the duty of individual judgment and free utterance to the majority as well as to the minority, upon religion as well as on science. There is no security for our public liberty except in a righteous government, and no security for a righteous government except in a righteous people. If there is not public virtue as well as public intelligence, we can not retain the blessings of a good government. But we can not maintain public virtue unless we use every endeavor to have all children brought up in the reverent recognition of God, and under the sense of obligation to be obedient to Him.

Of course I admit that it is not becoming, and not in accordance with the spirit of the first amendment, for a teacher to endeavor to impress upon a child religious views that are peculiar to particular sects of Christendom. But it is becoming, it is consonant with liberty of conscience, to have teachers of young children endeavor to impress them with sentiments of piety and morality. It is demanded by political wisdom, by our love of country, by public sentiment, and by the private conscience, that all teachers of youth should lead their pupils to reverent gratitude toward God, to truthfulness, purity, and honor as in his sight; to justice, kindness, good-will, and usefulness. Nothing is so important for a future citizen to learn as to learn to respect the rights of others, and to perform his own duties as in the presence of an All-seeing Witness and Judge. The real value of a teacher depends, I repeat it, far more upon the moral and religious influence which he or she exerts, than upon success in imparting knowledge or stimulating mental activity, valuable as this may also be. No education is complete unless it develops the physical, mental, and moral powers, and makes the child as strong and skilful, as bright and well-informed, and as good and well-behaved as the child's native endowments will permit it to become. A child is a will, governing a body, under the impulse of passion and the guidance of reason. It needs, therefore, gymnastic and hygienic training for the body, intellectual for its reason, aesthetic and moral for its heart, and religious for its will. The unity and completeness of a child's nature is attained, and it is fitted for its duties to its country and to mankind, only when it has learned to concentrate its will and determined to obey the laws of nature as the laws of infinite wisdom and infinite love. THOMAS HILL.

Indian Youth, and Other Youth.

The Indians are the only youth about whom the people feel perfectly satisfied if they find that they are as they call it, "keeping up", that is, if they do not lose all that they have learned at school. With the youth of other races it is expected that they progress. But these youth who progress do not go to live upon reservations, they are obliged to struggle to keep up with the wiser world about them, and their mental muscle strengthens by exercise. It is only Indian children who are expected to reverse the natural law and keep their minds in trim by doing nothing with them, or if they work, by making not only the effort to keep in the path of work, but to create work for themselves. Is not this sort of thing a lengthening out of the Indian problem as we go along?

The First Garrison at Carlisle.

A description of the garrison of Carlisle in 1753 differs very much from any that could be given of it now. And yet, oddly enough, the Indians are in it—no, not in it, just outside. It was afterward that they came in.

"The garrison here consists only of twelve men," says the writer. "The stockade originally occupied two acres of ground square, with a blockhouse in each corner; these buildings are now in ruins. Carlisle has been recently laid out, and is the established seat of justice. It is the general opinion that a number of log cabins will be erected during the ensuing summer on speculation, in which some accommodation can be had for the new levies. The number of dwelling houses is five. The court is at present held in a temporary log building on the northeast corner of the centre square. If the lots were clear of the brush-wood, it would give a different aspect to the town." He then goes on to speak of the excellent situation, of the woods, oak and hickory, and of the limestone, and the water, and adds, "A fine spring runs to the east, called Le Tort, after the Indian interpreter who settled on its head about the year 1720. The Indian wigwams in the vicinity of the Great Beaver Pond are to me an object of particular curiosity."

What would he have said if he could have had a vision of the different Indian quarters here now with their reading and their assembly rooms?

AN INDIAN SILVERSMITH.

"Here's your man, Mrs. Overing."

And the speaker ushered into the room an Indian. He was middle-aged, of average height, and had the almond-shaped eyes that indicate a common origin with the races of eastern Asia. For Mrs. Overing was in Sitka and the Indian before her was an Alaskan.

She looked at the new comer with interest, and an honest glance answered her scrutiny.

But his skill was quite another matter. It was with a good deal of doubt that she took from the table an old-fashioned silver tea-spoon and handed it to him, saying,

"I want another tea-spoon exactly the shape and size of this one, but not marked like this. I want Indian designs upon it. Can you make it for me?"

He took the spoon and examined it carefully without answering. "Can you do it?" she asked anxiously, her two years in Alaska not having quite yet reconciled her to Indian unresponsiveness.

"Yes, I do it," returned the other. "I stay here first. You let me? I look at this."

"Stay as long as you like," she said. "Sit down."

The Indian sat down, and Mrs. Overing watching him as she went back and forth apparently intent upon other things, received a revelation in regard to a method of work entirely new to her. Accustomed as she was to seeing in frequent use instruments by means of which science has given precision and almost instantaneousness to measurements, she watched the primitive methods with great interest. Through it she saw how the mind thrown upon its own resources finds in some degree a substitute for the machinery that under different conditions it has created for its use. For this Indian's problem was to make a perfect imitation of an object with no other means of getting at its varying measurements than a primitive instrument, and no other means of retaining these measurements to work by than memory.

His instrument?

His hand. It was in watching the use he made of this that Mrs. Overing noticed about it a delicacy and a sensitiveness of touch belonging rather to the Asiatic than the European races. He pressed the bowl of the spoon against his palm letting the flesh round well over the edges, and held it there for some time, shutting his eyes with a concentration of attention as he did so. Then, beginning at the end of

the bowl, he measured the width to the tip of the handle, carefully pressing thumb and finger opposite one another against the edges along the whole distance. Again closing his eyes, he seemed to be impressing the shape and size of the spoon upon his mind's eye, as sight had impressed it upon his retina.

He went through this performance several times, long after Mrs. Overing had grown tired of watching him, and all the while he did not speak.

At last he rose, laid down the spoon, thanked Mrs. Overing, and went away.

In about a week he came back. The spoon that he handed to Mrs. Overing looked like her own. She compared the two. The Indian's fitted into the other as if both had come out of the same case at a jeweller's. His simple tool had not given his work the finish and polish of the pattern, but the designs upon it were tasteful and the execution excellent. The whole thing was thoroughly artistic.

Accuracy, patience, the rare power of long-continued attention, the eye and the hand of an artist, and the industry to keep them in practice, all these admirable traits the Indian showed.

Patience, persistence, endurance, fortitude, accuracy, power of attention, memory are traits, not only of the Alaskan, but of our native American. And in the pursuits that he considered worthy of himself he showed indefatigable industry until the government drew him beyond the reach of the world's great incentive to work—hunger. F. C. S.

The Early White Settlers among the Indians.

The early settlers of America held themselves so aloof from the red men and were so careful when they approached them to have the gun between, that they can never be considered as among the Indians. It was the traders who went freely among them. The following description of these men given by Witherall Marsh, secretary of one of the Maryland commissioners at the treaty held with the Six Nations at Lancaster, Pennsylvania, in the June of 1744, shows that it was not strange that the Indians failed to learn civilization from them. He says: "The traders, for the most part, are as wild as some of the most savage Indians amongst whom they trade for skins, furs, &c., for certain kinds of European goods and strong liquors. They go back in the country, above three hundred miles from the white inhabitants. Here they live with the Indian hunters till they have disposed of their cargoes, and then, on horses, carry their skins, &c., to Philadelphia, where they are bought by the merchants there, and from thence exported to London. "It is a very beneficial trade," he says, "though hazardous to their persons and lives." For he asserts that they often perish through want of protection from the excessive cold. "And, on the other hand," he adds, "they are liable to the insults and savage fury of the drunken Indians by selling to them rum and other spirituous liquors."

The traders became nearly like the savages, he declares, through association with them. Truly, "propinquity works wonders."

If this is the way to get savagery, then the way to get civilization is to reverse matters, to put a savage into the heart of civilized life; and in 1744 "above three hundred miles" was a greater distance than three thousand would be to-day.

An Apache Physician.

Carlos Montezuma, full-blooded Apache, whose Indian name was Was-sa-jah, was captured as a lad by Pimas, in 1870, and two years later was sold by them to a photographer, who took Montezuma to Chicago and adopted him. Since that time he has lived in the Lake City and continuously attended schools and colleges until last month, when he graduated from a medical college, and the degree of bachelor of science was conferred upon him. He is now a practicing physician. On centennial day he delivered the oration in one of the leading educational institutions in Chicago.—[Exchange.]

OPINIONS OF THE PRESS.

[From the Philadelphia Press.]

ABSORPTION.

The logic of events, the evidence of our civilization, point to the ultimate absorption of these large reservations by the Government for homestead purposes.

[From the N. Y. Press.]

THE WAY TO DO IT.

The United States has had all the Indian difficulties it needs. It is now necessary to do something of practical value for their benefit. This plan of giving them land in severalty is the best way to do it, and should be enlarged in scope at once.

[From the Chicago Tribune.]

NOT THE WAY TO CIVILIZE.

The Indians should be civilized, and the way to do it is not by sending them round the country with a circus and setting the small boys crazy with a desire to kill Indians.

[From the New York Press.]

AN EXCELLENT WISH.

It is to be hoped that the second century of the Union will be free from the crimes toward the Indians of which the first was somewhat too well supplied.

[From the Detroit Western Newspaper Union.]

THE PRESENT NEED.

The Cherokee Indians now have in operation over 100 common schools, with an aggregate attendance of 4,059 pupils; a high school for boys, with an aggregate attendance of 211 students; a seminary nearing completion, with a capacity for 165 students; an orphan asylum containing 145 children, besides a number of charitable institutions. What they need is to hold their land in severalty. They, as a rule, take little interest in improving their homes or cultivating the soil, and they never will until they are the owners in severalty of the ground upon which they live.

[From the San Francisco Argonaut.]

AMERICAN.

It is the American people alone—thanks to the education of our common schools, thanks to the general intelligence which attends free thought, free speech and a free press—who have the genius of self-government, and are instinctively law-abiding and mindful of the personal rights of others. Oklahoma will become a populous, wealthy, prosperous State, and all by the self-working—the automatic working—of republican institutions.

[From the Philadelphia Inquirer.]

GOOD SENSE.

Land in this country is becoming too valuable to hold large sections for a population of less than one person to a square mile. Wide hunting ranges are no longer a necessity to Indian existence, and their only hope for the future lies in learning to live upon and manage moderate sized farms. They will have to live among white people and must learn to live like white people.

[From the Boston Evening Traveller.]

BUT NOT TOO MUCH OF A GOOD THING.

Those who are looking for the civilizing of these Indian tribes should be patient. The tribal system cannot be broken up in a moment, and the old instincts of the race are not easily eradicated, but the gradual progress made from year to year indicates that the Indians may yet become useful and prosperous citizens.

[From the State Journal, Lincoln, Neb.]

BROAD GENERALIZATION.

When the Indians of the reservations and of the Indian Territory are deeded their lands in severalty all temptation to the traders and the boomers is at an end.

There are no longer any lands without private owners, and the man that wants them will have to buy them of the owners and take his chances with the Indians for neighbors and fellow voters. It is time the treaty and tribal farce that has cursed the country and destroyed the Indians was ended. It has been a great blunder from the beginning.

Treat the Indians as the whites are treated. Give them the first chance to homestead their own lands, issuing them a title or a patent at once, because there is no excuse for making men who have always lived on a portion of their land serve a six years' apprenticeship to show their good faith. Make them citizens and voters as soon as they have received their individual allotments, subject to the laws of the territory or state, and equal in their rights in every respect with the white man.

When the fourteenth amendment of the constitution of the United States was adopted there was no longer an excuse of holding the Indian as a ward, a child of the government, instead of hailing him as a citizen and a voter. It was the object and result of this amendment to abolish all distinctions of race and color. It was the prejudice against race and color that inflicted upon the government and the Indian the foolish and unjust system of treaty and tribal relations.

Let them now be swept away along with the other rubbish of slavery times.

GOOD-BYS.

When acquaintances part in the belief that they shall never meet again there is a momentary solemnity in the good-by; with friends grief is added to this; when pupils leave a school in which they have lived and studied for years it is hard to say good-by and see them go out into a life that, however full of promise to them, has its inevitable trials and temptations. But when these pupils have been fought for, when they have been brought from savage homes and ways, when a peculiar watchfulness has marked out and followed every step during the five years that have been pitted against the barbarous instincts of generations, then every thought and every anxiety grows sharp with intensity and shapes itself into that highest human wish, "God be with you."

This was the key-note of the farewell meeting held in the chapel the Sabbath evening before more than one hundred of the pupils left for their reservation homes.

And, God being with them, all is done. For, thinking of the trials before them, we remember that not only belief but fact, has shown Him greater than heredity since He is the first inheritance; and we recall that the early martyrs for the civilization that has blessed the world for eighteen centuries not only stood against their evil surroundings, but often were men and women, sometimes hardly more than children, who had been lifted directly out of idolatry and customs that disgraced even the wicked age in which they had been born and reared.

And, so, what we hope for is not more, nor so much, as has been done before. And the stake is great, for it is loss of life, of the best life, that awaits the boys and girls going out from here if they do not stand against evil influences.

The programme for the meeting was laid out by the Young Men's Christian Association of the school. But the earnestness, the enthusiasm could have been arranged for by no programme.

The Captain's words, his demand upon the pupils for the noblest that was in them, in their battle against barbarism rang out an inspiring command. Under it, they too, will one day announce, "We have met the enemy, and they are ours."

Mr. Standing set before those going home before they had graduated, the advantages in after life, that the finishing of their school course would be to them. Dr. Rittenhouse in his happy way, enforced the lesson of obedience to the right in the face of difficulties that he has so indefatigably labored to teach the school. Miss Hamilton gave an apt word of cheer to the girls and boys going back to their uncivilized surroundings; and Miss Fisher reminded them of that environment of God that surrounds those who walk with Him and shuts them off from evil.

The Indian boys spoke, both on behalf of the school and of the outgoing pupils. They gave sound advice and an affectionate farewell. Dennison Wheelock, Howard Logan, Frank Locke, Paul Boynton had each his word to give. And Kish Hawkins, in recalling their discouragements, had, for those who were weakest, the reminder of a resource that would be to them like the reserve forces of any army which have won so many battles. When the enemy seemed to them very strong, a way of escape was open to them, not a defeat, not a retreat into the enemy's country, that is, into barbarism, but a retreat eastward, a coming back to Carlisle to gain new strength, new forces to carry on the war against the old customs and to win the victory for civilization.

About Our Returned Students.

"It gives me especial pleasure to bear testimony to the conduct of students who have attended the outside training schools. Their knowledge of English, their glimpses of the outside world, of hearing something talked of that touched upon wider interests than can exist on a reservation, their experience of living in the midst of white men, all these conditions have developed boys and girls into men and women, now that troubles have come, and the operation of a law is enforced that has never been explained to the Indians until my arrival. These boys and girls have read the law, have answered the objections of the older men, and desire the emancipation that allotment brings the Indian."

The foregoing appears in an official report to the Commissioner of Indian Affairs, from Miss Fletcher Special Agent allotting lands to the Nez Percés.

Elnore's "Great Expectations."

When Elnore went out into the country to live, the people with whom she was, asked her if she knew how to milk.

She had never done it, but she was not afraid of cows—nobody is but a coward—and she believed that she could do it.

Mrs. Weston told her that she might try, so Elnore took her pail and went out feeling as if she had grown taller all at once.

She staid so long that at last Mrs. Weston went in search of her. She found the little Indian girl sitting contentedly on the ground with an empty milk pail, and the cow in the distance.

"What's the matter, Elnore? Won't the cow let you come near her?" she asked.

"Yes, ma'am, I sit down beside the cow, and she walk away off, and I wait here for her to come back."

Mrs. Weston laughed until the color came into the little brown face beside her, and then she said gently, "Suppose we go after her, Elnore."

And Elnore took her first lesson in milking. She does it well now.

Not Lost.

A good woman in speaking of our outgoing system says:

"You must always look for people with a modicum of common sense (and I think common sense is good religion) to employ your pupils successfully and with mutual benefit. We must remember the circumstances of the early life of the Carlisle boys and girls. But I want to say that I think you are doing more good than any other man I ever heard of, and your school is truly a training school, and if ninety-nine out of every hundred go back to the Indian ways it will not be forever. The light and truth in the life at Carlisle cannot be lost."

In an Indian Camp.

The picture which Miss Hamilton brought before us one Sunday night of a little Indian girl in camp after she had returned from Carlisle to her people was a picture with a great lesson in it. Miss Hamilton was there and saw with her own eyes the neat tent in which the Carlisle girl lived. There were stands and tables made of old boxes neatly covered with such material as she could find. There was soap in a dish and a wash-basin on a box in the corner of the tent and a clean towel hanging near. Every thing about the girl was kept neat and clean. Because she had to live in camp was no reason why she should live in dirt. Can we ever forget Miss Hamilton's earnest question—if one girl returning to camp can live in this way, may not others?

One of Our Evenings.

Rev. E. F. Wilson of the Shingwauk Home, in a description of the Carlisle School given in the July number of "Our Forest Children," says: "The evening's entertainment consisted of songs, readings, recitations, speeches, &c., all by the Indian pupils,—and was very creditably conducted. One young Indian gave us a temperance lecture, another took

for his subject 'Try, try again.' Five or six little children, some of whom were white, sang an infant song, keeping time with their hands and feet. One of these was a little Apache, not long from the camp, and only about six years old. The little fellow was quite on his dignity and kept feeling his little stick-up collar and arranging his white cuffs. The prettiest thing of all was a something by a number of little Indian girls in dark blue dresses, white collars, and red sashes, who went through a number of evolutions threading in and out among each other to the time of the music; they each had a sort of baton with a red tuft at each end, in each hand, and sometimes they rattled their batons together; sometimes they seemed to aim them at the assembled audience; sometimes they pressed them to their breasts and put one foot forward, and leaned back, and turned up the whites of their eyes. It was all very pretty, and they were encouraged, and had to do it again."

All the tendencies of modern educational thought are toward a broader and more liberal education in the direction, not of multiplying mental studies, but of extending school training to hands and eyes as well as to memory.—[*Baltimore Sun*.]

"Twice lately, it has been my pleasure to meet the Cheyenne and Arapahoe Carlisle boys at Cantonment, and the interest they take in their work cannot be but encouraging to their friends."—[*Private Letter*.]

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