

The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

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SOWING AND REAPING.

Sow with a generous hand;
Pause not for toil or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.
Scatter the seed, and fear not,
A table will be spread;
What matter if you are too weary
To eat your hard-earned bread:
Sow, while the earth is broken,
For the hungry must be fed.
Sow;—while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it,—
They will stir in their quiet sleep;
And the green blades rise the quicker,
Perchance, for the tears you weep.
Then sow;—for the hours are fleeting,
And the seed must fall to-day;
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving corn fields
Shall gladden the sunny day.
Sow, and look onward, upward,
Where the starry light appears,—
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears.

—Adelaide Procter.

AMONG THE NEZ PERCES.

In the Field.

NEZ PERCE RESERVATION, IDAHO.

July 27, 1889.

I shall never forget my first glimpse of this country as we halted on the edge of the mountains that border the Snake Valley, while our driver looked over the breaks and wagon gear and made sure the harness was all right. Beyond us the road zig-zagged down the steep mountain sides for over five miles until it reached the bottom. Where we were standing and over the road we had come were green fields, fruit trees, flowers on every hand, a second New England farming land; as we looked down three thousand feet it was upon a tumbled, crumpled region as though the whole country had once been boiling and rolling like the sea and suddenly stopped. The Snake River, not more than a quarter of a mile wide, squirmed and twisted its way through canons and looked treacherous and ugly; there was nothing bright or happy in the vast, treeless expanse with the Eastern horizon cut by the sharp, craggy outlines of the Bitterroot Mountains. Below us, under the edge of a rocky hill lay the town of Lewiston, about three streets deep, occupying a sort of sand bar at the junction of the Snake and Clearwater rivers. Rows of tall Lombardy poplars marked the line of streets and made the town look like a toy village, the houses were so small and the trees so prim and green in contrast with the dull dirt color of the scene before us. If I had had any fancy picture of the place where I was to spend the better part of my next year, it was blotted out by the view before me.

Because I did not say anything as we dashed down the steep road, now a sheer precipice on one side, and again over a narrow ridge with a chance to fall off on either side, I was not regarded as a "tenderfoot." We landed at the bottom safely and crossed the river in a boat swung over by the tide and a cable; then we rattled over the round pebbles that formed the shore, and were immediately in Lewiston.

It is a queer town with rows of shut-up

stores that faced the hill, the edge of which had been pared off to permit another side to the street; it seems a sort of arrested place, just as the country round about looks as though it had come to a sudden stand-still. Lewiston, named after Lewis, the companion of Clark in the famous journey across the country, is the old time headquarters for supplies to the outlying mines, and it still keeps up the illusion of mines, although the rage is over, and charges prices which make the ordinary mortal catch his breath and purl.

This country is all more or less volcanic and scoria lies on the ground and piles up in sudden peaks out of the scanty soil. Little or nothing grows without irrigation and water is a rare article. Lewiston taps the Clearwater above the town and the water falls in ditches which run along the edges of the house gardens watering the roots of the tall poplars and making the grass green in the dooryards. Huge wheels with empty fruit cans fastened on each cog lazily turn and pour the water from the main ditch to the private one.

Such a dreary ride to the reservation over roads deep in alkali dust, past rocky hills, one such bearing the startling ascription: "Horses pastured here." Had it been goats, one would have still felt wonder at the announcement, for not even the eye of faith belonging to the wildest land-boomer could discern a spear of anything green growing among the black stones.

On we drove, past fields where settlers were trying to get crops where crops grew with difficulty; past two claims where trees had dutifully struggled for years and were scarce bushes in height; on through the lane where on both sides the white men's fences protected their lands, until at the end we reached the open reservation. Hundreds of white men's cattle had eaten the soil bare and although it was only May, the hills were as brown as November. My driver told me tales of how white men managed to use the reservation as public property, and he laughed at any proclamation to keep stock off.

As we rode, a violent thunder storm came up and we hastened to take shelter in a canon with the frightened cattle huddling there, and waited with our back to the wind, while the lightning struck all around about us and the thunder made the horses tremble and the ground quake. I reached the agency pretty well soaked and not unwilling to take camping shelter, for that was all there was. Two special agents and an inspector were camped in the empty barracks and they kindly made room for me.

The agency occupies the site of Fort Lapwai, and the military reservation and its tender, the hay reservation, take the heart out of the Lapwai Valley for over three miles.

I have studied the reservation from my plats and from the glowing accounts which have been and still are filling the ears of the unwary, I expected to find a veritable garden. But where I looked for land laid off on the plats as broad prairie, I found nature had gashed it with canons and piled up cliffs which no creature could scale. So narrow were the valleys, so steep the hills, so barren the uplands, that I was in haste to go over to the east of Craigs Mountains which cut off the western third of the reservation that I might find the hundreds of thousands of

acres of fine agricultural land I have heard so much about.

The mountains were scaled. We had a lovely ride on the summit, under the pine trees and through the grassy openings, where white men's cattle by the hundred browsed, replacing the deer and elk that must have once loved these glades. We were four thousand feet above the valley, and we pitched our tent beneath a great pine and enjoyed the camp fire and fare with zest, for it seemed as though we were on the borders of the promised land. We slept the sleep of the camper, and waked to find everything white with frost, the water in our pans glistening with the merry pranks of Jack. It was barely July, yet winter had crept in during the night, to let us know summer had here no terrors for him.

With a sober mind we pushed on to search for the prairie; but found small patches of land broken by rocks, gulches, canons and buttes rising where one had the promise of fair fields. Camas Prairie is a bowl-shaped valley, hedged in by mountains, impassable on the north, east, and south, except at a few passes, and accessible only over the Craigs Mountains. It lies about thirty seven hundred feet above the sea, and why it is called a prairie I cannot quite tell. When the white men first came ten, fifteen, twenty years ago, the bunch grass waved over it and made it beautiful in spring and early summer. That has now disappeared, turned into white man's beef long ago and is to-day replaced by dry, rustling weeds. The slopes facing the west and south are rocky and sterile, so that looking at the swale, the side toward east or north would be capable of raising grain, while the slope opposite would hardly afford pickings for a goat.

The fine agricultural land has proved to be mythical, and I find that both white men and Indians have to live by grazing and that he who would prosper here must depend upon his stock, and that of an improved breed. Many an honest, outspoken white man has said to me: "A man would starve if he tried to live here by farming."

The people are quite interesting. At Kamiah where I am writing, the Indians have lived for many generations making their homes in this little nook down in the Canon of the Clearwater where a giant cleft in the mountains lets the shallow water from Lawyer's Canon come in from the southwest. The place is very picturesque. One can easily understand how attached the inhabitants might become to it. But it is terrible for heat. Day after day the thermometer mounts to 96, 98, 100, 104, 110, and night after night it falls to 70, 65, 60, and even lower. Indeed, I have found thirty to forty degrees to mark the difference between day and night on this reservation, whether in the valley or on the mountain.

The Nez Perces are very religious, those who are Christians, and their four churches are under native pastors, all of whom have been trained and prepared for ordination by Miss S. L. McBeth, and they are a wonderful monument to the work. She has taught them civilization as well as Christian doctrine, and they not only seek to stimulate their people to better living morally, but to look forward to citizenship with an eager desire.

Every Sunday morning you can see the men and women coming over the mountain trails on horseback, the little children on their mother's arm, often as limp as a rag doll, wiggling and flapping as the horse ambles along. The ponies

are tied in groups under the pine trees about the church, the bell rings and the people flock into the little "church house," as they call it, a plain building without ornament or any break in its square outlines. The men sit on the north side, the women on the south side, the pews are packed full, so is the space between the pews and the pulpit platform, and the two steps which border the latter are occupied by two rows of black-haired little children, while the aisles, the spaces at the rear, and even the porch and steps are crowded with people sitting on the floor and standing. There are over four hundred and fifty members of the congregation here, of these more than two hundred are communicants, while the Sunday school numbers over ninety. The hymns and the sermon are in the native tongue. The Scriptures are read in English, and the Sunday school exercises are nearly all in the latter language. The fervor of the people is marked. They hold three services on a stretch, and with the thermometer mounting to 100, no one goes to sleep.

The Nez Perces deserve a noble future; that they are, many of them, honest, striving Christians there is no doubt. And that they may prosper is my earnest desire and the object of my work among them.

ALICE C. FLETCHER.

OUR INDIAN WARDS.

How They are Faring at Carlisle—The Appointment of Indian Teachers.
WASHINGTON, D. C. September 7.

Indian Commissioner Morgan has returned from his visit to the Indian school at Carlisle well pleased with its management and enthusiastic over its possibilities. He says that it is an admirable school and is doing admirable work. He believes, however, that it should be enlarged so as to accommodate 1000 pupils instead of its present complement of 600. By keeping about half the pupils on the farms the main buildings need not be crowded by such an increase. He also thinks the course of study should be materially lengthened. It has been nominally a three-years' course. But the commissioner says it is absurd to expect an Indian boy or girl to learn in three years what it takes a white child 10 years to learn. Many of the pupils when they come to the school have been taken direct from the reservations and cannot speak English. To give them even a working education in reading, writing, figuring and geography in three years would tax the capacity of the most expert teachers. The course has been somewhat extended by the wise policy of Capt. Pratt the superintendent, but it will bear further extension. The matter is within the discretion of the Commissioner of Indian affairs, so far as he is not restricted by limited appropriations, and Gen. Morgan intends to further lengthen the course. His theory is that the school age of the Indian should be what it is with white children, from 6 to 16 years, but he will not apply his theory strictly until he has obtained from Congress the necessary authority for enlarged buildings and an increased force of teachers.

One of the advantages of extending the course would apply especially to the girls. They would have a chance to remain at the school until their characters were developed and they would not go back to their tribes to be the slaves of mercenary parents or bad white men. When they go back at a tender age they are as likely as not, to be sold by their fathers

for a few ponies or some other articles of merchandise to some old man who wants a servant. One of the girls at the school now has been disposed of in this way in anticipation of her return to her tribe. If the girls remained until their characters were formed, they would simply refuse to submit to this form of slavery and no one could compel them to it. Another object Gen. Morgan had in view is to educate some of the young men for college. He thinks there ought to be a course of study with this in view. Several of the young men who have graduated from the school are in college or in normal schools, but they have compassed their ambition by remaining over time at Carlisle or studying outside. Gen. Morgan is desirous of having a number take college courses and become thoroughly educated, because, he says, "One such Indian will do more to correct public opinion with reference to the possibility of educating Indians than 100 with a common-school education."

Gen. Morgan says he examined the school at Carlisle with special reference to its sanitary and living conditions and that he is satisfied that the place is healthy and that the children are well cared for. The mortality among the Apaches, which has led to the request to have the children returned to the tribe, he thinks is due to the bad conditions under which they had lived before coming to the school. They had been leading an exposed life, had been transferred from point to point, and finally came from an unhealthy southern locality to Carlisle. Gen. Morgan favors keeping them there. The hospital of the school, he says, was in good condition, but it was suggested to him that in connection with it there ought to be a training school for nurses. This would give an opportunity to educate some of the girls to an occupation that they could make useful when they returned to their people.

It is Gen. Morgan's policy to encourage the Indians as much as he can by appointing them to positions in the schools and in the Indian service. He has appointed one full-blooded Indian recommended by Prof. Painter and others, to be superintendent of a school. He has made Miss LaFlesche, a graduate of a medical college in Philadelphia, physician to her people, the Omahas, and he has given Dr. Carlos Montezuma of Chicago a position at the Indian boarding school at Fort Stephenson in Dakota. The story of Dr. Montezuma's life is a romantic one and illustrates the native ability of a man of Indian race, who midst the greatest difficulties has won his way to culture and standing. He was brought to Gen. Morgan's attention by Capt. Pratt of Carlisle, and in response to a letter asking him if he would take a place in the Indian service, he modestly replied that he did not wish to stand in the position of an office seeker. Dr. Montezuma is a full-blooded Apache, and all his near kin were killed in battle when he was no more than four years old. He was sold for \$25 and carried to Chicago by an Italian photographer, who used him, dressed in Indian costume, with other curiosities, to attract patrons. He was employed in this way until he was nearly 15 years of age, when he attracted the attention of Prof. Selim H. Peabody of the university of Illinois at Champaign. The interest of the young men of the university, especially those connected with the Young Men's Christian association, was enlisted in behalf of the homeless boy and they undertook to defray the cost of his education. He spent two years in a preparatory school, four years in college, and afterwards attended a medical school, from which he graduated a few years ago. He has built up a good practice in Chicago, which he was in no haste to surrender, but the proposition of Gen. Morgan, that he go among his own people and assist in elevating them, appealed so strongly to his sentiments that he decided to accept it. The best results are looked for from his labors.—[Springfield Republican.]

It is to be feared that soon the Irishmen will boycott the Indian! There is an Indian hod-carrier in Valentine, Nebraska.

THE INDIAN.

EDITORIAL OPINIONS FROM LEADING JOURNALS IN THE WORLD.

THE INDIAN PROBLEM ALWAYS WITH US, UNLESS—

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

While we congratulate the people of the whole Northwest, and especially the citizens of Dakota, on this consummation of their long desire, the opening of the reservation by no means puts an end to the Indian problem as far as the Sioux are concerned. On the contrary, it is scarcely more than the beginning. Only a part of the reserve is acquired by the government; and the same questions will doubtless arise in future, as to that part, which have proved so vexatious in relation to the whole. No settlement can ever be regarded as final which stops short of the absolute allotment of lands in severalty, and the adding of all that remains to the public domain. Again, it seems as if the government were merely abandoning one posture of the "guardian and ward" attitude in order to assume another. The reservation system, with its issue of rations and consequent tendencies toward idleness and vice, has scarcely a friend remaining. Yet we have only the same thing in another form in the practice of accumulating immense cash funds for the benefit of the Indian, to be held in trust by the nation, while interest is paid regularly to the beneficiary. The purchase of these lands by the nation means a permanent investment in trust for the Indian. And it is not according to nature that a quarterly payment to him of so many dollars in cash as interest will be any less demoralizing than the issue of so many blankets and so many pounds of flour, beef and pork.

If it is clear, as it seems to be, that we shall have the Indian problem always with us, at least until we begin to treat the red man as a creature of precisely the same quality, the same duties and the same responsibilities as the white, there is another and more immediate consequence which ought to command attention. This is the suppression of the "boomers." We have had trouble enough in getting the Sioux reservation opened to make us careful of it. Let the Government see to it that the boomer is suppressed with a stern hand, and that only an honest disposition is made of lands so hardly acquired.

TRUTH ABOUT THE SIOUX LANDS.

[From the Savannah, Ga., Manufacturing News.]

The impression has been given out that the lands of the Sioux reservation, which the government has just acquired, are marvelously rich and well adapted for agriculture. The chairman of the commission which secured the consent of the Indians to sell the lands says that the section of country which the government has acquired is about as large as the state of New Jersey. The greater part of it is fit only for grazing purposes. There are some good farming lands. There are large areas, however, which are arid, and are not fit for much of anything unless irrigated.

There will be no speculation in these lands. Only actual settlers can acquire them.

The climate of the newly acquired territory is not what might be called superb. The less said about it the better. In July last there were days when the thermometer stood at 110 degrees in the shade. In winter the mercury drops out of sight, and doesn't make its appearance until long toward spring.

Rain cannot be depended upon to come when needed. In some years it appears only at intervals of several months. Of course, agriculture cannot thrive under those conditions.

AN EARTH HUNGER.

[From the N. Y. Tribune.]

These periodical movements of considerable bodies of settlers, which may be expected now whenever one of the large Indian reservations melts away before the rising wave of population, are interesting studies. To a certain extent they represent a real earth-hunger, such as animated the early pioneers: but it is safe to

say that a large proportion of those who join in these movements are mere speculators—men of an adventurous turn, who can always see a fortune at the foot of the rainbow, who would rather speculate than earn, and would rather knock about the world from one uncertainty to another than make a steady living by hard work. They dream of large profits on building lots, of staking out a quarter-section, and finding it the site needed for a town. They find themselves with a horde of pushing and reckless men, each with a scheme that is to carry him to riches with a short cut. This army of fortune-hunters press into the new country full of hope. Some succeed, many fail; and of these last some, no doubt, soon turn their backs upon the land which seemed so short a time before to hold out every promise, and set out again for another El Dorado. No doubt there are Oklahoma boomers waiting now to get into the Sioux Reservation, and some of these will, it is more than likely, find their way back eventually to the Cherokee Strip. They will serve a good end, however, in smoothing the way for the men of steadier purpose who will follow in time.

SCHOOLS IN ALASKA.

[From the New York Sun.]

The Senate Committee have visited the colony of 1,200 converted and Christianized natives who removed two years ago to Annet Island from Metlakatla in British Columbia, and they were much impressed by the progress of these Indians in civilization. But the fact is that their leader, Mr. William Duncan, has been engaged among them for about thirty years. Had not both the civil authorities of British Columbia and the Bishop made trouble for him, he and his Indians would still be on the Dominion side of the line. Instead of that they have annexed themselves to the United States, and during the first year of their residence in Alaska they erected dwellings, school houses, a church, and a sawmill, and, as Secretary Vilas reported, seemed likely "to become an important element in the industrial and social development of the Territory." Congress voluntarily set apart \$2,500 of the last fiscal year's school appropriation for this colony, and Mr. Duncan laid it out in paying the salaries of teachers. This year the colony received \$3,000.

Serious drawbacks are found in the conduct of the Alaska schools, due largely to the character of the people. Far different from the proverbially lazy, shiftless, and wasteful Indians in more southern parts of the United States, these natives of the far northwest are industrious, honest, and fond of accumulating property. But if the boys or girls can be made useful in lumbering or other occupations, they are taken from school; and with these interruptions their progress in learning is apt to be slow. Besides, the outlook either for farming or shoemaking has been so little encouraging in those Arctic regions, that these occupations do not yet find many native devotees.

THE RED MAN MUST BE ABSORBED.

[From the Burlington, Iowa, Hawkeye.]

There is something suggestive in the deliberations with which the several Indian tribes are considering propositions to open their reservations to white settlers. The savages begin to see their inability to stay the mighty waves of civilization which are rolling westward.

They are ready to sell their lands and yield to the inevitable sure to follow in the absorption of the race.

The red man must now be absorbed, not exterminated. He must be accepted and treated as a fellow citizen and a brother and gradually be made to understand his business rights and how to maintain them. Under such a policy, all Indian territory will be made to inure to the highest possible benefits for the Indians.

OPENING INDIAN LANDS.

[From the Macon, Ga., Telegraph.]

The Indians are making some progress. The best of them have at last got hold of the idea that the old nomadic life is now impossible, and that if the tribes want to

save themselves from utter destruction by the forces that have already wiped their brethren east of the Mississippi out of existence and decimated their own strength they must learn the white man's ways and imitate his industry.

When the Indian goes to work he will insist on enjoying the fruits of his labor, and that will mean the end of the old tribal system of government, which has been the greatest obstacle to his advance in civilized ways. Then lands and all other property will be held in severalty, and the Indian will fight for existence on the same terms as other citizens of the republic.

We say citizens, because when the changes named have occurred the government will doubtless cease to treat them as in a certain sense, foreigners.

COMMENDABLE.

[From the Cleveland, O., Leader.]

The determination of the Indian Commissioner to employ none but thoroughly qualified teachers for the Indian schools is entirely commendable. For many reasons the teachers in these schools should be fully the equal of the best of those employed in the public schools of the country. Indian civilization depends in very large measure upon these schools, and it is of vital importance that the instruction should be highly intelligent and characterized by good judgment and common sense.

ROOT, HOG, OR DIE.

[From the Boston Traveller.]

The government, by gentle persuasion and the use of some other means is bringing the rising generation into that spirit of the age which finds expression in the rude, but easily understood sentence, "Root, hog, or die," and is giving instruction and help to fit them to succeed in the choice they are pretty certain to make with such an alternative staring them in the face. The Indian question is not exactly settling itself, but the government is hastening its solution by long steps. The Indian warrior will soon live only in tradition, but the Indian citizen will very soon take his place among industrious and self-supporting and self-respecting Americans.

THE LEAVEN IS AMONG THEM.

[From the Louisville Courier Journal.]

Contact with white men and the influence of the young Indians educated in the schools provided by the Government are gradually persuading the red man to try the experiment of acquiring title to lands in severalty, and of learning how to be farmers. Many still adhere to the old ideas and old customs, but the leaven of civilization is among them, and is steadily working.

THE APACHES AT MT. VERNON BARRACKS.

(Special to the Times-Democrat.)

MOBILE, July 29. One of the largest excursions ever carried over the Mobile and Birmingham road left here yesterday morning for Mount Vernon, Ala. The flaming advertisement stating that Geronimo and Natchez would lead respective sides of Apache Indians in a game of ball, and added to this "An Indian war dance," was too much for the average Mobilian, and, as the Indians are soon to be removed to North Carolina, many hastened to have the last view of these celebrated Indians.

Brevet-Major Chas. Witherell, in command of the post, out of consideration for his garrison, who had no company to help them celebrate the glorious Fourth, granted them permission to prepare amusements for the people and make the day a pleasant one. The guests found open hospitality inside the walls of Mount Vernon, and lemonade in abundance. The many difficulties on the returning train are attributable to bad whisky punches on the outside. Drunken and disorderly persons were numerous, and fights abounded promiscuously. Several persons were cut and beat up badly, and windows and lamps smashed.

There were a number of games, foot races, etc., which were heartily enjoyed. The grand attraction took place later in

the evening. The company sitting on the comfortable gallery of Capt. Leefe's residence saw late at night the reflection of fire in the Indian camp. The thum, thum, of the tom-tom, or Indian drum could be heard calling the braves to the "dance of plenty" or "corn dance" as it is sometimes denominated.

Just outside the barrack walls, in a vacant part of a green, near the clump of pines, where the Apache prisoners are located in their log houses, a fire of logs was brightly burning, the flames of which leaped high and sent their reflections over the camp, bringing out in bold relief the camp, its houses and occupants.

Gathered in a circle about the fire was a curious gathering of Indians in Sunday costumes of red, white and yellow; soldiers and officers in white duck suits and a number of ladies, all the varied colors beautifully brought out. A dozen Indians gathered around a cowhide which they vigorously beat with sticks, keeping time to the music of the tomtom, and singing a song that sounded like hi—hi—hi, with a slight variation. Then the Indian dancers appeared, five in number, wearing a head dress made of slats of different colors. Dangling from these were strings with tins that made a noise as they danced. Their bodies were painted in white and black, all kind of odd ways, one arm black, one white, and figures on each of the opposite colors. Their faces were muffled in dark cloth, from which they gave vent to sounds like the escape pipe of a steamboat. Around their waists they wore a skirt that reached the knees, generally made of a gaudy shawl, while one was of buckskin. Streamers of red or yellow, from the arms and Apache buckskin boots completed this strange costume. Each dancer carried two swords of wood, which they managed with grace in changing from one position to the other.

It was a dance of motion, no part of their bodies being still during the fifteen minutes, each pair taking turns while the others rested. Perspiration poured from their dark bodies, but they all reappeared in good shape and repainted for the next round. The faces of the admiring Indian spectators were a study. Every now and then they gave an approving whoop as the dancers executed some fine time. The motion of the dance was at times like a jig, then a trot, then a turn, then swaying of the upper portion of the body, with the lower limbs kept stiff and moving. It was a scene that will long be remembered by those fortunate enough to have seen it."

ENLIGHTENED.

[From the New York Press.]

The red men of the Indian Territory, have, curiously enough, advanced toward the light much further than their brethren on the older reservations in the East, and it may easily happen that the region around Oklahoma will see the first practical solution of the Indian problem. It has always been obvious that tribe ownership of land stood in the way of civilization, but to give individual ownership to a savage would be in effect to make him a homeless beggar, and so the old reservation plan has been followed through all the years. But the red men of the Indian Territory have been fitting themselves for individual ownership by education and the practice of civilized arts, and have really made wonderful progress. And then the experience with Indian children who have been brought from the plains and taught at the schools in Pennsylvania and Virginia has shown that they are very much like other children, and can be made into useful men and women by the same means; it is the old story of inclining the tree by bending the twig.

The surging of white civilization around reservations does not "solve the Indian problem;" experience has abundantly shown that. But experience and reason alike go to show that the solution will be found in—

First—The spelling book.

Second—Individual land ownership.

THE CHEROKEE STORY.

[From the Hartford, Conn., Evening Post.]

The commissioners that have been sent to the Cherokee Indians to negotiate for their lands have not, as yet, succeeded, nor is there any immediate prospect of

their success. The Cherokees do not wish to sell their lands, and if they did, they could find purchasers who would give more than the United States limit of \$1.25 per acre. An election held in the Cherokee Nation the present month resulted in an overwhelming vote against the sale, and the vote was one guided by intelligence and thrift. When the Cherokees first came into contact with the English colonists, they inhabited the valleys of the Tennessee river and its affluents in the region which is now northern Georgia, western North Carolina, and eastern Tennessee. They were a bold and vigorous race, not purely savage, for they lived even then in villages and cultivated fields of corn and other crops. The title to their lands is as good as the United States can give, and unless the Cherokees desire to yield them up, they should be allowed to retain them. The land hungry had better go elsewhere to have their greed satisfied.

NEW-YORK'S INDIAN PROBLEM.

The Indians living in this State number about 5,000, and control nearly 88,000 acres of land. Nevertheless, New-York cannot be said to have an Indian policy worth speaking of. Certainly she has none to be proud of. It is many years since the State has made any serious effort to improve the condition of these wards. In 1888 the Assembly appointed a special committee which was charged with the duty of "investigating and ascertaining the social, moral and industrial condition of the several tribes of Indians in this State." This committee handed in its report last February. It was interesting and valuable. It proved conclusively that New-York owed it to herself to grapple with the Indian problem without delay. As a result of its investigations the committee made a number of recommendations. The chief of these was that the lands of the several reservations "be allotted in severalty among the members of the tribe." This allotment, the committee pointed out, "ought not to be limited to a division of the possession of the land, but should comprise a radical uprooting of the whole tribal system, giving to each individual absolute ownership of his share of the land in fee."

Interest in this subject is revived by the address which Judge Draper, Superintendent of Public Instruction, made before the Buffalo Presbytery a few days ago. In his annual report for 1888 the Judge, in a paragraph treating of the Indian schools, used this plain language:

There are eight reservations, covering more than 125,000 acres of land, as tillable and beautiful as any in the State. Not an acre in a hundred is cultivated. Upon each reservation there is a tribal organization which assumes to allot lands and to remove settlers at will, so that no permanent improvements are possible. In numbers they are increasing rather than dwindling away. The reservations are nests of uncontrolled vice where wedlock is commonly treated with indifference, where superstition reigns supreme, and where impure ceremonies are practised by pagans with an attendance of both sexes and all ages, where there is no law to protect one or punish another, where the prevailing social and industrial state is one of chronic barbarism, and where the English language is not known or spoken by the women and children and by only a part of the men. All this is in the heart of our orderly and Christian State.

The Buffalo Presbytery contended that this indictment did not hold good so far as the reservations which it supervised were concerned, referring to the Cattaraugus, Alleghany, Tuscarora and Tonawanda. Judge Draper's address was in the nature of a rejoinder. He stood by his original assertions, and referred to the fact that they had been practically substantiated by the testimony taken before the Assembly Committee. He denied that he had been guilty of making hasty generalizations on insufficient data. "I have relied," he said, "upon sworn statements of numerous persons better informed upon this whole sub-

ject than any others in the State. The long list of witnesses comprises many of our most prominent philanthropists who have investigated the subject for the good they might do; some of our public officers who have come into official relations with it, many professional and business men who have had dealings with this people, farmers who have lived upon their borders, clergymen at their mission-stations, teachers employed in their schools and many of the more prominent Indians themselves." Before concluding his address the Judge expressed himself emphatically in favor of the abandonment of the reservation system, arguing that after one hundred years of trial it stands overwhelmingly condemned as protecting and perpetuating all that is opposed to Christian civilization.

It is to be hoped that the address will serve to stimulate public discussion of this important subject, and that the next Legislature will take decisive action upon the report of last year. The Committees on Indian Affairs of the two houses are commonly regarded as of no account, so that their chairmanships go begging. But it is clear that there is a splendid field for a lofty ambition in those bodies. The legislator who successfully addresses himself to New-York's Indian problem will be regarded by his fellow-citizens as a public benefactor.—[N. Y. Tribune.]

EXPLODED NONSENSE.

[From the Chicago Journal.]

It used to be thought that an idiot could teach a child, a negro, or an Indian, and that the successful writer of children's books must be a person of child-like, and, therefore, sympathetic intellect. But this nonsense, fortunately, has been exploded. Professor Huxley's Science Primer is the one most intelligible to the youngest child, while teachers in kindergartens and primary schools are being recognized as of more importance to the community than are university professors. Since national duty to the Indian tribes has been recognized no more intelligent move has been made for their benefit than in yesterday's issue of that circular from the Indian Bureau which demands that teachers shall be of the best class in similar grades at work among the white pupils. As the twig is bent is a principle that prevails even among Indian tribes.

Negotiations with the Cœur d'Alene Tribe Making Satisfactory Progress.

CHICAGO, Sept. 6.—A dispatch from Lewiston, Idaho, says: "The Commission consisting of General Ben. Simpson, the Hon. J. H. Shoup and Captain N. B. Humphrey, who went up some three weeks since to negotiate with the Cœur d'Alene Indians for the surrender of mineral and timber lands and navigable waters on their reservation is making very satisfactory progress with its business. The Indians were all at first inclined to received the Commission coolly, as the \$150,000 promised them by the government when they surrendered a part of their reservation before has not yet been paid, and there is besides money still due them for damages by the railroad running through their reservation. Satisfactory assurances having been given the Indians that their moneys would be paid and reasonable excuses given for the delay, the Indians expressed a willingness to treat with the Commission, and as General Simpson has expressed his intention of recommending that a fair and reasonable price be paid for their lands, the negotiations are proceeding favorably and, it is expected, will be concluded in about ten days, when the Commission will return to Portland, Oregon, after which General Simpson will proceed to Washington to lay the result before the Department. The Commissioners were very much pleased with the examination of the lands and are satisfied that it will form a very valuable addition to the Cœur d'Alene district and produce a considerable amount of wealth. They are furnished with a lot of samples of ore from the mines of the reservation both from Wolf Ledge bay at the north end of the lake and from the country between the Cœur d'Alene and Saint Joe rivers."

A MODERN MIRACLE.

By Rev. F. J. Tassell.

The following incident is confirmed by the best authority:

A few days since an Indian from Turtle Mountains (associated with Bishop Walker's mission there) called on me to help him on to White Earth, Minn.; on his return home to the mountains he again visited me, and handed to me a letter from our well-known White Earth Chippewa Indian clergyman, the Rev. J. J. Enmegahbowh. The letter relates to this man, Benj. Holowell by name, and as it is quite interesting I venture to send you a transcription.

"I am glad to hear a good testimony of our humble Benj. Holowell, who bears such a good Christian character among his own Christian and heathen brethren. I baptized him, his wife and four children, twenty-one years ago here, and under the shade of the trees when we had no place to worship in the Church of God. From that time to the present he has never wavered from the faith of God and from his Christian profession. It was he that saved his people when starvation stared them in the face, and in the midst of the winter, when hunting was impossible because of the deep snow. His heathen brethren came to his humble wigwam in a mocking way, calling upon him to call his Christian God and to save them from starvation and from utter destruction. This was after the heathen had failed receiving help and food from their heathen gods. For several days and nights the beating of their drums had been carried on with its full equipments without any answer; like the prophets of Baal they totally failed.

"Hence failing, they went to call upon this poor man. In the evening he called together his Christian friends and family and exhorted his brethren to ask God to have pity on them, to save them from starvation. After a hymn all united in fervent prayer—for one or two days they had nothing to eat—very early the next morning, after another prayer, he took his snow shoes and started out hunting. Like Elijah's faith he was confident that the Great Spirit would give him food. After wandering about on the mountains he became exhausted and sat down on the bank of a large lake—he started to go and take a drink of water when he saw an opening near the shore; looking down into the opening to his astonishment he saw a moving mass of fishes, of all sizes. He took his tomahawk and cut a hole a few feet from the opening and to his astonishment it was the same—thousands of moving fishes.

"He took a drink and knelt down to thank God for his great mercy toward him and toward his starving people; he took the fish all he could carry. When near at home he met one of the heathen men who called out with a loud voice, 'My friends, my friends, here is a Christian man loaded down with something, maybe the bark of a tree!' He put his fish near the door of his wigwam. Men, women and children came to see what it was; 'Fish, fish, fish!' was the loud cry. Very early in the morning both heathen and Christian Indians started out after the fishes—for several weeks, day after day, the fish were brought over to the wigwams. There were about 200 heathen and twenty Christian Indians. They often talk about this great blessing, and the heathen afterwards never spoke lightly of Benj. Holowell's God but respect him greatly."—[The Churchman.]

The Progress of the Congressional Investigation.

CHICAGO, Sept. 16.—A dispatch from Guthrie, I. T., says: "Congressman Springer, of Illinois, Baker, of New York; Allen of Mississippi; Peters and Perkins, of Kansas, with John O'Day, of the Frisco Road, arrived last night in the latter's special car. The gentlemen are on a tour of investigation of affairs in the Indian Territory, the object being to discover by actual observation what the needs of the settlers are and also to ascertain what legislation they desire at the hands of Congress."

The Red Man

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If we do not educate Indian children to our civilized life their parents will continue to educate them to their savagery.

Indian tribes, languages and reservations are combinations against the first law announced to man at creation, directing him to be fruitful, multiply and replenish the earth. They are in every way inimical to the Indian because they stand as a wall separating him from knowledge and industry which is the only sure life and health of man.

THE day of real progress for the Indians will begin when each Indian becomes an individual and an organized unit in himself to make the most of himself that he can. It does not appear from either the present or past conditions, that tribal units, organizations, languages or characteristics are calculated in any degree to forward the civilization or well-being of the individual Indian.

ONE of the greatest hindrances to the Indian, in his transit from barbarism to civilization is his entire exclusion from the experiences of practical civilized life. Unless we can make our Indian school systems build Indian children out of and away from the experiences of savagery, into the associations and experiences of civilization in all its varied forms, competitions, etc., we shall not succeed in making capable citizens. Experience and full opportunity to compete and compare is the most important school.

A great General has said that "the only good Indian is a dead Indian." The friends of the Indian everywhere ought to unite in hearty thanks to the General for the remark, because it has been the text and inspiration of more help for, and speech in behalf of the Indian than any other words ever uttered on the subject, and it is becoming evident everywhere that the Indian will never be good until his Indian is all dead—speech, habits, customs, beliefs, and all else of his old life which clings to him to hinder the new.

District Secretary, C. J. Ryder, in his "Notes by the Way" published in the *American Missionary* for September, says of Indian Schools: "Many noble men and women are at work under the Government in teaching the Indians, but the purpose of the Government School at the best is simply to make intelligent citizens. The purpose of the Mission school is to develop character, inculcate purity, to create moral earnestness, in other words not simply to citizenize, but to Christianize."

The pharisaicalness of the above will be apparent to most readers. We want to say that in the matter of throwing stones, when it comes to a test, the Government will lose nothing under a strict comparison by non-exparte judges.

In a wide observation extending over more than twenty-two years, we have known the average Government school to teach, with equal earnestness, all that is claimed in the above for the Mission schools, and in addition, to also teach just what the above claims they do for the Government, while Mission schools are notoriously weak in loyalty to the Government.

"Place none but Americans on guard," was the eminently wise admonition in a great crisis of the Republic. It is becoming plain that this necessary precaution in the beginning should not be lost sight of at any period. The importance of remembering it just now is plainly apparent in Indian management. We are hearing on all sides laudations of the work of a particular church, and are informed that no other means at all compares with the work of this church which thinks itself so incomparable. A just, common-sense judgment will readily tell us that we must not look to foreign influences and workmen to construct American citizens for us out of American Indians. People with foreign education, foreign language, and especially with principles at war with the Puritan fathers cannot possibly be an Americanizing influence for our Indians, nor are they imported and employed for that purpose. We repeat: "Place none but Americans on guard."

No thought about the spirit of America contains more of the quintessence of its greatest and best principle than Hosea Biglow's, "The great American idea, is, to make a man a man and then let him be."

This carried to its full, means that the responsibility of making a man a man rests upon the State, rests upon the Church, rests upon every individual community, rests upon every American and that every man, white, red, or black, is entitled to the fullest privileges and helps to become a man.

If the Church can not work together with the State towards this, the duty of the State demands that it be done outside of the Church and even against the Church. The theology that consigns one man to a certain quarter, and abridges his opportunities to become an American, is a theology that ought to have a millstone hanged about its neck and cast into the depths of the sea.

We repeat what we have been saying for years in regard to the Indians: Our duty towards them requires us to give them no less schooling than we give to our own youth, because they start with nothing, and our own youth get much at home; to give them broader chances by association than we require for ourselves, because they have more to learn in less time, else they cannot start in life's work even with us.

Housing them upon reservations, limiting the school opportunities of the children to the weakest and most irregular of schools, congregating them in masses apart from us, with the expectation that three or five years will educate them into competent men and women, is one of the most unreasonable and outrageous of fallacies.

It takes from ten to twelve years to graduate an English-speaking child from our ordinary town or city high schools, and the society or the men who would send out as a body or even select from such a graduating class, boys or girls, and send them into the Indian country to teach school and instruct in the arts and science of civilization would be counted insane. The community where such a graduating class is thrown out, the fathers and mothers of such graduates, and the Church, are proud if they can go out into that or any other civilized community and make individual successes of life; and, yet, when we come to Indian education there are plenty of people who denounce Indian education because some Indian boys and girls who have had only five years in some Indian school are not a success when thrown back into savage communities.

John Adams, on the Origin of the Indian.

In a letter addressed to Thomas Jefferson on the 28th of June 1812, John Adams, says:

"Whether serpents' teeth were sown here and sprung up men; whether men and women dropped from the clouds upon this Atlantic island; whether the Almighty created them here, or whether they emigrated from Europe, are ques-

tions of no moment to the present or future happiness of man. Neither agriculture, commerce, manufactures, fisheries, science, literature, taste, religion, morals nor any other good will be promoted, or any evil averted, by any discoveries that can be made in answer to these questions."—[WORKS OF JOHN ADAMS, Vol. x, p. 17.]

A FRIEND OF CARLISLE GONE.

In the recent death of William Thaw the world has lost a most worthy man, a man who united with great wealth a wonderful generosity. He saw everywhere opportunity for doing good, in religion, science, morals and education, for the Church and for the world, at home and abroad, for those who were known and for those who were not known, Carlisle along with others being the grateful recipient of his loving kindness, wide heart and ever open hand.

The last sad rites performed at the funeral of the great benefactor were truly impressive. The mourning multitude was a magnificent tribute to the life and character of the deceased.

Mr. Thaw for many years has been identified with the city of Pittsburg and it is said that he was known by all classes, he knew all classes and was a friend to all, and that 10,000 people of every class viewed the remains as they lay in state.

Rev. Dr. Purvis who uttered the sentiment of that community said of Mr. Thaw:

"In him the community has seen an illustrious example of one who united success in life with spotless integrity. He possessed a high sense of honor, a scrupulous fidelity to truth. His word was as good as his bond."

Prof. Matthew Riddle, of the Western Theological Seminary said:

"Intellectually, Mr. Thaw was one of the greatest men I ever knew, and I think I have met some of the great men of this world. His was a great mind. His life is a testimony to the fact that it is not necessary that a man who accumulates great wealth should forget to cultivate himself."

There were a number of impressive eulogies delivered. The last was by Rev. Dr. Cowan in which he said:

"We should thank God for the very life of this man. The world has been made brighter by his smiles. Misery and sorrow have been lessened by his ministrations and benefactions. No human being knows to what extent—only God knows; but we do know that there is less sorrow in the world for his having lived."

The Pittsburg *Dispatch* offers in its Editorial tribute:

"No man could ask for, no man could wish for a grander monument than Mr. Thaw has built for himself and left behind him in his good deeds. To remember him is to bless him, and to thank the Maker of us all that such men are given to this earth to illuminate it and to glorify Him."

A RESULT OF ENVIRONMENT.

A physician in one of the large eastern cities was one day speaking to a friend about a patient.

"Now, that woman was once a servant in our family," he said, "and she was one of the best workers and one of the neatest girls we ever had. She has been married a number of years, and she may be a good enough worker still, but as to neatness, why, her house is more than disorderly, it is almost filthy. And this is not a single case. I have known this sort of thing to happen so often that it is almost the rule instead of the exception. What's the reason for it, I wonder?"

A simple reason enough. The Irish girls from associations of refinement had gone back to those of coarseness, and had become fitted to their environment. Habits of order and cleanliness had been learned by them as a part of their business, without these they could not have earned money. But early associations had been different and these other habits had not had time to grow second nature; and, so, when the girls returned to old associations the old ways came back again.

Yet, even here, everything was not lost. For these very women are the ones who want their children educated at the public schools, who long to see them the

equals of the children that they recall with admiration, and who wish they had been more resolute and had kept themselves up to the standard they admire, and who know in themselves that they would have done it, partially, at least, if they could have had help, if the men they married had cared for the things that their wives had been taught.

These Irish girls are like some of the Indian girls who after coming to an eastern school for a number of years go back to their reservation and the ways of reservation life. If this proves that an Indian is too degraded to civilize, the other proves that the Irish cannot be educated. But this is not only false, but absurd. Illustrations of the same kind may be found everywhere. Some of the worst border settlers have been men who in their eastern homes bound about by the restraints of civilization seemed exemplary citizens. Life is full of examples of dependence upon environment.

In fact human nature is the same under any skin. Very few people have come to that place in which they can do without the visible restraints of law and order around them. And, strangely enough, those few, wherever they are in the world, are busy in bringing others under these restraints, not as a bondage, but as a path to their own great freedom of doing right of one's own will, because one desires the right.

THE NEXT STEP.

We refer our readers to the "Opinions of the Press" upon the Indian question, given in this and preceding numbers. Today the leading papers everywhere are strongly advocating the breaking up of the reservation system and the putting of the Indians to work.

These principles have been from the first the motive power of Carlisle and for years have been advocated in season and out of season—if there can be any out of season in speaking of what is right; while in the endeavor to break up Indian indolence Carlisle's work has been more effective than words.

The RED MAN congratulates itself that it is no longer alone in these principles, but finds so many abreast with it. The perplexing question of western lands, of Oklahoma and the Sioux lands, has hastened this awakening of the public mind.

But there is a step between advocating a work and doing it, and that step is the answer to the question. "How is it to be done?"

Portia wittily says that she would rather be twenty people to tell what were best to be done than one of the twenty to follow her own telling. This is a clever way of putting the fact that twenty people suggest that a thing should be done—yes, and twenty thousand—to one who shows how it should be.

The reservations are to be opened. But how? The Sioux Commission has opened them to the whites. The allotment of land in severalty and the incoming of the whites will do a great deal for the Indians, it is true. But there is something further. For, even then, the old idea of the reservation is not fully done away with, because whether the Indians have their lands in mass or in severalty, the idea still holds that there these people are and there they must remain.

Now if it were possible, nothing would do the Indian so much good as to turn for a few years into the "Great American Traveler!" For, certainly, citizenship implies the being at home in all parts of one's country.

This is the idea of association with white people, of being at home in the whole country, that is carried into practice in the outing system of the Carlisle school.

It is this system that the RED MAN advocates and explains, both in principle and working, and to which it calls the attention of the press, and the public, as to something which they have not yet studied, as the next step onward in Indian affairs.

"The river of knowledge, like all other rivers, will never stop flowing for timid men to pass through with dry feet, it will flow on in *omne volubilis aevum*, and we must take our header in it, and swim or drown.—MAX MULLER.

TO WHOM WE OWE OUR NORTHERN BOUNDARY.

It's a very old saying that republics are ungrateful. But it is not so old, or republics have not changed so much, that it has become obsolete. The report of the Committee appointed to investigate the condition of the New York Indians, speaks of them as the people "to whom the state of New York owes its northern boundary, and but for whose valor and steadfast friendship for our English forefathers the entire basin of the St. Lawrence would now be a Canadian possession." And it adds that when the English and the French disputed about the possession of Ohio, since the French had, certainly, the right of discovery and prior possession, the English laid claim to the territory in behalf of the Six Nations, the subjects of Great Britain.

And so, not only do we owe our northern border and the great west to the valor of the Indians who held it with us against the French; but our whole claim to the region of the Ohio is based upon the ownership of that land by the Indians who were the subjects of Great Britain.

What return have we made for some of the richest and best land in the world; for a region full of prosperity in its harvests, and its homes?

We have given them the reservation!

We cannot be said to have shared their land, we have taken it. What, then, have we shared with them, if not America? Education? Citizenship? The right we claim for every human being to spend his life where he likes, to enjoy his liberty, to pursue his happiness as he sees fit, always excluding crime, we have given this to the Indians?

No; for having settled them in their reservations, we have reserved anything else.

Where are their strong men, their able statesmen, for they have had these in times gone by?

Nature does not waste her material; she knows that nothing is needed upon the reservations, that it would only go to waste if it were there. She took care to give plenty of room to develop in. If we do not open our continent to the people to whom in a double sense we owe it, the Indian will die off. He is easily disposed of.

But Nemesis is not. Our injustice, our narrowness of mind and heart will hem us in with its barriers: the broad life, the high prosperity before us will be too broad and too high for us. We, too, shall be in a reservation.

WHITE SAVAGERY.

The Indian Bureau has received from the Colville agency an answer to its letter of inquiry in regard to the arrest of certain Indian murderers on the Colville reservation. This letter from Special Agent Welton says that when he found that only the territorial courts have jurisdiction, he complained to District Attorney W. G. Jones. The attorney refused to prosecute, saying he "did not think if arrested and held to appear that any grand jury could be found that would report a true bill against one Indian for killing another, as such act was not particularly objectionable or unpopular with the white people of Stevens or the adjacent counties. Hence it would be incurring much legal expense without any beneficial result. In fact he (Jones) could not see that it was a matter of any concern to the tax-paying citizens, so long as no white person was killed."

The Indian Bureau will somehow enforce the laws for the protection of Indians in the Colville Agency.

But who will enforce the laws for the protection of the whites, against the deliberate savagery of such disregard of law and order, and of human life because it is Indian life?

The reservations keep away from the Indians the rights of human beings and keep up their savagery. The settlers who would constantly crowd them back into these until the race should be annihilated, have by their injustice crowded back themselves into savagery of heart.

"The whirligig of time brings in its revenges."

Gen. Morgan's Visit.

Thursday, Aug. 15, Gen. T. J. Morgan, Commissioner of Indian Affairs, with Mrs. Morgan, came up from Washington to visit Carlisle. His first inspection was that of the pupils upon the farms, for directly upon arrival here he and Mrs. Morgan set out with Capt. Pratt for this purpose, and spent three days in visiting these out pupils. They passed Sunday and Monday at the school, and Tuesday left Carlisle for Indianapolis.

At the Sunday evening meeting in the chapel the boys called upon Gen. Morgan for a speech. His short address in answer to this appeal was full of pith and point; it touched upon the topic brought up by the leader of that evening's meeting, one of the ex-pupils of Carlisle, which was the substitution of the new offering of self in place of the old Jewish Sacrifice of animals. Gen. Morgan said that as the old sacrifice was to be without blemish, the new one should be also, and that the smallest details of life were important, personal habits as well as mental and moral states. And he illustrated this point aptly in several ways.

Tuesday morning in the dining hall the Commissioner again spoke to the boys and girls. He said:

"The Captain has requested me to say a few words to you this morning as I am to go very soon and do not know when I shall see your faces again.

My visit here has been full of interest and pleasure to me. I believe that this school is the greatest Indian school in the world."

He then went on to speak of his interest in schools and his experience in teaching. "There is one thing that I wish you to get out of your heads," he said; "and this is the idea that five years is a long time in which to get an education. It takes a white boy about twenty years." After advising the pupils to ask questions upon all points on which they were ignorant, he added, "I should like to see you get out and test yourselves with the white boys and girls, and prove that you are as capable as they. I want to see you in the tug of war with them."

THE TENTH ANNIVERSARY OF THE BIRTH OF CARLISLE.

It was on the 6th of September, 1879, that the Carlisle Indian School was born. On that day, ten years ago, these old Military Barracks were turned over to the Interior Department and Capt. Pratt received orders from the then Commissioner of Indian Affairs, Hon. E. A. Hayt to proceed to Dakota and Indian Territory for pupils.

It was not until October 6th that the first party of 82 boys and girls arrived from Pine Ridge and Rosebud Agencies, Dakota, which day we celebrate as our actual school beginning; but on the 6th of the present month in commemoration of the birth of Carlisle, an impromptu gathering of our school, its teachers and helpers assembled in the new chapel, when reminiscences, tableaux, and singing were indulged in, and sentiments appropriate for the occasion were given by both teachers and pupils.

The "Then" part of the "Then and Now," tableaux was a striking representation of the council with the Sioux Indians held in Dakota in which the Eastern School question was first discussed, Capt. Pratt and his aid, Miss Mather of St. Augustine, Fla., being impersonated by Mr. Goodyear and Miss Phillips.

An original song "Students of Carlisle," was sung with zest by the school, after which Howard Logan, a Winnebago, spoke earnestly on behalf of the large boys.

Julia Bent, Cheyenne, read an essay on behalf of the girls, while Henry Kendall, Pueblo, gave a few excellent extempore remarks upon the Small Boys' Quarters. These were followed by sentiments upon subjects assigned, and announced by Miss Ely, as follows:

"The Sixth of September, 1889," responded to by Mr. Campbell; "From the War-path to the Fort; from the Fort

through the reservations, to the Indian school," by Miss Hamilton; "Carlisle a Battle Field," by Miss Cutter, and "Carlisle a success," by Miss Burgess.

At the close of the programme Capt. Pratt spoke impressively for an hour upon the Indian situation ten years ago and now, relating many interesting incidents connected with the starting of Carlisle.

After a rousing burst of song of our favorite "America" by the school, the audience was dismissed displaying feelings of enthusiasm and rejoicing that they were of Carlisle and the great work here represented.

"Th—th—th—at's all Right".

One morning near the end of vacation a hammock was swinging gently on one of the balconies in the garrison. And some one seated in it was listening in silent amusement to the conversation going on below where a party of little boys were amusing themselves by pulling upon a rope fastened to a tree that the larger boys were cutting down. After they had pulled, the return of the treetop carried the rope back, and some of them were jerked up in the retreat, the others would shout to the jumpers, "Th—th—th—at's all right." And when some unwary boy was jerked higher than he had intended to be, and cried out, the rest would shout, "Oh, th—th—th—at's all right." Then somebody would exclaim, "What's the matter with that tree?" "Why, it's pe—trified." And then other jokes went on.

But where did they get the "Th—th—th—at's all right," and the rest of the speeches?

They were quotations from stories that Mr. Wimpfheimer an elocutionist, had recited to the school a few evenings before in the assembly room, the story of a man who would not be outdone in telling big stories and who stammered. The boys had enjoyed the reading and here they were mimicking the stammerer and laughing over the joke exactly as if they did not belong to the race that has been taken as almost a synonym of gravity. And as these boys laughed and pulled and swung with the swaying rope if one listening to them had shut his eyes and not known that he was in Carlisle, he would have thought them a party of white boys.

Strange that nature will make contrasts only skin deep, and likenesses through to the marrow!

COMMUNICATED.

In a late number of the *Indian Helper*—that bright, interesting, and original publication, which seems like a *family letter* from the Indian household located at Carlisle to its friends scattered abroad—I noticed the question, asked by some young man who desired to be useful: "How can I help my people?" And the answer: "By proving to yourself and to the world that you are thoroughly able to take care of yourself, and by seeing to it that the U. S. Government, your friends and your people do not have to help you. Then you can conat yourself that you are doing remarkably well, even better than thousands of white young men are doing."

"Better than thousands of white young men are doing." What a commentary upon the lives of those who have been brought up under all the conditions of education, culture, refinement and favorable surroundings; who have inherited from a long line of educated ancestors, trained minds; and to whom are afforded all the means for mental and moral culture!

Compare these environments of civilized life, training in the best of schools from infancy, the contact with learned and elevated minds, the access to libraries, reading rooms, churches, workshops, and departments of industry and sciences, and we can then appreciate the barbarous ignorance which has enshrouded the Red Man for ages, and hindered his progress towards the light. Can it be wondered at, that under such circumstances his evolution should be slow and painful? And yet what astonishing strides he has

made in the few years he has had the opportunity for self-improvement.

There is no nation upon the face of the globe whose inhabitants have leaped at once from barbarism to civilization. The history of all people shows that it was by a long and painful process, in some instances requiring centuries of discipline, to bring them into a higher state of culture and civilization.

It becomes us to bear these facts in mind in judging of the growth and advancement of the Indian race. The success which has thus far attended the efforts to educate and uplift this portion of our American population has surpassed the wildest expectations. One has only to visit the school at Carlisle and other institutions where Indians are taught, to see the wonderful proficiency they have made in the study of the English branches and in the various mechanical arts.

We can confidently assert that what they have accomplished thus far, is simply an example of what we may expect from them in the future.

S. J. P.

Superintendent of Haskell Institute.

WASHINGTON, Sept. 11.—W. H. Meserve has been designated by the Department of the Interior as disbursing officer of the Haskell Indian Institute, Kansas, and will take charge of the school as soon as he files his bond. Mr. Meserve was some time ago appointed superintendent of the Institute; but, owing to some opposition to him, the commission has been withheld. The action of the Department to-day, it is understood, settles the matter, and his appointment as superintendent is now assured.—[*N. Y. Tribune*].

A Red Man appreciates the "Red Man."

OKMULGEE, I. T.

I learn that my subscription is out for the RED MAN paper and I do not want to lose a number, so please send it on and as I have not paid you for the paper for one year I shall send you \$1.00 as soon as I can, so send it on, do not be afraid thinking perhaps you may not get your pay. I am an Indian myself and I love to read of the progress of my race, so send it on.

Yours ever truthfully,
Rev. D. L. B.

In 1888 over seventeen million acres were added to the Government lands from Northern Montana. A tract about as large as Oklahoma has been bought from the Arickaree, Gros Ventre and Mandan tribes in Dakota; and now the Sioux lands together with Oklahoma make over twenty seven million acres bought from the Indians within a short time.

The Indian Affairs Department now employs as a clerk, Mr. David Osagee, a full-blooded member of the Chippewas, of Waipole Island. Osagee is in the accountant's branch, and at the recent Civil Service examinations passed high up. He got special mention in book-keeping.—[*Toronto Mail*].

"Can you spell Free Methodist?" asked a small new-comer from the lady in charge.

"Spare a few matches? Certainly, but what do you want with matches?"

It was only a little misunderstanding and soon righted.

The new Chickasaw Legislature meets this month. The session promises to be the most momentous in the Chickasaw history. In addition to the sale of the lands and the allotment in severalty, the question of disfranchising the white citizen will be discussed.

The Chippewas are signing a treaty by which nearly four million acres in Northwestern Minnesota will be ceded to the government, three million acres of which will be opened for settlement and one million acres be granted the Indians in severalty.

At the Carlisle Indian School is printed a small weekly letter, called *The Indian Helper*, which gives the details of our every day's doings. Subscription price, ten cents. Address the same as RED MAN.

INSTRUCTIONS TO INDIAN AGENTS.

The following important letters have been sent out from the Indian Office:

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,

WASHINGTON D. C., August —, 1889.

To — U. S. Indian Agent,
— Agency,

SIR: I wish to call your special attention to a paragraph in the act of Congress making appropriations for the Indian service for the current fiscal year in reference to the employment of farmers for the Indians, which reads—

To enable the Secretary of the Interior to employ practical farmers, in addition to agency farmers now employed, at wages not exceeding \$75.00 per month, to superintend and direct farming among such Indians as are making effort for self-support, \$50,000; and no person shall be employed as such farmer who has not been at least five years previous to such employment practically engaged in the occupation of farming.

The evident purpose of Congress in making this appropriation, under the conditions attached, was to insure greater advance in farming among the Indians, not only by securing men who are successful farmers themselves, but who are able to incite a desire for farming among the Indians, and to teach and direct them in the work, and therefore I consider that the provisions of the act, although apparently limited to what are called "additional farmers," apply to all persons employed as farmers in the service, and not only to those to be appointed, but also to all now so employed, without regard to date of original appointment.

That I may know exactly the qualifications of each farmer at your Agency, and in what respects he is, or is not, such an employe as the letter and the spirit of the act requires, and that I may be able to assure the Honorable Secretary that all the provisions of said act are being strictly complied with, I desire you to furnish me with the following information:

1. "Give name of each farmer at your Agency.

2. "Date of appointment and when he entered upon duty.

3. "Was he actually engaged for at least five years practically in the occupation of farming previous to his appointment?

4. "In what locality was he engaged in farming previous to his appointment?

5. "Has he a full knowledge of the proper use and care of modern agricultural implements and machinery?

6. "Does it appear by his selection of farm sites, seeds, time and manner of planting, cultivating, reaping, &c., that he thoroughly understands the peculiarities of the soil, seasons, &c., in your locality?

7. "Has he at all times since his appointment faithfully endeavored to discharge his duty by striving to interest the Indians in farm work; in the care of their crops; of stock and their increase, especially brood mares; in the care of their farming implements, both when in use and when not in use; and in the general good management, husbandry, and foresight indispensable to successful farming?

8. "Is he married or single, and is his family with him at the Agency?

9. "Admitting that he is an experienced farmer, having all the qualifications above referred to, is he of such a temperament as enables him to impart this knowledge readily to others, particularly Indians?

10. "Is he a man of good moral character, strictly temperate, and disposed to treat the Indians kindly, and with patience and consideration for their peculiarities, so that he has secured their confidence and respect?

11. "Cite some of the more prominent results of his work among the Indians, such as: Number of Indians he has induced to begin farming, who had never farmed before, giving the names of the Indians who have so commenced, and the number of acres now cultivated by each; increase of stock held by individual Indians, stating the number and description of that owned by each; the number, character, and present condition of the wagons, plows, and all other agricultural implements in the possession of each Indian farmer; stating whether any have failed to provide proper shelter for their stock in winter, and for their agricultural implements, wagons, &c., when not in use, and the reason for failure; and give in general your opinion in regard to him personally, and the manner in which he discharges his duties; making such recommendations as you may desire for the best interests of the service and the Indians, and as would, if carried out, result in a more strict compliance with the requirements and purposes of the act; in short, has he succeeded in establishing farming among his Indians on a paying basis, and if not, what is the cause of failure?

It is not the desire of this office to make any unnecessary changes in the force of farmers, nor to unnecessarily disturb those who are competent and faithful. On the other hand, the quality of the service rendered is a paramount consideration, and the good of the Indians must be re-

garded as outweighing any personal interests in favor of the farmers. With these considerations in view, I wish to know whether, in your opinion, the good of the service would be promoted essentially by any change. If so, state it frankly, and give your reasons for it.

An early response to this letter is desired, as the information referred to is required for use in preparing the annual report.

Respectfully,

T. J. MORGAN,
Commissioner.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
INDIAN SCHOOL SERVICE,
WASHINGTON, —, 1889.

SIR: Your application for appointment as Teacher has been received. Enclosed please find blanks to be filled out and returned.

It is the purpose of the Office to appoint no person as a teacher in the Indian School Service who would not be able to secure a similar position in the best schools for white children in the community in which he resides. Indeed, the exigencies of Indian schools are such as to require really a higher order of talent to secure success than is required in ordinary teaching.

Emphasis is laid upon the fact that those who are engaged in the Indian School Service should be persons of maturity, of vigorous health, with some experience in teaching, and with special fitness for the work. Preference is expressed for those who have had a Normal School Training. It is very undesirable that persons should enter the service who, by reason of ill health, age, or other infirmities, are unable to do full, vigorous work.

Respectfully,

T. J. MORGAN,
Commissioner.

To correct any abuse which may have crept into the operations of Indian traders the Commissioner of Indian Affairs has issued the following instructions to special agents for their direction while inspecting Indian affairs:

"SIR:—Hereafter, when inspecting Indian agencies, you will please give special attention to the subject of Indian traderships. You will carefully ascertain and report as to the general reputation of such trader for honesty, fair dealing with the Indians and good influence among them. You will also report specifically as to the quality and sufficiency of the stock of goods kept by the trader, whether he deals in articles whose sale is injurious to the Indians; whether the prices thereon are reasonable; whether the schedule of prices are displayed so that the Indians can be well informed thereof; whether the trader sells intoxicating liquor under any disguise or arms or fixed ammunition; or trades with the Indians for goods furnished them by the government, or in any way violates the letter or spirit of the law; whether his store is kept open on Sunday; whether it is used for a resort for loafers; whether gambling, demoralizing dances or any other practice or amusements hurtful to the Indians are allowed upon the premises. In general, whether the trader and his employes are sober, respectable people, whose conduct and example among the Indians will tend to elevate the Indians, morally and socially, instead of the reverse. Enclosed please find copy of the laws and regulations relating to trade with Indian traders, published by this office, from which you will see what the office expects from an Indian trader, and be able to judge and report to what extent, if any, a trader fails to meet the requirements. Respectfully,

T. J. MORGAN,
Commissioner.

Skeptics as to the fitness of the Indian or the arts of civilization may gain some information of value from the account of the recent election of members of the Chickasaw Legislature. There are charges of intimidation, etc., brought forward, indicating such a state of things as might be looked for almost anywhere in the Southern States. The other wards of the Nation have probably not advanced to quite so high a point yet, but there is no doubt that the Chickasaws are getting on.

—[N. Y. Tribune.

"Who hath not known ill fortune never knew himself."

THE RESERVATION SYSTEM CRUMBLING.

The Chickasaws in Indian Territory number 6,000 souls and they hold 4,650,935 acres of land making an average of 775 acres to each member of the tribe. They are proportionately the richest land owners among the five civilized tribes.

In speaking of the announcement of the triumph of the Progressive party in the Chickasaw elections, the N. Y. Tribune says that the action means the probable allotment of lands in severalty among the tribe and the sale of surplus lands to the Government to be thrown open to settlement and that it may prove to be of great importance. The opening of Oklahoma was the first break in the bulwarks of the Indian Territory. If now the Chickasaws, who are one of the Five Nations, shall decide for severalty and ask the white men to come in on their remaining lands, a long step will have been taken in the assimilation of the Indian into the great body of the people, where he will soon lose his distinctive character, and become let us hope, like other citizens of the great Republic. The reservation system is fast crumbling. The opening of Oklahoma and the Sioux Reservation are the recent changes of chief importance thus far. The Chippewa Reservation in Minnesota is also marked for dissolution. The Cherokee Strip must sooner or later go the same way, because the tribe will see the hopelessness of resisting the tide of white immigration, and will see, too, that by yielding to it they will gain great advantages for themselves which they could not hope to acquire in any other way.

EARN YOUR SUCCESS.

One of the most futile things in life is the attempt to make men fill places for which they are not fitted, or to do work to which they are not equal. There are few things which cause so much disappointment and general irritation as the mistaken acts of friendship which push a man higher than he can stand, and, in a blind desire to serve him, load him down with responsibilities which he cannot bear. A true friendship is always wise and candid. It recognizes the limitations of one whom it would aid, and does not endeavor to pass over those limitations and set at naught that general law of life which creates an affinity between a man's capacity and the work he is to do. There is, in fact, very little which friendship can do for a man beyond securing him a good opportunity; it cannot, with the best intentions and the utmost zeal, make him equal to the opportunity. Friendship stands at the door and holds it open, but it cannot make him who enters at home in a new place unless there is that within himself which makes it possible for him to adapt himself to his new surroundings. There are a great many men who seem to think that by the assistance of their friends all things are possible to them, and who hold their friends responsible for their failure to secure the places and emoluments which they believe are their due. Such persons are entirely ignorant of that great law of life which imposes upon each man the necessity of working out his own salvation. Character can never be formed by deputy, nor can great works be done, great responsibilities met, and great results realized, by delegation to another. For our opportunities we may well look to our friends; for our successful dealing with our opportunities we must look only to ourselves. Friendship can put a man in the right place and give him the proper tools, but it cannot direct his work, nor can it bring out the skill which nature has denied or which inefficiency has refused to acquire.

There is a broad justice running through life which is only the more apparent because one sometimes finds exceptions to it. As a rule, men achieve the success which they deserve, and obtain the places for which they are fitted. There are some, who, by the accidents of the time in which they live, are thwarted of results which might properly have been theirs under more favorable conditions; but the great majority of those who fail are responsible

for their failures. Their intentions may have been good, but they have lacked either the wise discernment of their duties or the resolute industry which turns opportunity into achievement. A Napoleon without social or political backing will somehow come to the head of the army and will use it as if it were a part of himself; a McClellan, with the best intentions in the world and the most sincere patriotism, when an army is placed at his hand and every possible instrument of success into his hand, will remain paralyzed and, to a large degree, impotent. He has the opportunity, but it is too great for him, and in the light of history it is seen to be misfortune that he was advanced to a place which he could not hold and from which he could not progress. All that we can ask justly from our most devoted friends is that they shall help us to the possession of the things we need to work with. When they have done that, we can ask nothing more of them which they can wisely render to us. If we fail, the responsibility is upon us and not upon them. Neither their love, their services, nor their resources can fit us for positions to which nature or our own inefficiency have not made us equal. It is easy to lay to our souls the flattery of having been defeated by forces against which no human will could have striven successfully, or to have been thwarted in our effort to work out whatever is in us by lack of opportunities; but if we analyze the causes of our failure honestly, we shall generally find that they have been due to some defect in ourselves—a defect which could not have been remedied by all the friendship and co-operation in the world, and a defect which ought not to have been remedied by any one but ourselves. There is a fundamental immorality in the attainment of success for which a man has not striven; there is an element of falsehood in the holding of a place which has not come to one as a recognition of his ability to fill it. Better a thousand times obscurity and humble work than prominence or opulence gained by accident or secured by favor. There is a kind of aid which it is immoral for a friend to give and equally immoral for another to receive: it is the aid which takes the place of some work we ought to have done, some energy we ought to have put forth, some strength and power of character we ought to have attained. No success is real or lasting or worth having which does not come as the outward recognition of some inward quality by the man who achieves it.—

[Christian Union.

THE election of the executive of the Chickasaw Nation shows a commendable spirit of progress among the most civilized and Christianized of our Indians. Two years ago there was a bitterly contested election, and the party of progress assert that they were cheated out of their victory by the "Holdbacks," with the aid of the national government. This year they have elected their candidate beyond any question, and the control of the tribal legislature also passes into their hands. The line of political division coincides very largely with that of blood. The pure breed Indians are inclined to set themselves up as a kind of aristocracy, and they form the conservative party, which has been in power thus far. The half-breeds and the few white men are the party of progress. At the same time there is a difference of principle. The "Holdbacks" are for the maintenance of the present land tenure in common by the whole tribe,—an arrangement which has made the chiefs all but omnipotent. The other party stand committed to land-tenure in severalty by private owners. It is gratifying to find the Indians themselves recognizing the root of the evil of their social condition, and demanding its removal. This victory will help other tribes to "get into the white man's ways, and that right quickly."—[Philadelphia American.

The citizens of Routt County, Colorado, have complained to the President of the Ute Indians who came from White Rock reservation into North County to hunt. They have their permits from the agents. The complaint asserts that the Indians steal horses, eat the cattle of the whites and slaughter deer.

A CROW GIRL'S FIRST SEA BATHING AND BOATING EXPERIENCE.

Written to the Man-on-the-band-stand, Editor of the Indian Helper.

DEAR GRANDFATHER:—

At 8. 05 A. M. we all gathered together, the S. S. children had an excursion. First we took the train down here to Chester, then we got off at Chester city. We went down to Woodland Beach.

You all know the Delaware river. It is a large river in Pennsylvania. We stopped there for half an hour waiting for the boat to come, and it was cold while we were waiting.

Then a boat came from Philadelphia, I expect.

We got in. After we were half way here I was cold, so I put on my shawl.

Mrs. E. P. B— told me to take along with me, it might be cold in the boat so I took it along and so it is cold and I was glad that I had a shawl as I needed it.

Some peoples put on their coats because its too cold.

We went on about 30 miles now and I thought I would get there soon.

It made me very sick and of course you know I never be travelled in a boat before, like you have when you was young man, I guess. So it made me sick.

I do not like anything to eat on that day for an hour.

Afterward I heard the people laughing and making a noise down stairs so I thought I would see what they are doing. So I went down stairs. They are dancing and playing on the piano.

As we passed on I saw a big city and I asked Mrs. S— what city is that it. She told me it was Wilmington. We went in the boat about fifty miles. We get there where we are going to and the band played nice music, while we were in the boat, same song like Carlisle band.

We enjoyed ourselves it very much. Also they had same suits too.

When we get there the boys and girls swam together and they had bathing clothes like our uniforms.

I guess we were there about three hours and we started off at four o'clock. We got on the same boat that we were in before.

As we came along a place called Silvan Grove we stopped 15 minutes. I went out, I looked outside and saw many ships on the water moving along and the boats.

We got in the boat, O dear! I thought they would push each other into the water. But I was glad to say that I wasn't very fat as they are. So I was smart enough to get up soon.

I went up stairs to look down and saw the people pushing each other trying to get in. I guess about an hour now we start out again. We got to Chester at 20 minutes of 7 o'clock. Then we took another train for home.

O dear! I was so tired. I did not know what to do with myself. But now I am all right.

The Commission appointed to negotiate with the Pottawatomie and Kickapoo Indians in Kansas for the allotment of part of their lands in severalty and the sale of the surplus has reported to the Indian Office that thus far it has been unsuccessful in its work. The Commissioners are now in Washington, and have been requested to prepare their report in writing, with such recommendations as they think will overcome the difficulties in the way of an ultimate agreement.

From the *Herald*, published at Homer, Nebraska, we learn that the employes of the Omaha and Winnebago agency paid their farewell respects to the Agent, Col. Jesse F. Warner, who is about to retire from the service, by presenting him with a gold headed cane.

The Indian Rights' Association at Boston refused to agree to buy land in North Carolina, or indeed, anywhere, for "Geronimo's Band," and so the Apaches seem to be stationed to remain at Mt. Vernon Barracks for the present.

AN INDIAN NURSE.

Nancy Cornelius, who has been for nearly a year in the Training School for Nurses at Hartford, Conn., writes:

"I am happy to say I am as well as ever, but I am not in the hospital just now. I have diphtheria, a case at the South Cottage. My first case has got well and gone home, the second is still here, getting better slowly, but surely. I enjoy my work very much indeed. Only when my throat got sore, that I did not like very well, and it did not feel good at all. You did not know that I was an Apache for two days; for my throat and tonsils were all patched up. I only let the patches alone. I got over it in a few days without making any complaints, and I did not lose any flesh. I weigh only one hundred and fifty-four pounds, that is all! I cannot tell how long I shall remain here, but I do not mind so long as I am well; I shall be happy and contented, if I only can do good and be good.

Mrs. Tuttle who is our chief nurse has gone to Chicago and will stay a month for her vacation; we all miss her very much indeed. Many of the nurses are having their vacation now for this year. I think I shall wait until next year, then I shall have three weeks instead of two.

Mr. Hall, the superintendent of the hospital, has a beautiful flower garden, and this morning he brought in the most lovely and the largest lily that he had ever seen; he says he will give me a piece of it when I get through here. It is as large as my two open hands together."

Indian Honor.

In the year of 1763, in the war waged against the English troops on the great western lakes by the western tribes, Pontiac, the famous Ottawa chief, was the instigator and leader. He combined against the English not only the Chippewas and Pottawatomies, but a great many warriors from other tribes, the Miamis, the Sac and Foxes, the Hurons and the Shawnees, and even some of the Delawares and of the six Nations. He carried on a successful war by those methods which among civilized nations are called strategy, among the savage, treachery. But to carry on this war he issued promissory notes by which to get supplies for his warriors. These were written upon birch bark. And Pontiac's reputation for integrity was so great that these bills of credit were accepted without hesitation by the French. Afterward they were all redeemed.

An Indian's skeleton, six feet three inches high was found a day or two ago at Thamesville, Conn. It was in a sitting posture, facing east, and was in the side of a deep gully which had been washed out by recent heavy rains. The bones were as white as ivory, but when the skeleton was exposed to view it began crumbling speedily. The teeth were sound, and there was a cleft on the right side of the apex of the skull as though the man had been tomahawked. Between the skeleton's knees in a little receptacle were found numerous Indian arrows and lance heads, and a stone pestle such as was used by the Indians in crushing grain for "yokeag."

"No removals have been made among Indian school employes for political or sectarian reasons," says *Harper's Weekly*, "and the appointment of Mr. Charles Francis Meserve of Springfield, Massachusetts as superintendent of the Haskell Institute at Lawrence, Kansas, secures to the service a man admirably qualified for its duties."

The Black Hills section is said not to be a poor man's mining country, but one that will require a great amount of capital to develop its mineral wealth. When the opening up of the Sioux reservation has broken down the barrier between it and the white settlements and railroad communication with the great western cities is opened, there will be capital enough.

Slavery in Ecuador.

A French missionary, who has been travelling through Ecuador, has made inquiries into the condition of the Indians, and reports that, although they are nominally free, they are in reality in a state of slavery. Although, according to the laws, the Indian is a free man, he is, as a matter of fact, bought and sold, bequeathed by will, seized by a creditor in payment of a debt, and is in no way distinguishable from a beast of burden. This state of things is brought about by the law that permits an Indian to sell himself into slavery when he is unable to satisfy his creditors in any other way. Once a slave, he is rarely able to extricate himself from his servile condition. His wife and children are also slaves. The family is allowed a miserable hut in which to lodge, and a small patch of ground barely sufficient to supply the food necessary to sustain life. A man who has thus sold himself into slavery is, attached to the estate of his owner, and passes with it into the hands of the heir or purchaser, when it is transferred by death or sale. The greater part of the Indians of the interior are reduced to this condition, and live a life of the utmost degradation and misery.—[*London Times*.

Penn's Treaty Tree.

Two years ago, when the shipbuilders, Neafe & Levy, in order to extend their works purchased the lot of ground on the lower side of Beach street, below Palmer, on which formerly stood the Penn treaty tree, an old resident of the neighborhood named Teese, who clearly remembers the fact, stated that the famous old elm stood about fifty or sixty feet from the street. This statement has just been verified. In excavating for the foundation of their new building Neafe & Levy unearthed at the point indicated by Mr. Teese the root of the old elm. It was eight feet in circumference and so firmly embedded that the workmen were unable to remove it without long and laborious efforts, and as these were unnecessary, they allowed most of the root to remain. Fifty-five feet from the root, on an adjoining lot, stands a weather-worn marble tablet, which says that it was upon 'this spot' that William Penn made his famous treaty with the Indians.

An Interesting Discovery.

Charles Dudley Warner discovered two years ago, in a shop in a Mexican city, specimens of pottery rivalling in brilliancy and iridescence the famous Gubbio lustres of Maestro Giorgio, who wrought in Italy in the sixteenth century. The method of producing these lustres had been reckoned among the lost arts, and during the past thirty years much money and labor had been expended in seeking the secret. Mr. Warner learned that the ware was made at the time by Indians in a secluded spot in Mexico. Miss Y. H. Addis took up the clew, and after a year of investigation learned the secret of the brilliant lustres in a remote town of Guanajuato.—[*Boston Transcript*.

The RED MAN is a bright and interesting little paper published at the Indian Industrial School, Carlisle, Pa., once a month. It champions the cause of Indian education and civilization in a vigorous manner. In the August number the editor says: "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." The paper is filled with well-written and carefully selected articles on the Indian question.—[The Brooklyn, N. Y., *Citizen*.

The RED MAN, published at Carlisle Pa., in the interest of Indian education and civilization, is a journal of much merit, and takes liberal, progressive views of the Indian question. The mechanical work of this paper is done entirely by Indian boys of the Industrial School. See elsewhere what the RED MAN says of the opening of the Sioux reservation.—[Washington, D. C. *Post*.

A SCHOOL HOUSE, AND SOME PEOPLE IN IT.

Peter Powlas, an Oneida from Green Bay Agency who visited Carlisle in August has had some experience in teaching the young Indian idea "how to shoot." And he declares that it "shoots" as well as a white one under the same circumstances.

He says that his school averages eighteen pupils, of ages ranging from four to eighteen years. They are good boys and girls, upon the whole, and interested in their lessons, especially as Peter endeavors to make their lessons interesting to them.

There are six day schools upon Green Bay reservation, two of these are taught by missionaries, one Episcopalian, the other Methodist. Three of the Government schools are to be under the charge of Indian teachers, the one that Peter is now teaching and two others one of which is to be given to Charley Wheelock, a Carlisle boy, brother of Dennison, the other to Julia Powlas, one of the Carlisle graduates of 1889. These ex-pupils are entering into the work with zest. They want and they intend to make it a success.

Peter Powlas says that his school-house is a little log-building put up in 1871 by the Indians; that is, not only was the whole expense of the school house which cost about \$150 paid by them, but the carpenter who built the house was himself an Indian, and no white man had any hand in the work. It is called the Union School. The room has a platform running across one end upon which stands the teacher's desk. Upon the floor are the pupils' desks and benches. In short, it is a comfortable, though a very simple building in which is going on that experiment always interesting and always successful, the striving of a people to climb to a better vantage ground. These pupils are finding out what American citizenship requires. They intend to meet the demand. Honor to them and their teachers, and let us give them the helping hand when they come to mount the steep ascent to a higher scholarship.

Red and White Savages.

In another column we print a dispatch to the *Times Democrat*, from Mobile, Ala., showing that the Apaches at Mt. Vernon Barracks have had a war dance, but they did not break loose to return to their old customs.

Not at all. The dance was by permission, and the barracks were crowded with spectators from Mobile and other places. First there was a game of ball between Geronimo and Natchez and their respective sides, and then in the evening came the dance.

The red savages acted out their own characters, and so did the white ones, for they went to their homes drunken, disorderly, and fighting.

From Bettie Wind.

"This evening I thought I would try and sketch our little dog Rover. I was making his head, and made a mistake. I dropped my eraser when sly little Rover took my eraser and ran off with it. I chased him all around before I could get it from him, then with a little more effort I commenced again. He sat quietly for a few minutes and then he began to get restless and ran away, and I had to 'give up the ship' as the Carlisle Students sometimes say when they fail to do a thing."

A Natural Question.

In Sitka the inhabitants are classed under the head of Russians, Indians and whites.

A little Russian girl, fair haired, fair complexioned, blue eyed, said one day to an American:

"Mr. N—, they don't call us white people; aren't we white, too?" He satisfied her upon that point.

It is a significant fact that the Catholics have expended more money than any other denomination in the establishment and support of Indian schools.

TENTH ANNUAL REPORT.

INDIAN TRAINING SCHOOL, CARLISLE BARRACKS, PA., September, 1889.

TO THE HONORABLE, THE COMMISSIONER OF INDIAN AFFAIRS, WASHINGTON D. C.

SIR: I have the honor to transmit herewith my Tenth Annual Report:

This school was established by orders issued September 6th, 1879, from the Indian Office. The first party of students numbering seventy-six arrived under my care from Rosebud and Pine Ridge Agen-

cies, Dakota, October 5th, 1879, and on the 27th. of the same month I brought fifty-seven others from Indian Territory. The school was opened November 1st, 1879, and has steadily increased in numbers each year, reaching a total of seven hundred and two last year.

The following table gives our population at the beginning of the school year July 1st, 1888; shows the increase and decrease from each tribe during the year; the numbers returned to Agencies; deaths; the number remaining at end of school year, and the number placed out in families and on farms during the year:

Table with columns for Tribes, Connected with school at date of last report, New pupils received, Total during year, Returned to Agency, Died, Remaining at school, and Out in families and on farms. Rows list various tribes like Alaskan, Apache, Arapahoe, etc., with numerical data.

In Families and on Farms.

We make it a point to give every capable student who desires it, and most of them do, the advantage of an outing. During the year four hundred and sixty-two have enjoyed this privilege; a number of them during vacation only. The demand for our students steadily increases. We made no effort whatever to secure places for them, yet we had requests for double the number we could spare. If we had the pupils, and this feature of our work were pushed there would be no trouble in placing five hundred in families on farms and in the public schools. We would thus accomplish for them far more than any Indian school can do.

I again invite special attention to the advantages of this system and trust it may receive from the Government the notice it deserves. The pupils are thus brought into daily contact with the best of our self-supporting citizens and placed in a position to acquire such a knowledge of our civilized life and institutions as will fit them to become part of our body politic. This knowledge they can acquire in no other way. Could every one of our two hundred and fifty thousand Indians be placed from three to five years in such surroundings, tribal and reservation life would be entirely destroyed, Indian languages would cease to exist, the Indians themselves would become English speaking and capable of performing the duties and assuming the responsibilities of citizenship. To an Indian so placed every individual of the family and neighborhood becomes a teacher.

The reports from our out-students are almost invariably good and their standing in the schools ranks favorably with that of white children.

Industries.

Our Industrial Department has been conducted upon the same lines as in former years. To the different shops are assigned as many apprentices as they can accommodate, attention being paid to the natural aptitudes and tastes of the pupils. The quality of the work tends constantly to improve and the products of our shops not consumed at the school are purchased by the Department. During the year we furnished for Agency use, 194 sets of double-harness, 8 spring-wagons and 6,332 articles of tin-ware. All the clothing and shoes required by the pupils were manufactured at the school.

The permanent beneficial results to our students of this industrial training is shown by the positions occupied and wages received by a number who have secured employment after returning to their homes and by others working in eastern industrial establishments where they receive the same pay as other mechanics.

School Room Work.

Last year Congress appropriated \$18,000 for a new school building. As this was in process of erection at the beginning of the session, September 1st, the classes were conducted in the Gymnasium and Small Boys' Quarters until December holidays. The new building was completed and occupied January 1st, 1889, and we have now a complete and well equipped school building capable of comfortably accommodating 600 pupils. It contains fourteen school-rooms, a large assembly room, 60x86 feet, an office, music and store-rooms.

During the year the school was re-graded upon a system based upon the experience of nine previous years, as follows:

FIRST GRADE (Two years):—Language;

words, sentences from: objects, pictures, etc.; writing from blackboard copies, lessons from books in script, on slate, tracing-books; First Reader complete; Numbers: Grube, to 40, add and subtract to 1000, multiply to 1000 by one figure; Practical examples.

SECOND GRADE:—(Third year): Forming sentences, dictation, memorizing and recitation; Writing, copy books, Nos. 1 and 2; Grube, to 80, simple practical examples in four elementary rules with out book.

THIRD GRADE: (Fourth year): Second Reader with supplementary reading; Construct sentences; Give substance of lessons in own language; Dictation; Memorizing and recitations continued; Arithmetic: Four elementary Rules, with practical work; Decimals to this extent; Writing, Nos. 3 and 4; Oral Geography; Oral Hygiene; Drawing.

FOURTH GRADE: (Fifth year): Third Reader; Primary Arithmetic, using book through Common and Decimal Fractions, Writing books, Nos. 5, 6, and 7; Dictation; Memorizing and recitation continued; Drawing; Primary Geography completed; Language; Part first, book I, "Hyde," using book; Hygiene; Oral History.

FIFTH GRADE: (Sixth year): Third Reader, United States History as Supplementary reading; Complete Primary Arithmetic and Four Elementary Rules, in large Arithmetic; Writing, Nos. 5, 6 and 7; Language book continued, part II, "Hyde." Geographical Reader; United States, North and South America, and Map studies; Hygiene, No. 2, to Respiration; Drawing.

SIXTH GRADE: (Seventh year): Fourth Reader and United States History as Supplementary reading; Large Arithmetic, Complete, Common and Decimal Fractions, Weights and Measures to Denominate Numbers; Language book continued, Book 2 to page 93, "Hyde;" Geographical Reader finished; Map Studies; Hygiene, finish No. 2; Writing, No. 7, advanced course; Drawing.

SEVENTH GRADE: (Eighth year): Fourth Reader; Arithmetic, through Denominate Numbers and Measurements; Writing, No. 7; United States History, through Revolution; Language, advanced book to page 137, "Hyde;" Physiology, three topics; Drawing.

EIGHTH GRADE: (Ninth year): Fifth Reader; Arithmetic through Percentage; Language, finish book; Writing; Drawing; United States History Complete; Physiology, finish.

NINTH GRADE: (Tenth year): Fifth Reader; Arithmetic Complete; Language, Analysis; Composition; General review; Geography, general review in advanced book; Civil Government; Natural Philosophy, elements.

Fourteen pupils having finished this course of study were awarded Diplomas at a public Commencement held May 22nd, 1889. This was our first Graduating Class.

I invite your attention to the fact that our highest grade is two years below the ordinary high school grade of the public schools. We ought to carry our pupils at least to the High School grade. This will require more stringent regulations in regard to holding Indian youth in schools. Our period of five years was established with the consent of the Department, yet the Department consents to three years and even less at all the other schools. The Government has from year to year entered into agreements with different churches and institutions for the education of Indian youth without any system or regulation as to the length of time the children should remain in school.

These churches and institutions competing for pupils with the Government's own Industrial and Agency schools use arguments and resort to methods to fill their schools which tend to confuse the Indians and render them averse to sending their children to the Government schools. To reach the full measure of success at this school I would urge as I have repeatedly done in former reports that the best pupils at the Agencies be sent here, that a thoroughly organized system

to secure these be adopted and enforced and that all scheming by outside institutions to obtain pupils to the detriment of the Government schools be prohibited.

Sanitary.

With the exception of a number of chronic cases of Scrofula and Consumption which came to us from the Apache prisoners of war in Florida, the sanitary condition of the school has been good. During the year, few cases of acute disease occurred. There were eighteen deaths. Of these, fourteen were Apaches who arrived here tainted with hereditary Consumption.

The location of the school is healthy. It has always been remarkably free from epidemics; the air is pure and no disease peculiar to the neighborhood is known; the diet is varied; the food abundant, excellent, and always well and carefully prepared; the clothing is ample, and of good quality. Our dormitories are new, clean, spacious, well ventilated, and well drained. In winter they are kept at proper temperature by steam. I know of no place where the Hygienic surroundings are better than here.

Public Interest.

The continued interest of the public and charitable people is shown in many ways, especially by the fact that during the year, ending June 30, 1889, without any effort or solicitation on our part, we received donations amounting to \$6,078.71.

The Religious interest of the different Churches of the town continues unabated. Our students are welcomed in the Sabbath Schools and Churches in increasing numbers. The best of feeling has prevailed between the school and the community throughout the year.

Very Respectfully, Your Obedient Servant, R. H. PRATT, Capt. 10th Cavalry, Supt.

INTERESTING PHOTOGRAPHS.

We have for sale an excellent line of photographs, the most interesting of which are as follows:

- (All are distinctly labeled.) The Carlisle Indian Printer Boys... \$.20. Contrast Group of Pueblos, showing how they entered in wild dress, and 3 years after (each 20%)... .40. Printed copy of the above (5¢ each)... .10. Tom Navajoe as he entered in wild dress and 3 years after (Boudoir size, 25¢ each)... .50. Group of whole school on card 9x14 inches... .50. Contrast Apache group, in wild dress, and after (30¢ each)... .60. Printed copy of the above on fine paper... .15. Beautiful Combination of grounds and principal buildings (card 8x10)... .30. Same, Boudoir size... .25.

(All of the above may be had by securing subscriptions for the RED MAN and the Indian Helper. See STANDING OFFER, elsewhere.)

- The following are also very popular: The First Graduating Class, 1889... \$.30. Shops, Boudoir size, each... .25. On cards 11x15, Small Boys' Quarters, Large Boys' Quarters, Girls' Quarters, and Teachers' Quarters, each... .50. (The above are suitable for frame.) Excellent view of Carlisle Boys Marching at the Philadelphia Centennial Parade... .25. We have hundreds of photographs of individual pupils and small groups, cabinet and card size. Cabinets... .20. Card Photographs... .10. Send two 2-cent stamps postage. Address, THE RED MAN, CARLISLE, PA.

STANDING OFFER.

For ONE new subscriber to THE RED MAN, we will give the person sending it a photographic group of the 15 Carlisle Indian Printer boys, on a card 4 1/2 x 6 1/2 inches, worth 20 cents when sold by itself. Name and tribe of each boy given. (Persons wishing the above premium will please enclose a 1-cent stamp to pay postage.) For TWO, TWO PHOTOGRAPHS, one showing a group of Pueblos as they arrived in wild dress, and another of the same pupils three years after; or, two Photographs showing a still more marked contrast between a Navajoe as he arrived in native dress, and as he now looks, worth 20 cents apiece. (Persons wishing the above premiums will please enclose a 2-cent stamp to pay postage.) For THREE, we offer a GROUP OF THE WHOLE SCHOOL ON 9x14 inch card. Faces show distinctly, worth sixty cents. (Persons wishing the above premium will please send 5 cents to pay postage.) Unless the required postage accompanies the names, we will take it for granted that the premium is not desired.