

# The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. IX.

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

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"He that makes his son worthy of esteem by giving him a liberal education, has a far better title to his obedience and duty than he that gives a large estate without it."  
SOCRATES.

The agreement just entered into between the Chippewas of Minnesota and the Government by its Commissioners—Hon. Henry M. Rice, of Minn., Rt. Rev. Martin Marty, Catholic Prelate of Dakota, and Joseph B. Whiting, of Wisconsin—will net the Chippewas between fifty and sixty millions of dollars. As they number less than 6,200 souls they will have, besides their allotments of land, an inheritance of about \$9,000 for each man, woman and child. This at 5 per cent. will give each an annual income of four hundred and fifty dollars.

These people are largely under Catholic influences.

"A man who gives his children habits of industry, provides for them better than by giving them a fortune."  
WHATELY.

The position we must ourselves reach before real permanent success in Indian civilization begins, is that in which we not only concede to the Indian but demand and enforce his association, equal rights, equal opportunities, and competition with ourselves. The association of the two races must in some manner be rendered harmonious, comfortable, acceptable on both sides along all the lines of life. This result cannot be accomplished by theory, but can be through practice. By associating with civilized people only, can the Indian learn his own relative value and what he needs to make himself acceptable to, and the equal of, the white man. Then, if he has the power and the opportunity he may prove himself so able in the emergency that he may remain with perfect comfort and grow to prefer this new environment.

No amount of theory or long range education will suffice to overcome this difficulty. It is not to be swept away by schools alone of any sort. Purely Indian schools, as we have said so often before, only solidify and perpetuate the Indian. They will not under any circumstances educate into harmony with the great principles and purposes of our civilization and Government.

The Indian must get out of and away from his Indian surroundings, and take a hand in all the pursuits and industries of civilized life. Association without school would make him English speaking and American. School without association may make him English speaking but never American. Therefore, again we say, the vital point to assured success in Americanizing the Indian lies at the point of contact, and if the point of contact is along school agricultural, industrial or other worthy lines, the Indian may become a good, healthy American citizen.

We have never yet seen an Indian, who was capable of meeting and competing with civilized people who had not had

a good experience with civilized people.

The common schools of the country have done more to unify the interests and characters of our mixed population than any other force brought to bear upon the question. For the Indian there has been no contact, no association, hence no struggle to unite and then to excel. As a permanent investment the country never wants to take any considerable amount of stock in race schools. We can depend upon Indian schools to make Indianism the dominant thing and negro schools negroism, just as Catholic schools do Catholicism and Presbyterian schools do Presbyterianism. If the "great American idea" is to be inculcated by schools it must be done through free loyal American schools, having America as a paramount idea. America to continue supreme must guard and educate America. During ten years over seven hundred Carlisle pupils have attended public schools in Pennsylvania, one session or more and there is no limit or objection to such attendance.

There are nineteen villages of Pueblo Indians in New Mexico, containing in all about 11,000 souls. In these villages there are Catholic churches of great age. A church less than a century old would be a curiosity. The Indians are almost exclusively Catholic, and thoroughly obedient to the Priests, who are all foreigners. Prior to ten years ago it would have been impossible to have found in the whole nineteen villages a corporal's guard of Indians who could read and write either in English or Spanish. We never had a more animated discussion upon any subject with any person, than we had about eight years ago with a Priest of the village of Isleta, who argued against Indians sending their children to school. He had forbidden it, and under this embargo we were entirely unable to get any children from the village, although we had the order of the United States Government and the efficient aid of the Indian agent. Last summer we returned a small party of pupils to the village of Acoma, and because they would not at once leave off their civilized dress, put on Indian dress and re-adopt the Indian ways, and the barbarous dance usages of the village, they were publicly whipped by the Indian Governor and his officials, and not only they, but their parents were whipped, also. It is claimed that the Catholic church in Acoma was built in 1620, and that the bell was cast in Spain in 1610. In the light of these and other similar facts, which we might mention from our own experience, the claim that local efforts to elevate and bring into unity with our civilization and government, the Indian people en masse, offer most promise of success, is far from being well founded.

## MR. GOULD IS DEAD.

This brief announcement brings a great sorrow to us here present, and to many hundreds of former students and employees as well as friends of the school throughout the country.

For more than ten years Mr. Gould was a most faithful and efficient servant of the Carlisle school in all its interests. It is no disparagement to say that the regularity and constancy of his attention to the duties of his position as principal clerk were a standing example to every one. His absences from his desk during the whole ten years would not aggregate six weeks.

To the Superintendent and older employees he was a personal and tried friend of rare qualities for discernment and counsel. The many cordial greetings and good-byes as they came and went, showed plainly the large place he filled in the hearts of the students. Though he is dead, the memory of him will remain with us.

Mr. Gould was at his desk on the 26th of December, as usual, and in the evening

went to the Lutheran Festival, and at 3 o'clock on the morning of the 27th, he was dead. Information of his decease was at once telegraphed to the Commissioner of Indian Affairs from whom the following letter has been received:

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
WASHINGTON, Dec. 27, 1889.

Capt. R. H. PRATT, U. S. A.,  
SUPT. CARLISLE SCHOOL,  
PENNSYLVANIA.

DEAR SIR: It is with sincere regret that I learn, by your telegram of to-day, of the death of Samuel H. Gould, whose long and faithful service has contributed so much for the success which the Carlisle school has attained.

The decease of such a man, so earnest, conscientious and faithful to duty is a great loss and one that will be severely felt by you and the school with which he has been so long connected.

I trust that the shadow which this sad bereavement has thrown over the holiday season at your school and the great sorrow which it has brought, not only to you and your corps of workers, but also to the large number of students will impress upon them the great lessons which can be learned only from sorrow and loss, and inspire them with a desire to follow the example of fidelity to duty so constantly and unobtrusively set before them by Mr. Gould.

Yours very truly,  
R. V. BELT,  
Acting Comm'r.

The following extracts from the daily papers of Carlisle show the esteem in which he was held by the community where he was born and in which he spent his long and exemplary life.

The deceased was born sixty-four years ago. He graduated from the Carlisle public schools and then learned the trade of coach painting with Senseman & Allison. He was an excellent workman and remained with this firm for seven years. He also clerked for a time for his father in the office of Register of Wills. At the opening of the late civil war he entered the commissary department as clerk in the Quartermasters' Office and his first station was in Frederick City, Maryland. Here he remained until 1862 and was removed from there to Nashville, Tennessee. While in Nashville he was made Chief Clerk in the Quartermasters' Office and was stationed in that city until the close of the Rebellion. Returning to his native town of Carlisle he did not engage in any business until the institution of the Indian Training School at the old Carlisle Barracks, and was then appointed chief clerk. This responsible position he has held ever since, and yesterday was in his office attending to his duties. He is survived by a wife.

Mr. Gould was one of Carlisle's most esteemed men. He was in every sense of the word a good citizen, and by his kindly manner and gentle disposition made friends with every one. He was an excellent conversationalist and possessed an abundant fund of information upon almost every subject, which qualities always made him a pleasant companion. In his death this community has sustained a loss which will be sorely felt.

—[Herald.]

He was a pleasant gentleman, thoroughly reliable in his business relations, took great pride in his home and home surroundings, and was a model citizen. His sudden death is universally regretted.

—[Sentinel.]

## WHAT THE PRESIDENT OF THE UNITED STATES SAID IN HIS MESSAGE ABOUT THE INDIANS.

The report of the Secretary of the Interior exhibits the transactions of the Government with the Indian tribes. Substantial progress has been made in the education of the children of school age and in the allotment of lands to adult Indians. It is to be regretted that the policy of breaking up the tribal relation and of dealing with the Indian as an individual did not appear earlier in our legislation. Large

reservations, held in common, and the maintenance of the authority of the chiefs and head men have deprived the individual of every incentive to the exercise of thrift, and the annuity has contributed an affirmative impulse towards a state of confirmed pauperism.

Our treaty stipulations should be observed with fidelity, and our legislation should be highly considerate of the best interests of an ignorant and helpless people. The reservations are now generally surrounded by white settlements. We can no longer push the Indian back into the wilderness, and it remains only, by every suitable agency, to push him upward into the estate of a self-supporting and responsible citizen. For the adult, the first step is to locate him upon a farm, and for the child, to place him in a school.

School attendance should be promoted by every moral agency, and those failing, should be compelled. The national schools for Indians have been very successful, and should be multiplied, and as far as possible, should be so organized and conducted as to facilitate the transfer of the schools to the states or territories in which they are located, when the Indians in a neighborhood have accepted citizenship, and have become otherwise fitted for such a transfer. This condition of things will be attained slowly, but it will be hastened by keeping it in mind. And in the meantime that co-operation between the Government and the mission schools, which has wrought much good, should be cordially and impartially maintained.

We have fortunately not extended to Alaska the mistaken policy of establishing reservations for the Indian tribes, and can deal with them from the beginning as individuals with, I am sure, better results. But any disposition of the public lands and any regulations relating to timber and to the fisheries should have a kindly regard to their interests. Having no power to levy taxes, the people of Alaska are wholly dependent upon the general Government, to whose revenues the seal fisheries make a large annual contribution. An appropriation for education should neither be overlooked nor stinted.

## ANNUAL REPORT OF HON. JOHN W. NOBLE, SECRETARY OF THE INTERIOR.

What he says on Indian Education.

The improvement of the Indian service in all its branches has been an earnest purpose of the present administration.

It was determined at the outset

to advance the cause of education among them, so as to make that education not only practical and sufficient to train each individual to intelligent labor, but to so increase the number of schools, that the body of the Indian youth might be brought within them.

Among his first official acts the present Secretary framed a letter of advice addressed to each Indian agent, to be transmitted with his commission. This was by direction of the President. Each agent was informed that the office to which he was appointed was to be deemed of great interest to the Government and to the Indians who would be brought under his charge and direction; that sobriety and integrity must mark the conduct of every one connected or associated directly or indirectly with the agency; that an improved condition in its affairs would be expected within a reasonable time, both as to the method of doing busi-

(Continued on 4th Page.)

[From the Christian Union.]

If it be true, as currently reported, that the Roman Catholic hierarchy, represented by such influential dignitaries as Bishops Ireland and Riordan, and even Cardinal Gibbons, are resisting the appointment of General Morgan as Indian Commissioner and Dr. Dorchester as Superintendent of Indian Schools, on the ground that these gentlemen are hostile to the Roman Catholic Church, and are removing from office Roman Catholic appointees, the fact furnishes another argument against the anomalous system which has grown up in the Indian Bureau of quasi partnership between the Federal Government and the churches in the work of education. It makes little difference in their bearing in that system whether the charges are true or false. If they are true, that an Indian Commissioner can by virtue of his office work against a particular denomination is a serious objection to the system; if they are false the fact that he can be subjected to groundless suspicions and false accusations in the faithful discharge of his duty, and that church influence can be brought to bear for the retention in office of incompetent officials, is an equally conclusive objection to the system. The contract school system is impaled on either horn of this dilemma. That system has grown up naturally, and cannot, probably, be abolished at a blow without serious injury; but the fact that it introduces sectarian strife in political administration should be of itself enough to make our Congress resolve to provide, at the earliest possible moment, in lieu of it, a system of education wholly under Federal control and maintained at Federal expense, leaving the churches, independent of the State, and distangled from all alliances with it, to do their religious work without either help or hindrance from the National Government.

We do not wish, however, to leave our readers under the impression that we entertain any doubt respecting the groundlessness of the charges of ecclesiastical favoritism. We know something of General Morgan, of his spirit, his purposes, and his administration. The head and front of his offending is really simply this: that he is resolved to provide—if Congress will enable him so to do—a comprehensive common school system for the education of all Indian children. The opposition of the hierarchy is simply one phase of its consistent and resolute opposition to the common school system. That opposition we can understand and respect. It rests upon the doctrine that teaching is a function of the church, not of the State. On that ground the hierarchy does well to oppose all systems of State education in the district school. But the country should understand, and United States Senators should understand, that the opposition to the confirmation of General Morgan and Dr. Dorchester is really an opposition to the common school system. The hierarchy is really opposed to a movement which, if carried out consistently, will dissolve the partnership between the United States and the Roman Catholic Church by the same act by which it dissolves a like partnership between the United States and other churches; and as under the last Administration the Roman Catholic hierarchy, with its usual sagacity, acquired an influence at Federal headquarters greater than that of all the other churches combined, it is not surprising that the opposition to one who is leading the movement for the establishment of a different and an unsectarian educational system should be strenuous and persistent. We trust that the United States Senate will understand its real significance, as we are sure that the country will sooner or later.

Major Powell, in the United Service Magazine, urges that the Indians be utilized by training them for soldiers. It should be said, in this connection, that the use of the Indians as mounted police—a semi-military service—has been a pronounced success.—[*Boston Journal*.]

Did you ever think about Christmas as being world-wide? Or, have you always been accustomed to limit its observance to your own home and country, giving no thought to diversity of peoples or conditions, supposing that all observed our feast of good will in the joyous manner so long characteristic of us, as a civilized people?

If so, think for a moment! Were you celebrating Christmas in the tropics (the 25th of December reaches there also) how different would be your experience! No snow; no sleigh bells nor any of the winter scenes that have so much to do with making our Christmas customs the embodiment of genial social intercourse; its every association suggestive of happy family reunions and the warmest tokens of friendship.

Think further, that if even were you as Christians so situated, and missing all the peculiar features of our northern Christmas, you would still celebrate and cherish the day and join in singing—

That glorious song of old,  
Which came upon the midnight clear,  
From angels bending near the earth  
To touch their harps of gold.

It matters not where in Christendom you are located, you will catch the echo of the Angel song year by year as it resounds through the ages.

But what do the heathen know of Christmas? What, for instance, the benighted Indian tribes of our own land? Is there anything to mark the day from others? Any gathering of the family? Any tokens of glad good will passing from one to another? Those who have lived among them know well there is nothing of the kind, but that with them all days are blank that do not bring a fresh supply of provisions or a savage orgie of some kind.

Slowly the winter days drag on, the head of the household hunts a little when there is any prospect of game; oftener he smokes and visits the whole day through. Poorly clad, poorly fed and housed he cares only for warmth and food.

Far harder is the lot of the women and children. Day by day they are found chopping wood, often carrying it long distances on their backs like pack mules; or on icy paths going to and fro for the needed water supply.

Their subsistence consists of such remnants of food as may be left to them after their more fortunate male relatives have appeased their hunger. Think then what it means, when into the darkness of such a life there enters a ray of winter sunshine, brought by some missionary or teacher who, stationed on the extreme frontier has brought with him a gleam of Christmas brightness.

It may be that a number of Indian children have been gathered into a school, and teachers put their wits to work to provide out of the scanty materials they can command, a Christmas treat for their scholars. How is it to be done? Some of the older scholars are taken into the plot. Something must be provided for the dinner, a deer if possible. Here is work for skillful hunters. Evergreens are needed; they are miles away in a certain canon, but "Where there's a will there's a way". The tree is provided and loaded with presents from good friends in the East. The day arrives and all things are ready. Much curiosity there has been on the part of those not fully into the secret of all the preparations; but the hunters have been successful, they have the deer and plenty of wild ducks, so the Christmas feast is a success, and is followed by a tree wonderfully lighted, in the Indians' eyes and as wonderfully loaded, yielding all manner of fruits. Its treasures are distributed; the young Indians are happy, so are the older ones who have been invited as spectators. The origin of Christmas is explained; some appropriate hymns are sung, and they separate, but the day is established in the hearts and the minds of a benighted people as something new and good.

In the course of time, away in the East, right in the center of civilization a school for the Indians is established; wise in its

conception; complete in its equipment; generously supported by an appreciative public and a beneficent government. To it large numbers of Indians representing many tribes are removed for their better education. Here along with other new experiences of life comes Christmas, bringing to the Indian all that it brings to the white student away from home at school; nay, more; because there has been no expectation; but he finds friends hitherto unknown, whose delight is to infuse into the present all the brightness possible, as a relief to the sombre past and an earnest of the future, when no race nor color shall be known as dividing lines in our nation.

Those who know the Superintendent of Carlisle school, well know that nothing his hands find to do is done by halves. Therefore when Christmas comes, it must be kept in all its fulness; and kept it is.

First, a meeting is called; committees are appointed for this and that, Indian boys and girls being brought into the work of preparation as much as possible.

Some morning a week before Christmas day, a party of stalwart boys with axes on their shoulders are seen heading for the mountains. A good supply of spruce is laid in, and now busy hands work late at night in making so many yards of wreath, certain mottoes and fanciful designs that have been devised. This is a joint committee,—about equal numbers of boys and girls are on it; and the work goes on rapidly and pleasantly—the workers very much prone to divide into groups of two; but what matter? It is Christmas, and the work must be done. It is done. Many a lesson in politeness has been learned, and if some friendships have been formed that will last a life time, could they have been formed under happier circumstances?

Christmas morning dawns bright; giving promise of an enjoyable day. At nine o'clock all gather in the chapel for a short, simple service, then those who belong to congregations in town attend their respective places of worship; being careful to be home again at 12:30, for the dinner is at one, and who would be late to a Christmas dinner, especially such a one as this?

The dining room has been tastefully festooned with flags, ornamental grasses, etc.

For days the boys in the bakery and the girls of the cooking class have been lavishing their best efforts on cakes, large and small. The fifty turkeys from the school farm have been cooked as turkeys should be. The long tables are loaded with good things to eat—oranges, apples and candy, a supply of which never fails to come in good time, from a constant friend of the school. One o'clock comes. The bell rings, and the five hundred into whose lives Christmas has only just begun to appear, enter the dining room and take their places waiting in good order, till the teachers have gathered in. The Captain mounts the platform, and with a kindly speech, not too long, explains the social features of our Christmas season, asks a blessing on all the scholars present and absent, and then the war on turkey commences; invariably ending in the total annihilation of turkey.

But do not think that feasting makes the whole of the Christmas at Carlisle! By no means; for the week previous there has been a great deal of running to the office to find out what it will cost to send this package home, to Dakota or to the Indian Territory, or, it may be to far off Alaska.

The spirit of Christmas has found a ready lodgment, and in the far-away homes many a parent's heart is gladdened by the opportune arrival of a pair of gloves or mittens, or some other of the useful items that go to make up the list of Christmas presents—the son's purchase or the daughter's handiwork.

On one occasion the Carlisle students agreed to forego the usual Christmas at the school, in order that all effort might be expended on those who had gone to their homes.

How all enjoyed that Christmas! No one was omitted, and, as a consequence, into hundreds of homes Christmas entered

telling of the kindly remembrance of former associates, a help and encouragement to all recipients.

On Christmas evening, in the gymnasium at Carlisle, can be witnessed a scene more instructive and forcible in its teachings than pages of argument on the Indian question; more fraught with hope and possibilities for the future than the most sanguine would have dared predict ten years ago.

What is it?

Why, five or six hundred young Indians mingling together in social intercourse as other young people do. The school band is there. Possibly a little dancing goes on. The young people divide into groups and couples for games or conversation, as other young folks do. Refreshments are served. The young men wait on the young ladies. All are courteous and polite. Tribe or class there is not. All are as one. One language only is spoken. The spirit of the day rules over all, and we thank God for Christmas—for all that it has brought and is continually bringing into the world; and we long that the day may be hastened,

"By prophet-bards foretold,  
When with the ever-circling years  
Comes round the age of gold;  
When peace shall over all the earth  
Its ancient splendors fling,  
And the whole world send back the song,  
Which now the angels sing."

A. J. STANDING,  
in *Christian Register*.

Considering with what freedom the Catholic Indian Bureau at Washington ran the Indian schools under the last Administration, we are not surprised that some of their papers are attacking the new Indian Commissioner, who is a trained school man and whose only object is to have the Indian schools run on business principles and with a view solely to their efficiency. The charge that he is hostile to Catholics is utterly false and is not borne out by his record since he assumed the post. The following table will show the amount of money allowed to the contract schools under the control of religious and missionary bodies:

	Total Appropriations for Contract Schools.	For Catholic Contract Schools.
1886.....	\$174,819	\$118,343
1887.....	309,774	194,635
1888.....	322,824	221,169
1889.....	476,190	347,672
1890.....	506,994	356,491

The last year is under the present Administration and shows quite as much enlargement as is justified. The true policy of the Government is to retain, but not to enlarge very much, the present contract schools, unless it is found impossible to put the Government schools on a business, non-political basis. This Commissioner Morgan is successfully doing, and we hope he will be allowed next year appropriations enough to provide education for all the Indian children not now at school. How true the charge is that he has discriminated against Catholic teachers in removals is seen from the fact that out of about a thousand persons whom he found in the Indian educational service, he has made only seventy-six changes, and all of them for incompetency, and but a few of them Catholics.—[*N. Y. Independent*.]

#### The Progress of Languages.

The progress of languages, spoken by the different nations is said to be as follows: English, which at the commencement of the century was only spoken by 22,000,000 of people, is now spoken by 100,000,000; Russian is now spoken by 68,000,000, against 30,000,000 at the beginning of the century. In 1800 German was only spoken by 35,000,000 of people, to-day over 70,000,000 talk in the same language that William II. does. Spanish is now used by 44,000,000 of people, against 30,000,000 in 1800; Italian by 32,000,000 instead of 18,000,000; Portuguese by 13,000,000 instead of 8,000,000.

This is for English an increase of 312 per cent; for Russian, 120 per cent; for German, 70 per cent; for Spanish, 36 per cent, etc. In the case of French the increase has been from 34,000,000 to 46,000,000, or 36 per cent.—[*Boston Herald*.]

THE ANNUAL AND THE ULTIMATE COST.

General Morgan, Honorable Commissioner of Indian affairs says:

In attempting to carry into execution the plan already outlined for the education of all accessible Indian youth of school age, it is desirable to know, approximately at least, what the annual and the ultimate cost will be.

As is well known, there has never been an absolutely reliable census of the Indians made, or even attempted, but it is thought that the figures given in table 1 are sufficiently accurate to form a basis of calculations:

POPULATION AND SCHOOL POPULATION. 1889. Total Indian population 250,430. Five civilized tribes 65,200. New York Indians 5,046-70,246. Remainder under care of government 180,184.

The school period assumed—6 to 16 years is taken simply as a standard of comparison. In some cases it will be desirable, where school facilities can be provided, to receive Indian children into home or kindergarten schools much earlier than 6 years of age, and doubtless for some years to come it will also be desirable to have Indian youth who are strong in body and susceptible of culture continue in school beyond the age of 16 years.

Twenty per cent. has been assumed as the relative proportion of Indian youth from 6 to 16 years of age, as compared with the total population. This percentage may not be exact. The proportion of youth from 6 to 16 years of age to the total population of the United States is 23 1-2 per cent., according to the United States commissioner of education, Hon. W. T. Harris.

The percentages of enrollment and average attendance are based, so far as knowledge of the past experience in Indian education will warrant, upon records in the Indian office. They are necessarily somewhat elastic. But it is safe to assume that it is reasonable for the government to at least attempt to secure the enrollment and average indicated in table 1.

PRESENT SCHOOL ACCOMMODATIONS. Government boarding schools 8,426 pupils. Government day schools 3,083 pupils. New boarding schools (1890) 445 pupils. Total 11,954.

Table 2, which exhibits the present accommodations provided in government schools, shows that provision has been made for about 12,000 pupils. Regarding this it should be said that in many cases, if the attendance at the school should equal the capacity given, the pupils would be very uncomfortable and in some cases their health would be endangered.

By an arbitrary assumption it is proposed to provide for 17,000 pupils in government boarding school buildings and for 7,300 pupils in government day school buildings. How far this proportion may prove to be practicable and desirable can be determined only by experience; but from present knowledge it is thought to be entirely safe to assume that proportion as the basis of calculation.

In estimating the cost of the needed boarding accommodations the cost of the buildings provided for Haskell Institute at Lawrence, Kan., has been taken as a standard.

Owing to the great difficulties by which the work of extending school facilities is hedged about it is at present regarded as inexpedient to attempt to make provision during the next fiscal year for the accommodation of more than one-fourth of the Indian youth now unprovided for in government school buildings.

more rapidly than that, a larger effort may be put forth the second year.

ESTIMATED COST OF ACCOMMODATIONS. Boarding accommodations: Needed for 17,000 pupils; provided by government 8,871 pupils. Day accommodations: Needed for 7,300 pupils; provided by government 3,083 pupils. Total for buildings \$569,860.

According to table 3, the government should expend next year a sum of not less than \$569,000 in addition to the accommodations of government school buildings. This is a very small sum to be expended by the United States government for such a purpose. It is only a little more than double the amount paid by the citizens of Omaha for their high school building, and scarcely more than enough to build two such grammar schools as are the boast of the city of Providence, and about one-half the sum that was spent in building the Providence City hall.

Congress last year appropriated for new school buildings, furniture and sites in the District of Columbia \$311,792, and the year preceding \$315,000 was voted for new buildings.

The estimated cost of the support of the government schools for 1890 and 1891 is:

BOARDING SCHOOLS. Average attendance to be secured 15,000. Present average attendance 5,212. Difference 9,788. Increased average to be supported next year [one-fourth] 2,447. Total average which should be supported next year 7,659. DAY SCHOOLS. Average attendance to be secured 6,900. Present average attendance 1,744. Difference 4,856. Increased average to be supported next year [1/4] 1,214. Total average which should be supported next year 2,958. Support of 7,659 boarders at \$175 per capita \$1,340,325. Support of 2,958 day at \$67.50 per capita 184,875. Total \$1,525,200. CONTRACT SCHOOLS. ALLOWANCES FOR 1889-90. 4,622 boarding pupils } 506,904. 870 day pupils } Total \$2,032,104.

In estimating the cost of supporting the schools for the next fiscal year \$175, the largest sum now paid per capita in government training schools, is assumed as the standard, and it is thought that this is a fair estimate of the average cost. The cost per capita for such day schools as are now contemplated is more a matter of conjecture; but it is thought that the sums assumed will be found not far out of the way. This gives a total for the cost of maintaining schools for the education of 16,109 pupils during the next year as little more than \$2,000,000.

GOVERNMENT SCHOOLS. Erecting and furnishing boarding school building \$467,360. Erecting and furnishing day school building 52,500. Repairs and improvements on present buildings 50,000. Supporting 7,659 boarding scholars, 1,340,325. Supporting 2,958 day scholars, 184,875. Superintendence 25,000. Total \$2,120,060. CONTRACT SCHOOLS. Allowances for 1889-90. 4,622 boarding pupils } 506,904. 870 days pupils } Total \$2,027,054.

The total appropriations required for the year 1890-91, as shown by table 5, is estimated as \$2,627,054.

When comparing the cost of educating Indians by the government with the cost of common school education, as carried on by the states, it should be borne in mind that, from the nature of the case, the government plan includes the very considerable items of board, clothing and industrial training. The school expenses proper, exclusive of board, clothing and industrial work, will probably not exceed the average cost of like work in the public schools. To offset the cost, it should be remembered that the government already provides for clothing and

rations for a large number of Indians and that it costs no more to clothe and feed the young in school than in camp, except that they are better fed and clothed in school than in camp.

It should also be remembered that the government is under positive treaty obligations with a large body of Indians to furnish them suitable education. It is still further significant that the Indians are now showing a disposition to take their lands in severalty, to dispose of the surplus lands for a fair consideration, and to invest a very considerable portion of the proceeds of the sales thereof in education. So that a very large proportion of the cost of Indian education administered by the government will be borne willingly and cheerfully by the Indians themselves and not by the people of the United States.

To put and support all Indian children in government schools next year would require—

New buildings, with furnishings, for 2,129 boarders, at \$230 per capita \$1,869,670. New buildings, with furnishings, for 4,217 day pupils, at \$1,500 for every 30 pupils 210,000. Repairs and improvement of present buildings 50,000-\$2,129,670. Support of an average of 15,000 boarding pupils, at \$175 2,625,000. Support of an average of 6,900 day pupils, at \$67.50 412,500. Superintendence 25,000. Total \$5,192,170. To house and support in government schools next year pupils now attending those schools, plus one fourth of the youth not now provided in government schools would cost (plus allowance for contract schools 1889-90) \$2,627,054. Appropriations for Indian schools for fiscal year 1889-90 \$1,364,568. Increased appropriation required for support of schools 1890-91 \$1,262,486.

By an inspection of table 6, the grand aggregate of expenditures which it is thought would be necessary to provide ample accommodations in government buildings for all Indian youth of school age is \$2,129,670.

Compare this sum with the cost of constructing ordinary war ships. By special act of congress, approved September 7, 1888, the president was authorized to have constructed by contract two steel cruisers of about 3,000 tons displacement each at a cost (exclusive of armament and excluding any premiums that may be paid for increased speed), of not more than \$1,100,000 each; one steel cruiser of about 5,300 tons displacement to cost \$1,800,000; one armored cruiser of about 7,500 tons displacement, to cost exclusive of armament and premiums, \$3,500,000; three gunboats or cruisers not to exceed 2,000 tons displacement, each to cost not more than \$700,000. The appropriation for construction and steam machinery for these vessels was \$3,500,000 additional; the armament involves \$2,000,000 more, making in all over \$15,000,000 for six naval vessels.

The Dolphin, one of the smallest of the fleet, consumes \$35,000 annually of coal. This sum would clothe, feed and train to useful industry 200 Indian youth.

By further reference to table 6 it will be seen that the estimated amount which will be required annually for the maintenance of a government system of education for all Indians will amount to \$3,062,500. Of course in addition to this an expenditure will have to be made each year to repair and otherwise keep in good order the various school buildings and furnishings.

In this connection it is well to note that the sum paid for education by the city of Boston amounts to \$1,700,000, by the state of New York more than \$16,000,000 annually while the cost of the maintenance of the public school system of the states and territories of this country, as a whole, according to the report of the commissioner of education, is more than \$115,000,000. The United States pays for the maintenance of a little army of about 25,000 men nearly \$25,000,000 annually. The appropriation for the fiscal year ended June 30, 1889, aggregated \$24,574,700.

In estimating the cost of maintaining an adequate school system for the Indians, two great economical facts should steadily be borne in mind. The first is that by this system of public education the Indian will, at no distant day, be prepared not only for self-support, but also to take his place as a productive element in our social economy. The pupils at the Carlisle Indian training school earned last year by their labors among the Pennsylvania farmers more than \$10,000, and this year more than \$12,000. From facts like these it can easily be demonstrated that simply as a matter of investment the nation can afford to pay the amount required for Indian education with a view of having it speedily returned to the aggregate of national wealth by the increased productive capacity of the youth who are to be educated. The second great economical fact is that the lands known as Indian

reservations now set apart by the government for Indian occupancy aggregate nearly 190,000 square miles. This land for the most part is uncultivated and unproductive. When the Indians shall have been properly educated they will utilize a sufficient quantity of these lands for their own support and will release the remainder, that it may be restored to the public domain to become the foundation for innumerable happy homes, and thus will be added to the national wealth immense tracts of farming land and vast mineral resources, which will repay the nation more than one hundred fold for the amount which it is proposed shall be expended in Indian education.

GROWTH OF SCHOOL APPROPRIATIONS. The annual appropriations made by the government for the support of Indian schools since 1876 have been as follows:

1876 \$20,000. 1877 30,000. 1878 60,000. 1879 75,000. 1880 75,000. 1881 135,000. 1882 487,200. 1883 675,200. 1884 992,800. 1885 1,100,065. 1886 1,211,415. 1887 1,179,915. 1888 1,348,015. 1889 1,364,568. 1890, amount required 2,627,054.

From an inspection of table 7 it will be seen that from 1876, when the work of Indian education in the modern acceptance of the term was entered upon by the government, there has been almost a steady annual increase of money appropriated by the government for that purpose. What is proposed by the Indian office now is in the line of the historical development of this work in the past. It will be seen that there is nothing radically new, nothing experimental or theoretical, but that it is simply an endeavor to put into more systematic and organic form the work in which the government has been earnestly engaged for the past thirteen years, and to carry forward as rapidly as possible to its final consummation that scheme of education which, during these years, has been gradually unfolding itself.

That the time is fully ripe for this advanced movement must be evident to every intelligent observer of the trend of events connected with the condition of the Indians. Practically all the land in this vast region known as the United States, from ocean to ocean again, has now been organized into states or territories. The Indian populations are surrounded everywhere by white populations, and are destined inevitably, at no distant day, either to be overpowered, or to be assimilated into the national life. The most feasible, and indeed it seems not too strong to say the only, means by which they can be prepared for American citizenship and assimilation into the national life is through the agency of some such scheme of public education as that which has been outlined, and upon which the government, through the Indian office, is busily at work. The welfare of the Indians, the peace and prosperity of the white people and the honor of the nation are all at stake, and ought to constrain every lover of justice, every patriot and every philanthropist to join in promoting any worthy plan that will reach the desired end.

This great nation, strong, wealthy, aggressive, can signalize its spirit of fairness, justice and philanthropy in no better way, perhaps, than by making ample provision for the complete education and absorption into the national life of those who for more than 100 years have been among us but not of us. Where in human history has there been a brighter example of the humane and just spirit which ought to characterize the actions of a Christian nation superior in numbers, intelligence, riches and power in dealing with those whom it might easily crush, but whom it is far nobler to adopt as a part of its great family?

FELIX ADLER: Our common schools are rightly so named. The justification of their support by the state is not, I think, as is sometimes argued, because the state should give a sufficient education to each of its voters to enable him at least to read the ballot which he deposits. This would be but a poor equipment for citizenship at best. The justification for the existence of our common schools lies rather in the common feeling which they create between the different classes of society. And it is this bond of common feeling woven in childhood that has kept and must keep us a united people. Let manual training, therefore, be introduced into the common schools; let the son of the rich man learn, side by side with the son of the poor man, to labor with his hands; let him thus learn practically to respect labor; let him learn to understand what the dignity of labor really means, and the two classes of society, united at the root, will never thereafter entirely grow asunder.—[Journal of Education.]

Dr. Daniel Dorchester, the United States Inspector of Indian Schools, has been making a tour of the reservations west of the Rocky Mountains, and he expresses the opinion that the Indians of Washington have a higher average intelligence and more self-reliance than the Indians east of the back bone of the continent. He attributes this to the different systems under which the Pacific coast Indians have been managed. They have never had rations or annuities dealt out to them by the government. The result is that they are more self-reliant than those who have looked to the government for support, and their morals and intelligence are of a higher standard. Dr. Dorchester's observations bear out the general principle that manhood is of a higher quality where it has independence and responsibility. The Indians of Dakota are but little lower than would be a large settlement of whites treated in the same way, as dependents looking to the government for subsistence. Manhood needs the spur of responsibility and self-reliance to keep it to a standard which is at all admirable.—*[Inter Ocean.]*

The Omaha Bee sanctions the new plan of the Commissioner to "teach the Indian to love the American flag." The Bee ought to have been buzzing about the Chapel at Carlisle a short time ago. It would have heard an original oration on "our flag" by an Indian boy, which would have done credit to any orator. The intelligent Indian already loves the American flag. The other day Chief Red Cloud looked about him for a souvenir to send by letter to a distant friend. He did not cut a piece from his discarded blanket, or a strip of old buffalo hide from his summer wigwam, but sent what is of far more value to him than either. Not ten steps from his house there waves an American flag, presented to him some year since, while on a visit to Washington. Without a suggestion from any one, the old Chief went to this spot, and cut from the flag staff a small chip. Running down the flag he tore from one corner a strip of the red, and sent these as a loving memento to his friend in California. The Indians do respect the American flag. No battle has been fought by them with the whites, that the stars and stripes have not signaled their defeat. They know, too, that when hard pressed by hunger or cold, they have but to gather under its magic folds to be generously relieved.

A Carlisle student was thinking about Christmas, and his heart went away over the distance to his home, where he would like to see Father and Mother. He cannot be there in the holidays, so he thinks over all their wants and special needs. Suddenly he has hit the right thing, and writes, "I would send you a cow for a Christmas present, if I could only get the horns in a letter." The child is sure they need a cow at home. It is folly to think of sending her in a letter, and he knows it. What he wanted, was to let them know that he thought of it. And when the letter gets there, they will all laugh at the funny idea of sealing a cow up in an envelope. That the absent child had thought of the thing most needed, will do almost as much good as the cow herself. After all, these Christmas gifts are valuable only as they express our best thoughts.

There are born aristocrats, born poets, and born orators. At Carlisle we have a born surgeon. One of the convalescents in the hospital was looking on, while the Doctor administered disagreeable medicine to a sick child. The invalid objected to the remedy, saying that he could not swallow it. The convalescent boy immediately saw a point, and taking up the glass feeding tube, which was lying near, suggested to the Doctor the expediency of administering the medicine through the sick boy's nose.

Now this born surgeon did not know that his resort had ever been put in practice, in diseases of the mouth and throat, and he deserves honorable mention.

"The Red Man for which I sent, was received yesterday, and read with much interest. It is a matter of thankfulness that the interest in the Indian question is greatly on the increase, and that men and women of heart and brain, are taking hold of the question in a way that makes the future outlook very hopeful."  
SUBSCRIBER.

FROM SYDNEY TO PINE RIDGE IN '82.

A Trying Journey Replete with Incident.

Miss McAdam lately from Pine Ridge Agency, has just arrived at Carlisle, where she is to teach in one of the grades. Old memories have been stirred by conversation with her. The aspect of the place, the hills and creeks, and the Black Hills in the far distance. Pine Ridge has changed some since we first saw it in '82. The country is fast filling with settlers, and one living there can almost hear the whistle of the locomotive. When we went there we left the cars and the last of civilization, at Sydney, Nebraska, at which place we took the stage for Fort Robinson. Just as we struck the long bridge over the Platte, a fierce hail storm struck us. It was only by dint of the drivers skill that we were not overturned into the river. The horses bent their heads to the hail, and for a moment almost refused to go on. But the driver laid on the long Texas lash, and stung both by the hail and the whip they fairly flew across the bridge. It was a moment to hold ones breath, for there was no railing on the bridge, and the water was high. Thirty miles on we changed drivers. This one was hardly himself, and when he capsized the whole vehicle, at midnight, into a deep ditch, we were not surprised. We had been looking for the worst. Being tipsy himself, he did not notice that the coach was becoming tipsy.

We arrived safely at Fort Robinson where we knew an Agency team would be waiting. This time there were two driver's, who evidently thought the trip a "lark" for them. We were glad to exchange the heavy old stage for a nice new ambulance. It did not occur to us that a carriage, like a friend, must be tried, to be true. Thirty miles behind good horses, would be but a pleasant drive, we thought. We found our companions very voluble, and it did not take long to find out all about the Agency. We did not object to hearing all they had to tell of the government employees, and the condition of things generally. Harmless gossip like this cannot hurt a stranger. It may serve for a ballast to keep his mind steady, during the first few days of clear sailing. Things went smoothly for about two miles, when suddenly some one noticed that one of the wheels was turning inward. The three gentlemen of the party jumped out and pulled it back. We journeyed on, while all eyes were riveted on that wheel. It turned again, and again it was pulled into place. This process was repeated several times till a happy idea struck us. By tying braces to the wheel, we might overcome its tendency to turn. But where were the board and the rope? Nothing was in sight or could be found for the purpose, till our eyes fell upon our trunk behind the ambulance. Quick as thought the trunk was unroped and opened. A part of the till was broken out and tied across the wheel.

We walked the horses slowly, frequently readjusting the new arrangement. But it would not work, the board kept coming off, and the wheel would turn, in spite of us. What was to be done? The sun was getting low, and we were on the "boundless prairie", eight miles from Fort Sheridan. We had no supper, and were hungry. There seemed but one alternative. Believing ourselves capable of meeting the emergency, we alighted. Unhitching the two horses, we fastened the traces to the breeching, for stirrups, and mounted, two on each horse, one behind the other. In this manner we reached Sheridan before dark, and without being tired, in spite of our novel horseback ride. The day was pleasant, and the prairie dogs sociable. Besides, we were in good spirits, and they are the best stimulant. After all, the vicissitudes of life are serious or amusing, very much as we look at them. Arriving at Camp Sheridan we found the Agent waiting to convey us to Pine Ridge, where we remained for two years. E.G.

It is said that there are forty-eight languages and dialects spoken in Mexico.—*[Daily Press.]*

The Carlisle School has forty-one separate languages represented in its corps of students, and upwards of fifty languages and dialects together.

(Continued from 1st Page.)

ness and as to the condition of the Indians; that the education and proper training of the Indian children and the agricultural and other industrial pursuits of the adult Indians must receive the agent's constant and careful attention, to the end that they might be advanced in the ways of civilization and made independent through self-support; and that the commission transmitted could be held only upon the express understanding that the agent receiving it would use his utmost efforts to further these objects and purposes.

\* \* \* \* \*

It is deemed that both of these points last named pertain immediately and forcibly to the education of the Indian. There is a school of experience and observation as important to him as to the white man. If the Indian agencies can be made the seats of sobriety and morality, instead of what they have so often been—places of the grossest licentiousness—the effect in elevating the Indians must be very great; for the former practices were most demoralizing. If the Indian in the supplies he obtains finds that he is receiving a justice in measure and an excellence in quality before unknown, he will be in a better condition to yield readily to the other civilizing influences brought to bear upon him than if he feels himself the subject of constant imposition. As wrongs inflicted upon him have heretofore led him to vengeance, so it is believed, will right subdue and civilize him.

Beside this general treatment individual education of the Indians in the schools has received from the beginning

of the administration, and will continue to receive, increased attention. The subject has been much discussed both in preceding reports and in Congress; but it will never be exhausted until the Indian has become self-supporting. That was the condition in which he was found by our forefathers, however savage the means of maintenance, and it is to this state of independence we must restore him by the only way civilization will permit—that of his own intelligent labor. The results of efforts heretofore made for the civilization of the Indians are convincing that it is to be mainly effected by the education and proper training of their children. Little can be accomplished for the elevation of those who have passed the period of their youth and are habituated to the customs of their race. Our Government for years has shown a great willingness to train their rising generations for usefulness and to qualify them as good citizens, and there is no purpose more worthy attention than that of relieving their present physical suffering and of elevating their character.

But it would be unjust to previous Secretaries and many able legislators, to claim that all the work is yet to be done. A great deal has already been accomplished, the results of which have been most beneficial, and by the broader and more systematic application of these results alone, it is deemed that the problem of making the Indian self-supporting may be solved.

To maintain this statement, and in order to emphasize the recommendation I shall make, that all the youth of the Indians be brought within the folds of the Indian schools, I submit a few statistics and reflections thereon.

\* \* \* \* \*

The following table shows the number, capacity, and cost of schools, the number of employees and enrollment and average attendance of pupils during fiscal year ended June 30, 1880.

Kind of school.	No.	Capacity.	Enrollment.	Average attendance.	No. of employees.	Cost to Government.
<i>Controlled directly by Indian Bureau:</i>						
Boarding-schools .....	63	6,286	4,842	3,581	569	\$524,262.03
Day-schools.....	77	3,083	2,863	1,744	185	58,630.78
Industrial training schools.....	7	1,760	1,955	1,631	219	286,182.71
Total Government-schools.....	147	11,129	9,660	6,956	973	869,075.52
<i>Conducted by private parties:</i>						
Under contract with Indian Bureau:						
Boarding-schools * .....	59	5,686	4,037	3,213	538	299,993.18
Day-schools.....	26	1,486	1,308	662	43	16,138.79
Schools specially appropriated for by Congress.....	7	970	779	721	131	108,668.67
Total.....	92	8,142	6,124	4,596	712	424,800.64
Aggregate.....	239	19,271	15,784	11,552	1,685	1,293,876.16

\*Four of these schools are conducted by religious societies; which employ the teachers. Government assists these schools, without formal contract, by issuing rations and clothing to the pupils.

The following table shows the attendance, cost, etc., of training schools and of other schools specially appropriated for during fiscal year ended June 30, 1880.

Name of school	Location	Number pupils	Rate per annum.	Capacity.	Number of employees.	Enrollment.	Average attendance.	Cost to Government.
<i>Controlled directly by Indian Bureau:</i>								
* .....								
Albuquerque training	Albuquerque, N. M.	175	200	29	219	172	\$30,100.00	
Carlisle training	Carlisle, Pa.	167	500	56	625	595	81,000.00	
Chemawa training	Near Salem, Oregon	175	250	35	193	156	29,257.88	
Chilocco training	Chilocco, Ind. Ter.	175	200	28	263	155	28,421.82	
Genoa training	Genoa, Nebr.	175	200	28	191	160	36,250.00	
Grand Junction training	Grand Junction, Col.	175	60	5	28	16	6,793.24	
Haskell Institute	Lawrence, Kans.	175	350	39	496	377	74,359.77	
Total .....				1,760	219	1,955	1,631	286,182.71
<i>Specially appropriated for:</i>								
East'n Cherokee training	Swain County, N. C.	80	150	80	12	82	80	10,000.00
Hampton Institute	Hampton, Va.	120	167	150	31	127	116	19,372.00
Lincoln Institute	Philadelphia, Pa.	200	167	260	30	215	208	33,400.00
St. Benedict's Academy	St. Joseph, Minn.	50	150	175	13	50	48	8,271.35
St. John's Institute	Collegetown, Minn.	50	150	200	7	55	50	5,105.32
St. Ignace Mission	Flathead Mount.	150	150	400	20	176	153	22,500.00
White's M. L. Institute	Wabash, Ind.	60	167	80	18	74	66	10,020.00
Total .....		710		1,345	131	779	721	108,668.67
Aggregate .....				3,105	350	2,734	2,352	394,851.38

\*Number of pupils not given.

Through many trials and long experience, as well as through the exercise of signal ability by the superintendents and their assistants, these schools have reached a high development, and strike with astonishment any one who has never beheld them, and thus had demonstrated to him both the Indian's adaptability to

school life and industrial training, and the wisdom of the Government in its organization and support of these excellent institutions.

Attention is particularly called to the school at Carlisle, Pa., not by way of invidious comparison with others, but as an instance of what the Government has ac-

completed. The system therein adopted is an excellent example of theory carried into practice and thus shown to be reliable. The object is the preparation of the Indian youth for physical labor guided by school education, and by means of this combination fitting him to *earn his own living*.

The pupils, taken from various tribes and of both sexes, are educated together. The gradation of study is well defined and based upon an experience now extending over many years. The studies begin with the rudiments of learning, and reach to the high branches of primary education. With the teaching of letters is combined daily manual labor: labor whose products are valuable, supplying not only clothing for the scholars themselves, but making many articles for sale, from which a considerable revenue is derived. During the year before last this revenue amounted to \$10,000, and during the last year to \$12,000. These pupils also help to till the fields, to take care of the live stock, to sow and reap. Every boy and girl old enough to be effective is required to work one-half of each day, except Sunday. The good Indian there is he who performs his daily task, and the best is he who performs it most skillfully and efficiently: all being instructed in the school-room and in the workshop, that the purpose of the Government is to enable them to become self-supporting, hard-working, and thus independent American citizens. The scholars are taught most excellent manners, and, both by precept and example, the principles of morality and honor.

It was the good fortune of the present Secretary to preside at the exercises of a graduating class of fourteen this year and to present to them their diplomas. He was thus brought to scan closely their composition and elocution, and the general behavior of that portion of the audience where all the other Indian scholars were congregated; and he can say without hesitation that he has seen few school exhibitions that excelled those at Carlisle, whether the thought, style, or elocution of the speaker be considered or the intelligence, cheerfulness, and good manners of the Indian audience.

\* \* \* \* \*

It has also been the practice there for years to let the scholars out during such periods of the year as would least interfere with their studies at the school itself, to serve on farms or in private families, and thus to gain the advantage of a home life among our people. This practice is so conducted as on the one hand to enable the scholars to earn money, which becomes their own, and on the other, to help many of them who are taken upon the rolls of the ordinary common schools to attend them along with the white children. Thus both at home and at school they profit by the civilization surrounding them. They are excluded from all Indian influence, the boys and girls being severally "homed" in different districts.

Nearly four hundred of these Indian pupils were thus placed during the last fiscal year from Carlisle alone, and I am told by the superintendent the number could be increased to not less than a thousand if the proper means were furnished by Congress. The applications for such pupils are constant from all portions of the surrounding country. They are found apt to learn, industrious in service, and docile in character. Agents of the Carlisle school visit these pupils regularly, and both they and the persons with whom the children are placed (farmers chiefly) report to the superintendent monthly upon their condition and progress.

The signal success of the Carlisle school will not depend, as it has not heretofore, upon the selection of pupils of peculiarly bright minds or evident individual excellence. The Indian is quick to learn and responds to just treatment with alacrity in renewed efforts to deserve it.

By the example of the Carlisle training school (which is not insisted upon as in every respect the very best that can be, but as one of great excellence and well fitted for the end in view) we may see how

far and how admirably the Government has already advanced in Indian education.

This school system, with its attendant practices, is worthy of adoption and expansion until it may be made to embrace all the Indian youth. It is a model produced by the Government's own generosity and by the ability of those selected by it for superintendents and teachers. It is not something newly discovered or to be advocated as a recent invention. It has been in full operation for years. In the department of letters it gives a good common-school education. In the department of labor it inculcates both a love for labor and a habit of working. It may be easily systematized so as to have its form adopted in schools of different grades, and so that its pupils may be gradually, when fitted and entitled, transferred to the white common schools.

It therefore seems but a step to extend this system so as to have it embrace and affect, with the co-operation of the church mission schools, the whole youth of the Indian tribes. This co-operation has long existed; the missions have placed much reliance upon it, and its sudden withdrawal would be neither generous nor fair. The national system may grow very rapidly and yet others be most welcome as co-workers in this benevolent cause; but the national system should have precedence, and in case of conflict it should be preserved and advanced.

When an Indian has been taught that he ought to work, a great change has been wrought in him; when he does work profitably and intelligently he has been transformed indeed. This does not idealize him nor treat him in a sentimental way, but it puts him on the plane where our own people have had to work out their fortunes in the hand-to-hand struggle with the forces of nature. It would not be reasonable, if it were possible, to give the Indian a better education than our father's were able to enjoy in the earlier period of our history, when the greatest national achievements were accomplished and the foundations of success were laid.

Undoubtedly the expense to the Government will be apparently increased for a time; but a little reflection will show this temporary increase will soon be overcome by decreased expenses in other directions.

\* \* \* \* \*

If from the sum expended during the year, \$5,391,675.38, we deduct support of Indian school, \$1,131,270.02; interest on trust funds, \$713,046.82; fulfilling treaties with Indian tribes, permanent, \$376,557.43, making \$2,230,874.27, the balance is \$3,160,801.11; and this we may assume to be nearly the sum required each year to supply the Indian tribes with food, blankets, clothes, medicine, and implements, either as absolute gratuities or under treaties that will expire within a few years.

It is not necessary to enter into nice calculations to show from this general statement that, though the appropriation for schools should be doubled or more, its constant tendency from year to year and final effect would be to relieve the Government of the corresponding and much greater expense, that must otherwise go on for an indefinite period.

We should remember in this connection that the system of allotments of lands which has been carried on earnestly by the Government for a number of years is still being pursued vigorously, and that its great object is to separate the allottee from his tribal relations, and put the older Indians upon lands they may use individually for their support.

Moreover, the allotment of lands is attended by citizenship for the Indian, and that citizenship ought to bring with it the privileges of the common schools of the white man in all its grades; thus wherever the Indian receiving his allotted land, cultivates it and has his family within the borders of any State where the white men have a common-school system, the Indian should become privileged to the use of that system of schooling the same as any one else; but of course this could not be effected without taxation of

the Indian on his lands, or a substitute through payment by the Government itself of such taxes.

It has been suggested to the Secretary that the use of the common schools in this general effort to civilize the Indian should be resorted to at every opening opportunity; that in the schools established by the Government itself, where it is a part of the system to let out the scholars for labor among the white people at proper wages, they should be introduced, so far as would be just and legal, into the common schools of the districts wherein they are thus permitted to reside; and where the Indians through the allotment system are elevated to citizenship, the Government should support them by whatever pecuniary means may be necessary to gain a place in the common schools. The United States ought not to expect, of course, that any of the school districts should be at the expense of teaching the Indians unless willingly received and the expenses met by our National Government.

It is not thought that there would be any race antagonism between the whites and the Indians, as none has exhibited itself in schools where Indians have already been introduced among the other children.

With the allotments the reservation disappears, for after the allotments are made what remains is sold to the Government and the proceeds thereof become a trust fund, the interest on which is paid to the particular tribe, thus producing a reliable annual income.

\* \* \* \* \*

The balances of accrued trust-fund interest, as shown in the first table above, amounting to \$803,331.81, are applicable for such expenditures as from time to time may be found to be proper. It would be no wrong to the Indians who enjoy these revenues nor any violation of law to require a portion of them to be contributed to the support of schools for the training of their youth.

This national school system has had for its chief purpose, from the beginning, the conversion of the Indian into a citizen, with all the rights and all the obligations such citizenship confers or imposes. It has been carried on with fair success. The Indian agents are encouraging agriculture; the allotments are being made constantly; and many Indians today are earning their living, surrounded by their families, on their farms. A trust fund has accumulated for many and will for more, that is and will continue to be a constant source of relief to them, and which may be, and should be, applied in part to their training. Excellent schools have developed, well adapted to improve their condition and help them on their way to self-support and hence independence. Supported by the spirit that now is believed to exist both among the executive officers of the Government and the legislators of the country, and the increasing interest and good-will of the people of all situations in life and of all denominations which is daily exhibited, there is no reason why this system should not be expanded and used for the complete solution of the Indian problem.

It is recommended, therefore, that we advance with this system which has been tried and enlarge the number and capacity of the schools, so that there will not be an Indian child of school age that can not, if it desires, receive an education, and that those who do not willingly avail themselves of the privileges afforded may be compelled to do so by authority based upon judicious legislation. This view is taken from the vantage ground of the actual results already attained; and, while we should not in any degree retard but cordially support further amelioration of the Indians' condition, by missions and all good means, it is believed that our Government has been generous and wise in its efforts to educate them and that the best course for it is to conserve what has been found to be good, and to apply that to increased numbers.

With the suggestion, briefly stated above, it is recommended that all the schools supported by Government funds

should be brought under the same system; that the methods of teaching, the books, and practices should be the same throughout all, having, of course, if necessary, different schools for different grades and transferring the pupils, as they progress, from one to another. By this method schools may be erected near the camps for the purpose of teaching the rudiments to the pupils before they are sent on to the other schools. The whole should be under a common control and regulated as one system, the head of which will necessarily be the Commissioner of Indian Affairs, assisted by the Superintendent of Indian Schools.

#### GERONIMO AND THE OTHER APACHES IN ALABAMA.

The Honorable Secretary of War in his Annual Report, says:

Geronimo and his band and other Apache Indians, to the number of 387, are held at Mount Vernon Barracks. Of this number, 111 are children under twelve years of age, 93 are males over twelve years of age, and 183 are women. There are also some of their children at the school at Carlisle, where they have made good progress; but the attending surgeon reports that they have suffered much from the severity of the climate as compared with their former home in Arizona.

All reports which I have received state that these Indians appear to be thoroughly subdued, and that in any location east of the Mississippi River there is little or no danger to be apprehended from them. In view of their past career, however, it is necessary that wherever located there should be a sufficient force of troops and strict oversight to remove all fear or trouble. The location of Mount Vernon Barracks is not a favorable one for any measures in the direction of civilization or self-support. There is no opportunity to instruct them in agriculture or other employment.

The Indian Rights Association are deeply interested in the welfare of these Indians, and desire that measures be taken for their practical education and improvement. For this purpose they have offered to purchase lands if the Government will co-operate. I have no doubt, however, that Congress will do whatever justice and humanity require, rather than allow the burden to fall upon private charity. I have not yet been able to make a personal examination of their present condition or location, nor the other locations which have been proposed for them, but hope to do so at an early day, and will then submit such further suggestions as may be required.

#### A Good way to Stop the Outrage.

The Interior Department is considering the advisability of sending the Indians now traveling with shows, back to their reservations. Buffalo Bill has quite a force of them and a hundred or so are employed in frontier shows, but the majority are hired at a slight figure to eke out the entertainments with which quack doctors assemble a crowd of gaping rustics to the sale of their nostrums. These fellows, the doctors, often have a tent and red wagon, a small but noisy brass band and half a dozen poor variety actors in addition to their "tribe" of Indians, and they camp in some unoccupied lot or common in a village or small town until they have sold out their filthy stews of weeds and "yarbs." The stout and healthy farmers like to imagine themselves ill, and some of them take enough patent medicine to make themselves so; hence, a blather-skite who knows no more about medical science than Tammany Hall knows about honesty will get up a new brand of "bit-TERS" with pigweed, vinegar, water and alcohol, at a cost of 5 cents a bottle, and have no trouble in selling the same at a dollar. One of these frauds flourished here in Brooklyn for several weeks.—*[Brooklyn Eagle.]*

If Commissioner Morgan's plans are carried out the time may come when the old saying about the red men will have to be changed into "the only good Indian is a live Indian."—*[New York Tribune.]*

## THE OUTING SYSTEM.

General Morgan says in his Annual Report:

I recently spent several days with Captain Pratt visiting the pupils from Carlisle Industrial School now scattered among the Pennsylvania farmers.

The system admits of large expansion and will be productive of the happiest results. These young Indians are brought into the most vital relationship with the highest type of American rural life. They acquire habits of neatness, industry, thrift and self-reliance. They acquire a good working knowledge of English, and a practical acquaintance with all kinds of domestic and farm work. They associate with the farmer's children, eat at the same table, attend the same church and Sunday-school, and four months of each year attend the same day school. A better scheme for converting them into intelligent, honest American citizens, self-respectful and self-helpful, could scarcely be devised.

In regard to the higher education of Indians, he says: Heretofore little has been attempted by the Government towards securing for the Indians anything more than a very rudimentary English and industrial training. The time generally supposed to be required to "educate" a non-English speaking Indian, fresh from the wilds of a reservation, and to fully equip him for life even amid the distressing surroundings of his barbarous home, has been three years. The absurdity of the idea is apparent to any intelligent man who will give ten minutes thought to it. It is no easier to educate an Indian than to educate a white man, and takes no less time. The increased difficulties that confront the young Indian just from school on returning to the reservation is a powerful argument for giving him a longer, more complete education even than is given to the average white child. Very few of the white boys from our grammar schools are prepared to cope with the difficulties of "getting on in the world" amidst the discouragements of reservation life.

### Returning to the Reservation.

The young Indians should receive a thorough education to fit them for maintaining themselves, and then should be free to seek a home for themselves anywhere they please. There is no more reason for compelling self-reliant Indian boys and girls to return against their will to an Indian reservation than there is of forcibly sending white boys and girls thither. This whole reservation system is an abomination that should cease to exist.

Pupils that prefer to return to their people should be encouraged and helped until they are able to withstand the dreadful influences of camp life and to establish and maintain homes for themselves. But the policy of the Government should be to encourage the Indian pupils educated in the industrial schools to seek homes for themselves wherever they can find the best opportunities to earn an honest living.

### New School Buildings.

Special efforts are being put forth to increase the number as well as the efficiency of Government schools, with a view of providing as soon as practicable proper school facilities for all Indian youth of school age not already provided for. This work will be pressed as far and as fast as the means and the force at the disposal of the Indian Office will allow.

During the last fiscal year new buildings were furnished boarding schools at the Fort Peck, Mescalero, Otoe, Puyallup, Santee and Warm Springs Agencies, and large additions were made to those at Devil's Lake and Omaha.

Two special appropriations of \$25,000 each were made by Congress for the establishment of a training school at Pierre, Dak., and another in Ormsby County, Nev., upon tracts of land donated to the Government for that purpose. At Pierre a brick building to accommodate ninety pupils is now in course of erection. The site accepted for the Nevada school is 8 miles from Carson City. The new build-

ing, for which plans have been prepared and bids asked, will, with buildings already donated with the site, provide for ninety pupils. A building for a new training school at Santa Fé, N. Mex., is in course of erection, for which Congress, at its last session, appropriated \$6,000 to supplement an appropriation of \$25,000 made in 1885. It will accommodate one hundred and forty pupils.

Under special provision of the Indian appropriation bill for the current fiscal year, the Government has purchased for \$10,000 the buildings and improvements at Kean's Canon, Ariz. For two years past some of these buildings have been rented by the Government in order to furnish a school for the Moquis Pueblos. The location is admirable and the only suitable one which could be found for a school readily accessible to the Moquis. With some changes in the buildings seventy-five pupils can be provided for there.

Authority has been granted and in most cases work has already commenced on new buildings for the Pima, Navajo, Fort Hall, Yankton, and Blackfeet boarding schools and for large additions to the Wichita, Osage, Standing Rock, and Siletz school buildings.

### Industrial Teachers.

Those who are called upon to teach Indians various industries have a delicate and difficult task. Inquiries have been instituted with a view of finding men of good judgment, exemplary habits, a knowledge of tools, industrious, and capable of teaching the Indians to work.

### HEROIC TREATMENT NECESSARY.

Address of Rev. Thomas L. Riggs, Before the American Missionary Association.

It was said of Dr. Williamson by an old Indian that he had an Indian heart. I, too, have an Indian heart, and I can lay claim to that possession as but few can. It would take but a very little while to go from here into the very midst of our present Indian field. It took my father and Dr. Williamson, when they first entered the field, some six months to reach it. I could start to-morrow morning, and taking the cars in this city, and reaching Pierre by the following night, could be farther off by Saturday, farther from the border of the mission field, than my father and Dr. Williamson could after they had travelled six months.

I would like to invite you to go with me on a tour of inspection of the mission field itself. I would take my two ponies and drive out to the Cheyenne River, and take you to one of our out-stations, and show you something of the influences at work in the field to-day. As we went up the valley, we would see the Indian village located there, and in the midst, on a rising piece of ground, the mission station. Over some of the houses we would see a red flag flying. That is a prayer, a votive offering; there are sick in that house, and that is a prayer to the gods that healing may come, and that death may be kept from them. Over on the right we would see the dance-house—a great octagonal house with an open roof, in which the Indians gather night after night to dance to the monotonous beating of the drum. That is a very common sound out in the Indian villages, bringing to us always that thought of slavery to evil. As we go up to the station itself, we would see something more of the work than you have as yet been able to see. If it be on the Sabbath, as we go in we would see a young man there, with his audience before him, not a very large audience—old men, old women, boys and girls—gathered on the rough benches, and very much as they are in their own homes. Some of the old women have their hair down over their faces, the boys with dirty hands, old men with their dirty blankets, and yet they are gathered around there to hear the word of life. The preacher, as he stands before them, tells them of God's wonderful love, and takes as his text that most wonderful verse in the Bible, "God so loved the world that he gave his only begotten Son."

Then, as you look at the man who is preaching there, you would hardly recog-

nize in him one who thirteen years ago was a savage, a painted Indian. As I look at him it seems a most wonderful thing that such a change has taken place. I knew him as a savage; a splendid fellow he was, and he is now a more splendid man than ever he was a savage; and he is teaching the Gospel of Christ to his own people. I have been out there seventeen years, and if there were not another result to show for those seventeen years of work than the lifting up of this Clarence Ward, and making of him a man in Christ Jesus, I should be abundantly satisfied.

There is another influence of which I would speak, the influence of the home. Here in our happy homes we know but very little of what that means to the Indian. An Indian has no home, in our sense of the word. Some years ago I went with a party of Indians 175 miles west of the Missouri River in the middle of winter. We climbed a mountain and looked away to the east. We could see, I should think, 150 miles, and the Indian as he sat there on the edge of a rock, covered his head up in a blanket and cried. Said he: "This is my country, and we have had to leave it." That was his idea of home—such a barren stretch as that, the snow glistened in the sunlight. The Dakota Indian lives in a region, not in a place. The Christian home coming into the midst of a village carries there an ideal of which the Indian knows nothing, and he is taught by the power of example day after day. The Christian woman in that home keeps her house clean, keeps her children clean, and stands there as a persistent example of the power of the gospel of soap, just as the man himself there who has become a Christian no longer steals horses. A party going out into an enemy's country would go as often for the sake of bringing back stolen horses, as they would for scalps. The man who has become a Christian is recognized at once as shut out from that privilege.

Reference has been made to the opening up of the reservation, and the crisis is now upon us in connection with our Indian work. We have eleven million acres of land there just west of the Missouri River to be thrown open for settlement. Do you know what that means? Were any of you down at Oklahoma this last season? It means the rush of a swarm of people, good, bad and indifferent—chiefly bad and indifferent—and these settlers will crowd themselves in as a wedge between the two divisions of the Indian reservation, and we shall have Indians both to the north and to the south. They will be exposed to influences from which they have been kept as yet; influences which will tend to uplift in the outcome, as well as to degrade. I thank God for it. I thank God that he is bringing the white man into the midst of the Indian country. It may seem that this is a heroic remedy. So it is, but it is time for heroic remedies. We need to meet the question as it comes to us to-day. There is a ranchman out on Bad River, who tells me that there is no such thing as an Indian question. "Why," said I, "what are you talking about?" "There is no such thing," said he. I asked him how he explained it. "The simple thing to do is just to treat them as men, and that will be all there is to it. That will settle it, and there will be no such thing as an Indian question." Treat them as men and make Christians of them, and we will settle the whole thing.—*The American Missionary.*

### A Change of Weapons.

The Cherokee Indians are involved in a quarrel as to whether they should sell their lands. It is not necessary to argue the merits of the case, but it is interesting to note in this last quarter of the Nineteenth Century how the noble red men carry on their conflicts. It seems the *Indian Arrow* is printing double-leaded editorials. That's the form the quarrel takes. The modern aborigines carry quills in their hands instead of in their hair, and use the double-leaded screamer in place of the old-time war-whoop. The new type of warriors is the warrior with new type.—*Hartford Courant.*

## ARE THE INDIANS DECREASING?

[From the Davenport Times.]

Are the Indians, as some say, diminishing year by year? And will the time speedily come when the whole land will be as free of them as Massachusetts is to-day? Two years ago, says General O. O. Howard, in *Wide Awake*, the writer made this answer to similar inquiries: "It is pleasant for their friends and the friends of humanity to discover, by actual count, that they are not diminishing." True, like certain Danish and Celtic clans that once migrated from place to place on British soil, and then vanished from history, many Indian tribes have disappeared; others, like Anglo-American households, have diminished till but few scattered names remain to mark the strange ways of strange people. Cochise, the Apache chief shortly before his death said: "The whites began a war with me years ago. I have slain ten for every Indian killed, but my people grow less and less; I want peace." A few such warlike tribes, as above intimated, have been altogether or nearly exterminated, but other large tribes have increased; some greatly and some but little.

With few exceptions, the Indians of the United States have been gathered upon portions of the public lands. These portions, called Indian reservations, dot the United States maps with their little squares—uniformly representing lands which the surrounding white men desire to possess. Energetic pushers want to cross them with railroads, pasture sheep and cattle thereon, prospect for gold and silver within them, and ever regard it as a great hardship to be kept outside. Many white people who live neighbors to the Indians, regard the land of those Indians with a very different feeling from that they would have if white men owned it. Each reservation has an agent, a white man, appointed by the President. This agent is virtually a king of a small kingdom. He has white employees, such as the farmer, teacher, blacksmith and doctor; they constitute his counselors of state. Sometimes he adds to his governing force three Indian judges and ten or twelve Indian policemen.

Thus we see that with so many white men among them it is easier than formerly for us to number the Indians. Not many years ago the counting was done by army officers and other Government officials; they simply estimated the number of tribes and individuals; it was when the nations were more nomadic than at present; when tribes were ever changing their habitations; when they had to move great distances to supply their wants; when the buffalo, a thousand or more in a herd, roamed over our vast prairies. Writers for papers or magazines of that time guessed at the population or referred to the incomplete estimates. In our time a correct census has been taken and the results put down. From a careful study of these reports it is evident that now the Indians, as a whole, like the negroes of the South, are increasing.

Thirty years ago there were several causes which carried off the Indians; among these were contagious diseases which unintentionally the white people brought among them. Sad indeed were the ravages of the small-pox and the measles. That dreadful Whitman massacre, not far from Walla Walla, where a band of missionaries were savagely murdered, doubtless resulted from the simultaneous incoming of missions and measles. The measles was then a new disease. The Indians imputed it to evil spirits in Dr. Whitman's camp. The medicine-men did not know what to prescribe.

The sudden cold bath after the heat of a sweat-house was followed by death. Herbs and extracts, hitherto efficacious in sickness, gave no relief. So, like white people under yellow fever and cholera, being unable to stay the hand of the destroyer, multitudes of the race miserably perished. Who, under such harrowing distress, wonders at their superstitious folly and horrid resentment? But now Indians have more knowledge. There are good reservation doctors or army surgeons near at hand. Contagion and epi-

demie are met at the threshold and frustrated. There is no more sweeping of men, women and children from these causes into untimely graves.

Another desolating scourge has ceased. There are no longer Indian wars. Those fierce tribal conflicts, merciless and long continuing, have at last passed away. Once the Chippewa was taught to hate the Dakota and the Dakota to return the feeling with interest. The Nez Perce detested the Snake, and the Snake gave the hunters of the Nez Perce no rest. Thus, like France and England in olden times, each nation had its hereditary enemy. Tribes combined to fight other tribes and often fought to extermination.

Making a careful computation from the latest reports, which embraces all the States and Territories, excepting Alaska, we count 262,620. The accompanying table shows us how they are distributed:

Arizona.....	21,163	North Carolina.....	3,100
California....	11,409	Oregon.....	5,055
Dakota.....	31,409	Texas.....	387
Idaho.....	4,276	Utah.....	2,699
Indian Ter....	83,234	Washington T....	10,996
Iowa.....	354	Wisconsin.....	7,838
Kansas.....	976	Wyoming Ter....	1,855
Michigan.....	9,577	Florida(Seminole	
Minnesota....	5,287	and Indian P.)	892
Montana.....	14,775	Maine (Old Town	
Nebraska.....	3,602	Indians).....	410
New Mexico..	30,003	Nevada.....	8,316
New York.....	5,007		
Total.....			262,620

#### NORTH CAROLINA CHEROKEES.

"In the most mountainous part of western North Carolina, isolated among the wildest and roughest hills of the Alleghanies, are 1,200 pure-bred Cherokees on a reservation of 73,000 acres."

"How do these people live?"

"In the simplest log cabins, many of them without windows or floors, the people are often very cold in winter, but they don't seem to mind it. They are purely agricultural, and corn bread and salt pork chiefly compose their diet. Such game as they get—rabbits, squirrels, birds, and other small fry—is shot with blowguns made of hollow fishpole canes with the joints bored out. In the use of this weapon they are so expert that they can bring down a small bird from the top of a tall tree with one of the light reed arrows feathered with thistle-down which they employ for projectiles. The canes they need for making the blowguns are obtained from brakes in South Carolina, mostly 100 to 200 miles away. To illustrate the value set by a Cherokee upon his time, it occurs to me to mention that on one occasion, when I wanted a blowgun—possibly worth 75 cents—I asked one of the Indians to sell me one. He said he had none to spare, but would go over to South Carolina—perhaps three weeks' journey there and back—and get a reed for the purpose. The fish, whose ghosts torture them so much, they catch in great numbers by traps in the streams; the finny prey is led into a sort of pond and dipped out with baskets or speared. The men handle the spears and the women the baskets. When this method fails a section of a stream is dammed in two places and the space between poisoned with walnut bark. The medicine brings all the fish to the surface, belly upward, and they are quickly gathered in. Very few of these Cherokees speak English; there is no railway within five miles of the reservation and the Indians have no market for what they produce. They keep many bees and raise much fruit. Fruit and honey are so cheap down there—honey 8 cents a pound and blackberries 5 cents a gallon, for instance—that enterprising men who would go to the reservation and open a market for such products, to send north, would make fortunes. There is gold all over that region and it will be extensively mined as soon as the country has been opened up by rail lines. The streams yield rich washings and pockets of gold are plenty. Before the war that part of the country produced so much gold that a United States mint was established to receive it at Dahlonega; but the rebellion put an end to the industry. Until within a very few years the Cherokees of North Carolina have been rather promiscuously polygamous, but the strict state laws have regulated them to a considerable extent in this regard.—[Washington Star.

#### DISAPPOINTMENT AHEAD.

The Sioux reservation in Dakota is the largest in the United States outside of the Indian territory, comprising twenty-two million acres. Under the law passed by congress and accepted by three-fourths of the Indian tribes, one-half of this vast area, or eleven million acres, an empire larger than Maine or Indiana, will be added to the public domain and open to settlement. The land will be sold for not less than one dollar and a quarter an acre, but the purchaser is required to fulfil the requirements of the homestead law before a patent is issued.

Intending settlers, however, should not accept the glowing stories of marvelous fertility as literally true. The experience of the thousands who rushed headlong to Oklahoma, impelled by false accounts of boundless riches, should not be repeated in Dakota. The land is undoubtedly superior to that of Oklahoma, but no one should be deceived with the reports that it is above the average in adjoining states. It will take years to place county governments in running order, to organize and build schools, establish markets, open roads and construct bridges, all of which involve heavy taxes, so that even if the land is secured cheap, it will, in the end, cost as much as improved farms can be bought for in old established counties. The farmer who disposes of the old homestead to secure a new one will inevitably harvest a full crop of disappointments and hardships.—[Omaha Bee.

#### The Life of a Savage.

It is often said: Why not leave the savages alone in their primitive state? They only are truly happy." How little do those who thus speak know what that life really is. A savage seldom sleeps well at night. He is in constant fear of attacks from neighboring tribes, as well as the more insidious foes created by his superstitious mind. Ghosts and hobgoblins, those midnight wanderers, cause him much alarm, as their movements are heard in the sighing of the wind, in falling leaves, lizards chirping, or disturbed birds singing. If midnight is the favorite time for spirit movements, there is another hour when he has good cause to fear the first mentioned enemies. It is the uncanny hour between the morning star and the glimmering light of approaching day, the hour of yawning and armstretching, when the awakening pipe is lighted, and the first smoke of the day enjoyed. The following will show what I mean:

Six years ago, the people of the large district of Saroa came in strong battle array, and in the early morning ascended the Manukolo hills, surrounded the villages, and surprised and killed men, women, and children from the poor gray headed sire to the infant in arms. About forty escaped to Kalo, but were soon compelled to leave, as Saroa threatened to burn Kalo if it harbored the fugitives. They pleaded for peace, but without avail. Saroa said, "Every soul must die" The quarrel began about a pig.

Ah! savage life is not the joyous hilarity some writers depict. It is not always the happy laugh, the feast and the dance. Like life in civilized communities, it is varied and many sided. There are often seasons when tribes are scattered, hiding in large trees, in caves, and in other villages far a way from their homes. Not long ago inland from Port Moresby, a large hunting party camping in a cave were smoked out by their enemies and all killed but one. Once when travelling inland, I found the Makabili tribe in terrible weather living in the bush, under shelving rocks, among the long grass, in the hollow trees. The people at Port Moresby say now for the first time they all sleep in peace, and that as they can trust the peace of God's Word, they mean to keep to it. This is significant, coming from those who not long since were the most noted pirates, robbers, and murderers along the whole coast of the peninsula.—[Rev. James Chalmers, of New Guinea.

The Governor of Utah has protested formally against a removal of the Southern Colorado Utes into that territory.

#### GENERAL BRISBIN, ON THE CROWS.

His report is cheerful reading in the main. The tribe now numbers 2,456 souls, men and women, about as many of the one as of the other; and at present it is slowly increasing from year to year. There were nearly or quite 50 more births than deaths in 1888. The tribe is settled on a huge reservation of 4,712,960 acres—more than half of it good arable land. As yet the Crows have less than 2,000 acres under tillage, but they have 28,000 acres fenced in, and they own over 6,000 horses and 3,500 head of cattle. They seem to take very kindly to stock raising, are noticeably fond of horseflesh, have a great many wagons nowadays, enjoy riding about in them (as a change from the saddle perhaps), but also to put them to use, having hauled with them last year over 100,000 pounds of freight from the railroad to the Agency, a distance of forty-five miles. "They seem quite willing to earn money in this way," remarks the general.

It will be a work of time and patience, however, to make steady going, industrious, self-supporting citizens out of them. Only 75 can read English yet, only 150 can speak it. About 200 wear white man's clothes; 1,875 have compromised the matter, and wear coat, trousers, etc., "with blankets and feathers to top out." As yet these grown-up children are much fonder of play than of work. On this point General Brisbin says:—

"I noticed that nearly every Indian had a dress suit of paint and feathers, which was donned at the slightest sign of an entertainment. When Senator Beck and myself were there, horse-racing was forbidden at the Agency, but knowing the senator was from Kentucky, and fond of seeing horse races they seized upon the opportunity of his presence to ask the agent to give a few horse races in honor of Mr. Beck, and for his entertainment. Of course the request could not be refused, especially as the senator heartily backed it up. The races were excellent, the young Indians riding bare-back, and with nothing but a breech-cloth on their bodies. They started in sixes, fours, and twos, and the running of the ponies was really wonderful."—[New York Tribune.

#### FEVER, AND THEN CHILLS?

The Sioux reservation is to be opened shortly, and intending settlers are reported to be in a fever of excitement lest by some chance they should not get the claims upon which they have cast their envious eyes. If they should get the claims their fever will have abundant chance to cool all right. They needn't worry about that; but there are lots of pleasanter ways of passing the winter than holding down a 160-acre claim while 60,000,000 acres of blizzard try to compress themselves sufficiently to allow them all to be with you at once.—[Chicago Mail.

#### Where are his Facts? What Would he Propose?

The Rev. T. DeWitt Talmage, Brooklyn's famous clergyman, in a recent sermon said:

"Behold the United States Government and the North American Indian. The red man has stood more wrongs than I would, or you. We would have struck sooner, deeper. That which is right in the defence of a Brooklyn home or a New York home is right in the defence of a home on top of the Rocky Mountains. Before this dwindling red race dies completely out, I wish that this generation might by common justice atone for the inhumanity of its predecessors. In the day of God's judgment, I would rather be a blood-smeared Modoc than a swindling United States agent on an Indian reservation! One man was a barbarian and a savage, and never pretended to be anything but a barbarian and savage. The other man pretended to be a representative of a Christian nation"—[Army and Navy Journal.

As the Indians of South Dakota will shortly be enfranchised, there is considerable curiosity as to whether they will be Republicans or Democrats, but not even a suspicion is entertained that they will be Prohibitionists.—[Pittsburg Gazette.

#### YES; QUITE CIVILIZED.

Chief Bushyhead of the Cherokee nation was here a while ago, and seeing him crossing the lobby at Willard's I asked a friend who was with me, named Van Wyck, if he would like to be introduced.

"Why," said Van Wyck, astonished, "you don't mean to say that handsomely dressed and distinguished looking man over there is an Indian?"

"Decidedly, yes," I replied. "Here he comes now. Mr. Bushyhead, let me introduce my friend Mr. Van Wyck."

"Happy to meet you, Mr. Van Wyck."

"Charmed to have the privilege of knowing you, Mr. Bushyhead. And really—I hope you excuse the remark—you are quite—er—civilized, aren't you?"

"I trust so," blandly responded the chief, ex-governor of Indian Territory and one of the very rich men of that enlightened and prosperous region.

"And are all the Indians in your tribe as civilized as yourself?" inquired Van Wyck.

"Oh, yes."

"Do you all live in tents and wigwams?"

"Certainly. Here is a picture of my own wigwam."

"And the chief drew from the inside pocket of his coat a photograph of a beautiful Queen Anne cottage, which could not have cost less than \$35,000."

"That is my summer wigwam," said Bushyhead with grave affability. "I have another for winter in town."

"Van Wyck, who had disregarded the nudges I gave him while he was putting his questions, 'tumbled' at last. I understand that he has been kicking himself ever since."—[Correspondent to Washington Eve. Star.

There is a needless amount of sympathy wasted on "the poor Indians." Financially they are far better fixed than the average run of white people. There are but few tribes in the country without a snug surplus in the national treasury, besides empires of land rapidly increasing in value through the industry and thrift of the whites. The Chippewas of Minnesota have relinquished three million acres of land to the government, from which they will realize from twenty-five to fifty million dollars, a sum sufficient to keep the tribe in luxurious idleness for all time. The Sioux Indians will net something like twenty millions from the reduction of their reservation in Dakota, and they will have eleven million acres left to parcel out in the future if their funds run low. All over the west and south Indian reservations are growing in value. If all the tribes were to go out of business as government wards to-morrow and sell their land at market rates the returns would show them to be the richest race of people on the face of the globe.—[Omaha Bee.

The Thanksgiving proclamation of Chief Mayes of the Cherokee nation is worth quoting for the enlightenment of those who think there are no good Indians but dead ones. It reads as follows:

"As our forefathers, when Nature's children of the forest in pursuit of game, around the council fire in simplicity did give praise and thanks to the Great Spirit in their yearly mystic 'green corn dance' for the return of his great gift to them—the 'Indian' corn—now, to-day, as a Christian nation of people, it is but meet that the Cherokee people should give thanks to the Christian's God for his continued protection of our tribe in the enjoyment of their government and homes, and that, through the many trials we have been compelled to pass, he has continued to bless our people."

According to Secretary Noble's report, there are about 250,000 Indians in the United States, and they occupy or have control of about 116,630,106 acres of land. That means on an average 466 acres—a pretty good-sized farm—for every man, woman and child in the Indian tribes. Mr. Vilas once called the Indians "troglydotes of barbarism." Under our system these "troglydotes" seem to be better off than a good many white men who have votes and who work hard for a living. We can hardly expect the Indians to banker after civilization when being uncivilized is so greatly to their material advantage.—[New York Tribune.

## WILD WEST SHOWS.

Our good friend, the *Inquirer* of Philadelphia has an idea. Not exactly an original idea, but it deserves attention. It is now holding the idea up for public inspection, especially for the inspection of Philanthropists. It is framed, like a red and green motto. The frame is made of general and popular remarks on "the advisability of Indian education." There is nothing like having a neat frame of good, durable, and well tested material. The *Inquirer* knows that this broad frame will best suit the picture. The picture in question must have a glass, too, and so the *Inquirer* produces one. It is substantial, without flaw, and set in straight. It fits the frame, exactly. It is transparent, and made of a finely wrought argument to "benefit the Indian." And the picture itself, the new idea, is a "Wild West show," on the basis of "public good." The whole, will bear close scrutiny, first, taking into account the frame, "education" and second, the glass, "benefit."

The Indian needs education. Everybody has suddenly come to this conclusion. "The Government is about to give up its paternal policy anyhow," says the *Inquirer*, and it believes that "now is the time to let its young wards get an education in the white man's ways and methods."

Imagine Uncle Sam with his fatherly benediction, starting these Indians off to see the country, to finish up their education, in true aristocratic, Wild West, University style.

We are advised to look for grand results from these traveling educational establishments. The Government might expend its educational funds in this way, without the trouble of erecting school houses, or refitting old army barracks.

The *Inquirer* does not now propose to petition Congress for an appropriation for this purpose. It knows the appropriation will be made, if once the plan is adopted by public sentiment. It probably is convinced that the first step towards this end has already been taken, from the fact that Commissioner Morgan is collecting evidence on that subject. Most of the Agents oppose the plan, but that signifies nothing to the *Inquirer*. It says the show-men declare "that the stories brought back by the young men who thus go out, impress the Indians as nothing else can, with the strength and ingenuity of white men, and the utter hopelessness of waging war against them. It thinks the show-men's argument is very strong, and goes on to say that in its opinion "many a bloody war would have been averted, if the Indians had had a correct knowledge of our numbers and strength." From these arguments it would appear that the Secretary of the Interior will have no difficulty in deciding future applications for exhibits.

Now suppose the Indian Aid Association and all its branches take under their right arms each a tattooed, long haired, blanketed savage, the *savagest* Indian to be found, and start off for a six months' trip around the continent. When these come back to their tribes their people will all follow in the "white man's ways". They will exhume all the old trinkets, and beaded skins, and war implements which have been hidden for years. They will resurrect all the horrible, hideous, condemned dances which were almost forgotten. And, striking for the biggest show, because it gives the biggest pay, they will progress. They will take a little pappoose along, paint his legs with purple stripes, his chest with black spots, his face with vermilion, and sprinkle yellow powder over the whole. They will keep the little thing dancing till midnight, and singing to the tune of "hi-ya-hi" as long as a coarse crowd of whites will sit and look at them. They will take a "squaw" (woman) along, in the most savage habiliments (which means very scarce habiliments) and hire her to enact all the barbarisms of past ages. This is an era of wit, and invention, and long strides-forward, or backward. Which is it?

E. G.

## SELECTIONS FROM HOME LETTERS.

In this printed correspondence of the children, one loses the benefit of the beautiful penmanship which characterizes all the letters. Indians are naturally good penmen and while the construction of sentences is very crude,—sometimes difficult to understand, one cannot but admire the chirography, which it is impossible to reproduce.

"I am still consummate well, and we have a satisfied time this winter."

"I am very well satisfied with the school. I think I can stay the three years without coming home. I am getting along real well with my studies and I have to study to get my lessons, but that is what I come here to do."

"How are my sister and brother? I think you ought to send them both here for its a nice place for them, they will be clothed well and fed well; so I advise you to send them the first chance you have."

"The boys I came here with are in good health, I see them every day playing. Their parents may think they will get lonesome but there is no danger of that, they would be very foolish if they got lonesome."

"I am very much *felicitated* ever since I have been here."

"Well brother this is the largest Indian School in the United States, and a good many different tribes are here, they don't fight like some schools do, that's one good thing for our school."

"For my part my lessons are too hard for me, but am always trying the best I can possible in studying still I seem to be behind with my own class, but in some way I sometimes have had a perfect lesson. I sincerely thank the teachers for learning me many things."

"A boy who never tried to overcome his difficulties he cannot get ahead in this school."

"We are not allowed to talk in Indian any more. I do not know how long since I have been talking Indian. I left it in the train when I was coming to Carlisle, and have never thought of taking it out, it must be way off by this time."

"I have got so use to this place I don't care about coming back. I think it is doing me good to stay here. I try my best in every way."

"This is the best place I have ever seen."

"Now I am here at this school for my own benefit not for the benefit of those who do not want to come here. I am sorry to say they will be sorry for it, afterwards not having any education. I am going to try my best and go through, this will make me of some use when I grow up to be a man and stand for my people."

"The school is much better than it used to be in many ways. It seems as if I would get tired of being here but I seem to like it better by staying longer."

"About one hundred and four of the large boys went down to the school farm to husk corn. I didn't go. Some of the boys reported they had a glorious time in the corn field. I was sorry I didn't go."

I am very sorry to learn that some of the boys who were here at this school at one time to learn what they needed are now wearing Indian clothes and feathers on their heads, going around doing nothing. I can say for myself that I am not anxious to give up the way that I am after. I shall keep on till I am able to support myself."

"I heard that — married with — and she ought to know better, because she been to school about six years at Carlisle. I wouldn't married with that Indian man if I was her, she too crazy; that's why."

"Yesterday we had Thanksgiving Dinner and just when we all sat down to dinner the Captain called for the choir to come and sing. Every one enjoyed it. O, we had a good time all day."

"I tell you I have hard time in school room. And Teacher she gave us spelling, and fifty words, for examination. I dont think I can get all the words, because too many I think I missed some words. Well any how I try hard."

"We are in the tin shop now, me and Joshua, we make tin cups. First day when I started I cut handles. I couldn't cut them straight, they were all crooked, and now I can make good handles."

"We have Thanksgiving day all day long. We just as happy like a bird. We went to Chapel in the morning, so we just thank God."

"I must not forget to tell you that Mr. C. S. Cook was here with us once. He say that when I go home you will not know who I am. He say that I am very different, I have more fat here. He just laugh."

"I would like to let you know my Teacher, her name is Miss ——. She is a very fine lady. I never find my Teacher mean."

"I know you would like to see me, but I think you must keep in good heart and think it is good for me to stay here."

There was a very pleasant thought expressed by a Carlisle boy in a home letter. It ought to be printed, and put in a frame for a motto. It was this, "Work is So ciable." The boy had been detailed to wash dishes in the kitchen. Everybody, girls as well as boys, knows how disagreeable is the task. But this boy with a rare good nature, looked on the bright side of the matter, and even fished fun out of the dreadful dish water. There were other boys to make it lively, and their cheerful chatter made the work light. What kind of a "white man" do you think that Indian boy will make when he grows up? We believe he will go through life teaching the lesson of his original motto, "Work is sociable."

### USEFUL LESSONS PUT IN PRACTICE.

One of our girls in the country writes thus happily of her duties:

"Mr. B. — went to — on early train six o'clock, so I have to get up about half past four o'clock and get his breakfast, so he could get to the train in good time as he is going to walk down. It was very dark when he had his breakfast, at five or half past, and he went off, so I went up to do my work in my room, and I came down here to do what has to be done before I had my breakfast. About seven the little girl came down and we had our breakfast and we washed up the dishes, and go to work again. And after all my work was done, I studied my lessons. While I was studying it seems to me that somebody was whispering in my ear, saying, "Don't forget the fire down cellar," so I jumped up and ran down, and I open the stove and found that the fire was entirely out. I went to work to get all the ashes out and make fire, but I tell you it is pretty hard for me to make fire for I have not only take the ashes out and empty them, but I have to get the wood to start with, but I never give up the ship in making it for I wanted to do it well and done it right while I am at it, for I always want to finish what I intend to do. I won't stop to do a thing when I am at it for it is right for me to keep on and finish it. I would not stop in the middle of it just because its hard to do, but I must learn to finish my duties, for I don't want to leave a thing half done and start on another thing. I don't know what it is called this big stove (furnace) we have down cellar but anyhow I guess you know what I mean, for we have one at Carlisle at school cellar."

Well so I keep house all day Wednesday, the ladies having gone away to Monthly meeting."

### DESPISED INDIAN AGENTS CREDITED.

The tenth convention of the Woman's National Indian Association is in session at Newark, New Jersey. Miss Kate Foote, Chairman of the Committee on National Legislation, made a report, in which she stated that "more consideration had been given the Indian question by Congress and the methods of the agents had received closer investigation than hitherto."

This reflection upon the methods of the Indian agents is in harmony with a common unthinking sentiment. The Indian agent has for many years been a common object of cynical insinuation, cheap satire and poor jokes. But while people have been abusing him and sneering at him, and while churches and women's associations and all sorts of philanthropic associations have been getting ready to do something for the Indians, the despised agents have been actually working for them, and working faithfully and effectively, too.

Acting under the direction of the government and with means supplied by it, these thieving agents have built school-houses and established schools at their respective locations, until there is scarcely an agency without educational facilities.

For a good many years thousands of Indian children have annually received the best of instruction. It is a fact, though probably no amount of proof would secure credence for it, that these Indian schools, as a rule, have been efficiently and honestly conducted. The teachers have been capable, skilled and faithful, and the management throughout has been good.

The good work which has thus been done is one of the things for which the truly deserving will never receive full credit, or perhaps any credit at all. This is in good part because a case of inefficiency, wrong or scandal at any agency school is published to the world as another evidence of the viciousness of the Indian agents. While of the work done at scores of other places through years of patient toil, no account is taken. The educational work done among the Indians by all the Indian Rights and other associations is pitiful indeed, compared to that accomplished by the government through its Indian agents.—[Denver Times.

There are people living today who read Hiawatha and the novels of Cooper, to whom a shade of sadness comes with the intelligence that those famous pipestone quarries of Dakota are already surrounded by the prose realities of civilization. Alas, the historical Indian almost as red as the stone he fashioned will pursue his pastime no longer. Those who have in their collection a "pipe of peace", with its adjustable handle, covered with delicately wrought beads, will cherish the keepsake. The natural artistic skill of the Indian is shown in his work on this redstone, inlaid, as he often makes it with copper or silver! He polishes it, too, till he can see reflected in it the hand of his next neighbor, extended for his turn at a pull. Those who love the weed may get a hint of caution from the fact that, while smoking, the pipe stem is never held between the teeth of an Indian, or even between the lips. The mouth is always closed, while the end of the stem hardly touches the lips.

### Indian Police.

It is now a number of years that Indians have been employed as police on the reservations, to prevent the selling of liquor, the incoming of unauthorized characters, and for the suppression of lawlessness in general! The selection of these, and the appointing power, rested with the Agent, subject to confirmation at the Indian office. The pay of these police has been wholly inadequate, being but \$8 per month for a private, whose duties are very hard and hazzardous. It is now proposed by the Commissioner to advance the pay of a private to \$13 per month, sergeants to \$15, lieutenants, to \$20, and captains to \$25.

The policy of improving the methods of educating our Indians is to be commended. Giving a modern Indian a good education is doing him a much better service than selling him whiskey and gunpowder, and providing him with wide areas of valuable lands to hunt and loaf upon.—[Cincinnati Gazette.

General B. H. Grierson, U. S. A., in his annual report pays high compliments to Capt. J. L. Bullis, 24th U. S. Infantry, for his excellent management of the Indians at San Carlos.

### STANDING OFFER.

For ONE new subscriber to THE RED MAN, we will give the person sending it a photographic group of the 15 Carlisle Indian Printer boys, on a card 4 1/2 x 6 1/2 inches, worth 20 cents when sold by itself. Name and tribe of each boy given.

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

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

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

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

(Persons wishing the above premium will please send 5 cents to pay postage.)

Unless the required postage accompanies the names, we will not make it granted that the premium is not desired.