

# The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. X. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., JANUARY & FEBRUARY, 1890, NO. 1.

Published Monthly in the Interest of Indian Education and Civilization.

The Mechanical work done by INDIAN BOYS.

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

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

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

We had a heavy attack of La Grippe among the printers during December and January, and are compelled to "grip" two months of the RED MAN into one, but we shall not "grip" our subscribers on account of that? The January and February paper is No 1. of Volume 10. It takes 12 numbers to make a volume.

As we enter upon our 10th year we have much gratification in the advance toward a solution which the troublesome Indian question or problem has made during the life of our little paper. Governed by our experience and finite wisdom we are doing what we can to release the Indian from his bondage. He is in slavery to his ignorance and savagery, and tied hand and foot by a pauperizing, reservation, ration, annuity system which saps his manhood and drags down to death. There is life, health and happiness for the Indian as a free man and an individual. First, he must be free from his ignorance and second free in his person. As in the past we shall continue to fight all those schemes which tend to prolong his slavery and to claim for him the broadest opportunity. On these principles we are ready to take all the consequences and to rise or fall with them.

As we go to press news comes that General Morgan has been confirmed by the Senate, as Commissioner of Indian Affairs.

If we want one people in this one home, we should take the course with Indians, which secures that result for all others.

War has been a most cruel and destructive crucible in the process of Indian civilization, but not near so cruel and destructive as the reservation systems.

Indian reservations are vast poor-houses, breeding idleness, ruin, disease and death to the Indians. No examples of industry, no open way to employment.

So far as we can see, the fight on Carlisle School, and better, broader, opportunities for Indian youth than can be found on the reservation, springs from those who wish to continue the Indians as Indians, until they pass out of existence, under the peculiar processes which have been found so successful hitherto, or to continue them as they are, so long as there is money or political influence in handling them. To judge of the value of the various criticisms upon Carlisle, it would be well to know who and what inspires them.

The problem is not "How can we create civilized nations out of Indian tribes?" but, "How can we civilize and unify them, with our own nation?" Do we want more States having conditions like those now existing in New York? Do we want more separate Nationalities, like the Cherokee, Creek, and other so called Indian Nations? If so, the same methods which made them, should prevail.

S. C. Armstrong, on the Indians and Negro.

"The idea of absorption is impracticable. The Indian cannot be dealt with arbitrarily. We must deal with him where he is and as he is."—[In his Indian meeting Phila., Jan. 14, 1890.]

"Strange as it may sound, I think slavery the greatest Missionary enterprise of the century."—[In his Negro meeting Philadelphia, January 17, 1890.]

The vociferations, "We Godly Contract Schools!" "You Godless Government Schools!" continue. The vociferator began early last Fall through the Boston papers, and has vociferated it well through the Eastern and Middle States and at Philadelphia, recently. It has a sectarian smell.

As the Publican went down justified and we Government schools expect to be sometime, we shall only continue our cry, "God be merciful to us sinners."

We think it best to caution our friends that in any statement made from any quarter designed to influence their interest against Carlisle and in favor of Hampton they should remember that Carlisle carries five times as many Indian pupils as Hampton.

By the official reports during the five years 1880 to 1884 inclusive, Hampton Institute received from charity sources \$102,853, on account of its Indian pupils on an average yearly attendance of 92, which made \$1,118 per capita or \$223 per capita per year. This in addition to its government allowance of \$167 for each pupil.

During the same years, Carlisle received \$43,278 and had an average attendance of 287 pupils which gave for the five years \$150 per capita or \$30 per year per capita.

We have not the charity income on account of Indians of Hampton since 1884, as it does not appear in Hampton's yearly reports, but there is good ground to think the per capita yearly donations have not decreased. Carlisle during this time has received from charity a yearly per capita of about \$18. Both schools receive \$167 per capita per year from the Government. The real per capita expense to the Government of Carlisle pupils last year was much less than \$167.

Agent Shuler in charge of White Earth Agency, Minn., writes that our statement of the number of Chippewa Indians in Minn., in the December RED MAN is wrong. We stated there were less than 6,200. Agent Shuler says that 7,240 are on the rolls, and it is estimated that over 1,500 others are not on the rolls. We based our statement on the last Indian Office Report which gives 6,193 as the total number. Taking the 7,240 enrolled as the basis of distribution of the \$60,000,000 they will probably receive for their land and timber, they will have over \$8,000 for every man, woman and child. If we add the 1,500 not enrolled increasing the total to 8,740 the per capita falls a little below \$7000.

While the Indians of the Northwest Territory are reported to be dying in large numbers from "La Grippe" it is well, by way of contradicting the designing allegations recently made against health at Carlisle to publish our experience with this epidemic.

Whole number of cases.....	374
Number followed by Pneumonia.....	14
Number followed by Bronchitis.....	19
Other complications.....	44
Only one case terminated fatally, and this was of long standing Phthisis which was hastened to a fatal termination by the epidemic.	

ANTAGONISM TO EASTERN SCHOOLS.

We have not been disposed to enter into a controversy on the merits of Eastern education as though it were a matter of doubt. We have known the quarter from which the attacks on Eastern education emanated, and felt no concern as to the outcome when the real issue arrives if indeed it ever does arrive. Pending this uncertainty, the following from a private letter to us, written by a western man who is one of the best informed in the country in regard to the real conditions on the reservations and surrounding the Indians, are forcibly interesting and instructive:

"I see they are trying to rule Carlisle out of the Indian problem. The "Wild and woolly West" has come to the front now, and we are going to have no more nonsense. You know we raise "Injuns" out here. We live on them. Have them served for breakfast once in a while. In fact we know all about the habits of the critter, and you Eastern people "want to stand from under when we drop onto you."

The prestige which the new western member brings with him having come from the home of the "noble Red" will be weighty. But did it ever strike you that a man may sleep and live for a lifetime in a house next door to a steam engine and know but precious little about managing the machine. It would be a great mistake to shut off the Eastern schools, for they certainly have their proper place and relative value in solving the Indian problem.

The argument is used that the children returning from the Eastern schools quickly relapse into the wild blanket condition. If they do so it is on account of weakness in the Agent in catering to the wishes of the chiefs and the tribal system. If the Agent has the backbone to put his foot down and keep it there he can prevent it. If he has not the backbone, will he be able to sustain and maintain an efficient Agency school system which is now urged?"

Mr. Miller, Secretary of the Sioux Commission, covered the country a few weeks ago with a dispatch from Washington, saying that from 30 to 70 per cent, of our pupils die within four years of their return to their Agencies. And simultaneously numerous editorials appeared in some of the leading newspapers commenting thereon unfavorably. We find that during 1880 to Jan. 1, 1886, inclusive, we sent home 482 pupils. Many of them have been at home more than twice four years, none less than four years. Only 94 or less than 20 per cent have died.

Since Jan. 1st, 1886 we have sent home 399 pupils of whom 33, or 8 per cent, have died. In our ten years we have sent home a total of 881 pupils. 127, or 14 per cent, have died. In eleven years Hampton reports sending home 369, of whom 74, or 20 per cent, have died.

Now who got Mr. Miller to say that? And who worked the attack through the newspapers? What was the object?

Let us have the most carefully kept record of every student from every school, Government Industrial Training, Agency Boarding and Agency Day, Contract and Mission, and let us have the fullest comparisons as to results, both as to health and usefulness of students after quitting school! Then we can talk sense, and bombastic assertion will flee away.

LAKE MOHONK ECHOES.

While it is impracticable for us to publish in full the interesting proceedings of the last Indian Conference held in October at Lake Mohonk, N. Y., the published report of which is just out, we have carefully selected bits of thought and opinion from the addresses of the most prominent members of the Conference, and placed them in as brief a space as possible for the convenience of our readers:

## How Mohonk Conference was Started.

Mr. Smiley's connection with the Board (of Indian Commissioners), led him to reflect upon the necessity of interesting a large number of the friends of the Indian in a conference where there might be calm deliberation and wise conclusions. Like every wise man, he consulted his good wife on the subject. That noble woman quickly solved the problem by saying: "Albert, thee must call a hundred or more to meet at our house, as our guests, and with them organize the Mohonk Conference." It was done; and hither have come the increasing tribes of Mohonkers at each returning autumn.—[Gen. CLINTON B. FISK, Chairman, in opening address.]

## The Reservation System.

That the reservation system only continues, and does not improve the original tribal and barbaric condition, is shown by the testimony that has been given in this Conference of the degradation exhibited on the reservations in the great State of New York, in the midst of the highest development of civilization of the present time. \* \* \* Whatever makes the State great and strong and wise should be imparted to the Indian, to make him a constituent part of the same.—[H. O. HOUGHTON.]

## Education off the Reservation Advantageous.

I desire again to bear testimony to the advantages which an education off the reservation gives to an Indian man or woman. The difference between the young people of the same age and apparent ability, who have had the different kinds of training, has been marked in my experience here. This tribe were wholly unprepared for my advent, and could not believe that I had been sent to allot them, they never having asked for allotment. I read and explained the law; but the returned students took the law, read it for themselves, assured the people it was true, and recounted how they had heard of it while at school among the white people. These students are a great help to their people and to my work. Four are assistants to the surveyor, and others are in my employ.—[From a letter written by Miss FLETCHER, Special Indian Agent to allot lands to the Nez Percés. Read by Gen. WHITTLESEY. These students were from Carlisle and Salem Oregon, two Government schools.]

[The paper read by General Morgan, Commissioner of Indian Affairs, having been heretofore printed in full in the columns of the RED MAN, extracts are omitted herein.]

## Let him Follow his Best Light.

Nothing is more clear than that the Indians should be educated universally and by compulsion. This is justified in their case, if in any. Nothing is more sure than that they ought to be compelled, whenever possible, to speak the English language, and that they ought to have a chance to be educated on higher lines, where they are fit for it. Nothing is wiser or sounder than the proposition that the Indian should, after receiving his education, choose his home anywhere in the United States. The Indian, like you and me, should be taught—and that is what I teach him—to go where he can make his life count for the most. If he can go out to any agency, and do most good there as a light and influence among his people, I advise him to go. If he can stay in the East, and do most good among the whites, I advise him to stay here. Let him do as he likes, let him follow his best light, and

he will not go wrong.—[General ARM-STRONG.]

Two Things Necessary.

There are two things necessary in dealing with the Indians: one is not to fear them; the other, not to hate them.

Strong Questions.

I do not propose to engage in this discussion, certainly not at present; but I wish to call attention to one phase of the subject of Indian education...

The Marriage Relation.

Give us a law enforcing legal marriages on our reservations! As this is the hour for general business, I would suggest these two points which I hope may come up during these sessions...

What can Make the Change?

There is no power that will rapidly change the Indians into Americans of our type, unless amalgamation is practised, which, as a matter of course, will not be of any great extent.

The Policy Outlined Does not Reach the End.

Color amounts to nothing. The fact that they are born Indians does not amount to anything. The assertion that they are a thousand years behind us is not true.

To-day we have had outlined for us a policy. It is a good one in part, but it does not reach the end; and I believe in getting to the end at once.

been told that there are thirty-five thousand or forty thousand children to look after. If we can place these children in our American lines, we shall break up all the Indian there is in them in a very short time.

What we need in America in this nineteenth century of the Christian era is to brush away this spectre that race schools are a necessity.

Is it the Wisest Policy?

It seems to me that the best way is to say to the government: "Do your very best, and let the churches do their very best."

Shall we Demand that the Government Provide the Secular Education?

If there be anywhere a power that will take the work of education in art and industry and literary culture from the overburdened churches of America...

The real question, then, that concerns us to-night is this: Shall we be content to go on as we have been going on by the methods of the past...

That is the Question.

If a religious society of any denomination goes to the government and says, "We will put down so many dollars in planting a school, and we will do so much to support its teachers..."

you a proportionate amount."—[Rev. DR. STRIEBY.]

The Pauperizing Idea not There.

My opinion was against the Indian Bureau's ever going into Alaska. I sought to prevent that body of people from ever being taken up and treated as the Indians...

The Ideal Indian School.

What is the ideal school for the Indian? I suppose that properly the ideal school is a government school; and an ideal school is also one that gives both intellectual and religious instruction.

Can't the Public Schools do it?

The discussion here to-night has proceeded on the assumption that the public school is not what it really is. I believe that the American nation is what it is to-day because of the American public school...

Small of its Age.

We have had a hundred years of the reservation in New York; and what slow growth there has been! It suggests a little incident. A man was talking to me, not long ago, about the slow growth of a certain political party...

After the work was accomplished, he took him into his pantry, and said, "That whiskey is seven years old." He poured out a thimbleful in a glass...

That illustrates the small growth of progress on Indian reservations. We must develop the manhood of this people as we develop our own.

The Correct Way to Spell Indian.

In the course of this interesting debate, I have heard a good deal about "the Indian problem."

I have observed, in the course of my life, that, when there is anything that we don't exactly want to do, we always call it a "problem."

On one occasion, a gentleman was travelling from Jerusalem to Jericho; and he had the misfortune to fall in with some highwaymen.

By and by there came along another gentleman,—a clergyman. He saw this man lying by the roadside. He said: "This is, indeed, a problem. I should like to stay and solve it, but I have got to go down to Jericho to attend a meeting in regard to sending the gospel to the masses."

Then there came down another gentleman,—a layman of wealth. He saw this man, who lay in a very discouraged condition by the side of the road; and he looked at him.

"Well this is certainly a problem. I must go and draw up some resolutions and a platform in reference to the rights of wayfarers on the road between Jerusalem and Jericho."

Presently there came along a plain man,—possibly an editor. He saw this man; and, being an unlettered man, he did not know anything about "problems."

The CHAIRMAN.—He got it at a drug store.

Dr. WAYLAND.—Yes: on a physician's prescription.

The CHAIRMAN.—Editors always know where to find it.

Dr. WAYLAND.—Now, we have been for a great many generations going through this man,—the Indian. We have stolen his land, often his cattle and his ponies.

"Thou shalt not kill, but needst not strive officiously to keep alive."

It seems to me that we should forget the word "Indian." Let us spell the word Indian M-A-N: then we shall get over a good deal of the way in "solving the Indian problem."

[H. L. WAYLAND, D.D.]

ORIGINAL STORY FROM A PICTURE OF GEORGE WASHINGTON AND THE LITTLE APPLE TREE.

By an Eight-years-old, Indian boy.

- 1. The George is nice coat and her father nice coat. 2. The George her father nice putten her father. 3. The man is nice hear (hair). 4. The man is nice shoes. 5. The george is yellow her Stockens. 6. The father of his Country. 7. The man was on the cherry-tree. 8. I see in my book. picture. george Washington. 9. I think she going Slapped her george. 10. George? cut the cherry-tree into. 11. George never told a lie. 12. George's father gave him a hatchet. 13. George was the first President in the two United State. 14.

A few of the Navajo Indians of New Mexico and Arizona have lately wandered from their reservations and exchanged shots with some white men, with the result of one Indian killed.

BY THE HON. GEORGE G. VEST.

United States Senator from Missouri.

My ideas in regard to the education of Indian children are based upon actual observation and experience among the Indian tribes. It seems to me that the only safe way to treat the subject is to accept the results of experience, and hold on to what we have without entering into the domain of theory and speculation.

The published utterances of Colonel Morgan show that he is utterly ignorant of the Indian character and racial peculiarities. He proposes to establish a general common school system, including grammar and high schools, among the Indians, similar to that now existing among the whites, and, to use his own expression, "what is good enough for a white man is good enough for the Indian." It seems to me that Colonel Morgan ignores entirely what should be the leading consideration upon this question, and that is the absolute truth that what is suitable to the education of white, is worthless when applied to the education of Indian children. It seems to me that wherever we have been able to find an instrumentality which secures the desired end, it should be adopted and preserved by the Government without regard to religious differences. Some years ago, when a member of the Committee on Indian Affairs in the Senate, I visited all the Indian tribes in Montana, and I did not find a single day school that seemed to be doing any good in the way of Indian education. The rolls of attendance in these schools showed in some instances several hundred names, while the teachers admitted upon examination that three-fourths of their scholars were never seen except on ration days. My conclusion from what I saw among the Indians was that the reservation boarding-school, where the Indian child is taken away from the parents and not permitted to return to the tepee at night, furnished the best, if not the only, instrumentality for Indian education.

I am a Protestant by birth and teaching, and have not the slightest prejudice in favor of the Roman Catholic Church, but I have no doubt the Jesuit mission boarding-schools are doing the best work in the West. The Jesuit school at the St. Ignatius Mission on the Flathead Reservation in Montana is a conspicuous example of what can be done by patience and systematic energy in the education of Indian children. This school was established by Father DeSmet in 1850, and was at first devoted to the education of females only. It was found from experience that the Indian girl, when taught to dress like the whites and to speak the English language, was subjected on her return to the tribe to universal ridicule, and the result invariably was that she relapsed into barbarism and became the most abandoned of her sex. In view of this experience, the Jesuits then established a male school, separate from but under the same management with that of the female, and the result has been that the young men and women, after graduating, marry, and each couple becomes a nucleus of civilization and Christianity in the neighborhood where they fix their home. Some years ago, a manual training-school was established at this Mission, and it has been found that the Indian boys exhibit the greatest interest in learning the mechanical arts, and are anxious to become self-supporting. This is the great object of Indian education. The child must be taken away from the parents, and kept away until the idea of self-support and self-reliance becomes fixed and available.

At the last session of the Fiftieth Congress the Senate passed with great unanimity a bill providing for the compulsory education of Indian children. It failed to pass the House of Representatives, and I introduced it into the Senate again today, and propose to urge its passage with all the influence I possess. The Jesuits, and especially those of French extraction, possess the largest amount of influ-

ence with the Indians. There is something in the French character which pleases and attracts the Indian, while the ceremonial features of the Roman Catholic church fascinate and awe the savage mind. In addition to this, the Jesuits are devoted solely to the work, and are not induced by the ties of family or society to turn away from the duty before them.

The proposition of Colonel Morgan to establish a system of common schools among the Indians is an idle dream. It will amount to nothing, and if Congress can be induced to adopt it we will expend millions of dollars without any appreciable result. It seems to me that the proper course for the Government is to adopt in every tribe such instrumentalities for education as the peculiarities of that tribe may demand, and this should be done without regard to any consideration of religious sect. Where there are boarding-schools now in successful operation they should be continued, and not a dollar should be thrown away, in my judgment, upon day schools, under any circumstances. As to the statement that the Jesuits are inimical to our Government, and that they will use their influence as teachers to produce disloyalty among the Indians, I have simply to say that, in my opinion, all such fears are chimerical and groundless. The first thing is to teach the Indian child that the ways of the white man lead to prosperity, and when this is once done we can safely defy all influence or teaching, religious or secular, no matter how insidious or hostile to our Government. I do not believe that the Jesuits have any political purpose in their mission work among the Indians.

UNITED STATES SENATE,  
WASHINGTON, D. C., January 7, 1890.

SENATOR VEST'S LETTER

Senator Vest's letter in another column on Indian education is written in reply to our request for information as to the plan which he would propose to substitute for General Morgan's comprehensive scheme of a public school system at Federal expense and under Federal control. With the utmost respect for the honorable Senator, it does not seem to us that he answers the question.

He eulogizes the Indian schools established by the Jesuits. The truth is, of the Roman Catholic schools as of the Protestant schools, some are good and some are poor. But we do not suppose that the Senator would devolve the entire work of Indian education on the Jesuits, or that they would be willing to undertake it—unless, indeed, it were proposed that the United States Government should pay the bills and the Jesuits take the money and do the work. And we do not suppose that is Senator Vest's plan. If any one had attacked the Jesuit schools, the honorable Senator's testimony would be in order in their defense. But they are not attacked. If General Morgan proposed to do away with all the church schools, or with all Jesuit schools, that testimony would be in order. But he has distinctly and repeatedly disavowed any such intention.

The churches, with the aid of the Government, are educating about 12,000 Indian children, and leaving between 30,000 and 40,000 Indian children to grow up in ignorance. The real question before Congress is this: What shall we do with these 30,000 or 40,000 Indian children? General Morgan says, Educate them. How? At schools established by the United States Government, maintained by the United States Government, and controlled by the United States Government. What kind of schools? Various kinds—day schools, boarding-schools, industrial schools, literary schools, primary schools, high schools, as they may be needed, each in its proper place. How will you get the children to attend? Compel them.

This is the plan which Senator Vest thinks shows General Morgan to be utterly ignorant of the Indian character and racial peculiarities. We have asked him to show our readers a better plan. They

will judge for themselves whether his letter outlines a better plan. Whenever a better plan than General Morgan's is proposed, we are ready to take up with it. Till then we are for his plan. But we are, first, last, and all the time, for some plan that will educate all the Indian children out of barbarism into civilization.

—[The Christian Union.]

THE NEW INDIAN POLICY.

An Address Delivered by Gen. T. J. Morgan, Commissioner of Indian Affairs, Before the Annual Meeting of the Indian Rights Association, in Philadelphia, Dec. 17, 1889.

I have been asked to speak to you upon the new Indian school policy.

I think it proper to say, in the first place, that it is not new. As I have said in my official report, page 113, after having cited what the Government has done for Indian education since 1876:

"It will be seen that there is nothing radically new, nothing experimental nor theoretical, and that the present plans of the Indian Office contemplate only the putting into more systematic and organic form, and pressing with more vigor, the work in which the Government has earnestly engaged for the past thirteen years, with a view of carrying forward as rapidly as possible to its final consummation, that scheme of public education which during these years has been gradually unfolding itself."

It will be seen from this that the only novel feature about the present policy of the administration, for the education of the Indians, is the systematizing and energizing of the work hitherto done in a somewhat unsystematic and feeble manner.

In order to set forth, however, somewhat clearly, precisely what the school policy of the Government is, I ask your attention first to the statement of the President of the United States on this subject, in his first annual message to Congress:

"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 the 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 mean time, that co-operation between the Government and the mission schools, which has wrought much good, should be cordially and impartially maintained."

The views of the Secretary are expressed in the following extracts from his first annual report:

"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 concerned 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 business 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 In-

dians 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. \* \* \* \* \* 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. \* \* \* \* \*

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.

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. \* \* \* \* \*

This school system, with its attendant practices, is worthy of adoption and expansion until it may be made to embrace all 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."

In an address which I had the honor to deliver at the Mohonk Conference, I set forth the general principles of a scheme of nonpartisan, non-sectarian, industrial education, modeled after the public school system of the United States, and adapted to the special necessities of the several tribes where it is to be put into operation, designed to embrace all Indian youth of school age and to be made compulsory where necessary.

In subsequent addresses at Poughkeepsie, N. Y., Hartford, Conn., and Newark, N. J., I set forth more in detail the several kinds of schools, high school, grammar school, primary school, camp or day school, the distinctive work of each, their relations to each other, the qualifications of teachers, character of supervision, together with an estimate of the annual cost of putting such a scheme into complete operation.

These addresses now appear as a continuous whole and are printed as a supplement to my report to the Secretary of the Interior, and also in separate form, and can be had by any party who takes enough interest in the matter to send to the Indian Office a request for a copy.

All the available force in the Education Division of the Indian Office has been at work for weeks in an earnest endeavor to collate facts and tabulate them, with a view of pushing this work as rapidly, vigorously and intelligently as possible. At an early day, complete and systematized information regarding the Indian schools, such as has never been attempted, will be available for practical work. This scheme of education has received the cordial and emphatic endorsement of Doctor W. T. Harris, U. S. Commissioner of Education, General John Eaton, late U. S. Commissioner of Education, Honorable A. S. Draper, Superintendent of Public Instruction of New York State, Doctor A. E. Winship editor of the New England Journal of Education, Doctor W. A. Mowry, editor of Education, Mr. W. H. Payne, president of the Normal College, Nashville, Tenn., and numerous other individuals well known in the educational world. It was unanimously endorsed by the Mohonk Conference, and was earnest

## THE SIOUX DELEGATION VISITED CARLISLE.

On the evening of Thursday, Jan. 9th, a delegation of Sioux chiefs with their interpreters and Agents in charge arrived at the school, from Washington, D. C. where they had spent several weeks on business connected with the sale of the land of the Dakotas.

The party consisted of Agents W. W. Anderson, of Crow Creek and Lower Brule Agency; Charles E. McChesney, of Cheyenne River Agency; H. D. Gallagher of Rosebud Agency; and James McLaughlin, of Standing Rock Agency.

The Indians were Robert Campbell and Phillip Webster, of Santee Agency, Nebraska; John Grass, Gall, Mad Bear, Bearface and Louis Primeaux, (interpreter), of Standing Rock; White Swan, Charger, Swift Bird, Crow Eagle, Straight Head and Narcisse Narcelle, (interpreter), of Cheyenne River; Big Mane, Eagle Star, Wezi, White Ghost, Bull Head, Dog Back and Alex. Rencountre, (interpreter), of Lower Brule and Crow Creek; American Horse, Fast Thunder, Spotted Horse, and Standing Soldier, of Pine Ridge, also Little Chief, Cheyenne, and Ben Rowland, (interpreter), of Pine Ridge; Hollow Horned Bear, Yellow Hair, Swift Bear, Sky Bull, Foolish Elk, Lip and Louis Richeau, of Rosebud Agency, Mr. Richeau acting as interpreter for both Pine Ridge and Rosebud Chiefs.

They remained until Sunday morning, and while here visited the Mt. Holly Paper Mill and the Steelton Iron Works. On Saturday evening, the 10th, an informal meeting was held in the chapel, at which time there were recitations, declamations and singing by our pupils and speech-making by the visitors.

Capt. Pratt opened the exercises with a few remarks of welcome in which he said:

"We are here as one people. The Government of the United States is the father of this school, and the Government of the United States is the father of the Sioux nation. The Sioux nation, as I understand it, is trying to work its way out of a difficulty. This school is trying to help. We are all striving for one and the same thing, under the direction of one father, and we have met here to-night to help each other and to instruct each other and to make it pleasant for each other."

After the exercises by the school the first speaker was Major Anderson, who said, substantially:

This has been a much greater pleasure than we had a right to expect when we first went to Washington, and it is an honor that we cannot pass without giving thanks to you all. We are at work in a common cause. We, the Agents and Indians fresh from the great Sioux reservation, did not realize that the work was going on in any such way as this. When we see little boys get up here and blow their own horn, (one of the little speakers blew a tin horn) it is pleasing, and as we see the advanced work progress through the various stages it is indeed pleasing. We all realize that education should begin on the reservation but certainly should not end there. It is only after the beginning on the reservation that boys and girls are able to appreciate the advantages of such a school as this. The Indian can never hold his own with the white man until he is educated and that is what you are striving for—education of the Indian. For a long time it was a question whether the Indian could ever equal the white man. You have been weighed in the balance and found equal to the emergency."

American Horse of Pine Ridge, then said:

"My boys and girls, I am glad to see you. When I came to this place yesterday, and saw you all dressed up and getting an education it looked to me like a dream. Capt. Pratt was the first man that went to my agency for boys and girls to take away to school, and to-day, I see what he has done. Look at this delegation. We are in citizens clothes, like you. I am an Indian. I am old. You are young. You

will see the day when you are all citizens. I hope you will learn all you can as fast as you can so you will be able to live with the whites. Look back to the time of your grandfathers. They were as people blindfolded. I am glad that our Agents are here so that when they go home they will start such schools as this. I am glad and that is the reason I make this speech to-night. I was sitting there and listening to you speak and sing and it seemed to me like white people doing it. Capt. Pratt said he would educate you all. I did not believe him, but now I believe him. I wish he would go to our agency and start a school like this. Then I would be happy."

Swift Bird, of the Cheyenne Agency, said:

"I have heard that all Indians are to use one tongue. I am pleased to hear it, so we can all be together and understand each other. I believe that the great God made the sky, and all that is under it, and all in the world belong to him. We all believe in a God. We know there is a God. White people have all the smartness. They can beat the Indians, but we must all go their way. There are different tribes of Indians and we cannot understand each other. I believe that all the Indians will use one language—the English language."

Hollow Horned Bear, of Rosebud, said:

"Children and the agents and the teachers and all, I will say a few words to you. Away back in the time of your fathers we made treaties with the whites. In one of those treaties school was mentioned. This must be the place. As I came along on my trip to Washington I heard this was a big school. I am glad to see that you all can speak English and read and write. It may be that some time you can teach your own people. I have seen the great father at Washington and the Secretary of the Interior, and I asked them for a school for my people. When you asked for children, here, you want them for five years. They may get sick and die here. I lost a son here, but no doubt it was his day to die. I hope you will learn well so that when you get back you can teach your people. Some of the white teachers at our Agency don't know how to teach. When you get home, think what you have learned here. Some who go back let their hair grow long and put on a blanket and go back to Indian ways. A lot of boys came back to my Agency. They spoke to the Agent about work. He did not give them work and they went back to Indian ways because they had no work to do. When you get educated you may advise your brothers to come next. I see you are healthy and well. Listen to your Captain and learn all you can. If when you return you go back to Indian ways I will report you to Capt. Pratt."

Big Mane, of Lower Brule, said:

"My good friends, I shall take something wise from here, home to my people. We brought you up in dirty clothes. We had not a clear mind is the reason. You should write home and tell what you have here. You must get learning as fast as the telegraph. Many Indians have spoiled their children by keeping them from school. I shall be sorry to see you go to your homes from here. I wish we grown people at home could be led like these children."

Spotted Horse of Pine Ridge Agency, said:

"I am glad to be here. Since I have been here I have looked at you and it seems to me that you have made great progress. I hope you will try to learn all you can. I hope you will learn your trades well so that you can help your people when you go back home. Look back to your country and remember that you have fathers and mothers back there. You were sent here to get smart so that you could help us. Study your books."

John Grass, of Standing Rock, said:

"I am pleased to see so many tribes united in peace who one day fought each other. The cause is the Great Spirit. In olden times we were blindfolded and then we fought, but now we are friends. We were not aware in those days that we were one people. The Great Spirit has

enlightened us, and I am filled with joy. I wish to thank Capt. Pratt for his kindness to us since we have been on this visit. He has shown us through all the departments of the school, and given us good quarters. I suppose you all heard what I said when I was at Hampton. Our children go there is the reason I am not interested in this school as much as that. As the other speakers' children come to this school I will not say anything to reflect on this school.

Dog Back, of Crow Creek, said:

"I am pleased to be here. I belong to a different Agency. All the Agencies have schools and the schools are advancing, but they are not getting on as fast as you are. What I see here I hope will continue and grow larger. When you get home you will find things better than when you left. We have churches now. We have been at Washington making a treaty but we cannot see, but you when you grow up you will be able to see."

Capt. Pratt, at the close of the meeting, said:

"When persons are doing something and follow it a long time, it is very pleasant to hear words of commendation from those who know something about it. And speaking for these helpers, these children and for myself I shall say that we are greatly pleased that the visiting friends look upon us in the spirit they do. We understand very well the difficulties connected with the work. We realize all that Hollow Horned Bear speaks of, and like his criticism. We want to come to an understanding, and if John Grass had any criticisms to make he would favor us more by giving them than by withholding them. Now, in the same kindly spirit you have spoken I want to say a few words in explanation. You see here five hundred boys and girls, all dressed like citizens of the United States. Now, if I should undertake here in this country to put all these boys and girls into blankets and buy paint and earrings for them and try to lead them in the old Indian way, I would find it a difficult thing to do, because the examples all around them are in favor of just the conditions they are now in. If I placed them in the blanket condition they would be a great curiosity. People would flock here to see them and would disturb us. I know, too, from our ten years' experience that when some of these boys and girls get home in this condition they are a curiosity there, because the mass of the Indians are in blankets. The boys and girls in citizen's dress are considered out of place there, and to expect them to make all their people change their old habits at once is absurd. If Hollow Horned Bear and the rest of you chiefs when you get back, will go to work and make the Indians stop their dances, change their Indian habits and dress for civilized ones and make different and better surroundings for our returned pupils, the boys and girls when they go home will remain as we send them, and be glad to, and I say this to you in the kindest and most friendly spirit.

The boys you see before you have over \$4,000 of their own earnings deposited in bank. We find places and ways for them to make money, and if Hollow Horned Bear will send back to us the boys who cannot get work at his Agency I will find good homes and paying work for every one of them even if as many as 300 are sent. We can control things here but on the reservation you control. It is too much to expect the Government to educate all the Indian children, and then give every one work at good pay.

This school is not here to pull you people down. It is not here to make your children sick, or to kill them, but it is here to make them alive and to help them up, and it does make alive and help up. These boys and girls are trying to pull their parents up. They write once a month and oftener to their homes. We don't ask the people at home to send them presents, or to send them money, but we have the pupils send their parents money and help them all they can, and that is what the Government wants the school to do."

Before dismissing the pupils the different tribes were requested to stand up separately. This interested the visitors greatly, to see the representatives of forty Indian tribes in one room and so did the marching to music out of the chapel seem to please them.

There was good feeling all around while our visitors were with us, and we have reason to think their coming has done both them and us good in more ways than one.

## A MISSIONARY'S OPINION.

In a pamphlet gotten out by General Armstrong, covering his answer to the charge that students returning from Eastern schools "die like sheep with the murrain" appears a letter from a missionary who has lived among the Indians for ten years in Dakota. It is the opinion of this missionary that it is neither the schools nor the climatic changes that kill the Indians. The responsibility rests in part on the ration system. The Indians draw their beef on Saturday, their bread, sugar and coffee, etc., on Monday. On Saturday and Sunday they gorge themselves with beef. They add quantities of coffee, strong as lye, to it on Monday, and they eat until all is gone, almost constantly. Then, for about five days, they have almost nothing to eat, often eating boiled corn alone for days; and when corn is scarce, as it is this year, they go hungry. This, of course, weakens the system and brings on disease.

Another cause is the substitution of the cabin for the tent. In the old time, when the tent became unfit to live in, it could be removed to a clean spot. This cannot be done with the cabin, which becomes filled with disease germs. Tobacco the missionary regards as another prolific source of disease and death. The old time Indian smoked, but not tobacco. He had the bark of the red willow. The Indian of to-day, from the five-year old boy to the great grandfather, will smoke tobacco pipes and cigarettes. This brings to the children the worst form of nervous disease. Summing it all up the missionary is convinced, notwithstanding a firm belief in the home school for the Indian, that the children are not as healthy there as they are in the eastern schools.

The question is an interesting one. If the Indian is not to be exterminated, either by active proceedings or neglect, there seems to be no way of civilizing him half so feasible as education. It is probably more economical, and certainly more humane, to make him self-supporting than to fatten him in the winter in order that he may be strong to do mischief in the summer. On a small scale the Indian is quite as intricate a problem as the negro; and so long as the educational experiment furnishes any hope of a solution it should be persisted in.—[*Detroit Free Press.*]

## WHAT SHALL BE DONE WITH THEM?

What shall be done with the Indians on our Western border? To keep them on the reservations is to keep land capable of supporting hundreds of happy homes consecrated to barbarism. To open the reservations to civilization and leave the Indians uneducated is to subject the States and Territories where they happen to be to the burden of a barbaric, ignorant, gypsy population. To throw the burden of their education on the States and Territories it to ask a people who have all they can do to take care of their own burdens to assume a National burden also. To trust to the churches to educate them, whether with or without the aid of the Nation, is to leave the work undone, for the churches have all they can do already. The only remaining alternative is that originally proposed at Lake Mohonk approved and taken up by General Morgan, reapproved last year at Lake Mohonk, indorsed already with substantial unanimity by all the friends of the Indians in the East, now approved and ratified by leading representatives of public sentiment in the West. The only opposition comes from a few ecclesiastics—mostly Roman Catholic—who have been carrying on a work partly missionary and partly educational, controlled by the church but supported by the Nation, who are afraid that this work will be interfered with by a National and comprehensive system of education for the Indians on the American plan. The question involved in General Morgan's confirmation appears to us to be reduced to this: Shall the real interests of the many or the supposed interests of the few control? Shall we organize our system of Indian education for the benefit of the Nation, or for the benefit of the schools, the teachers, and the missionary and sectarian organizations? It ought not to take long to answer that question.—*Christian Union.*

THE OUTING SYSTEM.

At Carlisle, and on the Reservations.

It has been conceded that Carlisle may claim priority in the much talked of Outing System, in the education of Indian students. But such does not appear to be the case. "Outing" was certainly in vogue before Carlisle instituted its regime. We saw it in actual operation years ago on the reservations. No one seemed to doubt its necessity, nor to contradict its astonishing results. As the last day of the boarding-school year approached, there were sundry collections of pupils, presided over by the Superintendent and Matron. The students were addressed, to the effect that as they would now have vacation, they must remember all they had been taught, be orderly, neat, obedient, and come back in the fall just where they had left off in every thing. These admonitions were also given in private, to insure emphasis. Many a well meant injunction to "behave, and not act like an Indian," was anxiously bestowed.

The "last day" came, and with it the relatives and friends to take the children away "into the country" for their "outing." Some walked, some rode in big wagons, others on pony back, three or four to a pony. We used to drive out occasionally to see the "system" and this is the way it worked: If we found the pupils the next day, perhaps they still had on their school clothes, a good deal dilapidated in appearance, and we might get a "good morning" out of them by coaxing a little. If we did not see them for three days, it was impossible to make them understand a word we said. They would simply stare at us if caught on the sly, but if they saw us approaching in a distance, they would retreat behind the lodge, and remain out of sight till we went away. The school clothes were discarded for the "gee string" and an old plaid annuity shawl. Those pupils looked worse and were more shy of strangers than the rest of the tribe. They worked, however. The girls scraped the buffalo or deer skins, brought home the rations on issue day; and the boys brought down the song birds with their arrows. Somehow we did not approve of the "outing system." We argued against it for when school began again, the children who had once attended were the hardest to manage. They were the wildest, the dirtiest, the slowest to learn. Every summer the "system" was repeated—just as it is repeated every summer at Carlisle, but at the latter place with what different results! Carlisle students return, the ladies and gentlemen that went away. They have added to their pretty wardrobes by their own earnings. They have picked up many a nice lesson from family life for future use. They have grown thrifty, neat and considerate, from a constant good example. They return even better than when they left Carlisle. And the whole school year they entertain one another with stories of their life in the country, compare notes as to the "best places," show with pride sundry little presents, gifts from employers. They count their savings, and look forward to the next summer with happy anticipations. We prefer the "outing system" as conducted at Carlisle, though there are still a few conservatives who are in favor of the "reservation outing."

AN OBSERVER.

CARLISLE STUDENTS GO SHOPPING.

There is a phase of education at Carlisle which strikes the stranger as a most important one. The children are encouraged to go shopping on their own responsibility; though of course, purchases of much value must be approved. When we first met the pupils at different stores in the city, we wondered if it were not just possible that they might be something of an annoyance. So, as we made our purchases at various places we took pains to enquire if such was not the case. The invariable answer was, "No, we are always glad to see them. They do not bother us in the least"; and the look of surprise with which the question was answered, shamed us a little for having the

doubt. The people of Carlisle were prejudiced a little at first, they say, against the good manners of the race, but faith in the school has succeeded doubt. The children may be seen at the milliners, at the candy counter, the toy shops and the dry goods stores, where they are invariably treated with respect. They politely wait their turn. When it comes they buy what they went for and go home. We asked a merchant, near Christmas, if the children are tempted by an array of beautiful things to purchase what before they did not intend to buy. "Never," he answered, "they are not like white children in this respect." "Do they buy foolishly, what is of no value?" we asked. He answered, "Not at all. The boy commonly calls for hair oil, a new scarf, or a handkerchief. Sometimes they purchase a yard of bright ribbon, and in a shy way fold it out of sight in a breast pocket, very much as any boy of seventeen would do who bought a present for his best girl. Sometimes it is a pretty little penknife or a pocket comb." STRANGER.

Miss Helen P. Clarke, of Helena Montana, for seven years Superintendent of Public Instruction in that State, was one of the visitors of the school during January. Miss Clarke is a talented lady of Indian extraction. On several occasions during her stay she favored the school with appropriate and feeling remarks, and we cannot forget the first time she spoke when in her rich, cultivated voice she quoted the following beautiful lines from Lucile:

"No stream from its source  
Flows seaward, how lonely soever its  
course,  
But what some land is gladdened. No  
star ever rose  
And set, without influence somewhere.  
Who knows  
What earth needs from earth's lowest  
creatures? No life  
Can be pure in its purpose and strong in  
its strife  
And all life not be purer and stronger  
thereby."

At dinner on the 12th of February, the appeal sent out the day before by Agent Cramsie, from Devils Lake Agency, N. Dakota, asking relief for his starving Indians, was read to our students, and after brief discussion, on motion of Dennison Wheelock, Oneida, seconded by Frank Everett, Wichita, it was unanimously voted to contribute \$550 of their savings; and Capt. Pratt telegraphed Agent Cramsie, at once, to draw on him at sight for that sum. Our students earned and saved this money through the outing system of the school. Their earnings last year amounted to more than \$12,000. Carlisle students are much sought for as helps by Pennsylvania farmers.

It is astonishing how many things can get out of order in a week and need the attention of one or more of our working departments. For instance, steam pipes may leak, drains get stopped up, windows broken, locks refuse to work, the printing-office engine need doctoring, etc. All these requirements and numberless others are met by our own working corps, seldom having to call on outside mechanics for aid.

The harness makers have changed the style of their work so as to suit the wishes of the visiting Indians. We had for some years followed a sample furnished by the Indian Department which was suited for the Indian ponies, but not for the larger horses they are now becoming possessed of. The Indians commended the work, but found fault with the pattern.

The carpenters have been kept very busy in our general repair work and in finishing the new part to the teachers' quarters. By doing this work at our own shops instead of by contract we have been able to give the boys good practical experience in house-carpentry, which they appreciate.

All the workshops have been interrupted in their work by the "grip". The worst seems to be over, and we are getting once more into regular working trim.

THE REAL POINT OF ATTACK.

The opposition to the confirmation of General Morgan as Indian Commissioner is placed upon its true ground by the Roman Catholic Archbishop Ireland in a letter to the Philadelphia Press. The Archbishop's letter gives a new and significant and national importance to the whole question, which should be well understood. The Archbishop says:

"The policy of Mr. Morgan is to discourage and, as soon as possible, eliminate the mission or so-called contract schools among the Indians, and build up exclusively the purely governmental or government schools."

Mr. Herbert Welsh points out that General Morgan's present plan is simply to make the government Indian schools as efficient as possible, and

"to secure from Congress sufficient appropriations of money to insure the education, through these means, of all Indian children of school age who are not at present provided for either in government schools or in the mission schools of the various religious bodies."

General Morgan has given during the year more than \$350,000 to the Catholic contract mission schools. But his view is the true one, that ultimately, when the government schools are thoroughly established as entirely efficient, government aid to sectarian Indian schools may be wisely discontinued.

Archbishop Ireland says that purely secular education is not good for Indian children. But the policy of the government of the United States does not favor grants for sectarian schools, while it does not discriminate among religious bodies in the appointment of teachers. This also is the true policy. The opposition to the confirmation of General Morgan is plainly a sectarian attack upon the public-school system, and his defeat by such an assault would be a very serious public misfortune.—[Harper's Weekly.]

Bishop Hare and the Indian.

At this time when there is such an earnest desire on the part of so many philanthropical people to advance the condition of the American Indian, and so much astonishing ignorance of his present position and needs for the future, it is encouraging to hear sensible words from a man like Bishop Hare, who knows whereof he speaks.

"It cannot be denied that there is a great deal of nonsensical sentiment in the East about the Indian. Persons who have never seen one outside of the Wild West show or the Carlisle School, are apt to invest the Indian with characteristics he does not possess. Instead of being brave, chivalrous and eloquent, the most of them are lazy, dirty and utterly disreputable.

The days of Logan and Tecumseh are past. When the Indian was in his native element there were certain attributes about him that were rather admirable, though romance has insisted on making out of him either a bloodthirsty cutthroat or a much abused patriot—neither of which is or ever was true. Contamination with the white man has destroyed nearly all the virtues the Indian ever possessed and the government policy has made him lazy and deceitful."

What Bishop Hare says is true. Tribal relations must be broken up, the Indian given lands in severalty and made to work for a living under the protection of the laws. If he won't work the sooner he dies the better. The prospects of the Indian's ever amounting to anything as a race are very slender, but he ought at least to be given as good a chance as is accorded the semi-barbarous Hungarians who throng here in droves.

What the Indian needs is less sentiment from Eastern philanthropists, and more business-like dealings from the government.—[Phila. Inquirer, Jan. 28, 1890.]

Those who listened to the rendering of the Famine scene from Hiawatha by Miss Clarke who visited us recently will not forget it. The fact that she is herself of Indian blood made the recitation doubly effective for she entered into the spirit of the piece as no one else could.

FRANCHISE DAY.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
WASHINGTON, January 24, 1890.  
TO CAPT. R. H. PRATT, U. S. A.,  
CARLISLE, PA.

The 8th of February, the day upon which the "Dawes Bill" was signed by the President and became a law, is worthy of being observed in all Indian Schools as the possible turning point in Indian history, the point in which the Indians may strike out from tribal and reservation life and enter American citizenship and nationality.

This "Franchise Day" as it might be called, can be utilized to give Indian youth in varied and graphic ways clear ideas of what the allotment law does for them, the opportunities which it offers, the privileges it confers, the safe guards it provides and the duties and obligations which it imposes, and can be made an occasion to inspire them to the best manhood and womanhood of which they are capable.

The observance of this day by appropriate exercises was referred to in my circular letter of December 10th last. In these exercises the pupils should have part through songs, recitations, tableaux, &c., and in numerous other ways which enthusiasm and ingenuity will devise; and they may be made interesting and profitable not only to the pupils but also to their parents and friends. The day should not be a mere holiday but a happy, intelligent celebration, by the Indians, of an event of vast importance and benefit to them.

I shall be interested to see programs of the exercises at various schools under your charge and will thank you to forward the same to me as soon as practicable after February 8, next, with any remarks descriptive of the exercises and the way in which they were received by Indians. Respectfully,

T. J. MORGAN,  
Commissioner.

In accordance with the above request, the Carlisle school celebrated the day, an account of which will be published in our next number.

WASHINGTON, D. C. January 28, 1890.  
TO INDIAN AGENTS AND SUPERINTENDENTS OF INDIAN SCHOOLS.

Referring to circular letter of the 10th of December last in regard to inculcating patriotism in Indian schools, your attention is called to the suggestion therein made, that Washington's birthday be observed in the various schools with appropriate exercises.

Although the interval between this celebration and that of "Franchise Day," the 8th of February, is short, yet no such opportunity should be lost by which Indian youth may be imbued with ideas distinguished from those that are tribal. Moreover there will be a natural sequence in the exercises of the two days. The Indian heroes of the camp fire need not be disparaged, but gradually and unobtrusively the heroes of American homes and history may be substituted as models and ideals.

Indian youth can be made acquainted with, interested in, and eventually proud of the great events and persons, the hardships, dangers, and heroisms, by which the country of which they are now to be a part, has reached such a position that the highest privilege which it can confer upon an Indian, is that of American citizenship. It will be no difficult matter to find in the incidents of Washington's life and times, as well as in his personal character and experiences, abundant material for exercises which will be full of interest to the pupils as well as profitable to them.

I shall be gratified to learned the way in which these suggestions have been carried out in the schools under your charge.

Respectfully,  
T. J. MORGAN, Commissioner.

The painters have found plenty of work in painting the extension to the teacher's quarters, now nearly done.

(Continued from 5th Page.)

ly recommended by the Indian Rights Association

It has been endorsed by the Massachusetts Schoolmasters' Club, the Rhode Island Institute of Instruction, New York State School Superintendents, State Teachers' Association of Tennessee, and other educational bodies.

It has also received the strongest endorsements from religious bodies representing the Evangelical Alliance, the Presbyterian Church, Baptist Church, Methodist Church and Congregational Church. It has also the cordial and emphatic endorsement of Bishop Whipple of the Episcopal Church, and has been commended also in the strongest possible terms by members of the Roman Catholic Church.

It has received the endorsements, likewise, of such representative religious papers as the Christian Union, the Independent, the Examiner, the National Baptist, the Advance, the Standard, the Observer, the Christian Register, and others.

It is endorsed also by such secular papers as the Boston Journal, Post, Advertiser and Transcript, Springfield Republican, New York Tribune, Philadelphia Press, Chicago Tribune and Inter-Ocean, Milwaukee Sentinel and Pioneer-Press, Kansas City Times, Omaha Bee, Nebraska State Journal, and others. Besides this, very numerous commendatory letters have been received from individuals representing all phases of public opinion.

It has been commended likewise by many individual Senators and Members of the House of Representatives, who in personal conversation have expressed their conviction that it is an eminently wise, humane and practical scheme. Among some of the most enthusiastic endorsers, are Indian Agents, Indian School Superintendents, teachers, missionaries, and others, who for many years have been engaged in the practical work of attempting to civilize American Indians.

Regarding this policy, a few general observations may be helpful.

1st. It is an effort to extend to the Indians of this country the same educational advantages which have been provided for all other races that constitute our conglomerate nationality. It is designed to offer to do for them no more and no less than is done for white children or black children; for native Americans, Irish, Germans, Poles, Bohemians and Italians.

It looks upon the Indians simply as human beings, with minds capable of culture, with latent powers of good citizenship waiting only to be developed by precisely the same means that have called into such magnificent activity, those elements of national greatness of which we all are justly proud.

2nd. The one primary aim contemplated in the system is the preparation of individual Indians for American citizenship. It seeks to develop their physical, moral, intellectual, social and economical forces, so as to promote their health, intelligence, self-reliance, and usefulness.

3rd. It is regarded as of the utmost possible importance that the work should be so systematized as to secure the utmost efficiency, together with the greatest economy of forces and expenditures.

4th. Special stress is laid upon the efficiency of those engaged in the service as superintendents and teachers. The prime qualities insisted upon are physical vigor, moral character, aptness to teach, and enthusiasm for Indian civilization. Political affiliations and church relations are regarded and treated as minor points.

5th. It is the firm conviction of those specially charged with the responsibility of carrying this plan into execution, that the time to do it is now. They see no reason why the United States should defer the matter until we shall have raised another generation of savages. It is just as easy to put the whole mass of Indian youth into schools as it is to put a part in. It can all be done in one year just as easily as to spread it over five years. The sooner all Indians are brought under school influences, the sooner will their preparation for citizenship be completed. It will cost no more to do it now than to do it ten years hence. The sooner the work is begun, the sooner it will be done. To educate a few and neglect the many is cruelty to all.

6th. The policy is entirely practicable. It aims simply to do on a large scale what has been so successfully done on a small scale. It aims to do for all what has been already done for a few. The Indians are not only willing but are eager for the advantage which the system offers. There are now probably one thousand applications on file in the Indian Office from earnest men and women, eager to enter the school service. The difficulties attending the execution of the plan are chiefly difficulties of administration, which can be readily overcome by ordinary executive ability in the Indian Office.

The difficulties of establishing a common school system for the State of Rhode Island, which were so heroically over-

come by that Nestor of American educators, Henry Banard, LL. D., were far greater than any of those which the present Indian Commissioner has met in his present endeavors to provide a universal scheme for Indian education.

7th. The scheme is one pre-eminently economical. Senator Hoar, in a notable speech in the United States Senate in 1882, made these astonishing statements:

"I endeavored yesterday, in making the point which I made, to confine myself to this one proposition, that under the present method of dealing with these 250,000 Indians who ought to be controlled by the force of a single city with civilization at its back, and a pretty small city, too, the United States with its fifty million people was expending millions upon millions of dollars every year, and had expended a thousand millions since the foundation of the Government, and was to increase and not diminish that wasteful, profligate expenditure if it went on without a change; that to take all the Indians of school age, make them hostages for the good behavior of their parents while they were held, and to educate them, would cost a million or two a year for four or five years, and end the whole problem; and I fortified that argument by this statement from the official records as to the cost of the war."

In the tables which I have prepared, I have estimated that by the expenditure of a little more than two million dollars, ample provision can be made in the way of buildings, apparatus, etc., and that an annual appropriation of about three million dollars will be sufficient to secure the education of the great mass of available Indian youth of school age. One generation will see the work completed.

8th. The scheme is one entirely in harmony with the best sentiment of the people of the United States: it satisfies the philanthropist who regards the Indians as human beings entitled to human treatment; it satisfies the patriot who is solicitous for the good name of his country, and who desires to see a century of dishonor succeeded by a century of honor and justice; it appeals to the self-interest of the great masses of Western people, as it provides for the expenditure in their midst of millions of dollars of public money; for the preparation for citizenship among them of thousands of human beings who are now a menace and may become a burden. It contemplates the absorption of the Indians into the national life and the restoration of the vast Indian reservations to the public domain. It satisfies the Christian sentiment of the country, because, through the medium of Christian teachers of all the sects and denominations, it brings the Indians into vital relationship with our Christian civilization.

9th. Nothing can stay that tide of restless immigration which is seeking for homes in the West and which is so rapidly taking possession of every available acre of land that can be converted into a field or made in any way tributary to human happiness. The days of the Indian reservation are numbered; no power can rescue it from destruction. Just so soon as the lands now lying waste are needed for fields, gardens and pastures, they will be taken for such. If the Indian will not cultivate them, the white man will. It is idle to expect, and folly to hope, that a handful of ignorant, helpless savages, occupying vast regions of territory, which they do not cultivate, can resist the tidal wave of population which is spreading from the Atlantic to the Pacific, which already numbers sixty-five millions, and is increasing year by year at such marvelous ratio.

10th. To give to the Indian his lands in severalty without some previous preparatory training, by virtue of which he can utilize his land, make for himself a home, defend his rights, protect his property and his family, is a cruel mockery. Nothing but some form of Christian education such as is contemplated in the present system, will suffice to fit the Indians to make use of their land when it is allotted to them.

\*That education should be in some degree at least equal to that possessed by his more fortunate white neighbor, who, in the struggle for existence, must of necessity, appear to him in the form of a rival, and before whose superior numbers he must go down, unless able to compete with him on his own grounds, with his own weapons. The time has come in our history for us to recognize that the only good Indian is an educated Indian, and that the only policy for us at the present time, upon which history will look with any sort of patience, is that policy which will provide for these despised and neglected people, the original proprietors of this land, a comprehensive system of Christian training.

Some Indians back-slide. So do some white men. But the great mass do well. They remain above reproach, and above ground. The whole question is a simple one. We are paying now to take care of the Indians. If we educate them, they will take care of themselves. There is no other solution, and the quicker it is applied the better.—[Phila. Press.

#### THE MOUND BUILDERS IN A NEW LIGHT.

Widely scattered throughout the United States, from sea to sea, artificial mounds are discovered, which may be enumerated by the thousands or hundreds of thousands. They vary greatly in size; some are so small that a half dozen laborers with shovels might construct one of them in a day, while others cover acres and are scores of feet in height. These mounds were observed by the earliest explorers and pioneers of the country. They did not attract great attention, however, until the science of archaeology demanded their investigation. Then they were assumed to furnish evidence of a race of people older than the Indian tribes. Pseudarchæologists descanted on the "mound-builders" that once inhabited the land, and they told of swarming populations who had reached a high condition of culture, erecting temples, practicing arts in the metals, and using hieroglyphs. So the mound-builders formed the theme of many an essay on the wonders of ancient civilization. The research of the past ten or fifteen years has put this subject in a proper light. First, the annals of the Columbian epoch have been carefully studied, and it is found that some of the mounds have been constructed in historical time, while early explorers and settlers found many actually used by tribes of North American Indians; so we know that many of them were builders of mounds. Again, hundreds and thousands of these mounds have been carefully examined, and the works of art found therein have been collected and assembled in museums. At the same time the works of art of the Indian tribes, as they were produced before modification by European culture, have been assembled in the same museums, and the two classes of collections have been carefully compared. All this has been done with the greatest painstaking, and the mound builder's arts and the Indian's arts are found to be substantially identical. No fragment of evidence remains to support the figment of theory that there was an ancient race of mound-builders superior in culture to the North American Indians. That some of these mounds were built and used in modern times is proved in another way. They often contain articles manifestly made by white men, such as glass-beads and copper ornaments. Now, the very first students of this subject, who ran wild with theories, discovered these things, that is, Indian relics; but, having postulated an ancient mound-building race, they easily invented an explanation for the facts which were discordant with their theory. When the white man first came to this country he furnished the Indian with firearms, steel-traps, and horses; and the agricultural tribes, stimulated to bring furs to the trader, speedily gave up their domestic pursuits and became hunters, trappers, and nomads. To cultivate their business and make the greater profits, the traders themselves ingeniously manufactured, with civilized appliances, those things held of most value by the Indians. They offered stone pipes more beautifully carved than the art of the Indian could compass, and stone tomahawks, stone knives and shell beads and these were traded to the Indians for the peltries which they brought from the forest and the prairie. The traders found the Indians using copper implements, made from the native metal found in various parts of the United States and held in high esteem; advantage was taken of this to introduce a still better class of copper tools and ornaments, and such were scattered through early barter far and wide over the land. So it chanced that to day unskilled archæologists are collecting many beautiful things in copper, stone, and shell which were made by white men and traded to the Indians. Now, some of these things are found in the mounds; and bird pipes, elephant pipes, banner stones, copper spear-heads and knives, and machine-made wampum are collected in quantities and sold at high prices to wealthy amateurs, who make ostentatious display of their love of science. But worse than

this, the greed for the spurious has grown so great that manufactories of these "antiquities" are now flourishing. Man has dwelt in the United States, so far as we yet know, only during the latter half of the Pleistocene time. There were no races of people occupying the country anterior to the Indian tribes. Pre-Columbian culture was indigenous; it began at the lowest stage of savagery and developed to the highest, and was in many places passing into barbarism when the good queen sold her jewels.—[Major J. W. POWELL, in *The Forum* for January.

#### A PIMA BOY GIVES HIS VIEWS ON THE NEEDS OF THE INDIAN.

Through the kindness of Mr. O. N. Marron, Jr. Assistant Superintendent of the Government Indian School at Albuquerque, N. M., we have the following original oration delivered at a literary entertainment given at their school recently by a Pima boy. Mr. Marron claims that the composition was not even corrected and that the thoughts and language are all the boy's own. This is exceptional for an Indian who has attended school but four years as is stated in the letter:

"I am asked by our teacher to say something of what the Indians need to be as the white people are. That is as the good white people are. Well now the first important thing they need to do is to go to school and learn to speak the English language; to learn to read, write and spell and other things that are taught in school. And learn trades of different kinds then they'll be likely to be up in the path of the white people. But all the needs that I mention you know are impossible to gain without being industrious, so if the Indians will be industrious in trying to be educated like the white people I presume it will be but a short time before they will be living just as the white civilized people are living now, because if they learn trades and gain all the knowledge they possibly can in school they will be able to do any kind of work to earn money and build nice houses on their farms to live in comfortably if they only work constantly, for without labor we can never hope to live a better life on this earth.

My idea is that all the Indian boys and girls that are now attending institutions when they go home should do any help they possibly can to raise their own people up to the ways of civilization. To help them to realize what the Government of the United States is trying to bring them up to and all the importance of education. And if they continue so all the Indians will be educated after a while. Because if a portion of the Indians are educated they will set a good example before the others that don't know what a good thing it is to be educated by living in the ways of the white men and having things that they lack. They will soon follow their example. We boys and girls of this school and other schools too should understand the purposes we are in school for and should be obedient and studious industrious in order to learn the things that we want to learn. We should study these things, arithmetic, geography, our trades and read much of English and speak it correctly and distinctly. So that when we go home we may be able to teach our own people. We have learned now a little of the things that I said we should learn. But I hope that it is because we have not been in school to be expert in trades and in our other studies. And I hope that every one of us will commence within the beginning of the new year with a determination to try hard to make a better progress in every study and in every part of our school work."

#### A Sioux Girl's Affection for the Place Where she Learned to Speak English.

"It is a long time since I left my dear school at Barracks. I am thinking about how I wish to be back to Carlisle once more, but I cannot do it because I am house-keeping for my ownself. I just got through washing, so I am tired but sit down to write you these few lines. I am well and getting along first rate. I guess my friends have all forgotten me but I don't forget them at all. I will try to save my money and go to visit my dear Carlisle next summer if I have a chance."—[From Ft. Niobrara, Nebr.,

**CHRISTMAS AMONG THE INDIANS AT PINE RIDGE AGENCY, DAKOTA.**

From a private letter written by Mrs. Chas. Smith Cook, wife of the native Episcopal Missionary at Pine Ridge Agency, we take the liberty of extracting a few notes in relation to Christmas among the Dakotas. Mrs. Cook says:

"We have had a lovely Christmas. We had plenty of boxes this year and arranged the contents to fit eleven Christmas trees. Our own tree was held Wednesday evening; as we have an early service on Christmas day we are unable to have the tree on Christmas eve and get the church in order for the next morning. We gave about four hundred presents from our own tree. You can imagine the crowd in the church. The three services in the morning (the second in English for the Government Boarding School) were all well attended, and the enthusiastic yet reverent rendering of the service at these times is inspiring when one thinks of the people as they were only a few years ago. Surely one must say, 'What hath God wrought?'"

You will be interested in knowing that Robert American Horse, (former Carlisle pupil) took charge of the decoration of the church here at the Agency, and so faithfully had he attended to Mr. Cook's way of directing last year and the general management of the elaborate decorations, that the church looked every bit as pretty this year as last. The people worked morning, afternoon and evening for about a week before Christmas day, winding yards and yards of rope with cedar, and covering hoops and crosses with the same beautiful green.

Robert has been promoted to the charge of the Church of the Assension, at American Horse's camp, on Medicine Root Creek. Mr. Cook will miss him for he has been most faithful and has improved so much in every way that he has become a great help."

**OUR CHRISTMAS, AS GIVEN IN A HOME LETTER**

"I will write to you and give the account of our Christmas. The celebration of the nativity of the Saviour comes every once in a while. The birthday of Christ occurred 1889 years ago. It is called Christmas day. I wonder if you know what Christmas means, well, first the word Christ means our Saviour, and "Mas" means service or the service of Christ, Christmas. Christmas was observed at the school as a day of praising to God for His great gifts. We had a very pleasant Christmas day at the school this year. The weather was mild or pleasant and every thing quiet. In the morning of Christmas day we went to breakfast, everybody was happy. After breakfast we returned to the quarters, where we received our Christmas presents. About nine o'clock we marched to the Chapel where we had Christmas exercises. The Chapel was decorated and looked very beautiful. In the evening we went to the Chapel again to see the magic lantern where we took a trip to the Holy land through this magic lantern. On Thursday evening we had our Christmas Sociable, in the gymnasium where we enjoyed ourselves more than any other sociables. About half past eight o'clock we had refreshments, candies, oranges. O yes, I forgot to tell you our Christmas dinner. Our Christmas dinner was too much for us. We could not eat up every thing. I will not mention any thing at our Christmas dinner on account of too numerous to mention. We had supper various kinds of cake and ice cream. Christmas at the school is always better and more pleasant than any where else perhaps. You must think this is the largest Uncle Sams Indian school family of all Uncle Sams Indian schools. We had a very pleasant Christmas but at the same time the greatest calamity happened. It was the unexpected death of our confidential Clerk of the school, S. H. Gould. At breakfast the boys passed along the word, Mr. Gould is dead. It is a great loss to the school and to the citizens of Carlisle. It is a great loss to the Indian service, but can't help it, as his time had expired and he was summoned to another, better world than this.

**A CHEYENNE INDIAN WANTS TO SET UP A TIN-SHOP.**

One of the Florida prisoners who was released in 1878, preferred instead of going home to remain in the east to attend school. He entered Carlisle when the school first opened, in 1879. He went to school half of each day and worked at tinning the rest of the time for three years. As he was a grown man when he commenced to learn English, the language was difficult for him to master. The thought in the following letter recently received can easily be traced, however, and it is gratifying to learn that Roman Nose is still industriously inclined:

"MY DEAR FRIEND: Some weeks ago I received a letter from you and I am very much pleased. You say that you desire can help me again about getting tin tools but you don't know yet. You think a put tin shop at Cantonment. Yes, I think so too. I know Cantonment is great many trees a wood to getting for fire, lots timber yet. It is very good at Cantonment and I wish set up a tin shop at Cantonment if Government Commissioner likes. So I will keep on toiling in tin shop, and have been beneficent and excellent health. I used live every winter at Salt Creek near Cantonment and when the time spring comes I come down to this agency and I start to tilling my farm. I had to plant corn nearly twenty acres. I suppose you will know about government when he has give these two tribes are divide reservation. Let me know so I think of it about that way. I am always looking for to do something since I return at this Agency. I will endeavor to working when I had find something to do any place this inside reservation. I have keep what you told me when I was in Indian Industrial School. That is the reason I always looking for toiling something. Railroad through here about three quarters miles from at my place. A great many white people outside reservation."

**THE INDIAN'S RELIGION A MODERN INSTITUTION.**

Colonel Mallory, of the Smithsonian Institution, does not believe that the American Indian was a monotheist before his contact with the white man. A long search has convinced him that the Indian changed his views to accord with those taught by the Jesuit missionaries, who spread over the country at an early day and were looked upon as emissaries from the Happy Hunting Grounds. Owing to the nomadic habits of the Indian these modified views were quickly spread throughout the country, and the present system of religion, as held by the Indian, is altogether a modern institution.

This seems probable, for the Indian was without means of perpetuating his belief in a permanent form, and his superstitious mind might easily have been worked upon by the black-robed missionaries who penetrated the wilds and talked to them of a future existence, different from that they had believed, but according very closely with their desires. Colonel Mallory also thinks that the Indian had a Semetic origin, and is inclined to believe that he is closely allied to the Israelites. There are many customs which closely conform to the Mosaic law, but whether this indicates a common origin or whether the Mosaic regulations were in their general features common to all Eastern nations is an open question.

Interesting in this connection is the statement of Major Powell, that after exhaustive research he has come to the conclusion that the Mound Builders and other supposed pre-historic races are all myths, and that the Indian of today is the only race that gives any evidence of having inhabited this continent.—[*Phila. Inquirer.*]

**Using his Knowledge.**

One of our boys who could not remain long enough at Carlisle to graduate, writes from the San Carlos Agency, New Mexico: "Dear Friend, you have been education for me and I used knowledge all I can. I am well and try to be good and I married now."

**HE HAS GROWN TO BE A MAN BUT WANTS TO COME BACK TO SCHOOL.**

One of the Pine Ridge Agency boys who returned to his home on account of ill health some years since now writes:

"I am perfectly well in every respect since I came back. On account of my good health at present I often wish that I was at the Carlisle School again. Before I went to your school I always heard that it was a good school and I went there but stayed a very short time and did not learn much, and I often wish that I was well just as I am now. I scold myself because I was sick when I wanted to learn. If the Government allows a great big man to go to school again I would like to go back. I thought that these Indians are about to be among white men and on account of that I thought a young man must look out for himself while he is among white men. I want to go to school to learn more about getting along with white men. When you write please let me know about a young man being in a school, that is if the Government allows him to go to school again. We Indians can petition the Congress to let our young men have these privileges but we are not sure. There are many young men on this reserve can learn as much as a boy, but of course we cannot do it on the reservation. I therefore ask your advice in this matter. All the Carlisle boys at this agency are well and still working.

From your friend and school-son.

**-CONSTANT BREAD**

is the name of one of our Apache boys who went from Carlisle to his home in Arizona a year and a half since. There will be no difficulty in his always having a goodly supply of the staff of life as his name implies if he continues as industrious as has been reported of him from time to time by no less reliable authority than Capt. Bullis, of the Army, the Agent at San Carlos. Constant returned to his home before he had attained a thorough command of English, but he is able to place his thoughts upon paper as follows:

"I am still working for the Agent yet, and I have know some things about my people they are doing pretty wrong, that is they were try to kill some one all the time ever since I come home here. I am sorry to tell you about that. I have been teaching every days to make understanding about how to farming or how to living in good condition. I went away a week ago to Florence, Arizona, for interpreted the Indians prisoners. I am interpreted those prisoners are five of them. The Indian men they were hung on December 6, 1889. At that time I was feeling so sorry to look at. I have plenty work to do each days for the Indians to interpreted. The rest of the school boys they are doing pretty well and every one they are working very nicely all the time. I have a little work to do besides I am interpreting, that is in my trade shoemaker."

**Improvement Should not be Hindered by Sentiment.**

Our old friend, the Indian, has again turned up in opposition to needed improvements undertaken by white men. The digging of a canal for irrigation purposes across a reservation is considered an invasion of the sacred rights of the red man. The needed improvement is temporarily abandoned. Nothing could show more clearly than this the utter absurdity of the reservation system. This land does not belong to the Indians as individuals, nor do they hold it as a sovereign power. Our utterly illogical methods of dealing with the Indian leave us constantly in doubt as to whether each tribe is a treaty-making power utterly independent of the United States, or whether the Indians are a herd of barbarians who have no rights whatever that we are bound to respect. We call them "wards," but, as a matter of fact, this term expresses nothing. The people are very tired of our present Indian policy, and we have no doubt that the Indians are also. Of one thing we are certain—no great public improvement should be hindered by any mere sentiment.—[*Phila. Inquirer.*]

**TOO MANY FRIENDS—CAN'T SAVE HIS MONEY.**

One of the greatest drawback which our returned pupils have to meet is the carrying of all their relatives, with the small pittance they may be able to earn at work. For instance, a Cheyenne boy writes:

"I am still working at the government barn. The Indians think that we three Carlisle boys are doing well, but I am sorry to say that I cannot save my money. My pay for the coming month is every cent promised. I have so many friends who come and ask me to give them some money, so I promise them to give to them when I had money. I never before knew that I had so many friends, but because I am working and get some money, that is the reason I think. They always say that we don't care for our own people if we don't give them money and I am kind afraid they will call me stingy like white people. I always give away all that I earn every month."

**Married Women Left Out.**

The women of the country should take up one matter which is called to public attention by the very thorough report of Indian Commissioner Morgan. In the allotment of lands to individual Indians which is now proceeding, and which is destined before many years to become general upon all Indian reservations, the apportionment of land is made according to a sliding scale, male heads of families receiving more land than other members, and married women receiving none at all.

The Indians themselves are opposed to this arrangement. They claim that an equal division of all the land should be made, alleging that as each Indian owns an undivided equal interest in the land of the tribe, the division, when it comes, cannot equitably be made on any other basis than an equal share all around. And in practice, the omission of married women works great injustice. "The looseness of the marriage relation among many of the tribes," says Commissioner Morgan, "often renders it difficult to determine the exact status of the women, and there is danger that many who are living as wives at the time allotments are made will be discarded and thus be landless, while their husbands, having the maximum quantity of land, will take as wives other women who have land." Thus the general allotment law will not only serve to establish inequality among the Indians, but will tend to make paupers and outcasts out of Indian wives.

—[*Boston Transcript.*]

**Some of the Omahas Celebrate Christmas.**

One of the returned Omaha girls writes: "On our reservation more than half of the Indians are called citizens and the rest are savage. The citizens are ready for Christmas. Going to have a feast. Hundreds of chickens, ten baskets of apples, five boxes of crackers, two kinds. The Santa Claus wont come up to our reservation and give presents to the Indian women such as dolls, so we gather the feast ourselves. Father gave 8 chickens and uncle gave ten chickens, 2 boxes of crackers and the largest hog he had.

I went to church last Sunday with my youngest sister. I was listening to the man while he preached, at the same time thinking about Carlisle. It seems to me that I can see the building, children and all there is. It made me lonesome to think about the school."

As regards the complaints of the Catholics, recently published statements by Bishop Ireland and Mr. Herbert Welsh, giving both sides of the matter, lead only to the conclusion that the Indian Commissioner views the Indian schools in the light of public schools, holding that Government money should not go to those that are strictly sectarian; while the Catholics would demand a share of the Government funds for their Indian schools, just as they are constantly contending for a share of the school money in the States for their parochial schools. We think that public opinion will sustain Commissioner Morgan in his treatment of this question.—[*N. Y. Evening Post.*]

## CHRISTMAS 1889.

WRITTEN BY REQUEST OF CAPT. PRATT,  
AND READ ON CHRISTMAS DAY,  
AT THE CARLISLE SCHOOL  
SPECIAL SERVICE.

The birthday of the world, the world forgetteth,  
But the world chronicles the Saviors birth,  
And honors, with the best it has to proffer  
The greatest Hero that was born to earth.  
We bring our treasurers, like the ancient Magi  
To lay before his shrine, on Christmas day,  
Alas, for us if in our foolish wisdom  
We bring our gifts, but take ourselves away.  
We drop today the harsh notes from our voices  
And speak, with tones impassionate and mild,  
All men are children, in their recollection  
Of Him who for man's sake became a child.  
We fashion wreaths of cedar from the mountain,  
And festoon pillars, pointing to the sky,  
We build us arches of perennial greenness,  
From branch and mountain vine, that never die.  
With reverent hand we weave our Christmas garlands.  
From continent to continent, the band  
Of evergreen is meeting, and o'erlapping,  
While every nation touches hand to hand.  
And nations find, the while they weave their laurel,  
That faith, will like the circle gird the earth—  
Faith, like an evergreen, shall bind the races,  
Till Christ becomes the dark worlds "second birth."  
And that first Christmas had its decoration,  
From plain and field, around the Bethlehem,  
Men carried new mown hay and filled the stable—  
The cattle thought its sweetness was for them.  
Upon the lap of fragrant grass the Babe lay sleeping.  
For *Him* sweet scented was it piled around.  
Perhaps a bunch of lilies made His pillow,  
Perchance a wild rose at His feet was found.  
Or, clover, kissed the hand that lay beside Him—  
That holy hand, which came to take our own  
And lead us back to Paradise tomorrow,  
Knowing we ne'er could find the place alone.  
Till that glad moment, every coming Christmas  
We gather ferns and pine and mistletoe,  
To keep in mind the memory of the Savior,  
Who kept us in *His* mind, so long ago.  
We love to picture to our minds the vision  
Of Bethlehem, as it lay serene and still.  
A shepherd thought he saw a sudden glory.  
And hastened to his comrade on the hill,  
And others came, their sheep and lambs forgetting  
They stood, while tender twilight filled the place,  
Gazing at one bright spot above the zenith  
Whose rays illumined every swarthy face.  
That one bright spot yet larger grew and wider,  
A doorway opened, in the bending blue,  
The air of heaven escaped, in that brief moment,  
And Angels, hand in hand, came passing through.  
Then softly fell faint notes of purest music.  
The shepherds listened, eager for the strain,  
Near seemed the sound, from lips long used to singing,  
From unpoluted lips, fell the refrain.  
O, Anthem never more to be forgotten;  
O, glory ever more our own to be;  
Louder, and clearer, swelled the royal chorus,  
Grandeur, sublimer, fell the melody.  
We almost hear it now, though gone the vision,  
And closed, the door that let such glory by!  
And later on, as if to darken heaven  
A Cross was raised, betwixt the earth and sky.  
O faith, sweet faith, that points to one

last vision  
For sky and earth, a sound like trumpet tone,  
A lifting up of "everlasting portals"  
When Christ the King of glory claims His own.

ELIZABETH GRINELL.

## CHANCELLOR LIPPINCOTT.

The friends of Dr. Lippincott at our school who remember the pleasing and instructive talks with which he favored us when several years ago a member of the faculty of Dickinson College, will be interested to read the following complimentary notice taken from the *Topeka Daily Capital*:

"The board of regents of the State university were very happy in the wording of their resolutions of respect of Chancellor Lippincott and regret at his departure from the institution which under his guidance has arrived at a high place of usefulness and scholarship.

Chancellor Lippincott for six years gave up to the university the vigor of his whole mind, eager that it might advance in equal step with the progress of the state and of educational institutions of greater age and large endowment. Those who have had an eye on the university know that the progress it has made, the quick seizure of every new method and the success in getting to the front and keeping abreast of educational advancement in this country, are due in great measure to Dr. Lippincott. The interests of the University of Kansas have kept warm in his heart and been the motive of his life for six years of increasing prosperity. That the legislature last winter placed the university on a more stable footing is also largely due to the chancellor. The board of regents attest their appreciation of his labors in the following resolution:

*Resolved.* That in accepting the resignation of Chancellor Lippincott the board of regents desire to express their high appreciation of his services as chancellor and their sincere regret that a call to another field of labor compels him to sever his connection with the university. We fully recognize and appreciate the fact that the university through his earnest endeavors and careful management during the past six years has grown immeasurably along all the true lines of advancement and in the confidence and esteem of its patrons, the people of the state. The university has kept pace with the marvelous development and growth of the state. It has been brought into harmonious relations with the state and all its educational interests, has merited and received substantial aid and encouragement from the legislature. Its faculty has been largely increased and materially strengthened, the courses of study have been enlarged, substantial buildings have been erected and other valuable and lasting improvements have been made. For all this, and especially for that steady and comprehensive growth of the university, for that wise and careful building which lies at the foundation of all true and enduring work, we freely acknowledge our indebtedness to him.

In congratulating Chancellor Lippincott upon the success of his administration we desire to say that his relations with this board have always been of the most pleasant character, and that by his retirement we lose a wise and prudent counselor and the university the services of a capable, honored and honorable officer; that he carries with him to his new field of labor the best wishes and the highest regard of the board, and we indulge the hope that his affection for the institution for which he has done so much and into which he has builded six of the best years of his life may still endure; and that we may have his active support and the benefit of his long experience and prudent counsels in the future management of the university.

From the *Topeka Journal*, of the 28th of December, we are pleased to see the following concerning Dr. Lippincott's son:

Barlow Lippincott, son of ex-Chancellor Lippincott, and a University graduate (class of '86), has just received from Secretary Noble, of the department of the Interior, the appointment of assistant topographer in the U. S. geological survey. This is a deserved promotion, and was warmly recommended by Maj. Powell and Professor Thompson of the survey. Barlow Lippincott is a hard worker and full of enthusiasm, and his many friends will expect to hear still better things from him.

It is proposed to build and maintain an Indian Industrial School at Flandreau, South Dakota.

## WHAT THEY WRITE AFTER THEY GET HOME.

## Bits of Letters From Carlisle Pupils on Different Reservations.

"How are all the dear little ones at the school getting along? Oh, I'd love to get some letters from them. I have a new born brother, and he is so sweet and nice. He has great big brown eyes and his hair is brown, too. He tries to talk. He gets awake early in the morning before anybody else does. My, I'd love to see Richenda. Bertha and I are both going to have flower plants in the Spring. Won't that be nice?" M. N.

"I am always be glad when I think at Carlisle I used to be at school there. I am now at Ft. Elliott. I am trying hard to help the Indian scouts, all I can. I am interpreter at the Post, and Sergeant-Major at Indian scout camp." C. A. A.

"I want to tell you, we are just three of us Carlisle boys working for Agent. The Indians think we are doing well, but I am very sorry to say that I cannot save my money. My pay for the coming month is every cent promised. I have so many friends and they all come and ask me to give them money. I never knew before that I had so many friends."

"I wish I could be back to Carlisle once more, but I can't do it, because I am housekeeping for my own. I just got through my washing."

One of the United States Indian Commissioners, a Protestant, who has been lately treating with the Sioux, pays a glowing tribute to the work, of the Indian mission at Standing Rock, Dakota. Among other complimentary words, he says: "I talked to about 200 Catholic Indians on Sunday at the request of Mrs. McLaughlin, the wife of the agent, who is herself about one-fourth Indian—a woman of cultivation and earnestly at work Christianizing and civilizing the Indians. The meeting was that of a society of which she is president. Those in attendance were well dressed, and several of the young men made speeches. They spoke of their desire to adopt the ways of the white man and lead Christian lives and become self-supporting. The married ones had been united by the Catholic priest. Upon the whole, I am decidedly of the opinion that the Catholics are doing more toward civilizing the Sioux Indians than all other religious agencies combined. This is due in part to the liberality of the Drexel sisters, who are spending large sums of money in founding schools and missions."—*Dakota Catholic*.

Such statements as this have much to do with the misunderstanding of the real work being done by the Protestant church. So far as their efforts to acquaint themselves with it last summer go, no one of the Sioux Commissioners are qualified to give any opinion in regard to Christian work. At Rosebud, Pine Ridge, Lower Brule and Cheyenne River Agencies the Commissioners held councils on Sunday. At Rosebud, though Bishop Hare was holding services, and confirming his new converts, the Commissioners, instead of going to church like *white men*, attended an Indian dog feast and dance. And when at home they give utterance to such statements as the above. And it is on the basis of such statements that appropriations are made to favor the Catholic work. No man has the right to give utterance to such a false statement. We trust that none of our friends will believe the above. Let the Commissioner give his facts. An opinion is worth just what the facts on which it is based are worth. This opinion is not based on facts: it is therefore worthless.—[*Word Carrier*].

One of our boys writes how hard it is for him to save the money he earns on the reservation. He says he has so many friends and they all want money.

Has he not yet learned that this is the way of the world among whites as well as among Indians? The lazy always want to live upon the earnings of the industrious. His best way out of the situation is to say nothing about his earnings. Above all, make no promises for the future, for the money is not his till he gets it. Do not be afraid of giving offense by refusing. His true friends will respect him more, while those idle, envious ones who do not love him, but do love his money, will find that they too, must earn if they would have. This course is not unkind, it is the kindest all around.

## HE PREFERS TO REMAIN HERE.

"I have been here about nine years I don't feel like going back because I can go on the farm here and learn a good many things. I think it is best for me to stay here another year for every year I am doing better. I am begining to see the Indians are down, the people have talked about so much to me. I say if you want your boys to learn something send them here." HOME LETTER.

## From the Rushville Nebr. Sun.

At the Pine Ridge Agency boarding school last week a little Indian girl was taken very suddenly and quite severely ill while doing duty in the laundry department of the institution. She was promptly taken off to bed, and one of the attendants in offering sympathy and consolation and trying to find out what could be done for the little sufferer inquired of her where she felt the worst. "In the laundry," was the unlooked for and rather startling reply.

Robt. O. Pugh, one of the popular officials at Pine Ridge Agency, was in town Wednesday. The *Sun* is glad to note that Mr. Pugh is in a fair way to knock out the traducers and villifiers of his fair name as a man and a public servant.

There is one Territory which is not only in no hurry to be made a State, but positively objects to Statehood. That is the Indian Territory. The Choctaw Council has protested against the bill before Congress to make a State out of the Territory of the five civilized tribes. Of course this would do away with the tribal system, and open up the Indian Territory to white settlement. When white men move into the Indian Territory as equals, as they would under its Statehood, the days of Indian rule would be over. The tribal system, by which land is held by the nation for all, does not answer its purpose to establish and maintain equality. Despite its provisions, the strong mind and the strong hand have their way, and a vested interest is growing up among the tribes. Some of the leading Indians are very wealthy men, and very good business men, too. They have gathered to themselves the power which these qualities command, tribal system to the contrary notwithstanding. These men may be counted on to fight Statehood to the last. The Choctaw Council oppose the Springer bill as a violation of treaty rights, and doubtless can make out a very good case from this standpoint, receiving at the same time the support of that element which finds a profit in the tribal system.—[*Boston, Ev. Transcript*].

Our policy with the Indians has been vacillating and disgraceful; one year a war policy, then a Quaker policy, and never any one thing settled enough to be understood. It is no wonder dissatisfaction and grumbling have existed on every side. Any plan would be better than the lack of sytem.—[*Omaha Herald*].

The Apache prisoners, now at Mount Vernon Barracks are to be removed to Fort Sill, Indian Territory, and the President recommends that such of them as have proved themselves loyal to the government by acting as Scouts or otherwise, shall be distinguished from the rest of the tribe in our treatment of them.

## Indian Agents Appreciate it.

"Enclosed herewith find money order for fifty cents, for which please send me the *Red Man* one year. It is a paper that no Indian Agent should be without."

U. S. Indian Agent.

## 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 4½x6½ 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 for granted that the premium is not desired.