

The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. IX.

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THE LARGEST INDIAN SCHOOLS.

The last (1888) Report of the Commissioner of Indian Affairs shows the following to be the sixteen largest Indian schools in the United States and their order of importance in strength of average enrollment for the year:

Name and Place.	Character.	Average enrollment.
1 Carlisle, Industrial, Pa.	Government Boarding.	563
2 Haskell, " Kan.	"	338
3 Lincoln Institute, Pa.	Contract	200
4 Poplar Crk Agcy, Mont.	Government	197
5 Pine Ridge, " Dak.	"	178
6 Chemawa Indus'l, Oreg.	"	167
7 Genoa, " Neb.	"	166
8 St. Ignatius, " Mont.	Contract	160
9 Chilocco, " I. T.	Government	154
10 Albuquerque, " N. M.	"	147
11 St. Joseph's Agcy, Wis.	Contract	130
12 Osage Agency, I. T.	Government	128
13 Quinsaielt, " W. T.	"	127
14 Hampton Inst. Ind'l, Va.	Contract	113
15 Sitka, Indus'l, Alaska.	"	113
16 Santee Nor'l Trg. Neb.	"	112

The heredity of environment, or the environment of heredity, has ten thousand times more to do with keeping the Indians Indians than any actual bone, muscle, brain or other quality coming from heredity of birth. Remove to different environment and the qualities of heredity vanish. Savage environment will beget and continue savages. Civilized environment will beget and continue civilization. Brethren, let us work along lines of environment, and no more stumble, grope and fail along lines of heredity.

The Indians are now being introduced to American life along two lines. By means of its industrial schools and outing system the Government is trying to introduce them to industrious American citizenship, and through Wild West shows and that class of exhibitions they are being invited to a roving gypsy life.

No better means to wreck the work of Indian schools could be adopted than that of turning them over to the loose Wild West element. A friend who recently visited one of these entertainments with some young relatives says that during the progress of the exhibition, waiter boys were constantly passing through the audience soliciting orders for and supplying whiskey, beer, and other drinks, and it is certain from the experience of boys from our school when visiting their relatives employed in these shows that only the lowest influences bear upon the Indians allowed to be with them, to say nothing of the great evil their constant parade and our applause of their savage life is to them.

An Indian Agent has recently appealed to the Indian Office to put a stop to the whole business, because of the demoralizing effects that have come under his own observation.

Since the advent of the present Commissioner of Indian Affairs especial attention has been paid to the subject of Indian Physicians. In no single instance has a physician been dismissed for political reason, but several have been dismissed for intemperance, neglect of duty and incompetency.

If we really desire to civilize and citizenize the Indian we must go about it practically. Theorizing citizenship into foreigners on foreign soil is the old woman's method of consenting that her child might learn to swim but enjoining that it must not go near the water. We can anglicize the Indians; we can citizenize them, and do these, too, in a very short time, but not along theoretical lines. They will never learn to swim unless they get into the water. Immersed in civilization they speedily civilize. Associating them with citizens we citizenize them at once.

The recent attacks on Government Indian schools in the papers of Boston, New York and elsewhere, and at the Lake Mohonk Conference were planned by the contract school management. The scheme was to fill the public mind with the idea that the Government schools are both irreligious and inefficient, and that contract schools are especially religious and efficient and then secure at Mohonk from the friends of the Indians gathered there, a declaration in favor of contract schools. The programme was fairly well carried out. The Boston papers between the 13th and 16th of September contained a number of editorials eulogizing contract schools and criticising Government schools and denouncing Government methods. The spirit and sentiments of these editorials extended to papers in New York and other places.

At Mohonk the authors of the assault were unable to carry out their plans fully. Persons in the Government service who were present contradicted their statements, and they at once retired from public expression and resorted to pressure upon the platform committee. During the debate they made some sharp criticisms upon politicians, legislators and the Government, but it was noticed and commented upon that their methods were of the direst political sort.

The fact remains that the Government of the United States has been and is carrying four-fifths of all Indian educational work and is using the best methods and leading the way everywhere. The Government aims at the civilization, the citizenization of all Indians. What contract schools and strictly religious schools do is more to accomplish the unification of the Indians into tribes and separate nations than to merge them into the family of American citizens, which must be the one great aim of the Government. It is even doubtful whether contract schools and mission schools can be so managed as to work in harmony with the purposes of the Government. The history of the Indian tribes in New York, and the so-called civilized tribes in the Indian Territory shows that church methods only create for us Indian nations, so-called, to stand aloof and apart from the Government.

The questions arise whether equity warrants that churches and contractors who carry but one-fifth of the work of Indian education shall continue to control public opinion in Indian educational matters in excess of the proportion of the work they do, and whether it is good public policy for the Government to employ help inimical to the Government in its work of educating Indians.

The best friend to the Indian is the Government, and the best friend to the Government in executing its own high and imperative purposes is the Government itself.

A clerk recently discharged for inefficiency and other sufficient reasons, is seeking his revenge by misrepresenting the policy of the Indian Office and charging it with discriminating against Catholics, in removals from and appointments to the school service. Our personal knowledge of the essential facts in the case enables us to say with the utmost positiveness that these charges are untrue. General Morgan, the present Commissioner whom we have known for many years has long been connected with public schools and as president of two large Normal Schools had under his instruction large numbers of Roman Catholic pupils. Among his most devoted friends are Catholic students who have graduated under him and who have been assisted by him in securing positions in public schools. Catholic employees in the Indian service to-day are quite in excess of the proportion equitably due that Church, if assignments to the service are to be made proportionately, and yet new appointments of Catholics are made from time to time when suitable persons are found.

One of the victories we claim for Carlisle, is that its students coming to us clad in rags and speaking no English, are sent home after five years, well clad and generally with trunks filled with clothing and other useful things and money in their pockets. The party of 117 that left July 8th, required a large baggage car to carry their trunks and valises checked through, and they carried in their pockets, money of their own earnings amounting to over \$2,000. A hand-cart would probably have carried all their baggage when they first came to the school, and probably it would have been impossible to have found ten dollars in the whole party. Most of them came without English; they went away with the ability to speak and use the language intelligently.

Honors for Colored Men.

Several recent events have brought the colored race into unusual prominence by the honors achieved by individuals of that race. The election of MORGAN as class orator at Harvard created a sensation in college circles. About the same time a colored man was selected for membership of the Yale University football team. This week COOK, a colored man, was chosen prize orator of the senior class at Cornell without opposition.

At a recent primary election in Cuyahoga county, Ohio, in which Cleveland is situated, eleven candidates were voted on as nominees for the Legislature. On a very large vote a colored man was returned at the head of the poll. Other instances could be cited where members of that race have recently achieved success and honors solely on their merits.

The development of the colored race in the last twenty-five years has been remarkably rapid in the face of the greatest discouragements. At the close of the war many of them were rejected from the plantations upon which they had been born and reared. Land was often refused them at any price, and few had means wherewith to purchase. They were hated and persecuted by their former masters. The little government aid given them was worse than useless. They have fought a great fight alone and have achieved wonders.

Compare their condition to-day with that of the Indian, who has been coddled and supported by the government for generations, and who is to-day in a worse condition than two hundred years ago, although he has had every chance to get along in the world. The colored race has not reached by any means a satisfactory state of development, but the improvement of a generation has been wonderful. If the improvement continues fifty years longer it will be impossible to speak of them as ignorant or unintelligent.

The growth of development to the highest standard must, of course, be slow. The fact that individuals have overcome obstacles and achieved distinction shows what the race is capable of, and what many or most of its members may some day attain. Give the negro a chance. He asks no favors and he should not be hindered by prejudice against his color. —[Phila., *Inquirer*.

THE EDUCATION OF AMERICAN INDIANS.

A PAPER READ AT THE MOHONK CONFERENCE,

By General Thomas J. Morgan, Commissioner of Indian Affairs.

The American Indians, not including the so-called Indians of Alaska, are supposed to number about 250,000, and to have a school population (6 to 16 years) of perhaps 50,000. If we exclude the five civilized tribes which provide for the education of their own children, the number of Indians of school age to be educated by the government, does not exceed 40,000, of whom 15,000 were enrolled in schools last year, leaving but 25,000 to be provided with school privileges. They occupy for the most part government reservations, chiefly in the western States and Territories, widely separated, and aggregating approximately 190,000 square miles. These people are separated into numerous tribes, and differ very widely in their language, religion, native characteristics, and modes of life. Some are very ignorant and degraded, living an indolent and brutish sort of life, while others have attained to a high degree of civilization, scarcely inferior to that of their white neighbors.

Any generalizations regarding these people must, therefore, be considered as applicable to any particular tribe with such modifications as its peculiar place in the scale of civilization warrants. It is certainly true, however, that as a mass the Indians are far below the whites of this country in their general intelligence and mode of living. They enjoy very few of the comforts, and almost none of the luxuries, which are the pride and boast of their more fortunate neighbors.

When we speak of the education of the Indians, we mean that comprehensive system of training and instruction which will convert them into American citizens, put within their reach the blessings which the rest of us enjoy and enable them to compete successfully with the white man on his own ground and with his own methods. Education is to be the medium through which the rising generation of Indians are to be brought into fraternal and harmonious relationship with their white fellow-citizens, and with them enjoy the sweets of refined homes, the delight of social intercourse, the emoluments of commerce and trade, the advantages of travel, together with the pleasures that come from literature, science, and philosophy, and the solace and stimulus afforded by a true religion.

That such a great revolution for these people is possible is becoming more and more evident to those who have watched with an intelligent interest the work which, notwithstanding all its hindrances and discouragements, has been accomplished for them during the last few years. It is no longer doubtful that, under a wise system of education, carefully administered, the condition of this whole people can be radically improved in a single generation.

Under the peculiar relations which the Indians sustain to the government of the United States, the responsibility for their education rests primarily and almost wholly upon the nation. This grave responsibility, which has now been practically assumed by the government, must be borne by it alone. It cannot safely or honorably either shirk it, or delegate it to any other party. The task is not by any means an herculean one. The entire Indian school population is less than that of Rhode Island. The government of the United States, now one of the richest on the face of the earth, with an overflowing treasury, has at its command unlimited

means, and can undertake and complete this work without feeling it to be in any degree a burden. Although very imperfect in its details, and needing to be modified and improved in many particulars, the present system of schools is capable, under wise direction, of accomplishing all that can be desired.

In order that the government shall be able to secure the best results in the education of the Indians, these things are desirable,—indeed, I might say necessary:—

First. Ample provision should be made at an early day for the accommodation of the entire mass of Indian school children and youth. To resist successfully and overcome the tremendous downward pressure of inherited prejudice and the stubborn conservatism of centuries, nothing less than universal education should be attempted.

Second. Whatever steps are necessary should be taken to place these children under proper educational influences. If under any circumstances compulsory education is justifiable, it certainly is in this case. Education, in the broad sense in which it is here used, is the Indians' only salvation. With it they will become honorable, useful, happy citizens of a great republic, sharing on equal terms in all its blessings. Without it, they are doomed either to destruction or to hopeless degradation.

Third. The work of Indian education should be completely systematized. The camp schools, agency boarding schools, and the great industrial schools, should be related to each other so as to form a connected and complete whole. So far as possible there should be a uniform course of study, similar methods of instruction, the same text-books, and a carefully organized and well-understood system of industrial training.

Fourth. The system should be conformed, so far as practicable, to the common school system now universally adopted in all the States. It should be non-partisan, non-sectarian. The teachers and employees should be appointed only after the most rigid scrutiny into their qualifications for their work. They should have a stable tenure of office, being removed only for cause. They should receive for their service wages corresponding to those paid for similar service in the public schools. They should be carefully inspected and supervised by a sufficient number of properly qualified superintendents.

Fifth. While, for the present, special stress should be laid upon that kind of industrial training which will fit the Indians to earn an honest living in the various occupations which may be open to them, ample provision should also be made for that general literary culture which the experience of the white race has shown to be the very essence of education. Especial attention should be directed toward giving them a ready command of the English language. To this end, only English should be allowed to be spoken, and only English-speaking teachers should be employed in schools supported wholly or in part by the government.

Sixth. The scheme should make ample provision for the higher education of the few who are endowed with special capacity or ambition, and are destined to leadership. There is an imperative necessity for this, if the Indians are to be assimilated into the national life.

Seventh. That which is fundamental in all this is the recognition of the complete manhood of the Indians, their individuality, their right to be recognized as citizens of the United States, with the same rights and privileges which we accord to any other class of people. They should be free to make for themselves homes wherever they will. The reservation system is an anachronism which has no place in our modern civilization. The Indian youth should be instructed in their rights, privileges, and duties as American citizens; should be taught to love the American flag; should be imbued with a genuine patriotism, and made to feel that the United States, and not some paltry reservation, is their home. Those charged

with their education should constantly strive to awaken in them a sense of independence, self-reliance, and self-respect.

Eighth. Those educated in the large industrial boarding-schools should not be returned to the camps against their will, but should be not only allowed, but encouraged to choose their own vocations, and contend for the prizes of life wherever the opportunities are most favorable. Education should seek the disintegration of the tribes, and not their segregation. They should be educated, not as Indians, but as Americans. In short, the public school should do for them what it is so successfully doing for all the other races in this country,—assimilate them.

Ninth. The work of education should begin with them while they are young and susceptible, and should continue until habits of industry and love of learning have taken the place of indolence and indifference. One of the chief defects which have heretofore characterized the efforts made for their education has been the failure to carry them far enough, so that they might compete successfully with the white youth, who have enjoyed the far greater advantages of our own system of education. Higher education is even more essential to them than it is for white children.

Tenth. Special pains should be taken to bring together in the large boarding-schools members of as many different tribes as possible, in order to destroy the tribal antagonism and to generate in them a feeling of common brotherhood and mutual respect. Wherever practicable, they should be admitted on terms of equality into the public schools, where, by daily contact with white children, they may learn to respect them and become respected in turn. Indeed, it is reasonable to expect that at no distant day, when the Indians shall have all taken up their lands in severalty and have become American citizens, there will cease to be any necessity for Indian schools maintained by the government. The Indians, where it is impracticable for them to unite with their white neighbors, will maintain their own schools.

Eleventh. Co-education of the sexes is the surest and perhaps only way in which the Indian women can be lifted out of that position of servility and degradation which most of them now occupy, on to a plane where their husbands and the men generally will treat them with the same gallantry and respect which is accorded to their more favored white sisters.

Twelfth. The happy results already achieved at Carlisle, Hampton, and elsewhere, by the so-called "outing system," which consists in placing Indian pupils in white families where they are taught the ordinary routine of housekeeping, farming, etc., and are brought into intimate relationship with the highest type of American rural life, suggests the wisdom of a large extension of the system. By this means they acquire habits of industry, a practical acquaintance with civilized life, a sense of independence, enthusiasm for home, and the practical ability to earn their own living. This system has in it the "promise and the potency" of their complete emancipation.

Thirteenth. Of course, it is to be understood that, in addition to all of the work here outlined as belonging to the government for the education and civilization of the Indians, there will be requisite the influence of the home, the Sabbath-school, the church, and religious institutions of learning. There will be urgent need of consecrated missionary work and liberal expenditure of money on the part of individuals and religious organizations in behalf of these people. Christian schools and colleges have already been established for them by missionary zeal, and others will doubtless follow. But just as the work of the public schools is supplemented in the States by Christian agencies, so will the work of Indian education by the government be supplemented by the same agencies. There need be no conflict and no unseemly rivalry. The Indians, like any other class of citizens, will be free to patronize those schools which they believe to be best adapted to their purpose.

If the friends of Indian civilization can be led to unite upon a scheme of which the foregoing is a tentative outline, the so-called "Indian problem" can be quickly and successfully solved. The expense of it would be small compared with the

present costly system of Indian reservations and agencies. It could be so far advanced during the present administration as to put it beyond the reach of enemies and opposers. An enlightened public opinion concentrated upon it would render it as secure as the public school system itself. The system is broad enough and elastic enough to admit of differences of opinion and diversities of method in minor details, without affecting its essential virtue.

LAKE MOHONK INDIAN CONFERENCE.

The report of the proceedings of the Lake Mohonk Conference as given in the *Christian Union* is so complete that we copy in full as follows:

Never before has the Lake Mohonk Conference been attended by so large or so distinguished a body of men and women. This is partly due to the growing influence of this Conference as an embodiment of enlightened sentiment on the Indian question; partly to the fame and attractions of its place of resort; largely to the genial hospitality of Mr. Albert K. Smiley, the founder, host, and stimulator of the Mohonk Conference.

As Mr. Smiley said in welcoming the Conference at the opening meeting on Wednesday morning, almost every station in the Government, from the highest down, the Army, the Navy, the law, and all departments of the Indian work were represented, and in addition there was a small army of editors, ministers, and teachers of both sexes.

The Conference began its work on Wednesday morning (Oct. 2). The opening session was very appropriately introduced by a prayer by a native Indian, the Rev. Mr. Coolidge. The presence of two Indian young men brought by Captain Pratt, of the Carlisle School, furnished additional concrete examples of the kind of Indian that the Mohonk Conference is seeking to make.

The Conference was fortunate this year, as in previous years, in having as presiding officer General Clinton B. Fisk, who, as Dr. Abbott remarked, has that oil of good humor which is the best possible lubricant for a machine if it creaks. His admirable tact and sparkling wit steered and guided the Conference through the perils of free and promiscuous debate.

General Whittlesey, Secretary of the Board of Indian Commissioners, gave a succinct account of the prominent points of legislation in behalf of Indians during the last year. One important bill affecting the matter of allotments of land was passed just at the close of the last session of Congress. It gives the Secretary of the Interior the right to accept relinquishments of previous allotments that had been made under old treaties, where Indians prefer to take other new allotments under the bill of February 8, 1887, known as the Dawes bill. This is an important act, because it relieves the agents making these allotments of a difficulty which they found upon almost all the older reservations. Other legislation all bears upon one point—the breaking up of the reservations, compelling Indians to be treated as men and no longer as "Indians not taxed." Among these was the Sioux Reservation bill, by which the immense tract occupied by these Indians was divided up, the United States buying about half of the whole territory—about eleven millions of acres. Another measure was the purchase from the Creek Indians of the Indian Territory of the tract known as Oklahoma.

Mr. H. O. Houghton, of Boston, read a paper on the best methods of promoting the Indian work in the future.

Dr. Lyman Abbott, following Mr. Houghton, called attention to the one great work before the Conference—the education, civilization, and redemption of the Indian in this country. In the consideration of that question we are not to set ourselves to the righting of specific wrongs, not to the administration of details, not to the discussion of particulars, but to the statement of great principles. His remark that this Conference represents the conscience of the American people on the Indian question was greeted

with applause. He advocated the utmost freedom of discussion, but hoped for a substantially unanimous result.

The paper by General Morgan, Commissioner of Indian Affairs, furnished a central theme for discussion. Its subject was Indian Education. It was a clear, able, and courageous paper. (See elsewhere.)

General Armstrong, of Hampton, in the discussion that followed the paper, thought that nothing is more clear than that the Indian should be educated universally and by compulsion. Nothing is wiser and sounder than the proposition that the Indian should be able, after he has had his education, to choose his home anywhere in the United States. The difficulty of a system of governmental education is in combating political influence. There needs to be a factor in Indian work that shall be permanent. That permanent factor is the Contract School System. Religious training is needed for the Indians; they do not have it in their homes, as do the whites. Make the Government schools as good as they should be, and then the contract school question will settle itself.

General O. O. Howard, General Eaton, ex-Commissioner of Education, and Dr. Shelton took part in the discussion, all of them putting great emphasis on the necessity of religious education for the Indian races; and Mrs. O. J. Hiles, of Milwaukee, gave an interesting account of the work among the Oneidas, and a letter was read from Miss Alice Fletcher, now among the Nez Percés.

Ex-President Hayes was warmly received, and said: "In judgment, heart, and conscience, I am with you in your work. It has been fitly said that this great nation cannot afford to do the smallest injustice to the humblest of its people. To prevent this, to prevent the continuance of an injustice that has been from the beginning in the dealings of ourselves and of our fathers with those who owned this vast territory, that has made of us a nation so fortunate, so rich, so powerful; any attempt to change the current of injustice that began with the first white men, and has lasted till to-day—any attempt to change that current, and to deal, not merely in the spirit of the Golden Rule, but in the simple spirit of justice, with this people, must command the sympathy and the aid of all reflecting and all good people."

The debate on the subject of contract and Government schools was resumed with earnestness at the second session of the Conference. Fear was evidently entertained that the Commissioner of Indian Affairs intended to withdraw the support of the Government from contract schools, *i. e.*, schools established by religious bodies and receiving Government aid. This led to a warm vindication of the value of contract schools, and an earnest defense, on the other hand, of the Government schools, which had a worthy champion in Capt. Pratt, of the Carlisle School. The point of reconciliation and final agreement was found in the fact, pointed out by Dr. Abbott, that the Commissioner's paper does not suggest, even remotely, that the contract system shall be abolished, but that the real question is what can be done for the thirty-five thousand children that are now in absolute barbarism. On this subject the Conference showed no want of agreement; the Commissioner's plan of extending the Government schools to cover this need was warmly sustained, while it was felt that missionary enterprise should be equally encouraged.

Important and complicated questions of law came up in the meeting. One of them was the question, raised by Judge Strong, in regard to the change which would be effected in the subject of Indian education when the Indians cease to be wards of the Nation and become wards of the States in which they reside. The need of some legislation of Congress on the changed phases of the problem was shown by Judge Strong, and led to the incorporation of such a resolution in the platform. Miss Alice Robertson presented effectively a picture of the state of things

in the Indian Territory, which also led to another resolution in the platform. The addresses of teachers and of native Indians who were present were of much interest.

The Committee on Resolutions charged with the presentation of a platform embodying the conclusions of the Conference consisted of Dr. Lyman Abbott, Dr. J. M. Buckley, Mrs. Sara T. Kinney, Dr. Wm. Hayes Ward, Judge Francis Wayland, Miss Kate Foote, and James Wood. The following is the platform, which was unanimously adopted without amendment:

**LAKE MOHONK CONFERENCE, 1889.
PLATFORM.**

I. We, the members of the Lake Mohonk Conference, in this our seventh annual meeting, reiterate the principles laid down in our former platforms concerning justice, equal rights, and education, both by Government and religious societies, for the Indian races on this continent; we maintain that the Nation ought to treat the Indian as a man, amenable to all the obligations and entitled to all the rights of manhood under a free republican government; we congratulate the country on the progress made in the opening of reservations to civilization, on the allotment of land in severalty, and on the assent of Indians in increasing numbers freely given to this policy; we emphasize the importance of the Christian and missionary work of the churches as fundamental to the education and civilization of the Indians, and the necessity for the vigorous and unimpaired prosecution of such work; we welcome heartily the presence of the Commissioner of Indian Affairs at this session, and indorse heartily the general principles embodied in the paper presented by him outlining a proposed policy for the organization of a comprehensive system of Indian education by the Federal Government; we urge upon the Administration the organization of such a plan, and upon Congress the necessary appropriations for its execution; and the Chairman of this Conference is hereby authorized and instructed to appoint a committee of seven, of whom he shall be one, to render to the Commissioner of Indian Affairs such co-operation as he may desire in preparing such a system as shall best promote the universal and compulsory education of all Indian children, in harmony with the principles of our government, and with the concurrent work of the churches, missionary boards and societies, and philanthropic organizations, and to urge upon Congress such increased appropriations as may be necessary to carry this into effect.

II. As the efficiency of every plan for the care and education of the Indians depends upon the intellectual and moral character of the agents, superintendents, teachers, matrons, and, in a greater or less degree, of all the employees of the Indian Bureau, and upon the cumulative influence dependent on continuance of service and resultant experience, the Conference emphasizes its conviction of the fitness and necessity of separating absolutely the appointments to office from the mutations of parties. To remove agents and teachers who are faithful and efficient, merely because of a change in the party in power, is not only a direct assault upon the work and the morale of the workers, but intrinsically capricious and absurd. And to make such positions a reward for party services, the incumbents to be named by those whom they have served, is to make it improbable, if not impossible, that either the interests of the Indians or of the National Government will be adequately cared for. When it is considered that there are between eight and nine hundred Indian agents and teachers and other employees in the field, and that their functions are chiefly either military, judicial, or educational, it is apparent that removals on other ground than that of demerit, or the filling of vacancies independent of merit, cannot but constitute an almost insuperable obstacle to effective work.

III. While we hail with satisfaction the progress that has already been made in the execution of the act for the allotment of Indian lands in severalty, we recognize that the operations of this act are met by difficulties which make further legislation necessary, and we call upon Congress to take such steps, before the Indians to whom allotments are made shall become citizens of any State, as will secure to their children the sure inheritance of those lands upon the death of their parents without the risk of disinheritance because of their not being the legal heirs under the laws of such States; to provide for the expenditure of the income of the funds for education derived from the sale of surplus lands, under such restrictions as will compel its uses for the purposes intended, and in such a manner in reference to State taxation as will be alike just to the Indians and to their fellow-citizens in their respective States and Territories; and to enact such other measures, while the Indians are still the wards of the Na-

tion, as will secure to them the fullest benefit of their allotted lands, and will encourage to the utmost habits of thrift, enterprise, and progressive industry. And in order to correct these and other difficulties which may be discovered, the Chairman of this Conference is hereby authorized and instructed to appoint a committee of three to examine the scope of existing legislation on this subject, and suggest to Congress such amendments as shall be found necessary to accomplish the beneficent purposes of the act.

IV. The condition of affairs in the Indian Territory demonstrates the futility of all efforts to secure adequately the civilization and development of the Indians under those tribal relations against which we have so earnestly protested. The complex questions arising from the relations of Indian, negro, and white man, the fact that non-citizen whites already outnumber the Indian population in the proportion of two to one, and that this large white population is without schools and to a large extent uncontrolled by law, render the question of the Indian Territory one of the gravest importance. The wonderful progress of the five civilized tribes, in the face of many difficulties and under the most unfavorable conditions, demonstrates the capacity of the Indians for a larger life and a better civilization; and the time has come when they are ready for the duties, responsibilities, and privileges of American citizenship. The Conference rejoices that there is a growing sentiment among these people in this direction. As the beginning of better things, the establishment of a United States Court, with partial jurisdiction, has had a beneficent influence, and it is urgently recommended that the same jurisdiction be given to this court as is possessed by any United States district court.

V. This Conference is deeply impressed with a sense of the injuries done to the Mission Indians of California by the repeated delays in settling their lawful claims, and urges upon Congress the passage of a bill at the next session which shall settle their claims justly and give the Indians a legal right to their lands.

VI. The condition of the Indian reservations in the State of New York, with some notable exceptions, continues to be not only unsatisfactory, but positively bad, degrading to the Indians themselves, demoralizing to their neighbors, and humiliating to those who have brought so imperfectly to them the appliances of Christianity and civilization. While there are many of them who have accepted, so far as their circumstances allow, our Christian and English civilization, yet the controlling influence on many of the reservations is still that of a pagan superstition which fosters ignorance and vice, and degrades or denies the family life. We owe gratitude to those who have called attention to their condition and have tried to correct it; and especially do we rejoice that the Legislature of the State has been considering the subject, and we trust that such legislation will be perfected as shall supply these Indians with facilities for higher education similar to those provided for other tribes by the general Government, and shall, in a way just and right, substitute the full operation of the laws of the State for the present laws of their tribal organizations, and thus secure all the rights and duties of citizenship.

VII. The Conference renews its earnest request that Congress will consider the bill proposed by the Law Committee, still pending in the United States Senate, intended to provide needed facilities for the administration of law on the reservations.

WHAT NEXT FOR THE INDIAN?

This conundrum is more than three hundred years old. It faced the first settlers. They met it bravely and earnestly; at times with gunpowder and ball, at times with Bible and missionary work. Some of the early settlers were as earnest in seeking education for the Indian as any of their descendants possibly could be. The Bible translated by John Eliot into the Indian language lies open in one of the book-cases of Harvard College Library. There is no longer an Indian to read it, but it is something more than a literary curiosity. It remains a memorial of the unselfish effort which was put forth in the very first settlement of New England to Christianize the Indian. The records of Harvard College contain the names of more than one Indian who was ushered into this temple of learning by the early fathers. The work of Jonathan Edwards among the Stockbridge Indians has left its impress upon that tribe, though far removed from their early home.

The question to-day in regard to the Indian is in some respects the question of yesterday. It is, above all things, a ques-

tion of education. It has been shown from the very beginning that individual Indians could be taken from the woods and, through education in Christian homes, schools, and colleges, be brought up to the average standard of modern civilization, and sometimes pass much beyond it. The trouble has come when we have tried to apply education to the whole tribe. We have never been able to lift a tribe entirely out of barbarism while it retained its tribal organization and heritage of language and custom. Sometimes, indeed, very marked gains have been made through the influence of missionaries who have lived for years among the Indians, and who have succeeded in infusing into them something of the spirit and method of American civilization. But, when we think of two centuries and a half of effort in behalf of the Indian, as earnest and constant as any efforts made to destroy him, the results that we have to show are not very great. It is not hard to find the reason. We have pursued, for the most part, a wrong method. The idea has been to keep the Indian an Indian. What we need to do, on the contrary, is to have him cease to be an Indian as soon as possible. It may not involve always a change of skin, but it must involve a change of life and habit.

The problem of education for the Indian has been embarrassed from two causes: first, by the unfriendly and selfish efforts of the whites, who have coveted the Indians' land and precipitated collision and warfare; secondly, by a mistaken respect on the part of the government and the friends of the Indian for the Indian tribe or nation as a form of society. Thus we have done all that we could to preserve the tribe as such, when we have needed to break it up as soon as possible. The policy of the government, at the first, may have been dictated by considerations of prudence, as the first settlers did, a hostile force of barbarians. This led to treaties with the Indians by the general government, in which the tribes were regarded as independent nationalities. Some of these treaties were of the most incongruous and conflicting character. The largest concessions were made to the hostile Indians, while the friendly ones were treated with indifference and neglect. The establishment of the reservation system was another mistake. It seemed at first an easy solution of the problem, to huddle the Indians together in a large tract of land which was to be theoretically fenced in from invasion by the whites. Thus an immense area of land was set aside and constituted an Indian Territory. Indians from various parts of the country were transferred to it as a perpetual home. An enormous tract was reserved for the Sioux, some of it fit for agriculture, a large portion of it fit only for grazing, and some of it, as a disappointed army officer, who had unsuccessfully tried a farmer's career, once said, "fit only to be sunk to the bottom of the sea, where it came from, and used as a whale fishery."

The reservation system has proved an utter failure. A few small tribes, partially developed as a community, may seem to constitute an exception; but even they would have made much greater advance had they not been fenced in on a reservation. We have now learned that, instead of developing the Indian by wholesale, we must apply the retail method; in other words, the Indian must be treated as an individual. He must be drawn into the very centre of our civilization, instead of being permanently put outside of it by a system devised to elevate him, but which really perpetuates his barbarism.

The error of herding the Indians together and turning them into paupers through a liberal distribution of government rations has now been recognized. The Dawes bill of 1887 was a final blow at the reservation system. The Indians are now to take up land in severalty, and as soon as possible to be ushered into the responsibilities and privileges of citizenship. But the Dawes bill, while it breaks up the reservation system, creates new conditions for the Indian which must wisely and promptly be met. These conditions are new meas-

ures of law and the need of fresh impulse and extension to our educational system.

The fresh aspects of the problem were thoroughly considered last week at the Lake Mohonk Conference. This gathering was made up, for the most part, of those who have had practical experience in dealing with the Indian question. It was reassuring in this conference to find that several of the men who have contributed most to the solution of the Indian question are officers of the army. Their practical experience was reinforced by the presence of teachers and missionaries from Indian schools and tribes. One teacher, a woman, came all the way from the Indian Territory, at her own expense, to present the need of fresh legislation and effort for the Indians of that Territory. The result of three days of protracted deliberation on the Indian question is set forth in the platform of the conference, published on another page. Briefly summarized, the platform endorses the general principles of the Indian Commissioner's plan for universal compulsory education by the federal government; urges the application of civil service reform to the Indian service; calls for additional legislation supplemental to the Dawes bill; recommends the introduction of land in severalty in the Indian Territory; demands justice for the Mission Indians and measures for the dissolution of the Indian reservations in New York State.

The subject which most engrossed the attention of the conference was the plan of the Commissioner of Indian Affairs, Gen. Morgan, for revising and extending the system of government schools to the thirty-five thousand Indian children needing primary education. It is not proposed to interfere with the schools supported by religious or missionary associations, or to withdraw the proportion of expense borne at present by the government. But it is proposed to organize a system of education which will place, as soon as possible, all Indian children under its advantages. The millions of dollars now held in trust by the government for the Indians cannot better be expended than establishing and maintaining an intelligent and comprehensive system of compulsory education. Such a work by the government will not remove the responsibility of the churches to seek to furnish in addition moral and religious education. The plan of Commissioner Morgan, clearly and compactly presented in his paper read at the conference, is set before our readers in another column. Gen. Morgan thoroughly deserves the confidence he has secured; and the general principles of his system, indorsed as they are by the experienced and earnest members of the Mohonk Conference, should secure prompt acceptance by Congress. The money required to establish and maintain these schools is small compared to the amount due the Indian.

The legal problems which the allotment of land to the Indian opens, especially when complicated by State Laws devised only for the white man, were set forth by Justice Strong, and led to a reiteration of the sentiment embodied last year in the Thayer bill, which Congress failed to pass. The condition of things in the Indian Territory, especially the need of new courts, deserves immediate attention.

If the dark side of the Indian question was strongly painted at Mohonk, the bright and encouraging side was also revealed. It is safe to say that in no period of our history has such progress been made in the treatment of Indian questions as in the six years covered by the Mohonk Conference.—[*The Christian Register*.

EDUCATE THE INDIANS.

Generals Thomas J. Morgan and Clinton B. Fisk at Plymouth Church.

There was a goodly attendance last evening in Plymouth Church to listen to United States Commissioner General Thomas J. Morgan explain his plan for the increase and development of Governmental education among the Indians. General Morgan was introduced by the pastor, the Rev. Lyman Abbott, D. D., who in doing so said that seven years ago this fall Mr. Smiley, of the Mohonk House, Ulster County, invited a few friends to his place to discuss the Indian question

and ever since there has been an annual meeting thereat which has come to be known as the Lake Mohonk Indian Conference. The platform adopted by this conference has not been without weight in National affairs. At the commencement of these conferences "Romona" had not been written and night reigned on the reservations. The railroads stopped at their borders, there were no post offices or other advances of civilization. After much persuasion, a few missionaries got in by special privilege and established chapels and schools, and now reservations are doomed to die—lands now being allotted to the Indians in severalty. But yet there is no adequate system of education, and of the 50,000 children of school age only 12,000 are being educated, while the other 38,000 are in the wilderness with no effort being made to enlighten them.

General Morgan said that as a result of the condition of things outlined by Dr. Abbott there has grown up a striking antagonism between the American people and the Indians. There were three things to do. First, the Indians must be exterminated, or, second, become a band of gypsy wanderers and vagabonds, or, third, the whites must take hold of them as they had of other nations and assimilate them with American life and habits. The speaker next drew a picture of an Indian reservation with no agriculture, no commerce, no churches, no schools, no homes but tepees or tents, no sympathy with the Government, but gathering about the camp fire to brood over their troubles or recount deeds of valor and blood in contests with the pale face. Of the ignorance, filth and superstition prevalent on those reservations the speaker also told and then he contrasted the reservations to the Government schools at Carlisle, Pa., and elsewhere. At Carlisle, Captain R. H. Pratt, of the Regular Army, is in charge of 650 Indian boys and girls, who are taught how to regard their own personal neatness, how to sit and act at a white man's table, taught politeness to each other, taught the English language, being separated, the Apache with the Cheyenne, the Arapahoe with the Osage, so that they cannot communicate with each other except in English. The girls are taught to sew, to wash and iron, to make the beds and all the varied duties of the housewife, while the boys are taught farm work, wagon making, harness making, printing and all the different trades, the object being to bring together as in a little world all the avocations of life. They both are also taught honesty, integrity, fear of God and reverence of truth. On the reservations the ordinary Indian woman is looked upon by the man as a servant and drudge, but in the school the boys and girls are made to sit together on equality and to study from the same book. They learn to respect each other and when thoroughly disciplined at the end of the school year they are scattered through the farming districts of Pennsylvania. The girls are taken as helps in houses and the boys work in the fields, both getting the ordinary wages of their white brothers and sisters. The system has been carried on so far that the Indian boys and girls now write to the farmers for employment and make their own bargains. Savings banks have been established for them and last year they brought in \$10,000 and this year \$12,000, some having as much as \$50 to their credit in the bank. They attend the Sunday schools and sit in the same pews with their employers; they have acquired tastes and aspirations that could not alone be taught by books. During the Winter they attend the district schools with the farmers' children, many of them taking prizes and going out to higher educational institutions. One is now in the Freshman class of Rutgers College and another in Dickinson's. Why not do for the Indian what has been done for the negroes of the South, what has been done for the foreigners who come to our shores? asked the speaker. Bring them into the relation with the spelling book and the Bible, throw open the schools to them and make them feel that all America is their home and not the reservations. Dr. Abbott then introduced General

Clinton B. Fisk as the "David of American Politics," after telling an amusing little story about his taking the part of David when a boy in the drama of "David and Goliath." General Fisk interspersed his address with funny stories, but made some telling hits in behalf of the Indian and the injustice of the white men to them, after which the choir sang the appropriate hymn.

Hail to the Lord's anointed,
Great David's greater son!
Hail, in the time appointed
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

—[*Brooklyn Eagle*.]

Oct. 7, 1889.

GENERAL MORGAN'S PRINCIPLE A GOOD ONE.

The general principle on which Commissioner of Indian Affairs Morgan has decided not to extend the contract system of Indian schools is certainly the correct one, though there is possibly a question whether the time is yet ripe for its rigid application. The Indian policy on which the government has entered is that of fitting the Indians as rapidly as possible for admission to the full privileges of American citizenship. The public school system has come to be recognized as an essential factor in the training of American citizens. This is the ground on which the friends of the public school system are making their defence against its enemies, and it is the basis of their criticism against private schools. General Morgan is right in insisting that Indian children should be given as good and thorough training as is given white children. Indian schools established and supported by the government are admittedly inferior. The remedy is to improve them instead of extending the contract system, and to this improvement both Commissioner Morgan and Superintendent Dorchester promise to give their best efforts. The contract system has of course merits. Under it Indian schools have been established by the various religious denominations of the country, and in cases where these are approved by the government, it pays a certain sum per capita for the training which is given these children in these schools. These schools are probably in most cases better than the government schools, and the sum paid by the government is much less than the cost of the schools, the remainder being made by the churches, or being in the line of missionary work. The duty of the government, however, is to make its own schools of the best. The education of the Indian is its own work. It is not so poor that it has to appeal to the benevolence of the religious denominations, and it is contrary to the genius of our institutions that institutions established and maintained by religious bodies should receive government patronage. The policy which has been determined upon by Commissioner Morgan is certainly the true one, and the only just criticism to which it is in the least open, is that perhaps damage may be wrought by a too hasty withdrawal of government aid to the denominational schools. Let the government schools be made of the best, and while they are being made so it may be, after all, best to continue the contract system.—[*Boston Traveller*.]

New York has an Indian problem. Five thousand Indians live in the state and occupy 88,000 acres of land. What a fine opportunity to put into practice some of the excellent advice and Christian counsel with which the east has always favored the west on the subject of the "noble red man."—[*Omaha World Herald*.]

Gen. Howard says the Indians are on the increase, the result of a more regular mode of living and absence of contagious diseases.

THE INDIAN TERRITORY NOT INDIAN AFTER ALL.

Rev. E. F. Wilson, Superintendent of the Saulte Ste. Marie Indian Schools, in Canada, having worked many years among the Indians of that country, came to the United States to study the Indian Problem, and visited the Carlisle school among other places. In an article published in *The Forest Children*, of which Mr. Wilson is editor, he gives his impressions of the Indian Territory, as follows:

Indian Territory is as its name implies, the land of the Indians.

There is no mistake about Indian land. The change is noticeable directly a stranger enters it. The train goes rattling along as before,—but there is a quiet, a peace, a calm, an absence of rush and bustle,—the prairie rolls away to the horizon, without a village, a house, or even a hut in sight; the soil is unbroken, it is one great unfenced field, a few trees here and there, a solitary rider perhaps cantering along in a quiet satisfied manner on his pony, a few cattle grazing on the prairie and a boy watching them. We had entered the Territory from the east, so we were now in the land of the Cherokees, and our destination was Vinita, their principal commercial town.

We were curious to see Vinita. We had heard that it was a civilized Indian town; that it had hotels, and stores, and insurance offices, and telegraph offices, and newspaper offices, all kept and managed by Indians. We had seen, indeed, a Vinita newspaper; owned, as we had been led to suppose, by an Indian proprietor, and edited by an Indian editor; and in this newspaper we had seen advertisements of lawyers and doctors and dentists and butchers and milliners and hotel-keepers—all Cherokees. We were looking over the paper in the train, and wondering what the place would be like, when we reached it. The advertisements and other notices seemed to us to smack so very much of the American,—indeed it was a marvel to us—knowing as we did so well the Indian character—that Indians of whatever tribe could have been led so far to forget their ancient traditions as to adopt not only the dress and the language but also the swagger and the greed of the white race. At length we reached Vinita.

Now we would see for ourselves what it all meant. The people at the station seemed to be white people. But then the railway was, of course, owned by an American Company, and employed American officials, so that was all right. The Worcester Academy, where we were to stay, was quite close, so we walked to it. A boy just inside the entrance door, seemed to be a white boy, and spoke good English. He had light hair and grey eyes. We asked him for the principal, Professor Jones, and he showed us into the professor's room. Professor Jones soon came in. He did not seem to have much of the Indian about him. Indeed he said he had none. He came from somewhere in the Eastern States. At dinner time we met all the other teachers and employees; they were all, or nearly all, white people. The pupils had, all of them, far more white blood in their veins than Indian blood. A large proportion of them seemed to be entirely white, and shewed their white character by their behavior; some few were partly Cherokee; of full blood Cherokees there were none. After dinner I made a sketch of the school, and then I sketched the town. Then I went for a walk with Prof. Jones, to see the place. We looked inside several of the stores; they were all kept by white men. The hotel was kept by a white man; the telegraph, and other offices, were all in the hands of white men. The doctor was a white man. The newspaper was owned by a man who had one-fourth part Cherokee blood in him, but it was edited by a white man. They said there was a full-blood Cherokee dentist; but we did not see him. I asked of Prof. Jones an explanation: I had been told, I said, that Vinita was a Cherokee town, belonging to the Cherokee Nation, and that no white man was permitted to hold property or to remain within the Territory, and yet I

saw white men in all the stores and offices; and white men seemed to have all the business of the place in their own hands. Prof. Jones replied as follows:—"What you were told in regard to Vinita is true. All the land on which the town is built is Indian property; it belongs to the Cherokee Nation, and no alien is permitted to build or to hold property in it.—BUT—there is nothing to prevent a white man from marrying a Cherokee squaw, if he and she be willing; and there is nothing to prevent their children from marrying again into white families; and there is nothing to prevent the children of their children, and their children's children, from continuing to intermarry with white people. And all these cases of intermarriage are recognized by law as an introduction of the adventurous individual into the Cherokee Nation. All these grey-eyed, brown-bearded, red-bearded, sandy-bearded men; and all these blue-eyed, golden-haired children, which you see about here, in fact, Cherokees, members of the great Cherokee Nation; entitled to hold Cherokee property, and to have a vote in the Cherokee elections,—not because they have Cherokee blood, but because they have been united in marriage with some one having a slight taint of Cherokee, or the offspring of such marriage.

In an article published in the *N. Y. Tribune* of Oct. 21, on the Cherokee Title to the Western Outlet to Indian Territory and its reversion to the Government, the writer, (R. S. T.) substantiates the above.

Intermarriage of whites and Cherokees continued for generations has transformed the Cherokees into white people. In 1880 the Cherokee census gave 15,000 people Cherokees by blood, of whom it was declared by leading Cherokees, in 1884, about 4,000 were pure bloods and 11,000 mixed bloods. Some have only one sixty-fourth of Indian blood, the majority have less than one-half. Those called full bloods have more Indian than white blood. The number of those who have absolutely no white blood is only a few hundred. Besides the 15,000 having more or less Cherokee blood, there were 5,000 adopted citizens, making the nation about 20,000 people. Seven thousand others, "non-citizens," lived in the Cherokee country. The proportion of other blood is, therefore, overwhelming, and that other blood has the control.

It will not do to say that the mixed bloods are Cherokees. They and the adopted whites are in fact citizens of the United States. The statute enacting recognized law, declares that all persons born in the United States, excluding Indians, not taxed, and all children whose fathers were citizens who had resided in the United States, are citizens of the United States. The citizen of the United States, therefore, who married a Cherokee woman did not cease to be a citizen, and his children by that marriage were also citizens of the United States. The United States Courts at Fort Smith and Muscogee have often so stated the law. The Cherokees, however, adopt as a Cherokee any white man who marries a Cherokee woman. He and his sons vote and hold office among them, and by their numbers, intelligence and wealth, now absolutely control the Cherokees. The present chief is seven-eighths white; his predecessor was at least three-fourths white, and so it has been as to the line of chiefs before them for years. Of the three judges of their court, one is pure white, another almost pure white, and the third has much white blood. The Legislature is controlled by those mixed bloods, who, under the rule, are United States citizens. There is no government of the Cherokees by Cherokees in existence. It ceased to exist years ago. The Cherokees are now governed by citizens of the United States, who owe allegiance to the United States. There is, therefore, a local government over the Cherokees, just as there is over any city or county, but no national government except the United States national rule; nor is there any other national function retained by Cherokees.

The Cherokee Nation has ceased to exist. The Government, acting with intelli-

gent honesty, should recognize the fact. Its commission should not "negotiate" as to the rights of the Cherokees with white men, its own citizens, who hold the chief offices among the Cherokees. Those officers, owing allegiance to the United States, cannot represent an adverse nation in a treaty between the two. The fair way would be to recognize the fact that the Cherokee Nation has ceased to exist, and that the title to all its lands has already reverted, under the patent, to the United States. Then let the Government distribute among the Cherokees the funds and annuities, as heretofore, giving to the full bloods each a full share, and to the mixed bloods such a proportion of a share as equals their proportion of Cherokee blood. It is obviously unfair that a person having one-eighth of Cherokee blood should get by inheritance as much of the Cherokee property as one wholly of Cherokee blood.

The permanent home should not be allotted now, but the proportionate share of each Cherokee should be fixed now, so that the new blood so rapidly being introduced should not further diminish the share of the full blood Cherokee. The permanent home, so divided, would give to each full blood probably 500 to 700 acres, and to each mixed blood in proportion to his Cherokee blood. The outlet they should be compensated for on the liberal basis the Government proposed—\$1.25 per acre—and the fund should be divided, a full share to each full blood, and to the mixed bloods in proportion to their Cherokee blood. This would probably give \$700 to \$900 to each full blood. Our white people adopted through kindness by the Cherokees should not desire or be permitted to repay that kindness by taking full shares of the Cherokee patrimony. It is as wrong for them to absorb the Cherokee property piecemeal as it would be for the Government to take it in a lump.

HASKELL—MR. MESERVE.

In the Society News of the Lawrence, Kansas, *Daily Journal* of Oct. 6th, we find the following:

"Friday evening Mrs. D. C. Haskell opened her home in East Lawrence to a number of friends whom she had invited to meet Mr. Chas. F. Meserve, the newly appointed superintendent of Haskell Institute, and his wife, who arrived here from Springfield, Massachusetts, a few days ago. The occasion was among the most enjoyable of social gatherings which have been held in Lawrence for some time. Mrs. Haskell's enviable reputation among Lawrence people as a hostess of course is sufficient to convey an idea of the pleasure of the evening. Mrs. Haskell has but seconded the feeling which all Lawrence people entertain toward the new superintendent. While coming from a distant state to the city as almost a stranger, he has made a very favorable impression upon our people. He has shown himself to be a thoroughly polished gentleman, a thoughtful educator and a citizen who will be a credit to any community. He is going to work with a will; earnestly, quietly, but determinedly to maintain and, if possible, advance the high standard of the institution to whose superintendency he has been appointed. He has even now, among those whom he has met, removed whatever of prejudice there might have been against an eastern man's being given so high an appointment in a western state and has given promise of becoming, in all of good that the term implies, a Kansan in spirit and in truth. Those who were fortunate enough to enjoy the hospitality of Mrs. Haskell's reception, have expressed themselves as more than pleased with the honored guest, and all unite in welcoming him and his charming wife to the fullest enjoyment of Lawrence society."

Mrs. Haskell is the widow of Hon. D. C. Haskell, who in his lifetime was one of the foremost champions of Indian education in the House of Representatives at Washington, and it was Mr. Haskell who laid broad the foundations for the great Indian School at Lawrence, which bears his name. Mrs. Haskell has devoted herself to the cause her husband was so much interested in and has accepted the post of Matron for Haskell.

Many encomiums from his neighbors in Massachusetts and those who know him best come to us for Mr. C. T. Meserve, and his recent brief visit to Carlisle warrants

us in accepting and concurring in all these appreciative expressions.

The following was found in the *Evening Tribune*, of Lawrence, of Oct. 1st, under the head of Haskell Institute Items:

"Of course the principal topic of conversation now is the new superintendent who arrived on Monday morning. The informal reception held in the evening to greet the new and bid God speed to the old superintendent was a very successful affair. The children with their bright faces and neat uniforms made a good appearance and gave Mr. Meserve a cordial greeting and Col. Learnard a sorrowful good-bye. By his kindly ways and fatherly counsel the outgoing superintendent won the heart of every man, woman and child connected with the institution. As a slight token of their regard for him a handsome silk umbrella was presented on the eve of his departure. Mrs. Dudley Haskell making the well-warded presentation speech. Colonel Learnard was much touched by this evidence of esteem and responded by assuring the ladies that while he would be no longer connected with Haskell Institute his interest in it would never flag, and that while he deemed it wise, owing to his business career, to sever his connection with it that he would always look back upon the months spent here as very pleasant ones, and closed by inviting his former co-workers to visit him often at his home and expressing his pleasure that they would still be his near neighbors. Mr. E. C. Davis on behalf of the gentlemen employes there, presented a handsome gold pen to the Colonel, accompanied by words of thanks and expressions of kindness. Superintendent Meserve then said a few words regarding his pleasure at meeting his future co-workers and pupils, and his hope that their association together would be pleasant and profitable. Then came the hand shaking, which is said to "speak the language of the heart," with Colonel and Mrs. Learnard, Superintendent and Mrs. Meserve, and their bright little nine-year-old daughter, and the evening was over.

Superintendent Meserve has made a good impression upon all who have met him by his cordial manner and the great interest he takes in everything and everybody connected with his new work."

Carlisle sends cordial greeting to its laborer, Haskell, and the honored new Captain, whose genius and qualifications will surely guide to highest success.

CATHOLIC INDIAN SCHOOLS.

Commissioner Morgan Says There is no Discrimination Against Them.

The Church News, a Catholic weekly published in this city, contains in this week's issue a two column editorial in which it is asserted that the "policy which those in charge of the public schools for the Indians are pursuing is so directly antagonistic to the principles on which our federal institutions are founded that we have every reason to hope it will be reversed after the public understands the bigotry by which it was inspired."

It is then charged specifically that the Rev. Dr. Dorchester, the superintendent of Indian schools, represents a spirit so hostile to Catholic thought that he seems to be unable to do justice to the Catholic Indians. Commissioner Morgan, it is asserted, has proved equally as bigoted as the superintendent and appears equally as anxious to exclude Catholics from the Indian schools. The writer charges that the present management of the Indian schools is sectarian and that recently eleven out of the fourteen Catholic teachers were discharged.

Reference is made to publications and lectures made by both Commissioner Morgan and Superintendent Dorchester, in which they argue that Romanism is a menace to free institutions. The conclusion reached by the writer is that men who believe "that their is danger to the republic to be expected from Romanists" will not in official life act impartially toward those they believe to be a menace to the nation's peace. The writer further argues that the spirit of republican liberty is violated when a citizen is appointed to office or discharged because of his religious faith. It is maintained that the Catholics, as American citizens, have a right to complain when prejudice against their religion is allowed to influence the administration of a public office.

A *Star* reporter this morning called Commissioner Morgan's attention to this publication. He glanced over it and then remarked that he had said so much on

this subject that he did not care to say anything more.

"I am perfectly willing, however," he went on "to say now as I have said so many times before since I have been at the head of the Indian office that I have not made a removal because a man was a catholic or because a man was a democrat. My aim has been to retain all employes who are qualified and to appoint only men of that character in filling vacancies. I have refused to enter into any contract with newly organized denominational schools or contract schools, as they are known, to distinguish them from the schools solely conducted by the government, because I am in favor of the public school system.

In educating the Indians to citizenship I see no reason why they should not be taught in the same sort of schools as the children of American citizens. I am therefore opposed to the system which encourages grants of money by the government, to private elementary schools of any character. The number of Indian schools conducted by the government is one hundred and fifty-nine. The contract schools number seventy-one. I renewed the contract with all existing schools, but refused to make contracts with proposed new schools. Presbyterians, Methodists, Episcopalians, Baptist, as well as Roman Catholics, applied to me for such contracts, but I refused.

"It is true," continued Mr. Morgan, "that the Catholic schools receive a larger share of the appropriation than the schools of any other denomination. This is shown by the amount paid by the government to the Catholic contract schools. The appropriation for 1890 is divided thus:

Bureau of Catholic missions, \$356,491 including \$75,000 special appropriation; missions of the Presbyterian church, \$47,650; American missionary association, \$26,489; Cathedral chapter of South Dakota (Episcopal), \$4,860; American Unitarian association, \$5,400; B. C. Hobbs (Friends), \$13,363, including special appropriation of \$12,000; White's school, Indiana (Friends), \$10,020; Halstead, Kansas (Mennonites), \$4,375; mission school at Wittenburg, Wis. (Lutheran), \$7,560; S. D. Hinman (Episcopal), \$750; J. A. Gillfillan (Episcopal), \$19,116; Society of M. E. church, \$8,950; total, \$505,994. In the year 1886 the Catholics received \$118,343 out of a total appropriation of \$174,819; in 1887, \$194,635 out of \$309,774; in 1888, \$221,169 out of \$322,824; in 1889, \$347,672 out of \$476,190."

"The number of Catholic Teachers in the government schools," added the commissioner, "has increased recently in much greater proportion than those of any other denomination. But in all the changes which have been made, and none have been made recently, I endeavored to act for the best interests of the service and without reference to religious belief. If more Catholics have been dismissed than Protestants it was probably due to the fact that there were more Catholics in the service. It is not known positively what is the proportion of Catholic and Protestant teachers that have been dropped from the rolls. I never made any inquiry as to a teacher's religious faith, but Dr. Dorchester, in a recent letter, a copy of which I have, says that undoubtedly more Protestants than Catholics have been dropped."—*The Evening Star: Washington, D. C., October 29, 1889.*

COMMENTS ON GENERAL MORGAN'S PAPER.

For the greater part of our national history the Indian was treated as an enemy. A standing army was maintained to fight him. When he surrendered, he became a prisoner of war. In resistance or subjection the army managed him. When he ran away, he was plundered. When he remained, he was cheated. Twenty years ago General Grant inaugurated the peace policy, put the Indians in charge of commissioners and agents, beginning efforts to bring them into conditions fit for citizenship. Since then public opinion has gradually centered on the education of Indian children. Twenty years ago the Government appropriated

thirty thousand dollars per year for this purpose; last year the amount was about twelve hundred thousand. About one-third the Indian children are now enrolled in the schools. The number has doubled within the last four years.

A system of public education—able, comprehensive and practical—was presented to the Lake Mohonk Conference last week by the new commissioner, General Morgan, and received the hearty indorsement of the Conference. It marks a great advance in the work of the Government for the Indians. General Morgan has had large experience in educational affairs for twenty-five years. He brings to his important office an earnest Christian spirit, exceptional ability as a teacher and administrator, and well-formed views of what he seeks to do. He is catholic and conservative. It is not his purpose to lessen at present the Government aid to missionary schools, nor in the future until the Government is prepared to do well and thoroughly what the contract schools are doing. He believes that moral character in the Indian is essential to his citizenship. He seeks to carry out his plans by appointing teachers whose characters and aims will insure such work as will make the Indian a worthy citizen. He deserves, and should have, the hearty support of the whole country. To outline and put into operation such a system of education as he has proposed, would be a work of statesmanship worthy of high rank in our history.

The one thing most important to secure it seems to be an assurance of permanence in the office of the commissioner of Indian affairs. It should no more be subject to change by presidential appointment than a judgeship in the Supreme Court. When will the American people see that their highest interests are imperiled by allowing such offices ever to be used as rewards for party service?—*[Congregationalist, October, 10.]*

A DETRIMENT TO THE WORK FOR TEACHERS TO LEARN THE INDIAN LANGUAGE.

R. C. Robe, a worker among the Choctaws, writes in the *Home Mission Monthly*, for November, as follows:

It has been my purpose for some time to tell you something of our methods of teaching, especially our manner of teaching the English language.

Two years ago, when the order was given by the acting Commissioner of Indian Affairs to abolish the use of all vernaculars from the various Indian schools throughout the United States, it was looked upon by many as a matter of persecution, and the complaint was made that the cause of Christ would suffer, that the Government was meddling where it had no business, etc.

In the seven years that this school has been in operation, not one of the instructors has learned the Choctaw language; in fact, it would be a detriment to the work if we should, for the children, knowing that we understood their language, would be slow in relying on their use of the English, whereas, if they must express their wants in English, they make very rapid progress in the use and understanding of it.

Studying a language for a mere training of the mind is a very different process from learning a live language to take the place of the mother tongue. In the first case, a person wishing to study German or French for colloquial purposes goes into an intelligent family where nothing but German or French is spoken, and learns the language as the babies do—first by signs and sounds, then by simple words, and so on, thus learning it idiomatically. This latter is the plan we adopt, entirely ignoring the Choctaw, and endeavoring as soon as possible to get the children to express themselves and to think in English. To aid them, they are taught by object lessons to read, and then the process is an easy one. The result of this is that our pupils who enter while young forget completely their own language; while if they were taught the English by translations and comparisons, they would do all their thinking in their native tongue, and would never become proficient in our language.

It is part of a missionary's duty to our Government to prepare the Indians for American citizenship, and in order to accomplish this they must be taught the English language; and since it is just as easy to teach the children in English as in their native tongue, let us do it.

The Choctaws themselves realize this, and many years ago passed a strenuous law forbidding instruction in their vernacular, and making the use of English in their schools compulsory.

Of course, evangelistic work in the various Indian languages for those who have not had the opportunity of learning English is at present a necessity; but it is not this of which I speak, nor was this forbidden by the "order."

THE INDIAN SCHOOL AT CARLISLE.

It was a happy coincidence that the Indian School at Carlisle should be established in the State named after a man who always dealt honorably with the Indians. It is a happier coincidence that the school is controlled by a humane and religious policy which would most surely have met the cordial approbation of William Penn. Here, on ground once owned by him, the deed for which was given by his heirs, stands the oldest and most prosperous of our government Indian Industrial Schools. It is in the line of restitution to some extent that the school is conducted in buildings once occupied by men whose business it was to fight the Indians. The Carlisle barracks were established in 1757 as an outpost against the Indians. The old stone guard-house, regarded with interest by all visitors, and used to-day in the discipline of recalcitrant Indian boys, was built by the Hessians during the Revolutionary war. The barracks were used for a time by Washington and his troops during the whiskey insurrection. The twenty-seven acres of land occupied by the post were not actually purchased from the Penns until in 1801, and Captain Pratt has in his possession the original deed, making the sale for \$600. It would hardly be possible to find a better location for an Indian School than here; in the heart of the beautiful Cumberland Valley, midway between the North and South Mountains, a healthy region, in a highly cultivated agricultural country, abounding in the fruits of religion and civilization, and where the farmers freely offer homes for the Indians, cordially cooperating with Capt. Pratt in his administration of the school. In fact, there is nothing here to remind the Indian of his aboriginal condition except the Indian trail from Gettysburg Junction—across the green, through two brick-yards, over fences, across a field, through mud shoe deep the day I walked it—up to the gate where hangs the suggestive sign, "No admittance on Sunday." Then there bursts upon the view the commodious buildings, arranged around a lovely lawn, the trees, the flowers, everything to make a school attractive.

This school was started by Capt. R. H. Pratt, Sept. 6th. 1879, by order of the War and Interior Departments, and its decennial was observed two weeks ago with enthusiastic and appropriate exercises. But it is a humiliating fact that our Government has been engaged in killing Indians one hundred years and in this school work only ten. It is estimated that the average cost of every Indian killed in the last twenty years has been \$100,000, and Capt. Pratt declares that "during this period there has been enough spent in Indian wars to have paid for the education and civilization of the Indians twice over." The Government appropriation for the education of an Indian is \$167 a year, but through the advantage of the system and economy of administration it costs only \$140 a year at Carlisle, and Capt. Pratt says: "On an annual appropriation of \$100,000 I will undertake to educate 1000 children annually."

The school started 10 years ago with an attendance of 140 pupils, which has steadily increased till now there are 685, more than one-half of whom are boys. Over 1600 Indians have already received instruction in this school. There were 34 new arrivals the day before my visit, and I was assured that even 24 hours made a difference in their appearance—the change effected by new scenes, soap and water and different dress. One thing to be broken up is the tribal feeling akin to that of caste. The Sioux regard themselves as the "big Indians" of all and are aristocratic, overbearing and disposed to be tyrannical. But they are coupled with the Indians from other tribes at the table and in the dormitory and are soon taught that they are no better than the rest. The Apaches are generally regarded as the most intractable of all the tribes, but Capt. Pratt and the teachers testify that the boys and girls from this tribe, more than one hundred of whom are present, are among the best

students in the school and the best hands on the farms. The morning of my departure ten Indian boys were leaving to pass the winter on farms, and in bidding them all good-by, in his parting words of advice, Capt. Pratt urged the Sioux boys "to be as good as the Apaches." Part of the very practical system of the school is to put as many of the boys as possible out with the farmers, who receive them into their families, pay them well for their work and send them to common schools in the winter. The demand is always large—all through Eastern Pennsylvania, New Jersey and Delaware—in the best of homes, and thus the boys are trained to the occupation they must mostly pursue, in the midst of the best influences of civilized life. About 300 of the boys are now thus out. It is Capt. Pratt's idea, as he well expressed it to the Indians in my presence; "Boys, you must learn to work. If you can only have a little learning or a knowledge of work, take the work every time, and on a farm. That is the way the most of you must make a living. If I had my way, I would distribute the whole 250,000 of you all over the United States; not allow a single Indian on a Reservation; not allow two of you to be together until you were civilized; keep you among our people until you became good, industrious citizens. On a farm every one of you has a good teacher all to himself." This is only a sample of the good, practical sense exhibited by Capt. Pratt in his administration of the school. It was a delightful surprise to see the skill of the Indian boys in the carpenter, blacksmith, tailor, harness, tin and paint shops, and of the girls in the laundry and sewing rooms. It is a capital combination of study and work; half a day in the school-room and half a day in the work-shop, with plenty of time between for play. Many have the idea that the Indians are stolid and rarely laugh, but that impression is dissipated by the sight of the children enjoying themselves in romp and play on the lawn and in the gymnasium just as do white children, excepting that they are less boisterous. The teacher in the sewing room told me "the fifty or sixty girls in this department talk, laugh and gossip just as much as white girls."

It was an impressive sight to see these children during the evening study-hour, assembled in their several grades, in the fourteen recitation rooms, as handsome as those of any college—electric light, folding-seats, black-boards, sand beds to teach geography, all the conveniences and appurtenances of the modern school, and, best of all, the living, loving teacher, bending with affectionate enthusiasm over her wards. It is Christianity in action.

The teachers never forget the importance of heart education; and when they do, Capt. Pratt thinks the Government might as well close the school. The churches of Carlisle are open for the children, who fill the Sabbath-Schools and attend the services, and many of them make profession of religion. In brief, if any denominational mission-school is doing more for the religious interest of the Indians, it should be known. The great idea, well attained, is to turn out Christian citizens. When I put the question to a bright young Indian "Do many fall back to their old habits when they return to their tribes?" he promptly answered: "Of course some do, just as our boys at Yale and Harvard—I say our, for I am an American—and it would not be right to expect more of the Indians than of the whites." The same young man went on to say: "I am a student in Dickinson college and in three years more I will be a classical scholar; that is to say, I will receive the degree of B. A. I will support myself, as I do now, by working on a salary. After I graduate I shall take a course in engineering in Lehigh University, and then pursue that profession." Another young Indian left the day I did, to enter Rutgers college, intending to study law and practice among his own people—the Pueblos—who have nineteen villages in New Mexico, having old Spanish grants which it is necessary to protect, "and," said Capt. Pratt, "in putting this young

man through such a course, for such a purpose, I think I am doing Christian work." Last May the school graduated its first class, (fourteen—seven boys and seven girls—from ten tribes), and several of them have entered higher institutions of learning. The pupils are allowed to remain at Carlisle only five years—surely a short time in which to expect to accomplish much with an Indian boy from a wild tribe of the plains; and no wonder Capt. Pratt earnestly advocates making it ten years.

The discipline of the school is military, but just as it would be for white pupils. It is largely self-discipline; the same method Capt. Pratt practiced with Indian prisoners in Florida. In case of an offense an order is issued, a court martial detailed from the boys themselves, the trial held, the verdict given, and the only interference of Capt. Pratt is to occasionally tone down the severity of the sentence. The use of the Indian language and tobacco is strictly prohibited; and the boys are called upon to report for themselves whether they have used either, and if they have, they are punished by fine. They acquire the English tongue quite rapidly, and it is considered very important to break up the barbarous Indian dialects, no two of which are alike, in order to the more speedily civilize and Christianize the Indians. These Indians are from more than forty tribes, including about one hundred from each, the Apache, Oneida, Pueblo and Sioux tribes; a considerable number from the Cheyenne, Comanche, Pawnee and Winnebago tribes; and even the Alaskan Indians. It is a good place to study the Indian question. Any one in doubt upon the subject, and open to conviction, should visit Carlisle. As I looked at these Indians on the lawn, in the work-shop, in the reading-room, in the dormitory, in the dining room, in the school-room, in the gymnasium, at their work and at their study, I felt I had seen a wonder of nature at Niagara, a wonder of war at Gettysburg, and a wonder of peace here at Carlisle. S. S. GILSON, Carlisle, Pa. —[Herald and Presbyterian.

CHURCH STATISTICS OF THE ELEVENTH CENSUS.

DEPARTMENT OF THE INTERIOR,
CENSUS OFFICE,

WASHINGTON, D. C., October 1, 1889.

To the EDITOR OF THE RED MAN:

DEAR SIR: Having determined to include Church Statistics in the Special inquiries to be made for the Eleventh Census, I wish to announce to you and, through you, to your readers, my desire and purpose to obtain the fullest and most accurate results possible in this special department. I need not enlarge upon the value of such results to any who are in any wise interested in Church work and progress, and wish to know the numerical strength of the various religious denominations of the United States.

The inquiry will be broad enough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the Eleventh Census.

In order to prosecute this plan successfully and to make the results so thorough and accurate that they cannot be impeached, the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. This information cannot be gathered by the enumerators. They are already fully burdened; and the appropriations available for the Census will not admit of the appointment of special enumerators for this work. It is necessary, therefore, to make Church Statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some competent person in each of the minor ecclesiastical subdivisions of the various churches.

The conduct of the special inquiry has been committed to a gentleman whose qualifications for the work will, I am sure, be instantly recognized. H. K. CARROLL, LL. D., editor of "The Independent," of New York, has consented to assume the duties of the position. Dr. CARROLL is now engaged in preparing plans for such a division of the Territory of each denom-

ination as will make it comparatively easy for those to whom his inquiries will be addressed to give a prompt and faithful response. I ask for him, and I am sure you will heartily second me, such cheerful and generous assistance as he may require from officers of the denomination you represent.

Very respectfully,

ROBERT P. PORTER,
Superintendent of Census.

The Government Should not Farm out its Work to Religious Societies.

The Indian Bureau is in trouble with some of the religious organizations that are maintaining schools among the Indians. The complaints charge that favoritism is shown in the awarding of contracts for the education of Indian children. The commissioner says there is no ground for complaint. He also says that after a careful consideration of the subject he is firmly convinced that the only sure, just and satisfactory method of administering the Indian schools is to gradually develop non-sectarian and nonpartisan public schools. In this he is probably right. Non-sectarian schools among the Indians would likely be much more efficient than sectarian schools. The non-sectarian schools are superior in the States. The education of the Indians is a duty devolving upon the Government, and the Government ought to take the work into its own hands and not farm it out to religious societies or societies of any other sort.—[Denver Republican.

AN INDIAN ON INDIANS.

General Eli Parker, formerly of General Grant's staff, and long recognized as chief of the six tribes resident in New York, says with other remarks: They number about 7,000 in the whole State and about 3,400 in the federation of the six tribes. All of them may be considered as fully civilized. Many of them are well educated. It seems absurd to continue to deal with those people as though they were infants. Full interest in the tillage and improvement of land goes with full proprietary rights; the two are inseparable. So long as the lands of the New York Indians are held in community the latent enterprise of the individual can not be fully awakened. General Parker speaks as one knowing his subject thoroughly, and as his suggestions are in the line of the policy recently adopted by Congress; it will not be strange if they receive attention during the next session.

—[Chicago Inter-Ocean.

An Indian of the Cheyenne agency had one of his legs injured making amputation necessary to save his life. Dr. Daniel of the agency urged him to have an operation performed, but the noble red man thought he would cut but a sorry figure with one leg and said he would rather die. Arguments were unavailing. The doctor then thought of a good scheme to gain his consent. He hid himself to Pierre, where he secured the service of a friend who journeys through life on one leg of flesh and another manufactured from the bark of the cork tree. Together they started to the reservation and after the doctor's friend had given the brave an exhibition of how he could fly around on his cork member the Indian was satisfied and even anxious to submit to the operation, and told the doctor that he might cut off both legs, as he was habitually troubled with cold feet every winter.—[Pipe of Peace.

Miss Alice C. Fletcher, who is a special agent of the government for the allotment of lands in severalty to the Nez Perce Indians, writes that no one but the inspector in the field can realize the changes produced by the operation of the severalty act, nor estimate the necessary delay in making the surveys, bounding the plots and making out the patents. Miss Fletcher has already allotted several thousand acres and says that the Nez Percés are quite orderly and industrious and interested in the severalty plan. She credits the returned Indian students from Carlisle for great assistance rendered her in her work.

POLITICAL SITUATION AMONG THE OMAHAS AND WINNEBAGOES.

The following communication was received too late for the last issue of the RED MAN, but as it is a description of an interesting situation we are glad to give it room in this issue, though late:

FLOURNOY STATION, Sept. 14th, 1889. To THE RED MAN.

We are approaching our first general election in the new county of Thurston which brings to us a sort of excitement unlike that which precedes an election in other communities, for the reason that a majority of the voters are the recently enfranchised Omaha and Winnebago Indians. These people have experienced this privilege twice and a few of them have voted three times.

So far the Winnebagoes have voted Democratic by a large majority while the Omahas have voted the Republican ticket solidly. There is a small but decided Republican majority in the county as shown by the vote cast one year ago in the several portions of the territory recently erected into a county. However, at the special election last May owing to the county seat question which was a vital one to Pender, the Democrats got the best of it, securing two of three county commissioners by small majorities.

Owing to surroundings, the Republican workers at Winnebago voting precinct, which has been conducted under the eye of the Agent, labored under a great disadvantage, overcoming obstacles thrown in their way purposely, which seemed onto-lookingly friends absolutely insurmountable, received for their compensation for this creditable labor the recognition of leading politicians and of the leading Republican journals, in the way of honorable mention.

Indications point to a radical change in the political complexion of the Winnebagoes as shown by the talk and actions of the leading men among them. They say from what they have been able to observe since becoming citizenized that their hope of a better civilization for the Indian race is certainly better outlined by Republican statesman than it is by Democratic, and that almost every step in advance has been made by Republican administrations, therefore it has become fixed in their minds that to help themselves they must throw the weight of their ballots to the Republican party in the future.

They claim (and justly I think) that less of race prejudice exists among Republicans than crops out on the other side, as shown whenever the interests of an Indian and a white man clash, and that uniformly when in trouble like this if right is on their side regardless of prejudice and surroundings their Republican friends never desert them but boldly and unflinchingly come to their defence.

To substantiate this we have only to allude to the excitement created over the killing of a little white boy in plain view of Pender, in broad daylight on the 27th of last July, for which calamity four Winnebagoes are now in jail charged with its commission—held without a scintilla of evidence of any nature which points to them as having done the deed. They were tried on the preliminary hearing in the presence of men and women wrought to a frenzy by prejudice against the race, whose constant demand was for their lives regardless of whether they were guilty or not.

A court room filled with such a crowd is a wholly unfit place in which to put a human being on trial for his life. A community shrieking for the blood of a fellowman is wholly unfit to furnish an audience for such an occasion. God forbid that it may ever be my lot to witness another such exhibition of injustice and outrage.

Arrayed against these men were the almost solid Democratic masses of the county, that is, among the whites.

Whom do we find defending them? Almost as solidly they were Republicans.

Of course there were men in the party

who believed in their guilt. Till they heard the evidence, all such counselled moderation and a fair and impartial trial.

A county officer who owes his position to the efforts of one of these men proclaimed in a letter that they should be hanged on general principles.

Does any sane man see anything in this of a civilizing nature?

Certainly not.

Does any man cherish the opinion that regardless of these outbreaks that these people are going to perpetuate by their votes such characters in office, and place in their keeping the choicest garlands of American citizenship? If he does he is terribly mistaken.

"Did the agent come to the defense of these Indians?" I hear a friend ask.

No, not he. It would have been a novel scene indeed to witness that official at his post of duty. Indian Agents, at least so far as my experience extends are continually endeavoring to bind the chains of ignorance and pauperism more securely about the Indian. It won't do to educate them, for as soon as that takes place there is no more use for Indian Agents.

Politicians are busy stringing wires in the pathway of our friends hoping to ensnare them into their meshes at the coming election. There is sure to be considerable money used by those who propose to win regardless of how it is done.

They know the simplicity of the Indian in his natural state, and that he has a great longing for the white man's money, hoping by its free use to secure a prize at the polls. If we were compelled to go forward into the next four years under the demoralizing influences thrown around us by the last administration our hope of achieving any substantial advance would be small indeed.

Fortunately, however, a bright spot appears on our horizon not a moment too soon, in the appointment of a sterling friend of the race as Agent.

Mr. Ashley, the new appointee, has had long experience of an official character with Indians. He is a courteous gentleman, strongly entrenched in an armor of rugged honesty. His family are earnest friends also, which makes the appointment all the more acceptable to the people. Whatever he may do in his new capacity we are sure he will be practical, and that is just what we want.

Here at Flourney we are reaping some benefit of the new order of things, having a district school in full blast. The district is almost wholly on the Winnebago reservation and was organized August 9th, 1889, under authority of Mrs. Getty W. Drury, Superintendent of Public Instruction, Thurston County.

I think I am safe in saying that school district No. 6, Thurston County, Nebr., is the pioneer in this line so far as Indian education is concerned. The territory embraced within the boundaries of the district is almost a Government township. However, one strong point, and the one on which we place our future financial success lies in the fact that there is six miles of railroad and telegraph in it, which is valued for revenue purposes at more than four thousand dollars per mile. Upon this valuation alone under the liberal educational laws of Nebraska, we can realize sufficient funds whereby to keep up a good school nine months in the year, once we get a suitable school building erected.

For the present emergency and in order to enable us to receive our proportion of the semi-annual distribution of state school funds we are conducting a three months' term in our sitting room.

In a few years with proper management there will be valuable personal property subject to taxation and owned by Indians which will go to augment our present valuation. Those of us who have been instrumental in securing this state of affairs look forward to its doing great good. We are full of hope for the future. Your friend and well-wisher,

J. S. LIMMON,
County Commissioner.

As we go to press, we learn that the Mission Home of Mrs. A. R. McFarland, and the private residence of Rev. J. Loomis Gould, at Howkan, Alaska, with all their contents were consumed by fire on the evening of the 13th of August.—[North Star, Sitka.

SOMETHING WRONG.

CANADA has had a very quiet time with the Indians; and among other reasons because she has treated them fairly, and they have not that we are aware been fleeced by villainous traders and "agents," nor has the whiskey trade flourished among the Canada Indians as it has among the Sioux. Chippewas and Blackfeet. Yet there must be something wrong or we should not have the news of the great numbers of the Indians starving in the Mackenzie River basin. As is shown, a missionary, Rev. Mr. Black, who arrived in Winnipeg last week from Fort Simpson, says the provisions gave out there early in January this year, and he would have given \$200 for a bag of flour. We have said there is something wrong in the matter. The explanation is easily had. They and the white hunters have recklessly destroyed the greater part of the herds of reindeer, moose and buffalo of the woods, and now those living near the Hudson Bay Company find some relief in the meagre rations of bacon and flour doled out by the Government. "The Indians are doomed," said Dr Bain before the Senate Committee at Ottawa last year. "They are deteriorating physically, and in fifty years there will scarcely be any of them left." Missionaries are at work among the Indians, but even they are often reduced to extremities themselves, and have lived for months at a time on a diet of fish and a little barley soup. Mr. Black says there is reason to fear that the mortality among the Indians next winter on account of the scarcity of food will be very great. One thing is very clear,—the Canadian Government is doing nothing whatever for most of the Indians of the Mackenzie basin. They have suffered much from disease brought among them by the whites, who are doing almost nothing to ameliorate their bitter lot. Probably a more wretched and hopeless lot does not live to-day than these Mackenzie River Indians, whose final extinction is rapidly approaching, unless the Canadian Government rises to the high place of its opportunity and its duty.—[Christian at Work.

They need it badly.

The Indians of the Six Nations about the headwaters of the Allegheny river should receive some attention from the National Government. They have slowly been raising themselves from barbarism, until now they have reached a point when some special attention given them would enable them to become respectable and useful citizens. They number 7,000, and more than one-half have become citizens so far as the law allows them, cultivate the soil, work at lumbering and are prospering, considering the ways they are handicapped. The remainder, about 3,400, are not so far advanced. The great need of all is lands in severalty and better school facilities. The land is now held in common, with the result that individual workers of it do not get profits proportionate to their efforts. The industrious ones are dissatisfied because they have to keep up the lazy ones, and the lazy ones because their more industrious brethren fare better than they do. With all the land held in severalty there would be more incentive for each to work. The present educational facilities are wholly inadequate as well as inferior in quality. Only a few get any training, and it is very impractical. If the Indian children could attend schools with the white children they would receive without effort almost the elements of the knowledge that would fit them for full citizenship.—[Pittsburg Com'l Gazette.

At the Cumberland County Fair.

In the agricultural department a very creditable display is made by the Indian school of the products of the Indian farm. The exhibit consists of small sheaves of wheat, rye, oats and of hay. A quantity of large and fine vegetables is also displayed. This reflects much credit upon the school and shows that it is making good farmers out of the Indian boys, as well as teaching them to read and write.—[Carlisle Herald.

THE NEW YORK INDIANS.

The statements made by A. S. Draper, the New York State superintendent of public instruction, at Buffalo, Wednesday, in regard to the New York Indians, are of decided interest. There can be little doubt that the condition of these tribes is far from encouraging. Civilization has grown up around their reservations and brought them all of its vices, with none of its virtues. The continuance of the tribal relation under such circumstances has prevented the betterment of the Indians and allowed them to stagnate and decay in a way that is disgraceful. Superintendent Draper states, as the result of his personal observations, that these Indians are uneducated and unwilling to acquire knowledge, and that they are immoral, shiftless, and lazy to a degree almost beyond belief. There is unfortunately only too much reason for believing that these statements are true. It is not the first time the condition of these Indians has been brought to the attention of the public. But it is to be hoped that it will be the last time that it will be necessary to view them in this light.

The present state of stagnation and decay is the natural outcome of the conditions of Indian life. They have been deprived of all incentive to action. The State government provides for them and there is no reason why they should work unless they have an unconquerable constitutional tendency to labor. This, it is needless to say, they have not. But it is reasonable to believe if the government directed its alms into different channels it would be able in time to make these people feel the force of the incentives for self-advancement that all Americans enjoy. The first step is the abolishment of the tribal relations. As long as it continues it will crush out all tendencies to the development of individuality. It abolished and the lands given in fee simple to the various members of the tribes, under whatever restraints may be deemed necessary to prevent their being cheated out of them, will do more than any sentimental efforts to improve the condition of these people. There is no reason why these people should continue to remain the helpless wards of the nation. It is time they were treated as men, not as children. They will never become truly civilized unless they are treated so and put on the footing of American citizens.

This is the remedy proposed by Superintendent Draper. It is the common sense one, the only one that promises to solve the question for all time and in a way consistent with Christian principles and modern civilization.—[Cleveland Leader.

State of Affairs in Indian Territory.

There are not less than 35,000 persons in the country of the five civilized tribes who have no legal right to be there, and who are morally unfit to live anywhere outside of prison walls. They are for the most part fugitives from justice, whose influence is corrupting and whose presence is a standing menace to public order and safety. It is not possible for the Indian authorities to remove these intruders. That is a task which demands more power than they possess, and so they are practically helpless. Their prosperity is retarded and their moral progress antagonized by an alien force for which they are not responsible, and over which they can not exercise the right of just and proper control. They are plainly entitled to protection by the United States in such a case, and the cure is statehood and citizenship for the whole Territory.

At last there is a place where it is a disadvantage to have a white skin. At last the white man is going to get a little of his come-up-ance for his impudent discriminations against other races. The Chickawa Indian nation has resolved to disfranchise its white voters. Shall the Caucasian submit to this outrage?—[Amsterdam, N. Y. Democrat.

The Indians of the five Nations take great interest in news from the surrounding States, as well as within the borders of their own nations. Ten weekly newspapers are published within the Territory, and a number of daily newspapers from the States are taken by the Indians.

THE CASA GRANDE.

Secretary Noble has done well in acting promptly upon the report concerning the ruinous condition of the famous Casa Grande of the Gila, made by Special Agent Morrison, through whom it is proposed not only to protect but to "repair" the ruins. Archaeologists may apprehend such experiments as will injure rather than improve the appearance and antiquarian value of the relic. The material of which the Casa Grande was built has been so variously described by travellers that it is rather difficult to arrive at the truth. Mr. Morrison says this material is concrete "made of fine gravel, sand and cement." Most other writers have been of the opinion that it was simply adobe; that is puddled earth, such as has been the principal building material in both Old and New Mexico for centuries. In the Casa Grande, however, the usual method of making the adobe into bricks was not followed, but it was apparently set in large frames or boxes, such as are used for concrete. No one before Mr. Morrison has discovered the existence of cement either in the blocks themselves or in the smooth coating of plaster with which the walls of the interior are covered. The general conclusion has been that the inner plaster was simply a separate coat of the same material from which the building was constructed, though the plaster for the interior was evidently worked up to a finer consistence, so as to give it the effect and the durability of a good hard finish.

As regards the antiquity of the Casa Grande Mr. Morrison appears to entertain opinions scarcely on a level with the most recent researches and the most authoritative conclusions. He speaks of the ruin as if he believed that it was a survival from a very remote antiquity, and his idea seems to rest upon the consideration that when the Spaniards first saw the Casa Grande, about the middle of the sixteenth century, they found it a ruin, and so long antedating the native tribes of the locality that those Indians could give no account of its origin. But if Mr. Morrison had made a careful study of Mr. H. H. Bancroft's works, he would have found ample reason for doubting the conclusive nature of such testimony. Mr. Bancroft, after full consideration of all the known facts, sees no ground for assuming that the Casa Grande of the Gila was much more than a century old when it was first seen by Cabeza de Bace. No writer on American antiquities has had the opportunity of consulting anything like the mass of material accumulated by Mr. Bancroft. He has examined every particle of evidence on the subject, and his monumental work on the "Native Races" must ever be the most full and trustworthy authority on all the subjects it embraces. Now Mr. Bancroft found it necessary to abandon the old theory of extinct nations as builders of the New-Mexican monuments, and he has shown conclusively that there is no need for any such hypothesis, the simple explanation of the facts being obviously the correct one.

Mr. Bancroft holds that the Casa Grande and all the erections of its kind were the work of Pueblo Indians. He says: "Every one of them may be most reasonably regarded as the work of the direct ancestors of the present inhabitants of the Pueblo towns, who did not differ to any great extent in civilization or institutions from their descendants, though they may very likely have been vastly superior to them in power and wealth." And he proceeds:

"Consequently, there is not a single relic in the whole region that requires the agency of any extinct race of people, or any other nations than those now living in the country." The conclusion he reaches, therefore, is that "New-Mexico, Arizona and Northern Chihuahua were once inhabited by agricultural semi-civilized tribes, not differing more among themselves than do the Pueblo tribes of the present time." How the civilization of these tribes came to decline some gene-

rations before the Spaniards came is a question prolific of surmise and conjecture, but in the nature of the case incapable of a definitive solution. Mr. Bancroft has dealt with it, and his suggestions are certainly plausible, but that aspect of the matter cannot be entered upon here. The preservation of the Casa Grande—and indeed, of other like monuments—is to be desired and approved; but at the same time it is well that the claims of the venerable relic upon our respect and interest should be accurately stated, and that they should not be confused by incorporating with them groundless or exploded theories.—[New York World.]

Ante-Mortem Preparations.

The natives of Southeastern Alaska, when one of their number becomes very sick, conclude that he must necessarily die, and at once set about making all needful preparations.

Not long since, some men called at the Sitka Mission to arrange with the missionary for the funeral of a friend. Inquiring when the man died, the missionary was informed that he was not dead yet, but soon would be.

Upon going to the sick man's house he was found still alive, but dressed up in his best clothes ready for the burial. He had been made to think that he would shortly die, and he did a few hours afterwards.

Some weeks ago, a mother inquired anxiously concerning lumber for a coffin for her sick boy. The boy is still alive and bids fair to live months yet.

Mr. McCulloch, of Aiyansh, gives the following incident in the same line:

One day, while passing through the village of Gitlakdamuke, I was accosted by a repulsive-looking individual—a medicine-man.

"I was just coming down to see you, Shimoigat," he explained; "it is not often that I ask you for anything, but I want a little black paint now."

"What do you want black paint for?" I inquired, thinking, perhaps, that he had added something new to his materia medica.

"Oh," said he, "I have just made the coffin for Laubagan's wife, and I want to paint the railings around her grave."

"And when did she die?" I asked.

"Oh," he replied, "she is not dead yet, but," in quite a matter-of-fact tone, "she soon will die!"

"I will see her then," said I, turning into the house.

Here I found Laubagan supporting his wife in his arms, while she was struggling and gasping in the relentless grip of a ruthless cough. Having observed her for a little, I concluded that, if left as she was, she would soon indeed fulfill the medicine-man's prophecy, but that with a little stimulant and nourishment she might be sustained and brought under the healing power of some proper medicine. She was just like a mummy, save of a lighter complexion. Wrapped up in some blankets, and placed in a canoe, she was soon comfortably accommodated at Aiyansh. Just as I expected, she soon began to improve, slowly but surely, and, much to the astonishment of every one, two months later she resumed her accustomed household duties, while the medicine-man's own wife died and filled her coffin.—[The Sitka North Star.]

There is now a chance that the Indians of this country will be respectfully treated. It is estimated that 20,000 of them will be entitled to vote at the next presidential-election, nearly 5,000 of the number in the Dakotas alone. The problem of Indians voting opens up an interesting vista in the future of the aboriginal race on this continent.—[Rochester, N. Y. Herald.]

The annual report of the Indian Department of Canada says there are encouraging indications that the Indian element will eventually become amalgamated with the general population of the country. The Indian population of the Dominion is 124,589.

The old Chief Views the Rapid Settlement of his Country in Amazement.

Little Raven, the oldest and most influential chief of the Arapahoes, visited El Reno last week. The old man looked with amazement at the numerous buildings that had dropped down, as it were, upon his old hunting ground. Little Raven in his younger days was one of the bravest warriors, and now carries several bullet marks. His last engagement was about nineteen years ago, in the sand hills near Camp Supply, where he with his small band of Arapahoes "stood off" and worsted a superior force of troops; and his family have still in their possession an old ambulance captured from Uncle Sam during the battle. He now resides in a \$12,000 stone residence at Cantonment, I. T., which was presented to him by the commanding officer when the post at that point was abandoned, and has fifty acres of land under tillage. The old man is very active in trying to advance his people on the white men's road, realizing that to live they must work; and through his influence and the help of the government, the most of his people now possess good, comfortable houses and are industrious tillers of the soil.—[El Reno, Oklahoma, Herald.]

Denominational Grounds not the Basis.

There can be no fair criticism of the Indian Bureau under Commissioner Morgan's administration, thus far, on denominational grounds. The Commissioner and Dr. Dorchester, the Superintendent of Schools, have made a sincere effort to maintain exact justice between the various churches interested in Indian schools, and it does not appear that a single appointment or dismissal anywhere in the service has been made on the ground that the person appointed or dismissed was or was not a Catholic. If anything, we should judge that in some instances action in the direction of removal had been delayed, because of the apprehension that a sectarian motive might be imagined. There will be little or no division of sentiment, among those who are familiar with the needs of the Indians, as to the wisdom of the Commissioner's course in pushing the establishment of Government schools for the Indians and in doing all that is possible to elevate their character.—[Boston Journal.]

Still some happy Spots in the United States Where the Sabbath is Kept.

Joaquin Miller relates the following incident:

He was inquiring of a former Chief of Idaho how that brave tribe of Indians, the Nez Percés, was getting on:

The Judge smiled a little and said:

"Let me tell you something. Last year an agent of the Government came out to deliver a speech on the subject of the members of the tribe holding their lands in severalty. The man chose Sunday on which to deliver his speech. The gathered tribe listened attentively to the end, and then the great man from Washington asked what message and answer he should bear back to their Great Father. Then the oldest man, who was the spokesman of the tribe, rose up and, lifting his eyes heavenward, said solemnly;

"Waka wawa."

"What does he say?" asked the great man of the interpreter.

"He says we don't talk about such things out here on Sunday!"

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 4x6 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 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 fifty 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.

A letter to the Man-on-the-band-stand, from Florence Walton, who is in the country.

MY DEAR M. O. T. B. S.:—This afternoon after getting my work done I started with Snowball and Sunflower for the summer house to see what havoc last night's frost had done to the moon-flower and morning glory vines that were twining there. And in the pathway I saw a little violet peeping through the leaves. It reminded me so much of Spring that I plucked the flower and took it to my room and put it into a little shell with water.

The shell was one that Mary Johnson gathered at the seashore on her visit there last summer. I think she must have had a pleasant time. I am hoping to go there some time. With love to my school-mates, teachers and school mother. I bid you good-night. Will thee accept the little violet? F. W.

The Question Settling Itself.

Negotiations are now pending between the United States Government and the Sisseton and Wahpeton Indians of Dakota, which will probably throw 789,000 acres of tillable lands open to settlement. As a large number of the Sisseton Indians have expressed a wish to take lands in severalty, about a fifth of the above-mentioned tract will be set apart for them, and each Indian of these tribes over twenty-one years of age who receives such land, in accordance with the terms prescribed by law, is thus made a citizen of this country and brought under the protection of its statutes. The Indian question seems to be settling itself, and before long the aborigine will be a hardly appreciable element in the Nation.

—[Yonkers, N. Y. Statesman.]

General Sewell tells how a party of Indians, fresh from the wilds, greeted their first view of a locomotive. They made no comment, and didn't even get up off the ground to examine it. But when a line-man walked up a telegraph pole, like a wood-pecker up a maple, they fell into paroxysms of enthusiasm. Simply one thing was within range of their astonishment and the other wasn't.

The large tract of land ceded to the United States, by the Chippewa Indians has an area as great as the state of Connecticut and is largely covered with pine forests. The lands will be sold off to settlers and lumbermen and the money placed in the national treasury to the credit of the tribe.

THE INDIAN HELPER is a news-letter published weekly at our school for ten cents a year.

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.
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The First Graduating Class, 1889... \$.30.
Shops, Boudoir size, each..... .25.
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