

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. IX.

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The Hon. Hiram Price, formerly Commissioner of Indian Affairs, tells as one of his experiences when Commissioner that he was invited with several other speakers to address an audience of the friends of the Indians in one of the first churches in Washington. The meeting was interesting, and the pastor of the Church at its close sought to utilize the occasion and secure some results for the Indian. After making some statements in regard to the loss of the buffalo and other game which deprived the Indians of their former resources, he called upon those present for a donation of old boot-legs which he would send out to the Indians to be used by them in making soles for their moccasins. This seemed to be the only fruits of the meeting. The sarcasm of this is only equalled by a noted Boston minister who within a few days has antagonized an appeal to the churches of his sect by the management of an Indian school in Montana. It appears that the beds in use in the school were home made, barrel staves being used as slats. Several years' use had brought a pest of vermin, and the school authorities asked that they might be provided with iron bedsteads. This great preacher opposed the appeal by declaring that the Indians had always slept on the ground, and as that was the place they would always sleep, bedsteads were unnecessary. Moreover, he happened to know that cowboys, some of them gently raised, slept on the ground. Therefore, the duty of the school management would be performed if it taught the Indian students to sleep on the ground or floor.

While the Dakota Indians were savages it cost the Government \$1,848,000 to take care of them seven years. The cost after their conversion for the same length of time was \$120,000, a difference of \$1,728,000 in favor of Christianity.—*The Rocky Mountain Christian Advocate.*

The foregoing is making the rounds of the public press. What a pity it is so entirely untrue! If the writer had said that there was a period of seven years in which when the Dakota Indians were savages, they cost the Government only \$120,000 and that since 1868 the date of the great treaty with them, they have cost the Government \$1,848,000 yearly he would have been nearer the truth. It is safe to say that for the 20 years between 1868 and 1888 the Dakota Indians cost the Government more than \$30,000,000. The appropriation for their support this year is \$1,168,500. Besides all this they are not very much converted yet.

Miss Fletcher, Special Agent allotting lands to the Nez Percés in Idaho, was at Kamiah on that Reservation on the 14th of November, but expected to finish that portion of her work in a few days and then go to the Agency. Snow had already fallen and there was danger she might become snow bound in her present locality and not be able to get out before April next. Miss Fletcher is the mother of the allotment system, and the most experienced and successful of the Agents engaged in this work. Her first allotment was the Omaha Reserve; then the Winnebagoes, and now she is well along with the much larger and more difficult Nez Percé Reservation. The spicy letter on our 5th page is from the pen of a lady well known in the Army and in Washington society, now with Miss Fletcher.

CAPT. PRATT AND THE TURKEY EGGS.

In the summer of 1867, I was Adjutant at Ft. Arbuckle, and riding out one day some three miles from the Post, in company with the Quartermaster, we came across a wild turkey's nest with six eggs. I placed them in my handkerchief and carried them home. Having a hen anxious to sit, I gave the eggs to her, and in three days the whole six were hatched out, and the faithful, motherly hen raised them all. As they increased in size and strength the turkeys began to roost in the trees in our back lot, and as they grew went higher and higher, to the great annoyance of their anxious step-mother; but they did not run away, although it was not more than 200 yards to the woods where we often saw wild turkeys, and from whence we many times heard them from our house. They remained with us until full grown, and became great pets, coming on the porch and feeding around the house just as though their immediate origin had been thoroughly domestic. What the effect would have been had I taken the old hen to the nest and placed her in charge there, or in any way had her attempt to domesticate them in the immediate presence of their kind, or what would have been the effect had I taken them, after they were full grown, back to the place where I found the eggs, and turned them loose where they would have come solely and only into relations with their kind, it requires no deep philosophy to tell.

The purpose and practice of the Carlisle school show that so long as we keep Indian youth in civilized surroundings, and under the influences of civilization, there is no trouble whatever. They simply go on from grace to glory. One case represents the whole, and we here give one:

When we began this school, ten years ago, there came to it a full blooded young Cheyenne from the Cheyenne Agency. He was about twelve years old. His father then was a thoroughly wild Indian, and the lad as much an one as he could well be. He had been a few months at the Agency school, and that made him willing to come to Carlisle when the chance offered. He remained in this school eight years, and then married a Pawnee girl, who had come here seven years before under about the same conditions. When they married they were offered employment by a farmer, stock-breeder, and dairyman, at West Grove, forty miles from Philadelphia. They went there the day they were married, and have lived in the same house with their employer and his wife until last week. Mr. Harvey was so well pleased with the young man that he soon placed him in charge of all his dairy affairs, which is a very considerable responsibility. He supplies about eighty quarts of cream daily for Mr. Wanamaker's great Philadelphia store.

Mr. Harvey's confidence and satisfaction have increased so much, that he has built a snug little tenant house for the young Indian couple and their babe, not far from his home. They recently moved into their new house.

The following letter is from this young Cheyenne:

WEST GROVE, PA., Oct. 13th, 1889.

DEAR CAPT. PRATT:—We are now looking for a letter saying you will come and be the first to see us in our new home. If all goes well we expect to go into it by the middle of next week. We claim to have the best tenant house in this country.

If it was not for the building of a new

ice-house, shipping pigs and six young Guernseys to the Japanese Government, we would have been in it by this time. The Japs are going to try their hands on that breed in their country. I have no doubt that they are good milkers. Before long, we are going to have a telephone, from West Grove to this house and whenever you send a message by wire it will come from there to here. It seems to me that this farm is growing better every day. We had another big feast since you was here, but this was for an Irish Quaker couple just arrived from Ireland. There were more people here than the time the breeders met. Eight roosters had to give up their lives on that day, and lots of cream cakes, deviled meats, &c. &c. The couple are now living at West Grove.

This is a rainy Sunday, but I thought I must write to you to let you know that we are still in good humor. We have no minister in our church now, our former one preached his farewell sermon some time ago. I helped subscribe (\$5.00) for a resident one and I do not know what our church men have decided.

Love from 3.

Ever your friend,
RICHARD DAVIS.
CAPT. R. H. PRATT,
CARLISLE, PA.

Of the whole number of students received at Carlisle during the past ten years more than half came with no previous schooling whatever, and half of the remainder were in the First Reader grade. In our last issue of the RED MAN, in speaking of what Carlisle is able to do for its students in five years, we intended solely those who came to us without previous education. We meant to antagonize the idea that there are great difficulties in the way of educating and civilizing the Indians. We want the country to understand that it is a simple and easy work, and, therefore, there is no excuse for delay or failure.

In a small town in western Massachusetts there lives a young Comanche Indian who came to Carlisle in Sept. 1880, and after remaining here six years was sent to his present home on the recommendation of Miss Dawes, daughter of the Senator. He has been there now nearly three years. He graduated from the high school of the town in which he lives, and out of school periods has been working for different people and has accumulated a bank account. A few months ago he wrote that the tax-gatherer had been around and demanded his taxes, and asked what he should do about it. We advised him to pay his taxes like any other man. He did so, and so far as we can see he has now fulfilled all the purposes and obligations of a civilized man and a citizen. He is welcomed into good society in the town. He has no difficulty in finding employment, and of his own motion he remains where he is because he sees his highest interests of education and civilization there. He is the exemplification of a principle, which, if brought to bear upon the whole Indian race would make short work of the Indian problem. His is no isolated case. We can cite hundreds of others—Apaches, Sioux, Cheyennes, Kiowas, Navajoes, and if there are any Indians more difficult to handle than these, we are ready to undertake them and illustrate our position. If anybody feels bad about our stating these facts we cannot help it. The great wrong, and real hindrance to the progress of our Indian people is that which we have forced upon them by segregating them upon reservations and ingeniously devising means which prevent their getting out into the world, where they may witness the great progress of it and become a part

of it. Whether propagated by Church or State the principle which binds them to a locality of ignorance, superstition, and degradation is born of the devil and is only worthy of the middle ages—the barbarous, inhuman rule of the middle ages. The soil of civilization is the place in which to raise a crop of civilization—the place to civilize. Trying to raise a crop of civilization in the soil of barbarism is the trouble, and all the trouble. Whatever else Carlisle may have done, it has demonstrated this beyond all peradventure.

Special Agent Gardiner has been engaged for several weeks placing the back accounts of Governor Robinson, former Superintendent of Haskell, in shape to be audited. He now goes to Idaho and takes temporary charge of the Nez Percé Agency. Long experience as an Indian Agent, Special Agent and Inspector added to service through the war as Quartermaster in the army, has specially qualified Colonel Gardiner to undertake the most difficult jobs in the Indian service. It is safe to say that the snarls on the Nez Percé reservation will now, very soon, be straightened out.

United States Inspector, Colonel Arthur M. Tinker, has gone to ——— Agency to mend a break between the Agent and the school teacher, both Catholic. They'll be all right after they are tinkered.

REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS.

THE PLATFORM.

In submitting the fifty-eighth annual report of the Commissioner of Indian Affairs, General Morgan says:

I entered upon the discharge of the duties of this office July 1, 1889. I have had no time as yet to familiarize myself fully with the details of office administration nor to make myself acquainted by personal observation with the practical workings of the Indian field-service. As soon as practicable, I hope to do both.

Unexpectedly called to this responsible position, I have entered upon the discharge of its duties with a few simple, well-defined, and strongly-cherished convictions:

First.—The anomalous position heretofore occupied by the Indians in this country can not much longer be maintained. The reservation system belongs to a "vanishing state of things" and must soon cease to exist.

Second.—The logic of events demands the absorption of the Indians into our national life, not as Indians, but as American citizens.

Third.—As soon as a wise conservatism will warrant it, the relations of the Indians to the Government must rest solely upon the full recognition of their individuality. Each Indian must be treated as a man, be allowed a man's rights and privileges, and be held to the performance of a man's obligations. Each Indian is entitled to his proper share of the inherited wealth of the tribe, and to the protection of the courts in his "life, liberty, and pursuit of happiness." He is not entitled to be supported in idleness.

Fourth.—The Indians must conform to "the white man's ways," peaceably if they will, forcibly if they must. They must adjust themselves to their environment, and conform their mode of living substantially to our civilization. This civilization may not be the best possible, but it is the best the Indians can get. They can not escape it, and must either conform to it or be crushed by it.

Fifth.—The paramount duty of the hour is to prepare the rising generation of Indians for the new order of things thus forced upon them. A comprehensive

system of education modeled after the American public-school system, but adapted to the special exigencies of the Indian youth, embracing all persons of school age, compulsory in its demands and uniformly administered, should be developed as rapidly as possible.

Sixth.—The tribal relations should be broken up, socialism destroyed, and the family and the autonomy of the individual substituted. The allotment of lands in severalty, the establishment of local courts and police, the development of a personal sense of independence, and the universal adoption of the English language are means to this end.

Seventh.—In the administration of Indian affairs there is need and opportunity for the exercise of the same qualities demanded in any other great administration—integrity, justice, patience, and good sense. Dishonesty, injustice, favoritism, and incompetency have no place here any more than elsewhere in the Government.

Eighth.—The chief thing to be considered in the administration of this office is the character of the men and women employed to carry out the designs of the Government. The best system may be perverted to bad ends by incompetent or dishonest persons employed to carry it into execution, while a very bad system may yield good results if wisely and honestly administered.

INDIAN GRAMMAR, PRIMARY AND DAY SCHOOLS.

The Purposes of the Government Explained.

BY GEN. THOMAS J. MORGAN, COMMISSIONER OF INDIAN AFFAIRS.

As the large mass of Indian youth who are to be educated will never get beyond the grammar grade, special pains should be taken to make these schools as efficient as possible. The studies should be such as are ordinarily pursued in similar white schools, with such modifications as experience may suggest.

Among the points that may properly receive special attention are the following:

1. The school should be organized and conducted in such a way as to accustom the pupils to systematic habits. The periods of rising and retiring, the hours for meals, times for study, recitation, work and play should all be fixed and adhered to with great punctiliousness. The irregularities of camp life, which is the type of all tribal life, should give way to the methodical regularity of daily routine.

2. The routine of the school should tend to develop habits of self-directed toil either with brain or hand, in profitable labor or useful study. The pupils must be taught the marvelous secret of diligence. The consciousness of power springing from the experience of "bringing things to pass" by their own efforts, is often the beginning of a new career of earnest endeavor and worthy attainment. When the Indian children shall have acquired a taste for study and a love for work, the day of their redemption will be at hand.

During the grammar period of say five years, from ten to fifteen, much can be accomplished in giving to the girls a fair knowledge of and practical experience in all common household duties, such as cooking, sewing, laundry work, &c., and the boys may acquire an acquaintance with farming, gardening, care of stock, &c. Much can be done to familiarize them with the use of tools, and they can learn something of the practical work of trades, such as tailoring, shoe-making, etc. Labor should cease to be repulsive, and come to be regarded as honorable and attractive. The homely virtue of economy should be emphasized. Pupils should be taught to make the most of every thing, and to save whatever can be of use. Waste is wicked. The farm should be made to yield all that it is capable of producing, and the children should be instructed and employed in the care of poultry, bees, etc., and in utilizing to the utmost whatever is supplied by the benevolence of the government or furnished by the bounties of nature.

3. All the appointments and employments of the school should be such as to render the children familiar with the forms and usages of civilized life. Personal cleanliness, care of the health, politeness and a spirit of mutual helpfulness should be inculcated. School rooms should be supplied with pictures of civilized life, so

that all their associations will be agreeable and attractive. Their games and sports should be such as white children engage in, and they should be rendered familiar with the songs and music that make our home life so dear. It is during this period particularly that it will be possible to inculcate in the minds of pupils of both sexes that mutual respect that lies at the base of a happy home life, and of social purity. Much can be done to fix the current of their thoughts in right channels by having them memorize choice maxims and literary gems, in which inspiring thoughts and noble sentiments are embodied.

4. It is of prime importance that a fervent patriotism should be awakened in their minds. The stars and stripes should be a familiar object in every Indian school, national hymns should be sung, and patriotic selections be read and recited. They should be taught to look upon America as their home, and upon the United States Government as their friend and benefactor. They should be made familiar with the lives of great and good men and women in American history, and be taught to feel a pride in all their great achievements. They should hear little or nothing of the "wrongs of the Indians," and of the injustice of the white race. If their unhappy history is alluded to, it should be to contrast it with the better future that is within their grasp. The new era that has come to the Red men through the munificent scheme of education, devised for and offered to them, should be the means of awakening loyalty to the Government, gratitude to the Nation, and hopefulness for themselves.

Everything should be done to arouse the feeling that they are Americans having common rights and privileges with their fellows. It is more profitable to instruct them as to their duties and obligations, than as to their wrongs. One of the prime elements in their education should be a knowledge of the Constitution and Government under which they live; the meaning of elections, the significance of the ballot, the rule of the majority, trial by jury,—all should be explained to them in a familiar way.

5. A simple system of wage earning, accompanied by a plan of savings, with debit and credit scrupulously kept, will go far towards teaching the true value of money, and the formation of habits of thrift, which are the beginnings of prosperity and wealth. Every pupil should know something of the ordinary forms of business, and be familiar with all the common standards of weights and measures.

6. No pains should be spared to teach them that their future must depend chiefly upon their own exertions, character and endeavors. They will be entitled to what they earn. In the sweat of their brows must they eat bread. They must stand or fall as men and women, not as Indians. Society will recognize in them whatever is good and true, and they have no right to ask for more. If they persist in remaining savages, the world will treat them as such, and justly so. Their only hope of good treatment is in deserving it. They must win their way in life just as other people do, by hard work, virtuous conduct and thrift. Nothing can save them from the necessity of toil, and they should be inured to it, as at the same time a stern condition of success in life's struggle, and as one of life's privileges that brings with it its own reward.

7. All this will be of little worth without a higher order of moral training. The whole atmosphere of the school should be of the highest character. Precept and example should combine to mould their characters into right conformity to the highest attainable standards. The school itself should be an illustration of the superiority of the Christian civilization.

The plant required for a grammar school should include suitable dormitories, school buildings and shops, and a farm with all needed appointments.

The cost of maintaining it will be approximately \$175 per capita per annum.

The final number and location of these schools can be ascertained only after a

more thorough inspection of the whole field.

At present, the schools at Chilocco, in the Indian Territory; Albuquerque, New Mexico; Grand Junction, Colorado; and Genoa, Nebraska, might be organized as Grammar Schools. The completion of the buildings now in course of erection at Pierre, South Dakota; Carson, Nevada, and Sante Fe, New Mexico, will add three more to the list. It will doubtless be possible at no distant day to organize Grammar School departments in not less than twenty-five schools.

Indian Primary Schools.

The foundation work of Indian education must be in the primary schools. They must to a large degree supply, so far as practicable, the lack of home training. Among the special points to be considered in connection with them are:—

1. Children should be taken at as early an age as possible, before camp life has made an indelible stamp upon them. The earlier they can be brought under the beneficent influences of a home school, the more certain will the current of their young lives set in the right direction.

2. This will necessitate locating these schools not too far away from the parents, so that they can occasionally visit their little children, and more frequently hear from them and know of their welfare and happiness.

3. The instruction should be largely oral and objective, and in the highest degree simplified. Those who teach should be from among those who have paid special attention to kindergarten culture, and primary methods of instruction. Music should have prominence, and the most tireless attention should be given to training in manners and morals. No pains should be spared to insure accuracy and fluency in the use of idiomatic English.

4. The care of the children should correspond more to that given in a "Children's Home" than to that of an ordinary school. The games and employments must be adapted to the needs of little children.

The final number and location of these schools cannot yet be fixed. Probably fifty will meet the demands of the near future. Many of the reservation boarding schools now in operation can be converted into primary schools.

Day Schools.

The circle of Government schools will be completed by the establishment of a sufficient number of day schools to accommodate all who cannot be properly educated in boarding schools.

It is believed that by providing a home in connection with the day school for a white family, each such school would become an impressive object lesson to the Indians of the white man's mode of living. The man might give instruction in farming, gardening, &c., the woman in cooking, and other domestic matters, while a regular teacher could perform the usual school room duties.

Pupils from these schools could be promoted and transferred to the higher institutions.

These day schools and reservation boarding schools are an absolutely necessary condition of the successful work which is to be done in the Grammar and High Schools not on reservations. They will help to educate the older Indians and will tend to so alter the environment, and to improve the public sentiment that when pupils return from boarding schools, as many will and must, they will find sympathy and support in their civilized aspirations and efforts.

The scheme thus outlined of High, Grammar, Primary, and Day school work is necessarily subject to such modifications and adaptations as the varying circumstances of the Indian school service demand. The main point insisted upon is the need of formulating a system and of putting it at once into operation, so that every officer and employe may have before him an idea of endeavor, and so that there may be the most economical use of the means devoted to Indian education.

A beginning has already been made, and a few years of intelligent work will reduce to successful practice what now is presented in theory.

Indian School Teachers.

Teaching in Indian Schools is particularly arduous. In all boarding schools the employees are necessarily on duty for a much greater part of time for each day, and for more days, than is required of teachers in the common schools of the country. The training of Indian pupils devolves almost wholly upon the teachers, whose work is not supplemented and reinforced by the family, the Church and society. The difficulty of teaching pupils whose native language is so strange as that spoken by the major portion of Indian pupils, adds largely to the work.

In reservation schools the teacher is far removed from the comforts of home and the pleasures of society, and is largely deprived of the society of congenial companions. The furnishings of the teachers' quarters and the school buildings are primitive, and the table frugal if not ex-

pensive. The schools are often located at a great distance from the teacher's home, involving a long and expensive journey. The surroundings are not always restful.

To compensate for these disadvantages, the Government, in order to command good talent, ought to offer a fair compensation, never less than that paid by the surrounding communities for similar service, and should afford opportunity for promotion, and offer a reasonably fixed tenure of office.

The positions should be opened to all applicants on equal terms, and should be awarded on the basis of merit. Special stress should be laid upon:—

1. Good health. The privations of the lonely life and peculiar difficulties of the work will necessarily make a heavy draft upon the teacher's vital energies.

2. None but those of the most excellent moral character and of good repute should be sent as teachers, to those who will be more influenced by the example of their teachers than by their instructions.

3. Faith in the Indian's capacity for education and an enthusiasm for his improvement are needful for the highest success in teaching.

4. An acquaintance with the best modern methods of instruction and familiarity with the practical workings of the best public schools, will be of immense advantage in a work beset with so many difficulties.

5. A mastery of idiomatic English is particularly essential to those who have the difficult task of breaking up the use of Indian dialects, and the substitution therefor of the English language.

6. Teachers should be selected for special grades of work. Some are specially fitted to excel in primary work, while others are better adapted to the work of higher grades.

7. A quality greatly to be desired is the power of adapting oneself to new and trying surroundings, and of bearing with fortitude the hardships and discouragements incident to the service.

Indian School Supervision.

There is at present one Superintendent of Indian Schools charged with the duty of visiting them and reporting on their condition. A glance at any map of the United States showing the location of the Indians, reveals at once the physical impossibility of any adequate supervision by one man.

The Superintendent should have at least five principal assistants, school experts, who, under his direction, shall give their entire time to the supervision of schools in their respective fields.

Some such plan as that herein set forth seems absolutely necessary for the preparation of the rising generation of Indian youth for absorption into our National life.

Enough has been already accomplished to show that the scheme is entirely feasible. The Government has ample means at its disposal. The treaty and trust funds held for the Indians would meet no inconsiderable part of the necessary outlay.

The same care devoted to the training of young Indians for citizenship now bestowed upon educating officers for the Army and Navy would accomplish results equally striking.

The same liberality and care on the part of the Government for the proper education of its wards that is shown by the several states in maintaining a system of public schools, would be followed by like results.

Nothing less than this is worthy of this great nation of 60,000,000 people. Such a plan successfully inaugurated would mark the beginning of a century of honor.

INDIAN HIGH SCHOOLS.

FURTHER DETAILS OF THE PROPOSED NEW INDIAN SCHOOL SYSTEM.

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

It is the purpose of the Government to provide adequate facilities for the proper training of all Indian youth of school age who can be reached. There are three general classes or kinds of Government schools,—the so-called Industrial Training school, the reservation boarding school, and the camp or day school. There is for these schools no established course of study, no order of exercises. The teachers do as the Israelites did in the days of the Judges "each one that which seems right in his own eyes." The schools sustain no necessary relation to each other. There is no system of promotion or of transfer from one school to another.

One of the most obvious needs of the hour is to mark out clearly the work of the schools and to bring the different grades into organic relationship. Assuming that the Government should furnish to the In-

dian children who look directly to it for preparation for citizenship, an education equivalent to that provided by the several states for the children under their care, the problem is greatly simplified. The High School is now almost universally recognized as an essential part of the common school system. There are in operation in the United States about 1200 of them, with an enrollment of 120,000. These "peoples colleges" are found every where, in cities, towns, villages and country places from Maine to Oregon. Colorado and other new states rival Massachusetts and other New England communities in the munificence of their provision for High School education of their youth. A High School education at public expense is now offered to the great mass of youth of every race and condition except the Indian. The foreigner has the same privilege as those "native and to the manner born." The poor man's child has an equal chance with the children of the rich. Even the negroes of the South have free entrance to these beneficent institutions. The Government, for its own protection and for the sake of its own honor, should offer to the Indian boys and girls a fair opportunity to equip themselves as well for citizenship and the struggle for life that citizenship brings, as the average boys and girls of the other races with whom they must compete.

What then should an Indian High School be? The answer is at hand. An Indian High School should be substantially what any other High School should be. It should aim to do four things:—

First. The chief thing in all education is the development of character, the formation of manhood and womanhood. To this end the whole course of training should be fairly saturated with moral ideas, fear of God, and respect for the rights of others; love of truth and fidelity to duty; personal purity, philanthropy and patriotism. Self-respect and independence are cardinal virtues, and are indispensable for the enjoyment of the privileges of freedom and the discharge of the duties of American citizenship. The Indian High Schools should be schools for the calling into exercise of those noble traits of character which are common to humanity and are shared by the red children of the forest and plain as well as by the children of the white man.

Second. Another great aim of the High School is to put the student into right relations with the age in which he lives. Every intelligent human being needs to have command of his own powers, to be able to observe, read, think, act. He has use for an acquaintance with the elements of natural science, history, literature, mathematics, civics, and a fair mastery of his own language such as comes from rhetoric, logic, and prolonged practice in English composition.

The Indians need especially that liberalizing influence of the High School which breaks the shackles of his tribal provincialism, brings him into sympathetic relationship with all that is good in society and in history, and awakens aspirations after a full participation in the best fruits of modern civilization.

The High School should lift the Indian students on to so high a plane of thought and aspiration as to render the life of the camp intolerable to them. If they return to the reservations, it should be to carve out for themselves a home, and to lead their friends and neighbors to a better mode of living. Their training should be so thorough, and their characters so formed, that they cannot be dragged down by the heathenish life of the camp. The Indian High School rightly conducted will be a gateway out from the desolation of the reservation into assimilation into our national life. It should awaken the aspiration for a home among civilized people and offer such an equipment as will make the desire prophetic of fulfillment.

Third. The High School, which standing at the apex of the common school system and offering all that the mass of youth of any class can receive, offers to the few ambitious and aspiring, a preparation for university culture. The High School even

in some of the newer states, prepares for college those who have special aptitudes and lofty ambition.

Several Indian boys have already pursued a college course and others are in course of preparation. There is an urgent need among them for a class of leaders of thought, lawyers, physicians, preachers, teachers, editors, statesmen, and men of letters. Very few Indian boys and girls, perhaps, will desire a college education, but those few will be of immense advantage to their fellows. There is in the Indian the same diversity of endowment and the same high order of talent that the other races possess, and it waits only the touch of culture and the favoring opportunity for exercise to manifest itself. Properly educated, the Indians will constitute a valuable and worthy element in our cosmopolitan nationality. The Indian High School should offer an opportunity for the few to rise to any station for which nature has endowed them, and should remove the reproach of injustice in withholding from the Indian what is so freely offered to all others.

Fourth. Owing to the peculiar surroundings of the mass of Indian children, they are homeless and are ignorant of those simplest arts that make home possible. Accordingly the Indian High School must be a boarding and industrial school, where the students can be trained in the homely duties and become inured to that toil which is the basis of health, happiness, and prosperity. It should give especial prominence, as is now done in the best industrial schools for white youth, to instruction in the structure, care, and use of machinery. Without machinery the Indians will be hopeless and helpless in the industrial competition of modern life.

The industrial pupils should also be initiated into the laws of the great natural forces, heat, electricity, etc., in their application to the arts and appliances of civilized life.

The course of study should extend over a period of five years, in order that there may be time for the industrial work, and opportunity for a review of the common branches, arithmetic, grammar, and geography. Special stress should be laid upon thoroughness of work so that the students may not be at a disadvantage when thrown into competition with students of like grade in similar schools for other children.

The plant for each institution should include necessary buildings for dormitories, school-rooms, laboratories, shops, hospital, gymnasium, etc., with needed apparatus and library, and an ample quantity of good farming land with the necessary buildings, stock, and machinery.

The schools should be located in the midst of a farming community, remote from reservation and in the vicinity of railroads, and some thriving village or city. The students would thus be free from the great down pull of the camp, and be able to mingle with the civilized people that surround them, and to participate in their civilization.

The teachers should be selected with special reference to their adaptation to the work, should receive a compensation equivalent to that paid for like service in white schools of same grade, and should have a stable tenure of office.

The number of these schools that will be ultimately required cannot be determined accurately without more experience. The number of pupils who can be profitably educated in High Schools is not large, but is growing larger year by year. It may be best for the present to develop a High School department in say three schools. Those at Carlisle, Pa., Lawrence, Kansas, and Chemawa (near Salem) Oregon, can readily do so. Indeed High School classes have already been formed and are now at work. In the future the schools at Genoa, Nebraska, and Grand Junction, Colorado, can be added to the others, making a group of five High Schools, admirably located to supply the needs of the great body of Indians. Their graduates will supply a body of trained men and women competent for leadership.

The cost of maintaining these schools

will depend upon the number of pupils provided for. One hundred and seventy-five dollars per capita, the sum now paid at several places, will probably be ample. For the year ending June 30th, 1889, the sum of \$80,000 was appropriated for Carlisle, and \$85,000 for Haskell Institute. It would be easy to carry into successful operation the plan here outlined by an annual outlay of \$100,000 for each school, which is a very small advance over the present appropriation.

OUR ANCESTORS AND THE NATIVE AMERICAN.

To thinking men who have noted the remarkable tendency among us to prejudice the age against the native American, Du Chaillu's new book on "Our Norse Ancestors" will give valuable material for reflection.

We measure advances in general by comparisons, and in our own particular case, comparisons will at least inform, if not humiliate us.

Taking advantage of the last thirty years of research into Norse antiquities and remains, interpreting these by reason and fact, Du Chaillu presents to us not only our manners, habits, ceremonies and superstitions, but deduces from these what must have been the moral tone of our thought and speech.

We have grown impatient of what we call the tardy progress of the Indian, his seeming lack of desire or ability to be pushed, we, using always as a propelling power, our own high estimate of our attainments, not pausing to consider the centuries which have comprised our term of advancement. From the political arena and the pulpit, to the shanty of the border white, we hear the cry of "civilize the Indian." Push him, hasten him, to what? To reach in a moment, the attainments of decades, to a breathless hurry up the hill. Difficulty, which even Christian ascended only on his hands and knees.

We goad "Poor Lo" to a run, and then if he stumbles a step, we point to his stupidity. Let him take to his hands and knees as did Christian, and he will reach the house Beautiful, long before the lapse of as many years as it has taken us to reach it.

Du Chaillu himself notes the superiority of the native Red Man to our own race—especially in the fact that our natural thirst for strong drink led us to distil liquors, while the Indian in his native state had never known intoxication. He also affirms that many of the crimes which were common to our ancestry have never existed among the Indians or any other nation.

We murmur if the Indian in his progress in civilization retains for a brief period a few customs which seem to us barbaric and degrading. Du Chaillu shows how for long years after we accepted Christianity, we retained a rudeness and ferocity inconsistent with even partial civilization.

The position of women among any of the tribes of Indians has never been pictured by historians as half so terrible as was that of our female progenitors.

We stigmatize a Sitting Bull or a Satauta with contempt because they have dared to fight for what they, not yet out of the long clothes of their savagery, have deemed their rights. We have inherited fighting blood from a hundred generations, and from long ago were found fighting, not from love of country, or a sense of right, but for an innate love for fighting.

Our fathers believed that hereafter we should spend our days in fighting, and our nights in drunken orgies. That was our pictured heaven a few short years ago, and yet our children read with mingled awe and curiosity of the Indians happy hunting ground and successful chase in the Spirit land.

If from an Indian grave is exhumed a tomahawk, we point with the white finger of our virtue and say "see the depth of their barbarism." Du Chaillu would have us know that from the tombs of our fathers are yet found tomahawks and spears with which they intended to pursue

their murderous games in the land of the hereafter.

In the slow progress of our Christianity we have but just learned that slavery is wrong, that war is deplorable, that some vices if tolerated at all must be belittled, or concealed from the innocence of childhood, and that love to God and our neighbor is the living sap, which must flow to every branch and tendril of our civilization. By pausing for a brief time over these facts about ourselves, we may become more tolerant and patient with the Indian, less disposed to censure or upbraid him for his seeming lack of progress.

I remember an old white-haired Mission Indian whom I have seen many times in California—too infirm to walk alone, too blind to see a sun-beam—always with his face turned upward, as if looking for light. They say he is more than a hundred years old, and as he sits there every line of his face seems a volume of history. His people were pushed. He is one of the last to show the effect of a system of civilization.

Not a rod of ground is left to him or his people, in the valley where they gathered their herds. He sits alone under the old Cactus hedge, while the chimneys in the crumbling mission tower ring out their cracked notes.

Let us be patient with the Indian though he may sometimes today grasp his useless hatchet closer at the approach of death, that it may be buried by his side. Yet a little while and the same faith will have changed him as it has us from our old Norse Ancestors. E. G.

A WORD TO CATTLE MEN FROM SECRETARY NOBLE.

"I therefore announce to you, in order that it may be communicated without delay to the Cherokee nation, that in my opinion those who propose to make leases with the Cherokee nation for grazing upon the Cherokee outlet do so with the knowledge expressly conveyed by the Secretary of the Interior to them, as well as to the Cherokee nation, that such leases are unauthorized and void, and may at any time, within the discretion of the United States government, be set aside, and the territory cleared of the pretended lessees and all connected with or acting for them; that the interference by offer of what are deemed future and extravagant payments to the Cherokee nation to be made by certain persons who have started up with their proposition since the Congress of the United States determined to negotiate with the Cherokees, gives occasion for the government to consider the propriety of laying its hand upon these citizens acting in defiance of law and against the public interests, and to restrain them from proceeding further in this direction; and it is now deemed that any such lessees should be compelled to leave said outlet, with their property, on or before the 1st day of June next, it being deemed proper not to fix the time earlier, that they may escape without injury or suffering to their cattle and herds."

CATHOLICS DEMAND INVESTIGATION.

Fair play requires that a Senate Committee should investigate these cases, and show the public what their offences were. Fair play requires it, and we are not certain that the sympathy and encouragement of the honest-minded American public will be given to General Morgan and Rev. Mr. Dorchester. We believe in the fair play of our fellow-countrymen of all creeds and all parties, and believe that a Senate Committee's report will insure the sympathy and encouragement not for Messrs. Morgan and Dorchester but for the victims of their religious fanaticism. We call on the United States Senate to give us fair play, and not confirm appointments without an investigation.—[Catholic News, November 3.]

THE OUTING SYSTEM

has been indorsed by many of the intelligent Indians themselves as the most effective method to wean the young Indians from the customs of their fathers, which under the old system of education was impracticable.—[Pittsburg Gazette, Nov. 1.]

THE SECTARIAN QUESTION.

The *Catholic Review* expresses itself in warm terms concerning Mr. Morgan's Indian policy. It claims that the Administration is very much Anti-Catholic, since for no other reason could a policy be so changed, that has been peacefully existing so long! The *Review* leaves the Protestant missions to stand on their own footing, but can entertain no doubt as to the "beneficent influence" of the Catholic Missions.

The Editor thinks Mr. Harrison's administration may possibly prosper for a time, but hints at what the dreadful end may be. The *Albany Argus*, too, thinks there is a disposition on behalf of the Commissioner to suppress the efforts of Missionaries among the Indians, and to make their training purely secular. It thinks the aim of the policy is to gradually permit no church work. The *Chicago Tribune* differs from either in the belief that this new policy will not prevent either Catholic or Protestant from "establishing as many schools as they please, provided they meet the expenses with their own money," but thinks that not one dollar of Government funds should be spent in "teaching dogmas."

The *Globe Democrat* says that the Catholics have no right to expect any advantages over the Protestants. The public mind seems imbued with the thought that the Catholics have founded and maintained the greater part of the Indian schools.

This does not appear to be the case, though statistics give a deceitful showing. The facts are, these statistics pertain exclusively to those schools for which Government makes provision. The Catholics control a majority of such schools, and thus are able to make a better showing than the Protestants; whereas, if all the Indian schools were taken into account, the report would be very different.

"There are several Protestant sects, which each furnish instruction to more Indians than are taught in all the Catholic schools outside of those which are practically supported by the Government. This explains at a glance how it is made to look as if the Catholics were doing most of the work of Indian education. The many schools conducted by the various Protestant sects do not appear in the official statements, and so the public cannot learn from that source how much is being done by the churches, without any cost to the Government, and how little of such service is to be credited to the Catholics." This is the best explanation we have seen of this "Sectarian Question." The Catholics have built their assertions as to the proposed compulsory part of public schools, upon one paragraph in Mr. Morgan's report where he says "these schools should embrace all persons of school age, compulsory in its demands, and uniformly administered." The Catholics think that in this statement lies a threat for them, and in the end extinction of their schools. The question is, why do not Protestants make the same outcry? All sectarian schools come under the same ban.

UNITED SUPPORT BEST.

Congress will be asked to make a sufficient appropriation to enable the Indian Bureau at an early date to bring under proper instruction every youth of school age that can be reached. This system is, as our readers will perceive, based on the principles which *The Christian Union* has advocated for two years past, which were incorporated in the platform adopted at Lake Mohonk a year ago, and were reasserted at Lake Mohonk this fall. There is every reason why all interested should combine to urge upon Congress the adoption of such a measure. The people of the Western States and Territories ought to do it because it relieves them of the incubus of an ignorant and pauper population, and from the burden of educating them—a burden which properly belongs upon the Nation, not upon the locality where the Indians happen to live; the East ought to support it because it gives a promise of solving the Indian problem

in conformity with principles of justice and philanthropy; and the missionary organizations ought to give it their heartiest support because it will relieve them of the burden of secular education—a burden too great for them to carry,—and release them for that work of missionary education and Gospel ministry which constitutes their special function, and which the Government can neither undertake nor even aid.—[*Christian Union*.]

Another Elliot.

The Boston *Eve Transcript* for Nov. 6, has an editorial report of a recent meeting of the "Society for propagating the Gospel among the Indians, and others in America." A part of the proceedings was a speech from the Rev. Dr. Thomas Lamb Elliot, of Portland, Oregon. Of this speech little was given in the *Transcript*, but enough to make us wonder what the rest was like, it is so unique of its kind, so unusual! The man himself must be habitually frank in his statements, to make without hesitation such assertions as "After camping out for seven weeks among the Indians, I am ready to say that if I were an Indian I would desire to be nothing else." Here is a remarkable man,—remarkable in that he is educated, cultured, accustomed (it is presumed) to the delights of civilization. A Missionary, too, to the Indian reservations where he says he is often regarded with "jealousy and suspicion as a secret emissary of the Department." He does not say who thus regards him, but leaves us to conjecture. We are surprised at the more than half admission made by this Missionary. How great the contrast between himself, and the John Elliot of two hundred years ago, also of Boston fame! The one asserts that after having camped "with the Indians for seven weeks, he is prepared to say that if he were an Indian he would desire to be nothing else," and the other Elliot worked among the red men forty-six years that he might teach them to be better than Indians, and died teaching an Indian child to read that it might not stay an Indian.

The Squaw Man.

The Washington *Post* of Nov. 6, says some good things about the "squaw man". We are glad to see a word in his behalf. While there are "those of him" who are "sneaks, cunning, and degraded," swindlers really, and in some cases deserving of even more emphatic denunciation than he gets, still it is true that they are not all alike. We have known white men who were married to Indian women, whose every-day record was clean and good, and who were "cunning" only so far as they prevented some swindling Agent from over-reaching the Indians—men who did not allow their families to draw a yard of yellow calico or a sack of flour from the Government store house. Such men do not deserve the appellation of "squaw man." It is a vulgar term and should fall into disuse.

When an honest white man sees attractions in an Indian girl and marries her, he is as honorable as his brother who marries an Italian. It is too late to begin to "sight" for Cupid.

We are glad to note that Commissioner Morgan has sent a circular letter to all the Indian Agents, asking information about the effect on the Indian of the "Wild West" shows, with a view to suggesting a change of policy in this respect. It has been suggested that if the present year keeps on apace, as it has begun it would be well to have a few of these "shows" confined to the National Park, as we now wish the Buffalo had been before their disappearance. Keep a few "Natives" under shelter of the big Redwoods, and the foaming geysers, just to show our children the beauties of the natural past. What a suggestion! As though we have a right to preserve human beings like almost extinct animals to make them a national "show."

The *Troy Times* thinks there is no reason for thrusting the Indians en masse into citizenship since that course might be attended with some risk to the "body politic." There might be some risk we admit—risk to the Indians.

GOVERNMENT CAN MAKE AMENDS.

It is to be regretted that our Government did not undertake the intelligent education of the Indian a century ago. It has often been asserted as a finality that because the Indians were born "savages" it was useless to treat them as if they were white men. There are tribes whose barbarism has seemed hopeless, but under patient training the children of the most depraved of warrior braves and squaws have, through their contact with civilization, attained considerable culture and learning. And the cases are by no means isolated. It is, no doubt, useless to waste love or labor on the old scalp-hunters who are not susceptible to new ideas; but the nation's hope rests with the children, who can and will be reared to a useful citizenship. The Indian will henceforth be a permanent factor in American life, not as the savage of the past, but as the farmer, the mechanic, and the capitalist. Our Government can only make amends for the injustice which has long been done this aboriginal people by adopting such a system as is proposed by General Morgan.—[*Phila. Evening Telegram*.]

THE INDIANS MAY MAKE BETTER CITIZENS THAN SOME OTHERS.

The theoretic citizen is a long way off. He is likely never to come into view, and it is hardly probable, should he come, he will wear a red skin and proceed from the reservations. We have been trying for half a hundred years and more to make ready for citizenship, whites of divers and sundry nationalities without yet having evolved a very high order of ideality, and it is unreasonable to expect that the Indian shall be fashioned into an example for the balance of creation. We are prepared to believe that the Indian would make a more peaceful, orderly, industrious, productive, and in every way better citizen than do certain voters who each Sabbath gather infant minds about them for the propagation of anarchistic and infidelistic abominations. Given his rights and protected in them by laws in the making of which he would have a voice, the Indian may be trusted to grow into a fair condition of citizenship.—[*Chicago Inter-Ocean*.]

THE DENVER REPUBLICAN'S VIEW IS TO KEEP THE INDIANS ON THEIR RESERVATIONS.

It is hoped that having received instructions from the Interior Department to that effect, Agent Bartholomew will make the Utes keep out of Colorado. The place for an Indian is on his reservation, and he ought to be made to stay there, except where it clearly appears that if allowed to go beyond its limits he will not trespass upon any of the rights of the whites. If the Government does its duty to the Indians and makes them remain on their reservations, there will be little occasion for complaint against the whites on account of the violation of the Indian rights. The whites are not likely to trespass upon the reservations. Whenever they do and trouble ensues they should be punished. Lieutenant Governor Smith is to be commended for his prompt action in regard to the Utes who were recently reported to be in the western part of the State.—[*Denver Republican*.]

White Men the Victims of the Color Line

The color line has been drawn by the Chickasaw nation, which occupies a portion of the Indian Territory. The supreme court of that nation has just decided that white men who have married Chickasaw squaws are no longer Chickasaw citizens. They cannot vote, hold office or own land in the Chickasaw nation.

It seems rather remarkable that white men in any part of this country should be the victims of the color line.

—[*Savannah News*.]

Here is another way to get ahead of the Cherokees: It is proposed to settle the "strip," which is the present "bone of contention." Settle it, but not with whites. According to the grant of 1866, this can be filled if necessary with hordes of friendly Indians who have given up tribal relations. This plan may work well and be the best in the end. It involves no quarrel. Let us have peace!

Bishop Whipple, Before the American Missionary Association.

When I went to Minnesota they told me the Indians were a dying race.

"Well," I said "make haste and tell them the story of Christ."

The North American Indian is not an open idolator. He is full of superstition, hears spirits in the air and in the waterfall, but he believes in a Great Spirit as much as you do. He has a passionate love for his wife and children, and is ready at any day to lay down his life for his tribe. Surely there are elements here to make any man a Christian man.

They are not perishing to-day. The internecine wars between the tribes are broken up; the diseases that swept away thousands are held in check; there are more Indians in the United States to-day than there were ten years ago. We must be careful when we give them land that we do not play the part of a certain man with regard to Naboth's vineyard. There are children growing up that must need homes, and on the reservation it is impossible for them to live except as herdsmen. In the future the Indian must have citizenship, but he must learn the worth of it first.

He needs the protection of the law and he needs education. If you teach people to read, teach them a language that will throw open to them the literature of the world. When you teach an Indian to read in Ojibway he has not a book to read unless you print it for him. A hundred years ago the English-speaking people were less numerous than the Latin races in Europe, yet they number 150,000,000 to-day; and, while God made the Greek tongue the language of the world at the first preaching of the gospel, I believe the English tongue will be the means of preparing us for his second coming. We've heard a great deal about the Indian problem. When General Sherman and other officers were sent out to investigate after the awful massacre of Colorado, they reported that it was all written in the old book, "Do unto others as you would have them do unto you."—[*Inter-Ocean*.]

OKLAHOMA OVER AGAIN.

An army of boomers is reported on the borders of the Sioux reserve, ready to step over at the earliest moment and possess this new "land of Canaan". These boomers ought to have the "mark of Cain" put on them that all who see them may know them. They are not to be pitied if a Dakota winter covers them up root and branch. It is the poor, uninformed, eager "white settler" who is to be pitied—the family man who honestly wants to own a home and who looks up to this heartless boomer as a veritable prophet. The society for the prevention of cruelty to children and idiots ought to have an advanced guard at just such places as these. If the men will go at the beginning of winter to such a region as Dakota, let them go, but leave the women and children behind.

The Choctaws and Chickasaws will succumb to the forces of the advancing civilization of the palefaces. Their business relations with the white men are already so extensive and intimate that the policy of disfranchising the squaw men cannot be enforced without disaster to large interests and heavy loss to the Indians themselves. The squaw man is a very unsympathetic figure and morally inferior to his dusky better half. Still he is the entering wedge of civilization, and where his influence is firmly established the primitive tribal relations of life are doomed to speedy extinction.—[*New York Tribune*.]

The claim of the cattlemen that if they are forced to leave the Cherokee strip the general live stock interest will be seriously harmed is one that need not cause any alarm. More likely the effect will be to benefit said interest by curtailing the supply of cheap Indian cattle and giving the stock-raisers of the Western States a better price for their products.—[*St. Louis Globe Democrat*.]

Rev. Charles Cook, Episcopal Missionary at Pine Ridge Agency, Dakota, has been visiting Carlisle. With him was his wife, a lady of refinement and culture, also their golden haired baby boy. Mr. Cook is a Santee Sioux by birth, but fortune or Providence has secured for him superior advantages. While he speaks he impresses one as a man among men without distinction of race. His subject in addressing our pupils was "The law being our Schoolmaster to bring us to Christ." He urged our students to believe that to know Christ is the summit of all education, without whom no attainment is perfect, no matter how high in other respects. He said we should love law, respect law, and work for law, however irksome, since so high an estimation has been put upon it in the Scriptures. His remarks made a profound impression on the students. They debated the question afterward with much interest and it was decided in favor of law.

At a parlor reception we were all pleased with Mr. Cook's refined conversation. He gave us the impression of a keen observer, and showed the spirit of a Christian gentleman, especially toward other missionaries at Pine Ridge. Tuesday evening Mrs. Cook sang and played for us in the music room. Her rich voice was very sweet in those old Scotch songs. Mr. and Mrs. Cook left Carlisle with kindest wishes from us all, and our greatly increased interest in their work at Pine Ridge. E. G.

Prof. B. S. Coppock, lately appointed Superintendent of Chillicothe Indian Training School in Indian Territory, visited Carlisle with the view of picking up bits of information as regards the key to success in this particular school. Capt. Pratt gave him the "freedom of the city" and while the Professor observed what may be of some value to him, he was not the only gainer while here. On Tuesday evening the 8th, by request, he entertained the school with selections from various authors. The evening was a pleasant one, his very vivid rendering of "The famine" being especially praiseworthy.

Prof. Coppock has a good record in educational work, having been Principal five years of the Normal and Preparatory School in Marysville, East Tennessee, and later connected six years with Whites Indian Training School, Indiana. Last year he spent at Ann Arbor receiving a more thorough course in pedagogy.

The Pittsburg Dispatch thinks Commissioner Morgan's "new scheme" will most likely wipe the Indian off the face of their native soil forever, but continues to say extinction is really the end aimed at since Mr. Morgan asserts that if the red man will not move in these lines peacefully, he shall forcibly. The Dispatch thinks we might as well "commence at the Indians skin and make it white." This suggestion may nerve the Commissioner to new courage, for by a process of "engrafting" known to surgery, a red skin might by a long course of laborious treatment, become actually white—that is, if enough white skin could be obtained for the purpose.

The two Indian chiefs who were the guests of the police on Tuesday night and yesterday because of their unfortunate circumstances, were poor Indians literally. They were the victims of a white showman, whose honesty does not seem to have been any better than his executive ability, and both were away below par. Is there not some provision of the law by which the men who take Indians away from their reservations are responsible for their safe return?—[Phila. Inquirer, November, 21.]

It is not true, as asserted by a New England paper, that in the Cherokee Strip matter the Indians are "fortified behind a patent as good as was ever issued." Their title is in fact a mere shadow, and if put to a strict legal test, could not possibly be sustained. The Government is willing to pay them handsomely for what is only an assumed right; and they will do well to take the sum offered without delay.—[Globe Democrat.]

A WOMAN ALLOTING LANDS TO INDIANS.

A RICH AND RACY VIEW OF A TRYING SITUATION.

In Camp, Nez Perce Reservation, Idaho.

MY DEAR CAPT. PRATT:

Our mutual friend (Miss Fletcher) is suffering the pangs of remorse for her neglect of you to such an extent, that even I, obdurate by nature and indurated by experience, have become disturbed in my mind; and you know that when a New Englander is "stirred up" something has to be done. If in my anxiety to give relief in one direction I trespass in another, protest my note and look for full payment of your dues to Her Majesty—only do not be a Shylock, for little you know of the extenuating circumstances of her situation.

If you have an enemy you cannot forgive and dare not kill, procure for him the appointment of United States Special Agent for allotting Indian lands! And no matter what his offence may have been, your revenge will be complete. Has he robbed you of fame or of fortune? Be easy in your mind! He will be devoid of both when he finishes his course. Has he tried your patience until it has worn thin? Be comforted! You will be able to drive a coach and four through the hole that will be rasped in his own forbearance. Has he by unjust accusations made your friends turn a cold shoulder towards you? Rejoice, in that icebergs shall roll over upon him! Has he roused your indignation into unseemly utterance? Be consoled! The wrath that shall consume him shall be hotter than anthracite coals of fire upon his head. He shall be brayed in the political mortar, until his reputation shall be like the ultimate molecules of matter—invisible. When his term is over he will be but as a protoplasmic point in the infinity of creation, and the place that knew him once, shall know him no more, forever. In all seriousness, if you have a friend so bold as to desire to go down into the depths of this service let him not pass out of your sight until he has insured against political fires in the Shad-rack, Meshack, and Abednego Company, and taken out a policy in Daniel's life insurance association; for verily he must pass through the fiery furnace and bear company for many days with wild beasts.

Do you know anything about an Indian reservation? Perhaps you have visited a few days at the Agency, put on the Agent's spectacles and walked out beside that worthy, of a May morning, and taken in the song of the birds—those bits of God's omnipresence, which even "Man's inhumanity to man" cannot banish—and the dewy fragrance of the young grass; and the calm silence of the place has been balm to your tired soul.

You have gone to the office and inspected clean-kept records and orderly files. The "red tape" was of the correct color, and it may be that the "gentlemanly Agent" and "genial host" has driven you with the Government team at a fast trot over the one good road of the reservation, and pointed out to you the "happy Indians," picturesque in their environment, pleased with your notice of them; and you have gone away convinced of the wisdom and beneficence of the Indian policy of the United States of America.

You know it all do you? If this is really your belief, I have nothing more to say; but if you are a seeker after truth—an anxious inquirer after experimental and saving knowledge, there is more than the singing of birds in your ear. There is a deep under-tone. There are noxious weeds as well as the dewy grass upon a reservation. There are voiceless endurance and the patience of God in its calm silence; and if you want internal evidence you must, like Jonah, go down into the belly of the monster and stay there thirty times three days and nights. You must if you would understand the nature of this disease on our body politic, become acclimated to the Agency system, and this is a painful process.

Approaching a reservation from the New England side of your nature you experience a severe nervous shock, which, if it does not carry you off as it should, is followed by a period of mental aberration, in which you have hallucinations, and are tormented by an insane desire to do something. If you are not well watched by your friends at this crisis, you will most likely knock out your brains between the stone-walls of dishonesty and inefficiency, which enclose you, or strangle yourself in the meshes of red tape, which arrest all progress in any and every direction. Exhausting yourself in vain struggles you sink into collapse, and general paralysis creeps over you, until finally you fall helpless and inert, into the arms of the *laissez faire* policy, which is the second death, and there you lie, no more to be disturbed. You have been effectually inoculated with the spirit of the place. You can calmly survey the disintegrated harness of the Government team. You are emotionless before the unkempt horses, the rattle of the boltless wagon, and the shrunken wheels strike no terror to your morphined soul. You are indifferent to

the universal waste and ruin. The process you have undergone has stripped you of the last shred of personal responsibility. Henceforth you are like the lilies of the field. You take no thought.

This is the general outcome of experimental reservation life, but sometimes one preordained, luckless mortal, stops in the initial stage of acclimation, and the insane desire to do something clings to him forever; and so we call that man a crank. Cranks are as unpopular as hornets. They disturb us. Let them pass! They have their use. In the eternal workshop, cranks connect the power with the wheels. Amen.

Here we are, this fine September day in camp, shut in by a dense, impenetrable smoke, which hides the sun, turns trees into Ghostly forms, and blots out the horizon line, for we are surrounded by burning forests, and the very mountains are on fire. We came out to view the landscape o'er, Miss F. insisting that she must see every quarter-section that she allots. If any one can see the invisible she will see it. She has just passed up the trail. The tramp of her team echoes down the gulch and dies away with the sigh of the wind among the pines. I am left to take care of the camp, and Harriet Stuart, one of your Carlisle students is left to take care of me. Perhaps you think my office a sinecure. You do not know that I have a stack of wheat-hay to protect, and that the starving cattle upon the reservation intent upon self preservation have little respect for my individual prowess. They have to find out by experience, my strength of character. Just now we had to repel a charge of lean, hungry-eyed horses, whose protruding ribs would bring tears to the eyes, even of a hard-hearted Captain of Cavalry, but we steeled our hearts and prevented the steal of the forage. Horses are disrespectful when spoken to politely, in a foreign tongue. It was only when Harriet beat furiously upon a tin-pan to call them to order after the manner of the Speaker of the House of Representatives, and then delivered an oration to them in Nez Perce, that they condescended to reconsider their motion and finally to withdraw. I waved a white tent-cloth to speed the parting guests and callous to their hunger, set about getting up the bill-of-fare for our own dinner.

Oh, ye, who serenely wait in blissful anticipation for the tintinabulum of the dinner bell, how little you know of the strivings of the hungry soul in a hostile camp! How feebly falls upon your comprehension the psalm of the Hebrew Psalmist, which we repeat out of a full heart after we have actually accomplished a meal, "Thou preparest a table before me in the presence of mine enemies."

Enemies! Yes. The soup-pot is no sooner upon the smoking pine-sticks than down upon it a horde of reservation swine descend, their noses all a quiver with ravenous anticipation, pushing and grunting at each other, overturning every plate and kettle about the camp in their greedy onslaught. Horses are civil compared to pigs. Horned-cattle are babes in wickedness compared to hogs, whose depravity is deep-rooted. When bent upon mischief, a tin pan is no obstacle to their attainment. The most vehement vernacular has no terror for them. They are people of one idea—the hardest to deal with. I am not afraid of coyotes. A bat in the tent is a slight unpleasantness. I can face a border ruffian, but am powerless before a herd of swine. I fall back upon my reserve corps, and Harriet brings up the Gatling gun, and a well-directed shower of stones turn at last, the foe, while we gather the scattered culinary equipage and postpone our appetites until the returns from a new campaign are in.

While the potatoes are boiling we read the eastern newspapers, and the accounts of floods and deluges do not seem very appalling, for we are wondering how it would seem to have a little rain. We have almost forgotten the sensation of a shower. Since our arrival in May, there has been no dampness in all this land. Our fine new tent of the truncated cone shape is in its pristine beauty, unsullied save by the pine smoke of the camp, and we are dessicated, a little alkaline dust being the residuum. Our hair breaks with brittleness, our skin is mummified, and even Miss F.'s wit is of the driest kind. We cut our bread with the ax; we burn our throats drinking camp coffee before it evaporates. There is not a blade of green grass upon the reservation. The grass-hoppers have dried up and blown away. There is a dry squeak in the voice of the magpie. The sun is copper-colored, and the horns of the moon hold no water, and to cap the climax, we have a camp cook-stove. We were proud of that stove, until we became acquainted with it. It is as hard to understand as Presidential appointments—there is no getting at the underlying principle of it. It has three feet of pipe, but the smoke has as yet not comprehended its use, being confused by the number of other outlets open to its escape, and the wind for the most part coming down that way, you are greeted with a burst of flame in your face as you turn the rasher of bacon in your struggle for breakfast. You have not yet

given up expecting consistency in something on a reservation, and you turn the stove about to meet the breeze in front and divert the flame. Lo! It follows you, reinforced by a puff of exorbitant smoke, and you drop the fork and ignominiously flee. Hunger forces you to renew the attack. You approach the stove from the front where three circular holes, one and one-half inches in diameter are supposed to furnish the draft. You bend over and cautiously spear the ham just as three vicious darts of flame one and one-half inches in diameter seize upon your garments, and the scent of burning wool mounts to your nostrils, a splash of hot fat follows the dropping of the fork and obstructs your vision, and you stagger blindly away and fall over the water-bucket into a pile of brush, cut for fuel. Now you know something of our stove, but try to bake a loaf of bread in its oven. I suppose that stove is as even tempered as could be expected from its environment. I only know that my bread, like the Nez Perce tribe, had a terribly "set down on" appearance. It was both under-done and over-done. The top was burned and the bottom was dough, the intermediate state was purgatory. And, then, our stove is as mysterious as the Indian Bureau: one can never predicate what is to be from what has been. It has no sense of fitness. It baked a potato to a turn, yesterday, when we had onions and could have survived a failure, and to-day when we had nothing but bread, it went back on us. We are in bondage to that stove and vainly resent the untrustworthy home rule. We start a camp-fire in a hole in the ground. That, at least, is honest. It makes no pretense. It is fair play. We know that we must fight, if we would win. We shall have soup and potatoes and apple-sauce for supper when Miss F. comes back from her thirty-mile ride up and down canons and rocky buttes, and we can state fairly that twenty percent of the gross weight of that repast will be pine soot and smoke. That goes without saying.

I'd like to tell you something about the work of allotment. That is what I set out to do, but my letter is like our camp frying pan—a very long handle and a very small place to put the meat in.

Do you know anything about allotting Indians?

Not unless you have yourself tried to circumvent the devil on that line, have you any realizing sense of the weariness of it.

You start from Washington with instructions which read easy.

"Any body can allot Indians," said a callow youth to me one day.

I did not argue with him.

I only said, "I suppose you first catch your Indians."

He stared, and I saw by his eye that he expected to find them all in a row at the Agency waiting in immovable patience for him to label them in consecutive order and ticket them according to the nicely photographed plats furnished by the Department, for the most part drawn from imagination. He was dumb when I spoke of "catching his Indians."

Aye, there's the rub. You are told that your tribe numbers from 800 to 2,000 souls, and you are to lasso and brand man, woman and child of them. That's about the way the border ruffian would put it. But the same idea in little more polite terms would express the expectations of the Department.

Well, you come hopefully upon the reservation. You visited it once before and were driven over it in the Agency wagon, and stayed all night at the Agent's house, and it was quite a pleasant little episode in your life, but now—it is lonesome, it is queer, and the longer you stay the queerer it grows. You feel an impalpable presence. A weight settles down upon your faculties. It is the spirit of the place, which you do not recognize but wonder at. You go to the office, and look for a census roll. You do not find one. The office has a deserted appearance. The dust is over all. The ink-stands are dry, the pens rusted, the paper soiled, the floor dirty. The stove has been used as a spittoon from time immemorial. The chairs are whittled out of shape and safety. You sit down upon the wood-box and meditate. Where are the Indians?

You ask the Agent and he says "Oh, all about."

The reservation is one hundred miles long, and wide, crossed and re-crossed by canons, cut up by gulches, broken by hills and buttes and rocky wastes, traversed by a net-work of cattle trails.

Hunting a needle in a hay-mow can be accomplished in time. You can remove straw after straw, and if the needle be in the stack, it will appear at the end, but you climb over weary miles of almost impassable bluff and canon, scrambling over sharp trap-rock, broken like the refuse of a quarry, and you do not meet an Indian. He may have a local habitation, and a name, but the man is peripatetic. You may see his cabin perched far up upon a bench or bluff, but two sticks leaning up against the door tell you the owner is not at home. And far down be-

(Continued on Eighth Page.)

FOR THE RED MAN.

INDIAN CHARACTERISTICS.

An Indian is by nature proud and sensitive, not in the lower but in the higher sense. He has an innate self-consciousness which has prevented him from being reduced to slavery and which has also retarded his advance in civilization.

For over forty years I have been acquainted with schools upon and near Indian reservations, with Indian surroundings, and visited them often, yet I never discovered in any of them much to encourage the belief that the pupils would ever attain that culture and reliance upon themselves that knowledge brings. They rarely, if ever, manifested any interest in their school studies and duties. They appeared listless and wholly indifferent, exhibiting a stolid determination to remain as their fathers had been and were. The Indian was ever apparent. Extremely sensitive to ridicule, a sneer from an old man or woman, however insignificant they might be in the tribe, had the power to retard in a moment the advancement of years. To a greater or less extent it is the same everywhere. In some localities among the whites, where no interest is taken in educational matters, the same causes produce like results. What must have been the condition and promise of future prominence and usefulness of the children of the poor who were unable to provide tutors in Virginia, when its Governor in an official message impiously "thanked God that there was not a free school or a newspaper printed in the colony"?

I was often discouraged and disposed to despair as to the future of the Indian race, especially those on the prairies, plains and mountains beyond the Mississippi, with whom I had much to do as an officer of the United States Army, stationed among them. To practically test the matter, in 1867, while a member of the Indian Peace Commission, I brought east after obtaining her consent and that of her tribe, a young Cheyenne girl, named Em-mu-ne-es-ka, (who, nearly three years previous, had escaped, slightly wounded, the infamous massacre in Sand Creek, Colorado, where one hundred and thirty-seven Cheyenne Indians while under our flag and in our service were killed, among them her father, Who-ho-mie, and mother and sister,) and placed her in a school in Boston, Mass., where she remained four years, and then entered her as a student under the parental care of our Government, to establish a precedent in Howard University, Washington, D. C. She soon developed under these most favorable conditions, a capacity for learning, and what to me was the most surprising, for I had never discovered among her people the first indication of interest in, or knowledge of, the art, a remarkable talent for music, vocal and instrumental. At the University the pupils in their entertainments depended upon her to preside at the piano. She was with them nearly three years when she died. Her remains were taken to Boston and buried in Forest Hill Cemetery.

Her school-life of only a few years duration, convinced me of the Indian's capacity for education and consequent civilization, which was confirmed in 1883, by a visit to the Indian schools at Carlisle, Pa. and Hampton, Va., and my experience afterward in staffing and conducting an Indian Industrial and Educational School, established by the United States Government, at Genoa, Nebraska.

Our Indian Policy.

"During the colonial period each of the separate settlements followed its own methods of dealing with the Indians within its own borders." Some of the colonists, notably that of Pennsylvania, notwithstanding the reputed pacific character and example of William Penn, resorted to such extreme savagery in their treatment of the Aborigines, that the colony, as stated by the historian, Francis Parkman, placed upon its statute book a standing offer of thirty pounds (\$150,) for the scalp of a man, twenty

(\$100) for that of a woman, and ten, (\$50) for that of a child.

When Colonel Boquet "of the King's troops," had his hands full and was sorely pressed by hostile Indians near where Pittsburg now is, he sent to Harrisburg for reinforcements to report to him for duty immediately "or all would be lost." "Paxton's Cow Boys," as they were called, to the number of fifteen hundred, assembled ready to take the field, but, instead of marching west to the aid of Col. Boquet, they moved east to massacre peaceable Christian Indians; and at one town where the citizens had placed some fifty of these unfortunates for safety in their jail, the cow-boys broke it open and murdered them all, men, women and children. They then threatened Philadelphia where some two hundred Christian Indians were living at peace with all; but, Dr. Benjamin Franklin, whose name is forever honored, immediately organized a force and means to ensure the defense of the Indians. The cow-boys hearing of this at once abandoned all thought of going to Philadelphia and disbanded. There was danger there, as at Pittsburg, and the contemptible cowards had no idea of incurring any risks, so "Paxton's Cow Boys" passed into history as infamous, deserving the eternal execration of mankind.

"Under the articles of confederation an Indian Bureau was organized, August 7th, 1796," and the United States had, even before the adoption of the constitution, under the inspiring genius of Washington, an Indian policy, differing from that of the colonies, in being more just and humane. Once established and declared, it seemed ever and impossible to change it, and when Washington himself upon becoming president, advised more stringent measures to protect the Indians, he was not heeded. If, under this policy, the Indians had united as one people it might have been successful, and the hope that they would do so, seems to have been the motive for its adoption; but they would not, and the consequences have been disastrous alike to them and to our own people.

A Governmental policy in existence for a hundred years without encouraging results, condemns itself. Conceived in kindness and practiced from the most benevolent sentiments, with the powerful aid of the Church, it has been too negative to be effective, and until within a few years when the dictum of law and the plainest common sense was added to that of circumstance, the whole subject presented the saddest of human spectacles.

The surprising and tremendous sweep and scope of our country's advancement across and permanent occupancy of the continent, from ocean to ocean, has circumscribed the Indian within narrow limits, and by isolating the several tribes from each other, and exterminating the wild game, has changed him from the warrior and hunter, to the dependent and vagabond. Enclosing him with a chain or net-work of adverse and cruel conditions, he was thereby rendered utterly helpless, with ignorance and idleness doing its fearful work of demoralization and death, when the door was opened for him to become a student and a worker, from which everything desirable is promised and assured.

THE VERNACULAR OF GREECE.

"With Mingled Clamors and With Barbarous Tongues,"

is the great Homer's comment in the Iliad upon the Grecian vernacular at the time of the Trojan war, when proud Greece had great warriors, orators, rulers and sages, whom he has made immortal by his wonderful powers of song and divine gift of poesy; and, yet, like our American Indians, they had various dialects, different not only between the several tribes, but between neighboring camps, villages and cities, which he did not hesitate to declare "barbarous" and to do much to destroy.

There were, doubtless, in his day as in ours, cranks,—“professional philanthropists,” to howl and protest against a change, demanding that the dialects be retained and held in reverent awe.

The Indian Peace Commission of 1867 and '68, as stated in the RED MAN for September, in denouncing the Indian vernacular as "their barbarous dialects to be blotted out," had a venerable and far-famed precedent in that of the great poet, as related above.

Homer himself furnishes an instance of an ancient Grecian custom, which is preserved and perpetuated by our Indians, that of naming their children at birth from their surroundings, and afterward changing them in consequence and in commemoration of some great achievement or calamity.

Homer was born three thousand years ago, near the river Meles, in Bæotia, Greece, and from that circumstance he was named Melesigenes, but upon becoming, in his manhood, blind, he was called ever after, down to our day, Homer. The Cumans, among whom he dwelt for a time, designated blind men as Homers, as if we should speak of our own English Homer, as Blind Man,—

Milton, the eagle of poets, whose song Thrills the universe of thought pure and strong,
Wing'd by the spirit and guided by soul,
Through infinite space to Poesy's goal,
Its centre and seat, its eternal throne
Whereon he sits, having come to his own.

The Trojans and other nations or tribes followed the same custom, told by Homer as follows:

"To this loved infant Hector gave the name
Scanandrus, from Scanander's honor'd stream.

Astyanax the Trojans called the boy,
From his great father, the defense of Troy."

"The afflicted pair, their sorrows to proclaim,
From Cleopatra chang'd their daughter's name,
And called Alcyone, a name to show
The father's grief, the mourning mother's woe."

"Fair Simoisins, whom his mother bore
Amid the flocks on silver Simois' shore."

Smintheus, (a mouse) a name applied by the Phrygians to their god Apollo, Myrmido (an ant) applied to an industrious people in Thessaly, and Hippomolgians, (milking their mares) a nomad tribe, Rhexenor (man breaker), Alcinous, (mind strong), &c., &c.

Indians and The Iliad.

Of our literature Homer's Iliad comes near to a correct representation of the wild Indians of the west as they were, not many years ago. His heroes on the plains of Troy engaged in war, exhibited the same bluster and braggadocio, bravery and brutality, crimination and recrimination, with the unreliable courage of impulse, excitement and circumstance, instead of reason, philosophy and patriotism; one moment the bravest of the brave and the next the most arrant cowards, using the same weapons, spears, bows and arrows, and shields of bull's hide. While those ancient warriors had horses and chariots, our modern braves were mounted; while they invoked the aid and cursed the interference of the immortal gods and goddesses, these more naturally invited the presence and counsel of the ghosts of their sires, thereby evincing their knowledge of immortality. While the former offered sacrifices to appease the wrath, or to flatter the heavenly powers, the latter with great tenderness and love, and with a reverence truly pathetic offered food and raiment to the shades of their sainted dead.

Contrast and Comparison.

In courage and in the treatment of prisoners, our Indians make a much better showing than those Homeric heroes whom the poet has crowned with a halo of glory, calling them "kings", "kings of men", "kings of kings" "god-like", "of divine parentage, half human, half divine, sons of Jove and other dieties", "wise", "great", &c., &c.

One of the greatest of these "kings of kings"—Agamemnon, commander of the Grecians, reproaches his brother, King Menelaus, for showing mercy to a defeated Trojan, and with his own hand murders the unfortunate captive. "The godlike Achilles" drags at his chariot wheels "thrice round the walls of Troy," the dead and mangled Hector. Another "wise

king" the famous Ulysses, runs like a scared fawn to the fleet to escape the wrath of a single foe, while the "great Diomed shouts after, or at him, that he was a coward to flee and a shame to Greece. Even the mighty god of war, Mars, when wounded in the conflict by Tydides, "bellows with the pain," and flies whining like a whipped urchin to the celestial court of "Thunderer, the cloud compelling Jove," and there demands speedy and severe vengeance upon the mortal who had hurt him.

The motive of these ancients for torturing the living and mutilating the dead was the same as that of our modern Indians. "Retributive vengeance on the dead, as well as the living, was a duty inculcated by the religion of those barbarous times, which not only taught that evil inflicted on the author of evil was a solace to the injured man, but made the welfare of the soul after death dependent on the fate of the body from which it had separated. "The same in sense, if not in words, has been expressed to me by Indians on the plains as the cause of their cruel treatment of enemies when captured.

Reverence Small.

In veneration for the heavenly dieties, the ancients seemed wanting. Hector the hero and chief defense of Troy, when urged by his mother to take wine, put it aside as good enough for the gods, saying, "Inflaming wine, pernicious to mankind, Unnerves the limbs and dulls the noble mind. "Let chiefs abstain and spare the sacred juice
To sprinkle to the gods its better use."

This same Hector, against the earnest pleadings of his aged parents, challenged Achilles to mortal combat, and then ran from him until the goddess Minerva, disguised as his nearest friend betrayed him to his death. Afterward the godlike Achilles, son of the goddess Thetis, the idol of the Grecians and terror of the Trojans, running in great fear from the boy Paris was shot in his heel by an arrow and perished; and much more of the same sort, where the high gods are accused of fraud, lying, cowardice, &c., but enough. Those individuals who have no faith in the present and future, but are always looking back for the golden age when mankind were better than now, must have a delightful time of it, seeking what is not, for the present moment excels all that have preceded it, as the next will surpass this, for mankind ever progresses in accordance with an eternal law and cannot go backward.

To read the Iliad too literally, word for word, often the fault of the translators and readers, makes it, as other poems so treated, appear absurd. It must be taken as a complete whole, as a finished painting is received from the master hand of genius, without considering or criticizing its minute details of conception and execution. This great epic founded upon an early and discreditable event in human history, was doubtless intended to illustrate and express the motives governing the actions of man in his weakness, the over-ruling powers shaping his destiny for good in the end, as decreed by an inexorable fate. S. F. T.

The recent treaty with the Chippewa Indians of Minnesota by which nearly 3,000,000 acres of land, worth not less than \$60,000,000 have been ceded to the Government, is highly advantageous to the interest of the State, and will be the means of largely increasing its population. A large portion of the tracts that have been ceded are covered with valuable pine forests, and the other portion consists of fine farming land. During the negotiation between the Government Commissioners and the chiefs of the ten tribes of Indians, there was an excellent feeling and a desire for fair play on both sides. The Indians display great intelligence and shrewdness throughout, and not only secured land for themselves in severalty, but also terms by which they will receive pecuniary aid in farming and for the support of schools. In short, the treaty appears to be based upon the principle of mutual interest, with provisions that are advantageous to the Chippewa Indians, the Federal Government, and the State of Minnesota.—[New York Sun.

SHALL THE GOVERNMENT GIVE THE INDIANS A RELIGION?

It is not the proper thing for the government to turn over the business of teaching the Indians to any church, Catholic or Protestant, either or both.

And the reason we urge is, that it will not be well done. Abundant testimony has come to us that the teachers of the "contract schools" are placed in them because of their religious character or standing. Now, we believe that a good deal more than this is needed.

A gentleman whom we saw at Salt Lake City, told us of his visits to Presbyterian schools, and that the pupils all recited the 23rd Psalm in concert. He then asked some of the pupils the meaning of the term "shepherd" "pasture," etc., and that he got only a stolid look.

Now the Presbyterians are noted for their scholarship and general mental training, and if this is the outcome of their teaching it cannot be any better in the others.

We can say that we have not come to this conclusion without much thought. If it lay in our power we would close every contract school and put in their places the most skillful teachers we could find; for this is the point, the Indian requires better teachers than the white man. He has no home to go to with papers and magazines on the table, nor discussions on literary and political matters around the fire-side. All that he gets must come from the teacher, and hence that teacher must be a very able man.

It may be objected that men would be appointed for political reasons. We think this would be obviated by making a board of appointment, consisting of the Indian Commissioner, the Education Commissioner, and the Washington city superintendent, three able and conscientious men. We would favor doubling the number of teachers and paying good salaries.

Some would advance the idea that the government ought to give the Indians a religious education. Against this, we protest. Let the Catholics, the Presbyterians, and all other denominations do their best to convert the Indians, young and old, outside of the school-room; let the utmost freedom prevail, but the government has no more to say about the religious instruction of the Indian than it has about that of the white man.

It is said that formerly the Indian schools were managed by the government and were a disgrace. True; the Indian policy for 100 years has been a disgrace, but better days are at hand, and it will be impossible for a repetition of these disgraceful scenes to occur.

We urge our readers everywhere to take a hand in this discussion. It is time the teachers knew the plans proposed, and knew their minds. Let it be resolved, "We, the teachers, have something to say about the way the Indians shall be educated."
—[School Journal.]

THE BEEFEATION TO BE CONDUCTED ON RATIONAL PRINCIPLES.

The Indian has no worse injustice done him by the Government than the policy which perpetuates savage customs, habits and laws. The beef ration, for instance, instead of being served to Indians as it would be to any civilized pensioners of the Government, is dealt out at each agency as nearly as possible as if the cattle were buffalo. A miniature buffalo hunt follows as the poor bewildered beeves are driven out of the corral, and with vast waste of meat and a quickening of every savage impulse and instinct the steers are shot down by the young bucks and butchered by the squaws.

If the Government wishes, as the Russian Government does desire, with the Cossacks, for instance, to perpetuate the tradition and training of savage life, this is the course which would naturally be taken. But the Government wants nothing of the kind and spends millions yearly—most of it originally Indian property, by the way—to educate its wards. Yet this education will make no progress until this and other brutal customs are reformed. No one unfamiliar with the problem would deem this difficult, but so simple and plain a reform as changing the method of beef issue is an advance on which no Indian commissioner has hitherto entered.—[Phila. Press.]

THE OFFICE OF PHYSICIAN TO THE INDIAN NO LONGER A SINECURE.

The circular letter sent by the Hon. Commissioner of Indian Affairs to applicants for the position of agency physicians and others interested, sets forth among other things the following requirements:

"To be eligible to the position of agency physician the applicant ought to have a good general education, must be a regular graduate of some reputable medical college, and be actually engaged in the practice of medicine. He must be between twenty-five and forty-five years of age, temperate, active, industrious, in sound health, and must possess a good personal and professional character. The application for appointment must be made upon blanks provided for the purpose, which will be furnished upon request. A copy of the applicant's diploma and of his license to practice medicine must be filed at the same time. Married men are preferred to those who are single. Attending to private practice or other business outside of the agency is prohibited to the physician, as it leads to frequent complaints, and opens the door for neglect of official duties. He must devote his entire time and professional skill to the Indians and agency employees. The physician should at all times strive to overcome the influence of the native "medicine men," to abolish their superstitious rites and barbarous customs, to gain the respect and confidence of the Indians, and to extend his influence among them by kind treatment, exemplary habits, and prompt attention to the cases requiring medical assistance. He should be governed by the highest code of professional conduct.

The agency physician is required not only to attend to those who call upon him at his office but also to visit the Indians at their homes, and, in addition to prescribing and administering needed medicines, to do his utmost to educate and instruct them in proper methods of living, and of caring for health. Special care should be exercised by the physicians in regard to the sanitary condition of the agency and schools, and he should promptly report to the agent any condition either of buildings or grounds liable to cause sickness, in order that proper steps be taken to remedy the evil. The physician is required to make regular visits to the Indian schools, and during such visits he should give short talks to the pupils on the elementary principles of physiology and hygiene explaining in a plain and simple manner, the processes of digestion and assimilation of food, the circulation of the blood, the functions of the skin, etc., by which they may understand the necessity for proper habits of eating and drinking, for cleanliness, ventilation, and other hygienic conditions. The correct manner of treating emergency cases such as dangerous hemorrhage, syncope, prostration from heat, etc., should also be explained. Classes should be formed, composed of the most advanced and intelligent pupils, for special instruction by the physician in regard to nursing and caring for the sick, administering medicines, and preparing food for invalids, and any other points of like character on which it would be proper to give such pupils instruction.

A SITTING BULL ORGAN.

The Indians of this country have a special organ at Washington, called the *Council Fire*. That journal makes a business of abusing congress and the administration for every successive act in the Indian policy of the government. Doubtless the United States government has bungled fearfully in its Indian policy. No excuse can be offered for the insane policy of regarding the Indian tribes as independent nations; treating with them as such; leaving millions of acres of the finest land in their hands for years to be neglected, and starving and overfeeding the unfortunate beings by turns; prodding them to revolt; encouraging them in idleness. The government is censurable for continuing a decidedly wicked policy toward the Indians.

It is, however, utterly impossible to convince sensible people that the policy advocated by the *Council Fire* is as good as that which the government seems at last disposed to adopt, namely, the allotment of lands in severalty, breaking up the tribal relations and paying the Indians for the surplus of lands which they do not need. The *Council Fire* insists that the Indians shall be kept in possession of their lands, and that they shall be educated and civilized. If there is any way better than another devised to keep the Indians from education and civilization it is this very policy of keeping up the nation's ward policy and suffering the

Indians to squat aimlessly, except in very few instances, upon millions of acres of land, doing nothing with the broad acres and hindering people who would and could profitably utilize them from putting foot upon them. The country has had quite enough of this injurious and obstructive policy which has overshadowed several great territories for years. The Indians, says the *Council Fire*, must "know the law and their rights under it;" but they certainly never would have any rights or know anything about the laws if the blighting Indian land monopoly system is continued. The only way to get the Indian out of the deep rut is to break up the tribal system and give him a chance to become a citizen.

The *Council Fire* is an ardent admirer of Sitting Bull because he refused to sign the Sioux reservation transfer. Sitting Bull is a great moral hero in the *Council Fire's* estimation, and John Grass is a very bad Indian indeed. It is possible that Sitting Bull and his crowd do not subscribe for a large number of copies of the *Council Fire* but if the wily savage could read it he would, no doubt, give a quiet chuckle over the estimate of his own and Grass' character. Fortunately such organs as this, with Dr. Bland and all his feather-headed sympathizers, have pretty much lost their influence with the Indian department and their power to affect its policy.—[Pioneer Press.]

THE CONNECTICUT ASSOCIATION.

At the present time Christian people and good citizens generally are speedily coming to a realization of the fact that, since slavery died, one of the greatest blemishes on the great republic is that sixty millions of civilized people should permit 200,000 people, in the very center of their civilization, to remain as pagan savages. The progress in the right direction has been rapid during the past ten years, largely because of the great influences emanating from that unique philanthropic body, the Mohonk Conference.

One of the pioneers in this field of useful work was the Connecticut Indian Association, which is even older than the Mohonk conference. Nine years ago it consisted of a committee of five Hartford ladies, three of whom—Mrs. Harriet Foote Hawley, Mrs. S. S. Cowen and Miss Louise Ripley—have since died. Now it is a chartered state organization with branches in all parts of the state and with a membership of 800. In a quiet, practical way it has carried on its work, until the results can be seen, and the association is recognized as doing the most beneficial work of these state organizations. Recognizing that one little association cannot do everything, it initiated and has largely carried on the work of helping worthy individual Indians to build for themselves civilized homes in the centers of savagery. A few years ago the great complaint was that the youth, educated and civilized at the east, would of necessity relapse into their old conditions when sent back into their old savage surroundings, with no uplifting influences to prevent.

The Connecticut Association initiated the policy of taking educated young couples and providing them by judicious loans, with cheap cottages upon their reservations, thus preserving them from the necessity of herding in the tribal huts or tepees. They built them such homes, aided them in breaking up the land and in raising crops, kept them supplied with books and papers and kept them under kindly supervision, the result being that every such cottage is a little center of civilization and Christianity.—[Hartford Courant.]

The Possible Indian Vote not Likely to Secure Either Party.

The Indians who take land in severalty and settle down to self-supporting lives, like white men, by law become United States citizens and entitled to vote. Some wild calculator has estimated that, under this arrangement, about 20,000 Indians will have the right to vote in the next Presidential election. By no possibility can the Indian vote in the next presidential election be over 3,000.—[Denver Times.]

AGENT BENNET OF MUSKOGEE INDIAN TERRITORY SAYS OF THE FIVE TRIBES.

In no community of the United States does the education of young men and women receive greater encouragement than among the five tribes which compose the Union. The Cherokees have 110 primary schools, an orphan asylum and male and female seminary for the more advanced pupils. There are also various mission schools and academies in the Choctaw Nation. There are 170 common schools, 1 seminary, 1 academy and 2 orphan asylums. There are also a number of private schools under the direction of missionary and church societies. There are thirty-six day schools and several larger educational institutions in the Creek and Seminole nations. The condition of education among the Chickasaws is not so satisfactory as in the other nations. They support only fifteen common schools and only four advanced institutions. The Chickasaws refuse to provide schools for their freedmen, who are growing up in ignorance.

Considerable progress is noted in religious matters in the Five Nations. The Methodists, Baptists, Presbyterians and Roman Catholics are all strongly represented within the agency. The Methodists have 144 preachers and a total membership of 8,587, of whom 4,945 are Indian. This Church also has the direction of five educational institutions. The Baptists are principally confined to the Choctaw and Chickasaw nations, where they have 85 churches, 3,140 members and two missionary schools. The Presbyterian has 56 parishes, 1,668 members and 34 ministers. This church has also 19 mission schools throughout the several nations. The Roman Catholics have eight churches and four schools. Each Protestant denomination has Sabbath schools at various points. All are reported to be in a flourishing condition.

MISSION INDIANS.

The Mission Indians of Southern California have six Government day schools and two contract schools among them. They have hitherto been neglected; their schools have been allowed to deteriorate, and their buildings are in bad repair. *The Tribune* is informed that the present administration is anxious to give the Mission bands as good school facilities as are afforded any of the tribes. Estimates have already been forwarded for repairs, and the agent has been asked to submit a statement of cost for several additional school buildings. There should also be a large industrial boarding school for these Indians, such as is now being built at Carson City for the Nevada tribes, with a capacity for from 100 to 200 children. This journal believes that General Vandever can secure an appropriation of anywhere from \$10,000 to \$25,000 for such a school near Banning, on the reservation there, to which the more advanced children could be promoted from the day schools. Let some Banning man start a movement in this direction. Southern California has friends in the Indian bureau now and can get anything she asks that is reasonable.—[Los Angeles Tribune.]

The *Philadelphia American* summarizes the conditions urged in favor of the withdrawal of funds from the mission school:

"(1) The fear that government appropriations for these schools would furnish a precedent hostile to our general school policy; (2) a jealousy of the Roman Catholic church, which absorbs the greater parts of the appropriations; and (3) a belief that the schools at Carlisle and Hampton would obtain a better class of pupils if the mission schools were not in their way. This last involves an admission that the church schools are more attractive to the Indians than those of the government."

A Sioux Indian named Henry Hokixina Lyman, 22 years old, has entered the Yale law school and intends to practice among his tribe some day.

TAKEN as a whole, the Indians, although illiterate, are the best red race in the world.—[Harper's Bazar.]

(Continued from Fifth Page.)

low, a thousand feet, maybe, at the bottom of the gulch lies his little garden patch, dried up and deserted. The spring that had fed it having evaporated its last drop of moisture, and the grass-hoppers having finished the last onion and potato.

You make this sort of reconnaissance three or four times. You penetrate farther into the interior by aid of the Government team, furnished you by courtesy of the Agent, which brakes you down the declivities while you walk up the ascents to ease the horses, but to no purpose. You do not find the Indians, and then you decide that "Mahomet cannot go to the mountains," any more.

You ask the co-operative Agent to call the Indians in. Three months later you would not have asked such a preposterous thing. "In your ignorance ye did it." You might as well have asked the Mayor of Chicago to invite the wandering Koracks of Kamschatka to meet you in council the next day.

But the Agent sent out a policeman on a pony summoning all within reach to come in on Monday next, and in the meantime you consult and plan work with your surveyors and inquire after the means of transportation. If the Government furnished balloons you would feel encouraged as you contemplate the other side of yawning abysses and towering mountains which lie all about you. If it permitted pontoons, you might hope to triumph over the treacherous fords of unreliable mountain streams, which must be crossed, but you lie awake at night struggling with the problem of—given a pair of half-breed horses, a wagon which to be strong enough must weigh five-hundred pounds, camp equipage, food supplies, forage for from one to six weeks supplies, given, I say this and more, for you are not simply a thing of beauty, you have avoirdupois to correspond with your weight of character, and your driver and interpreter has also a bodily presence and your cook—well cooks are proverbially spiritual—but yours is materialized in an earthly vessel. Your cook may be the last ounce that breaks your horses back. How are you to make an equation out of these factors?

You rise in the morning unrefreshed, and set out upon a search for the pair of horses which you are allowed to purchase.

First, you look over the resources of the Agency. There are several horses in the stable. You try them all. One backs when going up hill, the other runs away when going down a declivity. Two are work-horses, used in hauling wood and in water. One is a vicious stallion. One is blind in one eye and has lost the other. One is lame in three legs. They all look moth-eaten and fly-blown.

There is a Webster wagon, a buck-board, and a Carlisle ambulance on the reservation. The combined equine force of the Agency could not pull the latter out of the valley. It would push the animals down the canons if it were started at the top, but in that case there would be no resurrection of the body for them. The buck-board was made at the Chemawa school. It was an experiment. It is so still. You let it alone and ask the farmer if there is any man in the vicinity that has horses to sell, and for answer next day a man actually arrives who has a "team" for sale, the only team to be had in the radius of seventy miles. It is a half-breed team, good and spry, just what you want, worth all they cost. You inquire the price and are told that nothing less than \$400 will buy that team. You murmur something about the price being steep, but you think of the steepness of the trails and are conscious of bondage. As you perceive, you have no choice, either as to hills or to horses. You must lay the matter before the Department, three thousand miles away, and while you are waiting its action you hear of a pair of horses bought for a special Commission, now left at a neighboring Agency where they are not needed, and you ask for their transfer to you. You are new in the business. You estimate the cost of transfer, which is allowed. The actual cost is thirty per cent more, which you pay out of your own pocket. Your spirits rise at the prospect of those horses. You send your driver for them and when they arrive you go out to meet them in the pleasures of imagination. They stop at the Agency. Yes, they are kind. They look as if they hadn't the heart to hurt a fly. Their bent heads express their humility. It is a reservation virtue belonging to horses, Indians and other domestic animals under the system. Somehow you have a feeling that your horses are not what they were "cracked up" to be. Excuse the Americanism, the state of their hoofs prompted the expression. The Indian that brought the horses said that they had been foundered. You do not like foundered hoofs. They are queer in shape, no behind to them, and all played out in front. The blacksmith said they needed shoeing. You suggest soaking, in the wild hope of softening the iron frogs, and they are led away to the brook, and put in soak, while you overhaul the wagon.

But why try to describe the wagon? To

say that it had been in use two years upon a reservation is all that is necessary. The harness was matchless in its way. The off horse—Dick, wore a pair of blinders, oval in shape, flat and lying close upon the eye-balls. Those of the nigh horse—Jimmy, were square, concave and protruding at an angle of forty-five degrees from the side of his head. There was neither crupper nor hold-back, breeching not being fashionable in the locality where brakes are always used. The tugs were spliced in several places. There was no mystery about the collars. Their internal construction was all on the outside. The headstalls were held in place by useful bits of twine and red tape, and altogether, the expression of that harness was entirely local. You conclude to repair it and pay out of your own pocket rather than bother the Department about so small a matter. It does not prove to be a very small matter, and the first time you use it, it breaks in another place and keeps up that sort of thing until in desperation, just as you are starting on a journey of seventy-five miles you make an exigency purchase of a new harness, but your trials do not end here. You feel like the ancient mariner with the albatross about his neck, for you have to carry that old harness, until you get permission to turn it over to the local Agent. You are astonished at the improvement made in your horses by the new harness. They hold their heads erect in conscious pride. They step off gaily. How dress doth make the man! They had been depressed by their old clothes.

Monday arrives on time, and you go to the council room to meet your Indians, but one needs to take a new pen and a fresh sheet, just here.

An Rev. E. I. G.

BLANKETS OR BEDSTEADS? THAT IS THE QUESTION.

Rev. Brooke Herford, of Boston, wants the "Indian children trained toward civilization. In speaking of an appeal for iron bedsteads made by the Montana Industrial School, he says:—

"Now, these Indian children know nothing of any bed but a skin or blanket spread upon the ground. In their Indian life, they are not likely ever to know anything better. Even if we succeed in the best civilizing we can hope for,—i.e., in raising them to the grade of herders or cattle farmers,—still no bedsteads! How many white herders or cowboys ever sleep in a bed? So I cannot help thinking that it would be better to teach these Indian children—the boys, at any rate—how to have that blanket-bed on the ground, cleanest and healthiest, than to train them to a totally different kind of accommodation. If a dozen of these Indian lads, occupying a dormitory, had each his blanket, and were taught rigorously to shake them out and hang them up in the sun and air every morning, and to keep the floor and ceiling clean, that would be a step upward from the usual huddling of the blanket together in a corner of the log hut or tepee which they would never forget and which would be everywhere practicable. Of course, an iron cot is easier to keep clear of vermin than a pine and slat one; but, certainly, a simple blanket on the floor is better in that respect than either wood or iron with any kind of mattress."

In following up the subject, the *Christian Register* in an article of considerable length, says:

The cowboy, with his lasso, revolver, and hunting-knife, too often a reckless drinker, is not the type of character to which the Indian is to be assimilated; for the average cowboy—we note a good many honorable exceptions—has come to be too much of an Indian himself. We should consider it of very little consequence, therefore, whether a Western ranchman was "tickled" or not concerning anything relating to Indian education. His own life differs as much from the civilization of the East as that of the Indian himself. It is one thing to consider what can be dispensed with in the practical exigencies of life and another to consider what it is desirable to have, if you can get it.

The writer of this article has bunked for months on the Plains, sleeping on robes and blankets, and, sometimes on a single poncho with a saddle for a pillow, has bivouacked under the cottonwood-trees. But as a simple matter of comfort, taking it the year round, he prefers his iron bedstead, with woven wire mattress. We repeat, however, that this is not a question of comfort: it is a question of education. The Indian for a good many centuries has got on without bedsteads, forks, tooth-brushes, and a great many other

things. What he needs to be a taught now it to *desire something better than that which he already has*. If there are white people who need to have their wants diminished, the Indian is a person who needs to have his wants increased. His ambition needs to be awakened, his self-respect—of which the Indian has a good deal more than the average negro—must be appealed to, not merely for the sake of securing certain material comforts, but because these things are the product and the type of a higher form of civilization.

There can be no question that, if the Indian is to remain an Indian, it is well to induce him to be a clean one; and soap is an excellent thing to accompany the New Testament. It is worth while, also, if he is going to remain a blanket Indian, to induce him not to wear during the day the same blanket that he sleeps in at night. But such a thing is practically impossible. Let the Indian be remanded to his present form and manner of life, and he will always be an Indian. The very first thing to do for him, if you are going to make a white man of him, is to rid him of his blanket. It is the type of his wild nomadic life; and it means, besides, a dirty, smoky tepee, with a little fire in the middle, a dirty kettle to eat from, unwashed children huddled together, and hordes of vermin. Even if the Indian is to remain a herder or a farmer, he needs to be taught that he must plant his tepee in one place and then change it to a white man's house; that he is to put on also the white man's clothes, his language, his civilization, his religion, everything but his depravity.

So, in educating a number of Indian children in a boarding-school, we would provide for them, if possible, just as good quarters as we should if we had the same number of white children—newsboys, street Arabs, or friendless children—to deal with. If we are going to educate the Indian, we must surround him with a new environment, we must teach him the first principles of sanitation as a good introduction to the multiplication table and the Bible.

We have just entered upon a new era of work for the Indian. We are going to break up the reservation, give him land, make him a citizen of the State in which he lives. But this will be of little use if education does not go with it; and the kind of education necessary is that which will prepare him to do anything for which he is fitted in our complicated civilization. Diversity of pursuit is as necessary for the Indian as for the white man.

The line on which we are to move in Indian education is therefore very evident. It is to break up the tribe, treat the Indians as individuals, educate them as we do white children, and assimilate them in our American life,—just as has been done to a large extent to the colored man. Any and every influence, therefore, that will contribute to this result—soap, towels, brushes, bedsteads, collars, neck-ties, primers, jack-planes, saws, hammers, arithmetics, clean linen, as well as hoes and ploughs—is to be welcomed as an uplifting and educative agency. When, therefore, Mr. Bond asks for any of these things, we advise our readers not to hesitate long about giving them. Iron bedsteads will help to raise his Indian pupils two feet from the ground; and, if they are raised that high, there is some hope that they may be raised higher.

This is a day for political progress and political novelties, and the spectacle will soon be presented of Young-man-afraid-of-his-face as a candidate for sheriff, Snake-tail as an applicant for the county clerkship, White Ghost and Standing Thunder running for the legislature, and Black Horse asking for the coronership. But the Indians are quite as likely to be good politicians as good farmers, and if we give them 160 acres of land and a mule we should not object to endowing them with the ballot. A citizen that has a "stake" in the country ought to have a vote.—[*Times-Democrat*.]

HOW ARE YOUR PUPILS DOING AT HOME?

The following from a returned pupil speaks for a few at the Great Nemaha Agency, Neb.:

"I am still paddling my canoe, in the boisterous sea, safely. Although very hard I have kept level since I left the dear old home (Carlisle). I sometimes to myself think that I would board the train and start to Carlisle, but occasion turns my mind toward my work. I have all I want to do at home. I am husking corn for my mother all about 85 acres. I hired a hand to help me. 85 acres of corn is a very small field here in this state (Kansas). It has been raining for the last two days, and can not husk corn. I am busy at the wood-shed, repairing for the winter, and making sheds for my calves. I have 24 little steer calves which I took out of the herd, to raise as beef cattle, two years from this fall.

Chas. Kibiga came up from Ind. Terr. a few days ago, but has not done anything but drink whiskey.

Josie Vetter is still laundress at the Kickapoo school.

Joe Roudidoux is wild and does nothing, sometimes drinks.

David is home doing well farming.

Joe Vetter ran away from a bad company of drinkers and started out for California last Spring, but is coming home by the way of Mexico and Texas. He is traveling with his mule team that he started with. He has not had a drop since he left the Iowa, he says, in his letter to me. Some Indians here do not want their land in severalty and want to go down to the Indian Territory, but the majority of them want to stay and take their land. I am for staying every time. I am well always at home, go to town Saturdays and get my mail and groceries, is all I go for unless to the shop for repairs.

Excuse my hastily written letter, and may I hear from you at your earliest convenience. Yours I am,

P. S. My diploma is framed and is very nice.

Returned Pupil at Kaniab, Idaho.

The following extract speaks for itself: "Since I am so far away toward the western coast you will be anxious to know how I am getting along. It is like going into a dark room where you could not see a show of light, and trying the best you can to find a match to light the lamp; so it is with my people. And my dear friend as much as I have had a chance to read and write, I thank God that I am not as ignorant as I see my own people. But it seems hard to stand up against them, still we stand as firm as we know how." Mrs. HARRIET STUART. (When with us, Harriet Mary.)

John Jordan went to Omaha this (Thursday) morning to answer to the charge of selling the Indians liquor. It must be a somewhat complicated law that will give the Indians all other rights and privileges of the white man and still bar him from the bar. We believe if the Indians are to be citizens that they should be entitled to all the rights of citizens. They are no worse under the influence of liquor than an ordinary common white man. Give the Indians all the rights of citizenship or leave him in his tepee.—[*Homer, Nebr. Herald*.]

The N. Y. *Daily News* claims priority in the new Indian problem. It says that its voice has been crying aloud for this very thing for years. Very little hope is expressed for the matured "Lo," however. The "idea" must be young, in order to "shoot" at all. But the *News* is humane, in that it advocates kindness and generosity to the Indian, since our boundless continent was his, and the gold in the white man's coffer came from the red man's hills. "Let us not forget the Indians in the celebration of 1892. Make them if possible the beneficiaries and not the victims, of civilization."

STANDING OFFER.

For ONE new subscriber to THE RED MAN, we will give the person sending it a photographic group of the 15 Carlisle Indian Printer boys, on a card 4 1/2 x 5 1/2 inches, worth 20 cents when sold by itself. Name and tribe of each boy given.

(Persons wishing the above premium will please enclose a 1-cent stamp to pay postage.)

For TWO, TWO PHOTOGRAPHS, one showing a group of Pueblos as they arrived in wild dress, and another of the same pupils three years after; or, two Photographs showing a still more marked contrast between a Navajoe as he arrived in native dress, and as he now looks, worth 20 cents apiece.

(Persons wishing the above premiums will please enclose a 2-cent stamp to pay postage.)

For THREE, we offer a GROUP OF THE WHOLE school on 9x14 inch card. Faces show distinctly, worth 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.