

# The Red Man.

HIS PRESENT AND FUTURE.

"GOD HELPS THEM WHO HELP THEMSELVES."

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## GONE TO JAPAN FOR A REST.

Capt. Pratt having been for the last ten years continually and assiduously employed in the work of developing the cause of Indian education in general and the interests of Carlisle school in particular, has, at last, been able to see his way clear for taking that entire change and rest of a few months, so greatly needed.

Quite unexpectedly the opportunity was given of going in most congenial company to Japan, and though unlooked for, the prospect seemed so surely the right thing to do, and the rest and change offered was so entire, that the necessary arrangements were quickly made, and Captain left February 27, for San Francisco, there to embark on the steamship China, bound for Yokohama, Japan. Mrs. Pratt accompanies him on the trip, and it is the earnest desire of all their friends that they may, after thoroughly enjoying the new scenes and experiences, be favored to return to Carlisle, with renewed energy and zeal again to take up their great and prosperous work.

The cause of Indian education after passing through years of tribulation in the way of experiment and antagonism from within and without, seems at last to have emerged from obscurity and become the principal feature in our Indian policy. In view of the past history of this movement it seems to the impartial observer to be of the greatest importance, that as the work has become National it should be creditable. That which is done should be well done. To meet this view of the case it is more necessary at present that existing schools should be placed on the best possible footing, than that a number of new ones be started.

Education will commend itself to both Indians and whites only in proportion to the results obtained. The best educational results are more likely to be obtained from the few thoroughly equipped Training Schools than from the many weaklings. Money in brains is more profitable than money in bricks.

One thing needed on Indian reservations is a large accession to the number of profitable industries. As things are at present there is almost nothing to do but to work the land and herd the cattle or horses—generally the latter.

In many sections of the country the land is not profitable to work except as made so by irrigation, while to construct the necessary ditches requires a large expenditure of money and considerable engineering skill. In most places where irrigation has been tried the results were all that could be asked, for instance the western Shoshone Agency, Nevada. Report of Commissioner of Indian Affairs, p. 185, the Agent says, "For an expenditure of \$100 I have caused a dam to be put in the river and a ditch constructed of more than a mile long. The labor was ex-

clusively Indian and the work was performed in a satisfactory manner. This ditch enables me to irrigate about 300 acres of land that formerly yielded absolutely nothing. It can now be made to produce almost anything and is a source of profit to those who are fortunate enough to own ranches along its course."

The Agent for the Nez Percés, p. 86, of the same report, says, "Vegetables cannot be successfully raised without irrigation. The Indians utilize their creeks and springs for this purpose and the results as shown in their gardens are most encouraging and creditable in character."

The Agent for the Southern Utes, says, p. 23, of the same report, "Their reservation contains 1,000,000 acres of land. 300,000 acres are called arable, the balance grazing lands. If irrigating canals are provided all the arable land can be made productive as the soil is rich and the climate favorable. The Indians seem to take an interest in farming; to further encourage them it is absolutely necessary that more and larger canals be provided. Without irrigation no use can be made of this rich soil for agricultural purposes."

So much testimony points to the utility of irrigation in these otherwise sterile regions, that the subject becomes one of the first importance, not only to the Indians but to the whole country.

## GENERAL CROOK.

Major-General George Crook, U. S. A., in command of the Department of the Missouri, died suddenly at the Grand Pacific Hotel, Chicago, on the morning of the 21st inst., of heart disease. The news of the death of General Crook was a great shock to Army Officials and to the people of the entire country which he served so well.

The prominent part taken by General Crook in Indian affairs during the last twenty years has made his name familiar to the public. His successes have been not only in conducting hostilities but, in warding off Indian wars, and in negotiations with the tribes. Nothing in General Crook's career is more to his credit than the earnestness with which he has often defended the red man from imputations of bad faith and of desire for war, sometimes sacrificing his own popularity among the frontiersmen to a sense of justice in placing the responsibility for outbreaks where it belonged.—[Phila. Press..]

## INDIAN TRIBAL RELATIONS.

It is to be hoped that Congress will not undertake to establish a Territorial form of government for the Indian country upon the theory of permitting the tribal system to be retained. That system is an anomaly and an absurdity even under present circumstances; and to continue it as a feature of the political structure of the proposed Territory and ultimate State, would be to invite endless conflict and misfortune. The Indian problem would to-day be much less difficult if the tribal relations had been dissolved years ago. It is well known to all who have practical acquaintance with the matter that the process of civilizing the red race has encountered no other obstacle so pronounced and discouraging as the sentiment of tribal pride and prejudice.

The idea of prolonging this ridiculous policy and attempting to adjust it to the conditions of a Territorial organization is so plainly unreasonable that discussion is useless. Any intelligent person can see at a glance that it would never do to have two sets of laws and two sources of authority, one for this class of inhabitants

and the other for that, in a region dedicated to republican uses and designed to become a part of the Union of States. It is idle to talk about forming a Territory with rights of sovereignty reserved to a certain element of the population, which the Government of the United States must not invade. The farce of tribal independence has nothing to commend it to public approval or toleration. It has served only to complicate and embarrass the work of conducting our Indian affairs, and to foster a spirit of aboriginal obstinacy and cupidity. The tribal relations should be abolished completely and forever. It is neither necessary nor expedient to concede to the Indians such privileges of a political nature as to practically exempt them from the laws which white men have to obey, and permit them to govern themselves in every respect, with the stars and stripes waving over them as an assurance of safety. They have no right to ask or expect such consideration. Their position is one that requires them to adapt their views and plans to the convenience and the philosophy of the Government to which they are so much indebted, and to which they look for future protection and assistance. If they are qualified to make and administer laws in a tribal sense, then they are qualified to become citizens of the United States, and to assume the duties and responsibilities with which white citizens are charged. But certainly they should not be allowed to maintain separate political organizations in the proposed new Territory.

—[St. Louis Globe Democrat.]

By far the leading occurrence of the month in a social line, indeed, we might say of the year, was a sociable and banquet given by the Invincible Debating Club to the Girls' Literary, known as the Endeavor Society. The spacious gymnasium was used for the purpose. The grand marching, for which prizes of lovely bouquets were awarded to those most graceful in carriage, the games, the music the square dancing (round dancing is not permitted), the elaborate lunch the exceedingly gentlemanly and lady-like deportment of pupils, all contributed toward making the evening one of unsurpassed pleasure.

When a chief of the Cherokees was asked why the Cherokees are so much in advance of the other tribes he replied "because we have taken care to educate our women as well as the men." This answer means much. It means civilization and advancement for any people, be they Cherokees, Turks, Chinese or Africans. As long as the mother is ignorant, there is little hope for her sons.

Ezra L. Stevens, of Washington D. C., who recently died at Arbury Park, N. J., was the chief clerk of the Indian department for nearly thirty years. Mr. Stevens was a champion of Indian education, and in his death the Carlisle School deeply mourns the loss of a valued friend who was ever ready to extend a warm hand of sympathy in the hour of trouble and to administer friendly advice.

An enthusiastic Union meeting of the Young Men's Christian Association of Dickinson College and that of the Carlisle Indian School was held in the school chapel on Sunday the 9th, and presided over by Levi Levering, one of our Omaha pupils.

For a brisk, crisp resumé of Indian matters take the Carlisle Indian School papers.

FOR THE RED MAN.

A GOOD INDIAN WHO STILL LIVES.

"Some mute, inglorious Milton—here may rest;  
Some Cromwell, guiltless of his country's blood."

—GRAY.

Who is there that has not at times made the acquaintance of persons in the humbler walks of life, who have shown such innate grace and dignity in their daily duties, that you have felt like saluting them as Nature's noblemen? Such an one the writer met recently; he was only an Indian, it is true, earning his daily bread by acting as guide to hunting and fishing parties, running the rapids of St. Mary's river, and rendering other services of a like nature to tourists and visitors; but a very few minutes' conversation was sufficient to show that John Boucher was not an every day man, by any means.

Being at Sault Ste. Marie on business having to do with the Indians of that locality, I was desirous of meeting with some intelligent Indian who could give me information in regard to his people, and was referred to John Boucher as being the best man for my purpose, by all to whom I mentioned my wish.

On asking where he could be found I was told that he was then on the river running the rapids, so accompanied by a citizen who kindly volunteered to guide me to the desired spot, I started on the search and soon came to the river where a number of Indians were doing a profitable business by paddling their canoes up the stream some distance, taking on a party of tourists, four or six in number and then shooting the rapids, cleverly avoiding all obstructions, and landing their passengers about half a mile below.

On the morning in question, business was brisk and the white man's shekels were rapidly lining the Indians' pockets, the *voyageur par excellence* being John Boucher.

Having at last caught sight of our man and hailed him, he quickly paddled his canoe to the shore, greeted us with the politeness of a courtier, talked a few minutes intelligently of the business in hand, made an appointment for a future conference, and was off again to where a boat-load of tourists were waiting for him. The interview was very brief, but his every word and gesture had been characterized by such politeness and dignity, that my mental conclusion was immediate—this man is a gentleman in the true meaning of the term.

I afterwards sought him on a day when business was not so brisk, and sitting in his boat, listened with interest to such incidents of his life as my casual questions led him to relate.

He said that one of the first events clear to his memory was the laying out of the military reservation at Sault Ste. Marie; that one day, as he was playing around, one of the surveyors brought his compass to bear directly on him, which so frightened him that he ran away in terror, and did not feel himself safe until within the parental wigwam.

As a young man, he followed his occupation of a *voyageur*, running the rapids with cargoes, but when the ship lock was built his business was gone, so he became the mail-carrier, going a foot with the mail from Sault Ste. Marie to Saginaw City, a distance of nearly three hundred miles through trackless forests, summer and winter alike, himself, companion and dogs.

On one memorable occasion, they had as he expressed it, "a passenger" or more correctly, there was a traveller who desired to go through in their company to



Saginaw. This trip was a notable one as there was in the U. S. mail sack \$4,000 for the safe delivery of which the honor of our hero, if not his bond, was pledged.

In that mysterious manner which so often brings to the human mind presentiment of coming evil, the suspicions of our mail carrier were aroused with regard to the intentions of the "passenger," and he hinted his fears in the Indian language to his companion (also an Indian), but nothing appeared out of the way in his conduct; so when night came, the camp was made, the passenger shared the tent, and all lay down; to sleep? Oh, no! John had a trust and he would guard it; so when in the middle of the night the passenger raised himself up and was watching his companions as they lay apparently asleep, he was promptly questioned as to what he was looking for. "Oh, nothing," said he, "I cannot sleep so am going outside to take a smoke." A few minutes pass, with the passenger outside. Our mail carriers are almost overcome with sleep, when he suddenly enters and with a dagger attacks John, who while on the *qui vive* is yet unable to gain an upright position in time, so defends himself on his knees, calling loudly to his companion, who with the dogs soon joins in the melee, and after a struggle, short but desperate, the passenger lies bound at their feet, his true character revealed. What shall be done with him? One says, "Kill him." John says, "No, he is bound, and if we kill him now they will hang us." So there was nothing to do but for the two mail carriers sorely wounded as they were, to take their passenger through with them, which they did, delivering him, as well as the valuable mail sack to the proper authorities.

In the course of time, better means of carrying the United States mail came into vogue, and John attached himself as handy man to a real estate dealer. In this capacity it often fell to his lot to witness signatures to deeds, etc., which he would do by making his mark.

This went on for several years, but one morning the request was made to his employer "to let him see what John Boucher looked like on paper." This request being acceded to there followed some months of steady application, resulting in a legible signature to be used instead of the mark. This accomplishment only incited to further conquest, and resulted in the whole alphabet being subdued and the art of writing gained.

John's force of character was exemplified by his action with regard to strong drink. Having, at one time, given way to intemperate habits, and thereby lost the good standing he had gained, he was disposed to blame all but himself.

His own words will best tell how he came to see his error:

"One day," he says, "I was going along the street, when I saw coming towards me, a gentleman whom I very much respected. He saw me at the same time, and at once crossed the street. I knew he saw me and I knew he crossed the street to avoid me. Why? Because I was drinking. I knew it and it made me think, 'Is it so that my old friends are ashamed to be seen speaking to me? It is time to stop!' So I made up my mind, not another drop would I take, and I never have from that day to this."

Kind-hearted, honest, industrious, devoted to the church of his choice, profoundly respecting his Priest, and valuing above all monetary considerations the good-will and esteem of his fellow citizens, John Boucher will always live in my memory as an Indian, who, under more favorable circumstances as to education, would have filled with honor a much higher station in life, than the one he now occupies, but whether he would have been happier or not, who can say?

A. J. STANDING.

The business of making Roman Catholic converts among the Indians at the nation's expense is un-American and cannot be stopped too quickly.—[Chicago American.

[FOR THE RED MAN.]

## THE INDIAN BEEF ISSUE.

### MORE BARBAROUS THAN BULL FIGHTS.

Now that Commissioner Morgan has been confirmed, the best friends of the Indians have reason to expect an era of justice for the red man, and a change in many ways for the better. Perhaps at no time in the memory of the present generation have the Indians themselves manifested greater good faith in the Government of the United States, than now. From our knowledge of this faith, on the part of the Indians, and of the determination of the Commissioner, we predict that the administration will indeed be a new one, and a successful one.

There are existing evils to be met, and faced, evils which long custom has made apparently insignificant, yet which in themselves are moulding the sensibilities and habits of our future citizens. Among the most conspicuous of these is the long existing method of issuing beef to the Indians.

Mr. Morgan, with his usual readiness to consider any subject connected with the welfare of his charge, has already evinced an interest in the matter, and will probably effect a change in this most barbaric and heathenish custom. Bull-fights, which were before Christ a part of Roman entertainment were forbidden in later times. Existing in Spain for a long time, they were at length abolished by Charles IV, only to be established again by some more cruel sovereign. Bull-fights were for a long time maintained by the Monarchs themselves, but, where now existing, they are private interests, and are tolerated only under protest. The society which patronizes them is of the darkest Romish type. American visitors to Spain and Mexico, have protested with the ruling powers against the degrading system, and it is hoped that ere long the entertainments will be numbered with dead and gone gladiatorial combats, and other hideous features of the dark ages.

But America, after she has herself protested against foreign cruelties; America, the land of our pride, the land of Christianity, and of the rarest culture, is concealing under the very outermost edge of her mantle, a custom more barbaric than the bull-fights of ancient or modern times. If this heartless evil has been made the subject of complaint to authorities in time past, such authorities have not deemed it worthy of attention, and there has been no audible cry save from some solitary "crank" who, perhaps, has agitated the matter only to be rebuffed and ridiculed.

There is a disposition to continue the "ridicule" as will be noticed in one of the quotations below, but it is to no purpose, for the long concealed secret of cruelty is out, and cannot be hidden again.

Missionaries have witnessed the beef issue. Employees and visitors have witnessed it. Government officials of various degrees have witnessed it, all, of course with hands upraised in horror and a cry of "shame on the dreadful sight." Yet they go again and again to behold it, with some strange, indefinable fascination for what is abnormal, or what is of itself dreadful.

If this fascination thus influences the minds of persons of culture and refinement, what an immense power for evil must the spectacle exert on the wild, uncultured Indians, who have not been educated to feel a repugnance for such sights.

We are making citizens of them and Christians. Shall we perpetuate a custom, the details of which sicken one? Such details would not be given but for humanity's sake, and the hope that in the near future America shall revolt at the custom.

During the sojourn of nine years on different Indian reservations, the horrors of "issue day" have burned themselves into our memory, and it is with a sort of "painful pleasure" that we make this plea for the cattle. "Doth God take care for oxen?" ought to be the question of

those intimately connected with the necessary taking of animal life.

We shall give a description of a scene on issue day as recently witnessed. It is not an exaggerated picture of the event, as it has transpired at regular intervals for many years at some of the larger Agencies. May this description of dumb agony appeal to every human heart, and force an end to the system.

"The Chief or head man was called up and his cattle were turned out of the corral. An Indian stood at the chute with a big sharp knife, and as each animal passed, he gave it two or three slashes at random with the knife. The animal (generally a wild Texas steer) ran frantically, and a motley crowd of men and boys on horse-back and with dogs and guns and revolvers, then chased the poor beast, and fired shots at it haphazard.

Sometimes it was shot in the legs, or flank or side, and in this crippled condition dogs tore its ears, the poor animal bellowing piteously and suffering tortures. Sometimes its hind legs were paralyzed and it sat down and swang its head and rolled its eyes until death relieved it of its suffering."

With this description comes an appeal from a civil officer to put if possible an end to such cruelties. He says, "Now I appeal to you (the Department) in the name of humanity to take prompt measures to stop this disgrace on our civilization. If these people must have their beef issued to them on foot, let each band have an executioner or butcher, and let the cattle be confined and slaughtered in a decent manner."

We quote again from a Government official concerning the issue at another Agency.

"The influence upon those witnessing the proceedings cannot help but be bad, as the method is no better than the one employed by these people before they saw a white man. It certainly is of the greatest importance that they should be taught habits of cleanliness and humanity along with those of thrift and industry. I know of no way that this lesson can be taught more effectually than through well conducted slaughter houses."

The following scenes may be more harrowing than a description of a bull fight, but they are true. This too, is quoted from the pen of a Government official:

"At the time of slaughter there are always a great number of Indians present. They generally sit up on the surrounding stockades, peer through the fences, are noisy and sometimes boisterous, which frightens the cattle and makes it more difficult for the butchers to take accurate aim. The present method seems to have no apparent influence upon the Indian spectators, they having been so long accustomed to such scenes. But for the sake of the children, many of whom are generally present, improvements ought to be made."

The following quotation is from an official who is disposed to make the best of the situation, and to disguise the facts in the case:

"The killing is done," he says, "by one or more Indians following the steer until stopped by being shot, when it is dressed in the usual manner. The objectionable feature to this mode of issuing, or that has attracted criticism as being a lesson in savagery, is the turning out of these cattle and being chased and shot by Indians, the appearance of cruelty being in shooting while both animal and rider are at full speed, and it is not surprising if the animal is at times wounded and several shots fired, before killed, which is unintentional and due to poor marksmanship."

Another testifies, "The dressing of the cattle being done on the ground is of course no pleasant sight. The Indians bury their knives, hands and arms deep in the bloody flesh, besmear themselves all over, and their reckless manipulations are characteristic of the real savage, and offends the civilized eye."

Most of the U. S. Indian Agents decry the system, the majority having abandoned the issue on the hoof, and adopted

the better mode of distributing the animals after they have been shot by expert marksmen.

One Agent says, "I have given more time and attention to improving the system of the weekly issue, than to any other thing since I have taken charge. And now every thing is neat and clean instead of being a perfect bedlam too disgusting to describe. No live beeves are issued here now. That the old system may be utterly discarded is practicable, where there is a disposition to do so, from the fact that many of the Agents now practice killing before issuing. They say the plan works well, is not more expensive, and can be effected at any Agency. The hides of cattle are of value to the Indians and they sometimes object to the block issue because they are not certain of securing these hides. But the plan of delivering the animals whole, after life is extinct, obviates this trouble."

The Agent at one of the larger Agencies, says, "Living beeves are not issued here. It was done a few times this year for the first time in ten years. I would state that the method now in use of killing beef and issuing from the block is not satisfactory to the majority of these Indians. The Indians so complaining are the least advanced ones (all of the more civilized and Christian Indians approving the present method) and who want the beef cattle turned out to them on the hoof, so they can chase them over the prairie and shoot them down, as is done at the other large Agencies. I have always strongly opposed a return to such a method for several reasons among which are that the method tends to keep up the Indians' old savage ways, of the frequent occurrence of accidents, etc."

At a few of the large Agencies the officials argue for the old system. One writes, "Beef on the hoof is issued from the cattle corral, a number are driven into the chute and after the names of those entitled to them are called out, they are turned loose on the prairies, shot down by the bucks, and butchered usually by the squaws. The Indians are not particularly nice in the operation of butchering, and cutting up the animal. Where one animal has to be divided between twenty-five persons there must be more or less wrangling—not so much in my opinion as there would be if the participants were whites, chosen from those who witness these issues and whose sensitive natures are alleged to be so cruelly shocked. Often times it takes several shots to bring down a steer."

Another says, "I am asked what method I would substitute for that now in use. It is doubtful in my mind under the circumstances whether any method could be substituted that would be an improvement unless at great expense to the government." Yet this same official on being questioned further states "My judgment in regard to the influence upon the minds of those witnessing the issue, is, that it necessarily stimulates the brutal instincts, and correspondingly deadens the sensibilities."

### Branding.

There is another feature of issue day which should be considered, and that is the practice of branding. This is carried on at some but not all of the Agencies. But why the necessity of branding at all, on issue day, one cannot see, unless it be to enrage still further the poor beasts, who are already thirsty and starving,—and then to be driven wounded, bleeding and sore, from two to thirty miles by excited savage pursuers, should make the Christian mind revolt.

There is a first branding when the cattle are received and marked by the Government brand. This, too, is cruel in the extreme, and would never be done were the cattle private property, but being now a Government herd what does it matter if suffering and death ensue? The loss is only to the Indian.

The following is a description of the custom coming from an eye witness and an official:

"The most demoralizing and cruel work done at this Agency is the branding of beef cattle received on contract in the



Fall. The range cattle which are generally put in, are wild and hard to handle, and by the time they are driven into the branding chute are mad and vicious, and plunge with great fury, receiving many bruises, beside the tortures of the branding iron. The cattle loose flesh fast, and in many cases soon become unfit for use when slaughtered, and many become diseased and unhealthy from the rough usage they receive."

#### THE FIFTH QUARTER, OR OFFAL.

There is still another and more revolting feature of issue day, and perhaps for this reason we have left it for the last. We have been an unwilling spectator of the "fifth quarter" distribution, and earnestly commend this part of our story to those interested in Indian education, and who argue in all sincerity for schools on the reservations as being more advantageous than elsewhere.

The subject is best introduced by quoting from a present Government official: "They bring with them their wives and young children, and all are at the killing. It is not an uncommon thing to see young children eat raw liver and fat and sometimes entrails. This demoralizing effect upon the young and upon all who witness it should forever condemn the custom of allowing Indians to have the 'fifth quarter'. As a sanitary measure it should be prohibited, as well informed physicians claim that it is one of the causes of scrofulous diseases among Indians".

It is a fact that after an animal is slaughtered on the plains and the human scavengers have left the spot, not a vestige of meat remains. Nothing but the facial bones and the horns are left, and there they lie white signals of cruelty and agony endured by dumb beasts, and as a reminder to traveling philanthropists that very much of the lowest savagery exists at our doors.

It will be argued as an excuse for such an evidence of depraved appetite, that the Indians are hungry, and hence are forced to this extremity. In some cases this is true, yet undoubtedly the appetite is there, naturally, they having never been taught its evils, and the habits of many generations are firmly rooted.

At one of the Agency Boarding schools, perhaps the most discouraging feature was this same issue day. The girls would run away on the morning of beef issue, and search would invariably find them in a canon near by, where the squaws were slaughtering the beeves. There the children satiated themselves on the raw entrails, and such parts of the beef as are never touched by us, and this where they had all they could eat of good, healthfully cooked food, provided at the school.

It is a common sight to see Indians, young boys and girls, and even babies, in arms, sitting under the very shade of the Agent's office, tearing with their teeth, and eating liver and intestines smoking from natural heat. There are two sides to this Indian question: One a sentimental view from which the Indian is seen only as "the noble red man," having within himself the power to come out of barbarism if given the chance; and another practical side, where one no less recognizes his nobility, but denies his power to come out of his savagery while on the reservation.

Let such who hold that schools are best conducted there, go themselves and stay where they can see the horrible evils herein depicted, and they will cease to wonder why some of us have little hope of educating the young Indians on the reservations, with any faith that they will stay lifted up. OBSERVER.

It seems almost incredible that many families are already encamped on the border of the "Cherokee strip," waiting to rush in as soon as it is opened to settlement. The cattle men have until October 1, to remove from the strip which they have been renting at nominal figures from the Indians, and after that the Indian title must be extinguished before there can be any settlement at all. This will be a matter of difficulty and delay, and may fail for a long time of accomplishment.

#### SCROFULA AMONG THE SIOUX INDIANS; ITS ORIGIN AND NATURE.

Extract from a Paper read Before the Dakota Medical Society June 22, 1889

BY JOSEPH B. GRAHAM, M. D.  
United States Agency Physician.

The excessive disproportionate number of scrofulous cases found among the Indians is enough to incite any one who has to deal with them to an investigation of the cause and nature of the disease.

During the time (not yet two years) that I have been physician at this agency I have had under treatment thirty-two cases of scrofula in its gravest form. Those who have never been under treatment by actual count (with a less aggravated appearance of the disease) number two hundred and five, mostly under eighteen years of age. This is among a population of less than thirteen hundred souls.

The varied forms of the disease may be met with daily in tuberculososes of lungs, membranes of the brain, mesenteric glands, peritoneum, joints, periosteum, lymphatic glands, muscle, bones, tendon, and tubercular ulcerations of intestines. Fully eighty per cent. of all the diseases found among them are tuberculous in character, and tuberculosis threatens in time to exterminate the race if some steps are not taken to stay its ravages.

It has been satisfactorily proven that scrofula is only a local tuberculosis, and as much due to decay of cellular structure caused by the invasion, growth, and harmful influences of Koch's tubercle bacilli as is miliary tuberculosis of the lungs. To illustrate their unity I may cite the following, which is only a sample of many other such cases.

A mother under observation has resulting cicatrices from former scrofulous glands. Dullness on percussion was found over apex of right lung, with history of hemorrhages. The oldest daughter, aged fourteen, had cheesy and ulcerating glands of the neck and kyphosis, and has since lately died of acute miliary tuberculosis of the lungs. The second child, a girl eleven years old, in a rigid physical examination failed to show a departure from health, was stricken with tubercular meningitis and died. A baby girl aged two years succumbed to tabes mesenterica. A sister and the father of the aforesaid mother died of consumption; measles prepared the way for consumption in one, and scrofula in two immediate relatives.

From the fact that tubercle bacilli are almost invariably found in what is termed scrofulous glands, joints, and bones, many of those affected with so-called scrofulosis are in reality victims of tuberculosis.

#### Acquired Origin.

In the nomad and uncivilized state the principal diet of the Dakotas was buffalo meat, the supply of which, only in exceptional times, was very plentiful. Their "tipis" were made of buffalo skins, were well ventilated and offered ample protection from the weather. Their clothing of the same material was sufficient for their needs. How do we find the Indian of today? Instead of the comfortable skin tipi, they now inhabit one of unbleached cotton which offers no protection from the cold of winter or dampness of the rainy season. Or to the other extreme, a log cabin with dirt floor, which is plastered till almost air tight. Light is admitted through a single window without any ventilation whatever. These houses are kept in winter at a temperature from eighty to ninety degrees Fahrenheit, and inside are practically dry at all times. Exhalations from persons and dogs, with sputa from consumptives and pus from scrofulous sores are allowed to lodge on the walls and dirt floors. They are rapidly dried by the high temperature and suspended in the atmosphere of the room. Thus it may be seen that these houses are the very gravest source of danger, veritable culture soils and hot-beds, they furnish the best possible condition for the spread of tuberculosis when the bacilli lodge in the soil prepared for them by exposure, underfeeding, and malnutrition. Not only is death lurking in the air of these places, but as the raw beef sliced is hung there to dry in winter, tubercle bacilli or spores may lodge on the beef, and, as this is often eaten raw, another most formidable source of danger to others and of self-infection presents itself.

According to Alex. Rencountre and others, the first case of scrofula (particularly) noticed among the Brulé Sioux occurred in 1869. Beef cattle were first delivered to these Indians in 1868, and from that period the ascendancy of tuberculosis is marked. I do not think the case referred to as occurring in 1868 was the first case of scrofula among them, but it certainly did not exist to an alarming extent before that time. Eminent observers have called attention to the great dangers arising from the use of meat from tuberculous animals. Among these observers I may cite M. No-

cart, of Alfort. Cats and dogs fed on tuberculous meat have been demonstrated to have acquired tuberculosis. Liegan, of Luxembourg, has tuberculized hogs in the same manner. Guinard, of Dijon, condemns the custom of anemic patients resorting to abattoirs to drink the blood of animals just killed. Villemin has demonstrated the close relationship between pearly distemper or bovine tuberculosis and human tuberculosis. Without quoting other authorities, it seems plain enough that the meat of tuberculous animals, when eaten raw, constitutes a serious source of infection. I can not say with certainty that any of these cattle devoured by them were tuberculous, but merely cite it as a possible source of infection. Knowing the prevalence of the disease among cattle, it is only reasonable to suppose that among the many hundred head of cattle the Sioux have consumed, some were tuberculous. I have often seen them devouring with avidity the raw livers, kidneys, and other abdominal viscera of cattle just killed. Bacon or pork has been regarded by the laity, as well as by the profession, as a possible etiological factor in the production of scrofulosis with evident injustice, unless it is from tuberculous hogs and contains the bacilli of tuberculosis. However, continual consumption of it may cause scurvy. The principal article of diet of the colored people in the South (among whom I have had some observation) is hoe-cake, bacon, and hominy, yet they are not threatened any more seriously than the whites by tuberculosis. They, however, live in better ventilated apartments (they could not live in worse) than the Indian; they are better fed, better nourished, and better clothed than the Indian, and do not consequently offer the favorable soil for the germs of the disease that the Indian does. Besides this, the Indian has the sad depression of mind that goes with a conquered, subdued race. Tuberculosis is most frequent among the Jews yet they consider pork unclean, and never eat it. Starchy foods have likewise been accused of bringing about the same tendency in children. Starchy foods play no part in the production of scrofula among these children.

#### Exciting Causes.

Every few years we see a fatal epidemic of measles among the Indians; and, "as a result of the catarrhal condition brought about by this disease together with the lowering of the standard of health, tuberculosis is often contracted at his time. For the catarrhal state, especially of the bronchial mucus membrane, furnishes a favorite soil for the proliferation of tubercle bacilli, which may incorporate themselves in white blood corpuscles and be converted into lymphoid cells which in some parts of the body may become sessile." Bronchitis and pneumonia may also be exciting causes. Any inflammation or injury may rouse the latent tendency or give entrance to bacilli.

#### Heredity.

That the disease is hereditary seems easy of demonstration, but how difficult when we come to facts.

Heredity undoubtedly plays an important part. I have seen many cases of tuberculosis and scrofula among these children before they were taken from the breasts, whose parents had some form of the disease. Tuberculous mothers nurse their children; and if the milk of tuberculous cows carries infection so will the milk of tuberculous mothers carry it, especially if they have local tubercular disease of the breast, as they often do.

#### Consanguineous Marriages.

Indians, from an old custom, do not marry blood relatives, consequently this, in my opinion, has nothing to do with the causation of scrofula. But the marriage of those in each of whom tuberculosis is apparent can but bring into the world children who will sooner or later develop some form of the disease, under the law that "like produces like" and "kindred atoms meet again."

#### Climatic.

The climate is unfavorable to the disease when the proper hygienic measures are adopted. It does not predispose to tuberculosis, but instead, on account of the absence of humidity and on account of the dryness of the atmosphere, favors a return to health.

#### General.

Since the disease has once a firm hold on the people, living as they do, there are many ways in which it may be reproduced in those who offer a favorable soil for the growth of the bacilli, and there are few indeed of the Indians whose powers of resistance are maintained.

#### Preventive Treatment.

While the Indian is amenable to treatment as the white man when the treatment is faithfully carried out, the preventive treatment is the one which will undoubtedly do the most good to the greatest number. Viewing the disease as we do, from the standpoint of bacillary causa-

tion, it would seem to be almost a preventable disease.

Why was it that the Indians had but little consumption and scrofula among them years ago? Was it not because they were well fed, well clothed, and well housed in a climate almost unsurpassed, and always had that freedom of mind and thought unhampered by the bonds of civilization, roving wild and free in their happy hunting grounds, the undisputed possessors of the land. With their roving disposition they rarely gave a camping place the opportunity to become foul and unsanitary before they were on the move, seeking a new place to erect their lodges. Their skin tipis did not offer the same inducements to maintenance of the bacilli of the disease. When a person died of any disease the lodge was immediately done away with. Even at this late day in case of death they often tear down their cabins. This practice should be encouraged where consumption is the cause of death, not in the light of their superstition, however, but to prevent at least in a manner future infection of the would-be inmates. Tipis are far preferable to the kind of houses they now live in. They should have well-ventilated modern houses or cottages, or be furnished with heavy canvas tents. They should be given all the advantages of complete civilization, and it should for their own good be forced upon them. Beef cattle delivered at agencies should be inspected by scientific veterinaries before being received. Compulsory education should be enforced, and every one of school age possessing the necessary standard of health should be placed there.

Hygiene and nursing should be taught to pupils of advanced schools; dissemination among them of the causes and nature of the disease, and the best methods for combating and removing it; destroying by fire or chemical agents the sputa, pus and all suspicious material of consumptive and scrofulous individuals. Strict orders should be enforced in regard to this, and in keeping their homes in a much better hygienic condition. [*American Practitioner and News.*]

#### TEN YEARS' EXPERIENCE.

We called the attention of our school Physician, Dr. Fordyce Grinnell, to the above extracts. He kindly answers them as follows.

I have read the article entitled "Scrofula among the Sioux Indians, its origin and nature" "by Dr. Graham, in the *American Practitioner and News*, referred to by you. I think in the main the observations of its author are correct. After an experience of some ten years among the various Indian tribes, four of these among the Sioux, I am convinced that in their original condition these people knew little or nothing of scrofula or tuberculosis. The testimony of those who first came in contact with the Indians, is almost a unit on this point, that they did not observe cases of either of these diseases among them.

These people when first brought onto reservations from their wild state were always remarkably free from constitutional diseases, but after being held on reservations for a time these troubles began to manifest themselves. Of course, contact with the worst elements of our so-called civilization has had its debasing influences morally and physically. The vices have soon been learned and copied and the virtues if noted, forgotten.

It is mainly of the changed conditions of living and of food of which I would speak, as bearing more directly on the question of scrofula and tubercle. In his wild state, the Indian followed in the wake of the large herds of buffalo, killed them as he needed them for food, used their skins for his tepee, or his clothing, camped along the streams where water and fuel were plentiful and changed his habitation with the moving game at his pleasure. If in haste he chose to eat some portions of game raw or partially cooked, no harm came to him, for who ever heard of a buffalo being tuberculous?

But on the reservations these conditions were all changed. Instead of the comfortable buffalo tepee the one made of thin muslin was substituted, affording little protection against the elements. Or, if the advance had been sufficient for a log hut this was crowded to twice its intended capacity with no means for ventilation, and then when the filth should



accumulate, so as to defy all laws of sanitation, it was more difficult to move the log cabin than the tepee, though some times not more difficult than to remove the filth.

The little wood about the Agency was soon exhausted, and sufficient fuel was difficult to procure. The result was exposure to cold and dampness with the attendant evils. For the healthy buffalo steak of yore, the Texas steer was substituted. This after being driven for hundreds of miles, to supply the reservations of the far north, and then left to paw the snow on the bleak hill-sides for half the winter for the little grass to be found beneath was finally (reduced to little more than a skeleton) turned over to the Indian for his subsistence. As may well be imagined these cattle were frequently diseased. I have had my attention called to instances where the viscera were filled with tubercles. Now it is not unreasonable to conclude that the half-famishing Indian, eating portions of this same diseased meat, raw, as he had done in the case of the buffalo before, soon found that he was becoming tuberculous or scrofulous. I am fully convinced after much observation that the prevalence of scrofula and tubercle among the Indians is traceable largely if not entirely to these new conditions of living and subsistence. The Texas steer, the flour, bacon and coffee, proved poor substitutes as far as health was concerned for succotash, pemmican, dried buffalo meat, and clear running water. To the consumption of this same raw-boned Texas steer, too, especially the "fifth quarter" is traceable the frequent occurrence of tape-worm which is observed among these people.

The period of transition from a wild to a semi-civilized state is a trying one in the history of any people, but especially has it proved so with the western Indians, because of the great change not only in their mode of living, but in all the conditions which make up their daily life. The activity of the chase is exchanged for the waiting around the Agency for the expected "ration" or the issue of beef. Thus is effectually destroyed all incentive to ambition or activity. The Napoleon confined on the island of St. Helena, was not the Napoleon marching to victory at the head of his legions. Ambition was gone, activity was gone, and the incentive to be a man among men had departed.

All of these influences have had their share in bringing about the physical conditions among the Indians referred to, but without doubt the constant consumption of raw or half cooked, tuberculous beef has been the prime factor in producing so many cases of scrofula and tuberculosis among the Indians of the plains.

#### THE APACHE OUTBREAKS.

##### What a Former Scout Says About the Indians and Their Deserts.

To the Editor of The Evening Star: Washington D. C.

Gen. Miles in his argument before the Indian affairs committee as to what he thinks best for the welfare of the Apache prisoners now at Mount Vernon, Ala., made statements in regard to the habits, peculiarities and ways of these Indians with which I differ, and I think I am entitled to speak on this subject, as I passed the best years of my life in service with and against them. The general said scouts won't hunt their Indian brethren. I have known Indians to bring in the heads of their own chiefs when commanded to do so. I have known an Indian scout to shoot his own brother when on duty. The brother tried to kill the clerk of the agency, a man named Sweeney. Chief of Scouts Buford ordered the scout to stop him. He called to him to stop, but not being obeyed he shot him dead. In the face of these and many other similar facts the general said these scouts can't be trusted, but I say they can. They have proven faithful where the men handling them understood their business and the people they were dealing with. There are good and bad in all, and I say don't condemn a community for the few rascals that may be in it.

He said they kill for the sake of killing. If he ever saw Indians on the war path he never saw one who would not kill any of the white race and think himself justified in doing so, as he looks at them all as enemies of his race. All Indian tribes are alike in that but the Chiricahuas do not scalp, or burn at the stake or bury people

alive in ant hills up to their necks, as Gen. Miles said they do. As for morals, they are on an equal footing with the other tribes of the west and are far better than the Yumas, and Tontos and Mojaves, who, I think, are the worst of all the Indians I have ever seen.

#### THE OUTBREAKS.

The first general outbreak from the San Carlos agency was in 1874, but the scouts did not all leave, as Gen. Miles said, but were the means of bringing in those that had left. The reason for the outbreak was fear. An Indian who had a grudge against Lieut. Almy shot him and left for the mountains. The others became frightened, thinking they would be punished for the deed. There were no Chiricahuas in that outbreak, for there were none at the San Carlos agency. They were at their agency in the Chiricahua mountains. Chief Hoo left that place in 1876 for old Mexico. Chatto, Bonito, Nalizay, Natchez and Geronimo with their bands were moved to the San Carlos in the spring of 1876 and they remained there steadily until September, 1881. Geronimo left San Carlos in 1877, but he went alone, having killed a White Mountain Indian in a private difficulty and being afraid of retaliation. He joined Hoo in Mexico and came back with him in the fall of 1878, surrendering to Gen. Haskell of Gen. Wilcox's staff.

The bands of Hoo, Chatto, Bonito, Nalizay, Geronimo and Natchez, therefore, were not raiding, as said, from 1876 to September, 1881, but were at San Carlos and in old Mexico, where they were not heard of, as the general says in the report.

He said the next general outbreak was in 1879, when the Chiricahuas that had gone to Mexico in 1876 had joined them. There was no general outbreak with these Indians in 1879. Only one band left, that being Victoria's, the only band of Chiricahuas then in New Mexico. The Indians he speaks of as joining Victoria were at San Carlos, having come in in 1878, as I have stated above.

Victoria was not killed in 1881, but in November, 1880, by Gen. Terassas' troops in Chihuahua, old Mexico. Victoria did not raid in Arizona and only once did I know him to go into that territory while he was away from the Ojo Caliente reservation. That was in the fall of 1880, two months before he was killed, with sixty others—men, women and children.

The White Mountain Apaches were the cause of the Chiricahuas leaving San Carlos in September, 1881. They fired on some troops and fled back to the camp of the Chiricahuas and said they had done it. In affright they all packed up and started for old Mexico.

Gen. Crook, after getting command, went 400 miles into old Mexico himself and compelled the whole body to surrender and return.

#### GERONIMO'S BAND.

In the spring of 1785 Geronimo, Natchez and Maugus, with 134 men, women and children fled to Mexico. Between 400 and 500 still remained on the reservation, refusing to go with them, but they have been made to suffer the same punishment. The Chiricahua scouts did excellent service hunting the hostiles down in old Mexico and in making them surrender to Gen. Crook in 1886, just below San Bernardino. The 36 men, women and children who escaped after this surrender were all that Gen. Miles had to contend against. He should not forget the work that was done before he came into command, but give credit where it is due.

I would not hesitate to put those Indians in any part of Indian territory with perfect safety. They could be settled almost anywhere without fear or further trouble. In justice they ought to be moved and given a chance to progress. So much, at least, should be done for those who are guiltless.

FRANK P. BENNETT,  
Ex-Chief of Scouts.

The foregoing article commends itself by its apparent fairness and impartiality. While emanating as it does from one who knows whereof he speaks it is entitled to credence and consideration.

One remark is especially worthy of consideration in dealing with Indian questions as with others, viz.: "There are good and bad in all; don't condemn a community for a few rascals that may be in it."

It is proposed to give to the few captive Apaches now in Alabama a home with another band of Apaches at Ft. Sill in the Indian Territory. Does any one seriously think that there is any danger to anybody in such a move? If so where does it lie?

The captive Apaches number by last report 82 men, 365 women and children.

Of these 87 are at school at Carlisle and will probably remain there in any event till the end of their school period.

This one fact practically amounts to a

guarantee of good behavior on the part of the parents wherever they may be placed. Supposing even that the feeble remnant should be restless and disposed to engage in hostilities with the forces of the United States, the recollection that their children were in the hands of the enemy would be a sufficient restraining power, or else these Indians will prove an exception to all previous experience of similar conditions.

The Apaches with whom they would be associated in the Indian Territory, are not a similar people, but differ in many characteristics, both as to language and habits. They are, however, a thoroughly peaceable and good-natured people, of no particular force; poor by reason of lack of energy, occupying a country possessed of good pasturage, good water and with the Wichita Indians plain in sight. It constitutes just the home for such a people, a place where they could be contented and prosper except for that love of native soil so strong with the Indians.

It stands to the credit of the Ft. Sill Apaches that they have not engaged in any hostile acts for the past fifteen years, and in the disturbance in the Indian Territory in 1874 they maintained under great provocation and pressure a position friendly in all respects to the Government, and might now be relied upon to control as far as they could the action of their new associates in the interests of peace and order.

A. J. STANDING.

#### SOUND DOCTRINE.

##### THE FUTURE OF INDIAN RESERVATIONS IN SOUTH DAKOTA.

Two acts of Congress during 1889 will in the future do more to change the condition of the Indians in Dakota, than all that has been done by Congress for twenty-five years before. The opening of the Reservation and the admitting Dakota as two states, are sure to have a lasting effect for changing the reservation system.

The opening of the Reservation means that those who want to have a piece of property of their own, and want to have a right to live on it, and not have any one else live on it, will have an opportunity to do so.

Taking land in severalty may go on very quickly, or it may linger and drag on for years. The first to take their claims will be the white men living among the Indians. These men have no real right to the land. An order of the Commissioner may remove any or every one. But when they secure a claim such as is granted by the Bill now become a law, they will hold their land secure.

The next to take their land in severalty will be the more intelligent class of the mixed bloods and Indians. Many are ready to do this at once. They are tired of roving and running for rations. When they get their claims they can have permanent houses, and they will draw rations for a longer period, and so can attend to some legitimate business.

Whether the allotments will be quick or slow will depend on the method used in allotting land. If the first man who takes a claim gets what is promised—a team of mares, a wagon, farming implements and cash, or lumber for a house, the rush for allotments will be great. If the promises linger unfulfilled for a year or two, then the allotment will go very slowly.

But the admission of North and South Dakota as states will perhaps have as much influence on the reservation system as the severalty act. It will not be many years before a change must come. A reservation as large as any of those in Dakota cannot remain.

1. Because no civilized and Christian community will submit to having so large a lawless country in their midst. For instance, one third of South Dakota is now in such a condition that polygamy is the law of the land. Not only for the Indians but for white men. White men can and do come to the Reservation and live and commit what across an imaginary line is a crime. Such a condition of affairs is debasing to all the vicinity. Polygamy, seduction, adultery, prostitution on a reservation are neither crimes nor misdemeanors; they are customs, but customs that cannot exist in the heart of a civilized community. But if this is the best motive to work against reservations it is not the strongest one.

2. A reservation in relation to commercial interests is what a swamp is on a farm. It produces nothing, it purchases nothing. The whole Sioux Reservation does not bring as much trade to Pierre, Chamberlain, or Bismarck as two townships of settlers. The cry will go up from these cities, through the Congressmen of

the Dakotas, "Give us settlers or we die."

3. Then the settlers themselves will work for the same end. There is a desire inherent in most men to go where they are forbidden. The settlers always want to push across the border. The land looks better, the grass grows taller just on the reservation. They will utter the same cry as the large towns. Why shouldn't they? Why should thousands of acres of land lie idle? Why should the thousands of acres of pasture and meadow land be unused, and the hay grow up dry, then be burned year after year, and an honest and industrious settler be shut in to 160 acres? Why should the Indian have hundreds of acres to be idle and useless, and the settler be restricted to 160 acres for use? Congress that made lame treaties will be appealed to, and the result will be that the reservation system with all its evils (and it has no good) will be wiped out. There is no alternative. This one is a hard one. It says to the Indian: Accept civilization or be wiped out as your reservation has been wiped out. The only security that the Indian will ever have for his land will be a deed for his own individual claim. In the present state of affairs he has not this. He is rich in land but poor, because he has no title to a single acre or foot. However the Indian Defence Association may croak, the severalty act is the security of the Indian. Dakota, North and South, has seven congressmen. All will be interested in doing away with the reservation. The adjoining states are united with them and there is but little influence to oppose it. The Indian cannot support an agent to lobby for them. Philanthropists and friends of the Indian will not support a system that degrades all under it. If the Indian cannot be made self-supporting, there is no use of keeping him on thousands of acres of land that will support a good population of white people. The reservation system is doomed to a speedy death.—[Word Carrier.

#### ANOTHER VIEW OF THE CASE.

TO THE EDITOR OF THE RED MAN:

I have been much impressed and I might say somewhat startled by the editorial in the February number of the *Word Carrier*. It is doubtless true that on the reserves under the observation of the writer such a dreadful state of things is found—crimes are not crimes and no law exists, moral or civil.

I cannot resist saying that this is not true on all the reservations. Among the Pine Ridge Indians, polygamy is now a rare exception, and when it exists at all, it is in the case of an old man who has lived with two or more wives many years, and if he casts off all but one, the others are friendless and alone, and, out of mercy if nothing more, the old man hesitates to put away his faithful adherents.

"Runaway marriages" are frowned upon by the Agent, who insists upon the guilty parties being hunted up by the police and brought to him for legal marriage.

Marriage in church is becoming popular, and such marriages are on the increase.

And now to number two of the reasons for promptly abolishing the reservation system which the writer gives. Right here let me say that I do not uphold the system. I do not think such a system should have been introduced at all, but as it has been the plan of the Government so long there is a word to be said against a too hasty abolishment of the system.

The writer says, "A reservation in relation to commercial interests is what a swamp is on a farm—it produces nothing."

Now it is well known that some swamps are useful in the production of cranberries. And the intensely American Thanksgiving turkey is incomplete without the cranberry sauce.

While our reservation remains a swamp I know our people are producing cranberries, and each year a more careful cultivation is improving their flavor and size.

When thorough training and education of the younger generation have drained our swamp, then it will be ready to cultivate other things, but if in the hurry for change, the work of drainage is but half done, then surely every farmer knows the land will be good for nothing when brought forward to compete with the well ordered farms around it.

Let us keep to our cranberries till we are able to produce better fruit!

J. W. C.

PINE RIDGE AGENCY,  
SOUTH DAKOTA.



## A MESSAGE FROM CARLISLE STUDENTS TO THE INDIANS.

Written by Request and Recited on  
Franchise Day by Jemima  
Wheelock, Oneida.

We gather to day from the smoke of the tepee,  
From the farm and the school and the cabin we trend,  
For lo, on our Nation there dawns a new era,  
And red man to red man some greeting should send.

New troth has been plighted from people to people,  
Yet we hear that you mourn the agreement was made;  
You fear that the white man's intent was to plunder,  
And you think that a snare for your capture was laid.

You say that the land of your birth has been pillaged,  
And but little remains for the stranger to spare,  
Impatient, you look at the prairies you covet,  
And complain that the foot of an alien is there.

You say we are poor, though a splendid dominion  
Of forests and rivers and mountains of gold  
Were ours, e're the greed of the white man obtained it;  
You are sorry and grumble that now it is sold.

The pen of the white man you touched in a moment,  
When a calmer reflection would teach you to pause;  
You murmur, that now the result of your error,  
Is change from our freedom to absolute laws.

But facts lie before us, and useless repinings  
Can but add to the grief you sincerely express;  
Though time, which compensates for every affliction,  
In the future may give to the Indian redress.

Redress in this way, that though we as a Nation  
No more may hold sway o'er a boundless domain,  
Though tribes may be scattered like leaves of the maple  
And the pipes of our councils be smoked not again.

Yet prospects more pleasant than these in the future  
And riches far better, our people may see,  
When learning shall bring us a wealth more resplendent  
Than titles to millions can possibly be.

For acres of land are a paltry possession,  
Compared with the region of mind we may hold;  
Intruders may claim the last rod of our country,  
Or dig from our hills the last nugget of gold;

But, mind, the domain that we claim as a birth-right  
May ne'er be subjected by tyranny's rod;  
Each man is born heir to this heritage holy,  
His allotment is made by the hand of his God.

Long neglected this wild barren waste has been lying,  
The wilderness ground of a desolate mind,  
Small seed has been sown for the harvest of Autumn,  
And no ripened fruit for the vintage we find.

And ignorance covered with weeds of its sowing  
Our soul's reservation—more precious by far  
Than veins of rich ore in the hills we have cherished,  
Or more value to life than our broad acres are.

The land we have owned may be belted by railroads,  
And the plain where we hunted the buffalo, be  
A base to support the great mill, or Cathedral,  
And canals may divide it from river to sea.

Our wigwams may vanish like footprints in sea-sand,  
We may sing the last note of our savage refrains,  
Our pipes and our beads and our papoose's cradle  
The Smithsonian may claim as our ancient remains.

But welcome the ruin, if now by our losses,  
We gain thousand fold in a better estate.  
A man may be chief in the empire of reason,  
Education, not land, makes a citizen great.

So this is the message from red man to red man—  
Let the hurricane bear it from river to plain!  
An Indian's best right, is the right to hold knowledge,  
And his noblest ambition, that knowledge to gain.

And, white man, a message we send to your people:  
Make us brothers indeed, and profess not a lie;  
Keep us not on your threshold, but open your portals,  
With you we would live, and with you we would die.

Let us into your schools, your work-shops, your churches,  
We are one! Let America echo the sound!  
And the ghost of the past shall be vanquished forever,  
While we bury the tomahawk deep in the ground.

ELIZA BETH GRINNELL.

## For THE RED MAN. GOOD AND BAD AGENTS.

The friends of the Indians who are not in the Indian country cannot understand the power and influence of the Agent.

The best Agents have hard work to keep up a steady advance and movement towards progress. The poor Agents soon destroy all that has been done, so that it is not an exaggeration to say that an inefficient Agent can counteract all the work done by school, teachers and missionaries.

If the Agent is simply inefficient, that is bad enough, for no progress is made. If he is an energetic man but without firm Christian principles it is equally bad. But when an Agent lacks both energy and principle, then the Agency and reservation become a hot bed of vice and corruption. So an Agency shows the character of the Agent.

Some experience on different reservations has revealed the ways in which the influence of an agent works for good or bad.

1. One Agent had an efficient and reli-

able police force and court of Indian offences. Wife beating, wife stealing, adultery, rape, and theft were promptly punished.

The marriage relation was protected and the white men on the reservation were held to the same law as in the surrounding white community.

The other Agent selected his policemen on the principle that "the worst villain makes the ablest policeman."

On one occasion a school teacher reported a case of lawlessness in his district and sent the man to the Agent for punishment. A few days later the man came to the school-house a fully uniformed and regularly appointed policeman.

No regard was paid to the marriage relation. Men in the Government employ took and threw away women as wives just as they wished. No attention was paid to the growing evil of polygamy. Notwithstanding the regulations of the Indian Department are very definite in regard to plural marriages no attention had been paid to them.

2. One Agent was pushing things. Schools were being arranged, new schools were being established. An honest endeavor was made to furnish employment for pupils returning from Eastern schools.

The Agency shops were all running and native help was encouraged.

The families whose homes showed neatness and order were furnished with shingle roofs for their houses and board floors.

Industry and integrity were rewarded. The unruly and worthless were punished.

On the other reservation almost the reverse was the case. During three years of service not one new school was built nor was an old one enlarged. But two were left without teachers.

No provision or place was made for the accommodation of pupils beyond five-hundred.

The largest reservation in Dakota has only school facilities for five-hundred pupils including mission and day schools. This reservation alone in Dakota is without an Agency boarding school. Nor was any provision made for returned students from school at a distance. With a large number of students returned from Carlisle who had instruction in harness-making and shoemaking, there is no harness nor shoe-shop at the Agency and everything in the way of repairs has to be sent thirty-five miles.

With the best timber in Dakota in considerable abundance and fair quality no floors nor boards are given, and the saw-mill has been shut down for two years. The whole management of the reservation has been such that the lowest element had the advantage over the better element.

Progress and civilization had no show. To advance the Indians did not seem to be an object worthy of consideration. And yet what could be done? There ought to be some way to protect both the Indians, and the Christian sense of the public against such outrageous appointments. But the means for such protection is not at hand. So long as the Agent could not be convicted of stealing from the Government his removal was not possible. The removal was accomplished only by a change of administration.

At the close of the fiscal year, June 30, 1889 "immediate removal" was the order. Of course this will always be the case. "Tried and found wanting," will result in removal. But not until much wrong has been done.

The case demands prevention. The cry has been raised, "Put only Americans on guard." The louder cry ought to be raised and sustained by missionaries and missionary boards, by the Indian Rights Association, by all the friends of the Indian, "Let only men of unquestioned ability and Christian principles be placed in charge of Indian Reservations."

The position is too important to be bestowed upon a worthless man. The outlay of money by the Government, the energy expended by faithful teachers and missionaries is too great to be destroyed by the appointment of worthless or inefficient men as Agents. JAMES A. CROSS.  
ROSEBUD AGENCY, Dakota.

## THE INDIAN HELPER.

The *Indian Helper* is a weekly paper, not much larger than a letter, printed by our Indian boys and edited by the Man-on-the-band-stand. The subscription price is ten cents a year, and it has a circulation of nearly 10,000. That this printed letter from the Carlisle Indian School to boys and girls is much appreciated may be seen by perusing the following scraps of letters selected from a few only, which have been received during the past month. We are constantly in receipt of similar testimonials thousands of which are on file. They were unsolicited and are the more appreciated by the publishers:

"I take your little paper and am very much interested in reading it and working the enigmas."—D. P. H., West Grove, Pa.

"I have been getting the *Helper* for one year and I enjoy it so much that I renew it again."—L. B., Bethlehem, Pa.

"Your little paper proved so interesting that I enclose thirty cents for one year's subscription to be sent as follows."—F. G., Birdsboro, Pa.

"As the year for the *Helper* of three of the subscribers has expired they wish to renew. The others like myself say they cannot do without the little paper."—A. B., Bethlehem, Pa.

"The *Helper* is an interesting little paper. The story of 'How an Indian girl might tell her own story' was particularly interesting, and we were sorry when the end came."—M. L. F., So. Bethlehem, Pa.

"It is a good little paper. I must have it if possible."—J. E. N., Upper Bern, Pa.

"I have been taking the *Helper* for two years, I wish to renew my subscription. I think it is a charming little paper and it is very interesting."—J. M., Baltimore.

"I wish you would send me the RED MAN. I take the *Helper* and think it is the nicest paper for the price I ever read."—F. G. C., Concord, N. H.

"Please let me know when my Indian *Helper* runs out for I like it very much."—C. D., Jersey City Heights, N. J.

"I like the *Helper* very much. It has a little bit of everything in it which makes it so interesting and it is so cheap."—N. M. L. Camden, N. J.

"I am a little boy that lives away down here in South Carolina. I take the Indian *Helper* and I like it very much."—W. H., Praters, S. C.

"I have been getting the *Helper* for about four years and think it the most interesting paper of the age."—B. S. B. York, Pa.

"I like the paper so much."—J. K., Trenton, N. J.

"I like the Indian *Helper* very much."—J. E. B., Latimore, Pa.

"Please send to my address your valuable little paper."—R. C. C., Thornton, Pa.

"I take the pleasure to inform you how much I enjoy reading your paper."—C. H., Mt. Pleasant, O.

"I have taken your paper and I like it very much. I think it is a very nice paper."—F. B., Crosswicks, N. J.

"I have taken the Indian *Helper* two years and like it very much."—L. M. R., Farman, Neb.

"I am a subscriber of the Indian *Helper* and I like it very much."—L. K., Plumsteadville, Pa.

"The Indian *Helper* comes to me like a fresh little flower."—H. E. G., Bethlehem, Pa.

"I would suggest that you publish a story in the Indian *Helper* every week similar to that of 'How Kicking Bird killed a Buffalo.' I am also pleased to see how promptly you answer subscriptions. You must have sent my first paper the day I sent my subscription in. Long live the Indian *Helper*."—C. Q., N. Y. City.

"I receive your paper every Saturday evening and have it to read on Sunday. It is the nicest little paper I ever saw for the money."—T. E. D., Pansauken, N. J.

"I wish to renew my subscription to the Indian *Helper* for another year. I like it very much. On Saturdays I can hardly wait till the mail-carrier comes to bring it. There are a great many of my class-mates at school that get it and they like it very much."—P. S., Lancaster City, Pa.

"We all like the little *Helper* here and look anxiously for its arrival. We shall ever after this take a deep interest in Carlisle from reading the little *Helper*, and hope peace and prosperity may rest upon the school and its inmates both teachers and students."—R. E. M., Shakers, N. Y.

"I receive your paper every week, and I like it very much. I think there is not

such an interesting paper all around that I know of."—M. S., Milford Square, Pa.

"Success to the Indian *Helper*."—R. B. S., Jamestown, N. Y.

"Little H. H. says he would like the little paper and surely I knew it would do him more good than the two gold rings he wore on his hand, so with a little of his assistance I obtained seven names which I am pleased to add to your list of subscribers."—H. E. W., East Canterbury, N. H.

"I received my Indian *Helper* yesterday and saw my subscription was run out. I certainly must renew. I could not do without that worthy little paper. A cousin of mine will also renew. He says the paper is highly esteemed in his family and is read by all who can read."—E. M. D., Dublin Pa.

"I suppose when your paper was originated it was with the intention of helping the Indian, hence its name. It has done that and more. It has become the people's *Helper*. In my home it is the first paper to be read. With earnest wish for your circulation to increase to 200,000 I am the friend to the Indian, —S. S. H., Davisville, Pa.

"Please send your delightful little paper, the Indian *Helper* for one year."—J. K., D. S., Munising, Mich.

"Those little articles contained in the *Helper* are not only a help to the pupils but an aid to the patrons in their work. The *Helper* is not only a letter but a law book."—Farm Patron.

"Having seen one copy of your excellent paper, I would be pleased to have you send it to my son."—Rev. J. A., Cambridge, N. Y.

"Success to the *Helper*, it is an excellent paper."—R. O., Chester, Pa.

"Please send Indian *Helper* to Miss —, and obliged an old reader of the *Helper* who enjoys it very much, and am anxious to have all my friends read it."—L. G., Phila.

"I read the *Helper* every week and think it is a splendid little paper. Its coming is watched for like a ray of sunshine, by the pupils of this school."—L. C. W., Pawnee Agency, Indian Territory.

"We are much interested in the school and in the *Helper*. I think it is a helper for others besides Indians and I wish the paper and the school success."—M. H. K., Madison, N. J.

"I do not know in what way I could get one half the satisfaction from 10 cents as I do from reading the little *Helper*. Wishing the school continued success, I am its friend."—Mrs. E. W. I., Chautauqua, N. Y.

## An Original Composition from the Second Grade, on The Hen.

The old hen its good for eat and when she had eggs then she sat in the nest about twenty days then little chick came out of the shell egg and bout eleven days when begun grow they feathers and the hens just when sun gone town and they go to sleep. They hen when she had little chicks when they want sleep she put in her under wings. They like to eat bread and corn and trink water and they get up early then people.

"Studies in Pedagogy," by Gen. Thomas J. Morgan, formerly principal of the Rhode Island state normal school, now United States commissioner of Indian affairs (published by Silver, Burdett & Co., Boston), is a collection of educational essays and addresses that embody the thoughtful insight, careful observations and large experience of a veteran and accomplished teacher. Starting from the premise that true education is the symmetrical development of all the human faculties toward the final result of thorough character, the philosophy of education is finely wedded to its practical methods. The chapter which treats of "The Ideal Schoolmaster" is an eloquent definition and well-wrought differentiation of the pedagogical profession, and from it as a radiating center, Gen. Morgan discusses "Training" in its comprehensive relations to the intellect, the senses, the sensibilities, will, imagination, language, music, the faculty of learning, the use of books, the training for freedom, for citizenship, and for independent thinking. The theoretic part is judiciously balanced with practical suggestions of method, and a patriotic plea for the public schools closes the book, which as a whole is replete with manly thought and broad conception of what American education should be. There is not a single trace in it of narrowness or sectarianism, and having been the genuine outgrowth of Gen. Morgan's long, various and progressive professional experience as a teacher, and prepared with no reference to his present position in the department of the interior, it is a telling proof of his fitness for it.—(Springfield Republican.



## IS THE CHRISTIAN A PECULIAR TYPE.

### Sam Wah, or Ideality and Reality.

BY BENJ. TUCKER TANNER, D. D.,  
BISHOP OF THE AFRICAN METHODIST EPISCOPAL  
CHURCH.

SAM WAH and I were friends; indeed, very close friends. We met first in San Francisco. He had just arrived from China, I from the East. Our first acquaintance was made somewhat on this wise: A party of youngsters who believed in the doctrine of Dennis Kearney—if such youngsters as the street "Arabs" of an American city can be supposed to believe in anything—had attacked young Wah with sticks and stones, and were giving him a decidedly hard time of it. When I first saw him he was on the ground, with his head bleeding profusely. Instinctively I came to his help; and both of us took refuge in an open door near by. Here Wah remained till darkness came to his relief; and slipping out he wended his way to his quarters. Happening to live close by, we often met—and, as might be expected, he never forgot me. Nothing seemed to give him more pleasure than to tell in "pigeon" English how I came to his help, and, as he verily believed, saved his life.

Our acquaintance was kept up for quite a time, exactly how long it does not matter; quite sufficient, however, to ripen into mutual liking—certainly so, on my part. We never met but to have a pleasant chat. Owing, however, to the steady rise of the feeling against the Chinese, Sam Wah made up his mind to leave. But it was not to return to the Flowery kingdom. He resolved on coming East, of which, upon more occasions than one, I had told him. Settling finally in Augusta, Ga., the much vaunted "Southern hospitality" charmed him. The very idea of being permitted to walk the streets and not be greeted with "John!" to say nothing of not being kicked and cuffed! So radical was the change in his mind as to the "Mellican" man's humanity and religion, that it was not long till he found himself in a Sunday-school and really attending church. The final result was his conversion, and public profession of the Christian faith. Great, indeed, was the day of baptism by immersion—great, we mean, to the good pastor of the church, and to the fair lady teacher who had been chiefly instrumental in bringing him to Christ. Notice of the ceremony was not given the public, it is true, by means of great flaming handbills, but it is to be confessed that little "dodgers" fell like autumn leaves upon the busy city which itself seemed to share the joy. Of course the church building was packed; and never was a Christian convert received more cordially. Indeed, the church esteemed itself equally blessed of God in the work of converting the heathen, in the person of my old friend, Sam Wah.

Singularly enough, it was my privilege to visit Augusta shortly afterward. Learning of my friend's whereabouts, and learning especially of his conversion to Christianity, I lost no time in ferreting him out. After quite a hunt I found myself in his presence. But would you believe it, I could scarcely make him recognize me? Place, dates, incidents, were all quite lost to him. What had come over him? That he really knew me I could not doubt; but recognize me with the old California recognition he would not. Somewhat crestfallen, I stepped out of his establishment (laundry, of course) and wended my way to the parsonage. Nor was I long in breaking my experience to my host, the pastor.

"Oh, that is nothing," said he. "Why, don't you know that in the Sunday-school to which he went, they would as soon see a mad dog enter as a colored child; and so with the church he has joined. Why, Bishop, I have noticed that as long as these Chinese remain pagan, they esteem us just as they do any other portions of the American people; but the moment they become Americans to the extent of be-

coming Christians, they take on and exemplify the spirit of caste."

The trouble with my old friend Sam Wah, was, he had become a Christian; that is, an American Southern Christian. Somehow, one thought of what Matthew (xxiii, 15) records the Master as saying "to the multitude and to his disciples."

—[N. Y. Independent.

PHILADELPHIA, PENN.

### WHAT SHALL BE DONE WITH THE NAVAJOS?

For some time the Military have allowed the Navajos a sort of tacit right to spread out over unused country adjacent to their own lands. Now that white settlers want the whole, there is trouble in the camp, and the Navajos are almost disheartened. They have been peaceable since Kit Carson conquered them nearly twenty-five years ago. They have given up Indian customs, have grown rich in flocks and herds, and are repaid for their industry by an enviable wealth in agricultural stores.

The Navajo blankets, hand-made in heavy wool, dyed in beautiful colors and water proof, have become objects of envy to all who have seen them, and our parlors, be they furnished in luxury or plain-er adornments are incomplete without the Navajo blanket thrown carelessly across the sofa, or hung inside the glass door of the curiosity case. A late cause of trouble with the Navajos is neglect of authorities to arrest and punish a white man who has been guilty of murdering an Indian.

"That a white man" says the *Christian Union* "ought to be surrendered to justice for killing an Indian is an idea which the frontiersman has never been able to grasp."

These Indians are demanding justice and they will have it, for if this is indeed a "new era" for the Indian, our Government will see to it that the protection of our laws cover circumstances like these. But what to do with the Navajos is the question.

The *New York Mail and Express*, says: "The way to provide for the Navajos, who have outgrown their reservation, and who are agriculturists, industrious, intelligent and thrifty, is to allow them to enter and take up land in the United States land offices, each as individuals, in precisely the same manner as any other citizen.

Give them the ballot, give them equal chances under our benign government, and they will take care of themselves. Their vote in Utah would be about one thousand and would be against the burning curse and superstition of Mormonism; in New Mexico it would be about one thousand and would be against the heathenism of the local tribes; in Arizona their vote would be about one thousand five hundred and would be on the side of law and order.

Do not think of extending the limits of the Navajo reservation, for that would only renew and enlarge a system directly opposed to the modern humane and elevating treatment of the Indians by the Dawes, land in severalty bill and other like measures.

An Indian reservation means the establishment and seclusion by law of a heterogeneous mass of ignorance, laziness and lack of opportunity, and is only evil.

The elevation of all classes of our population into the birthright, privileges, responsibilities and dignities of American citizenship, is the cure of political evils, from which flow many others of a social, business and industrial character.

Let the Navajos become citizens and be treated like any other."

The Seminoles in the Everglades of Florida have discovered the secret of making starch from a native plant. The industry, however, is being snatched from them by the whites to whom the Indians taught the secret and whose numerous factories threaten to monopolize the business. It is proposed that this remnant of a tribe, consisting of 400 members, be removed to the Indian Territory. It is the same old story, the whites want their lands.

## INDIANS AS AN EXAMPLE.

In Senator Butler's remarkable speech of January 16, to which we have several times referred, he employed the policy that has been so relentlessly pursued by the American people toward the Indian as a precedent and an argument for the adoption of his scheme to remove the Negroes from the South. Of course there is no parallel between the cases, for the sufficient reason that Negroes are not Indians, and that no analogy can be drawn between their different relations to the white race. But it is a great shame to the American Nation that Senator Butler has the Indian case to cite. It is a shame that after 300 years of intercourse with a race which, however savage and cruel, has furnished many illustrations of great and noble manhood, we have forced them into a stress from which death is possibly their only rescue. If Senator Butler is so constituted as to admire this awful policy of cold-blooded extermination, and if he would really like to see it practised against the race whose devotion and industry have done so much to make South Carolina a great community, we cannot blame him for making such use of it as his ingenuity may suggest.

It is often the case that men do a vast good when they least suspect or intend it, and if Senator Butler's suggestion that the Negro must yield to the same "inexorable law of necessity" that was enforced against the Indian, and must "locate on reservations from the public lands to himself," or be otherwise isolated—if that suggestion shall serve to direct Congress's conscience and mind to the results of our Indian policy, the people will have reason to thank Mr. Butler. At the end of three centuries during which we have kept the Indian alien from our schools, our marts and our social and political system generally; during which we have robbed him of his lands, as the South robbed the colored people of their labor: during which we have made war on him a hundred times for no other reason than because he attempted to defend himself against being plundered; during which we have settled him here and moved him yonder and removed him thence and then thither; now forcing, now bribing his consent; during which we have exterminated his game, cut down his forests and subjected him to the rule of autocratic agents and the remorseless greeds of traders—at last we find him exactly where such methods must inevitably have placed him, a beggar, as well as a savage, his nobility almost gone, and little left in its place except indolence and cupidity.—[N. Y. Tribune.

### Indian Girls Sold for a Little Whisky.

WHITE EARTH, Minn., Feb. 26.—Deputy U. S. Marshal, Geo. Campbell who went from Red Lake with a posse of Indian police to investigate the reported timber steal in the vicinity of Rainy Lake, with instructions to arrest any persons found trespassing on Indian or Government land, has returned here. Most of these lumbermen are Canadians, who cut timber on American soil under the pretext that they have a right to do so because their wives are Indian women belonging to the Red Lake Reservation. The whisky traffic is carried on indiscriminately by the Canadians. Furs are bought from the Indians in exchange for whisky and many young girls, mere children, are bartered away for a few pints of the vile stuff.—[Phila. Press, Feb. 27.

The George Campbell spoken of above, is a brother of our friend Wm. F. Campbell—a graduate of '89, who is now teaching school at Rice River, Minn., and is a competent authority on the facts he states.

Indian Agent Leahy at the La Pointe Agency, Wis., in January wrote to Washington urgently for thirty days' rations to save his wards from starvation, and Congress immediately authorized the expenditure of \$75,000 for them, with a proviso that the Treasury was to be reimbursed out of money to be received hereafter for lands or timber now owned by the Indians in question. Special Agent Gardiner now reports that the Indians refuse to receive the supplies, are not in urgent need and are unwilling to mortgage their land or timber for the rations.—[St. Louis, Post Dispatch.

## THE SIOUX RESERVATION.

To carry out in good faith the treaty with the Sioux Indians Congress is urged by the Secretary of the Interior to make the following appropriations:

For 10,000 cows and 400 bulls, \$400,000; for milch cows, oxen, harness, farming implements and houses (50 each) and for Indians taking allotments, \$380,000; for day schools, teachers and furniture (with a provision for compulsory attendance of children), \$150,000; for 30 school buildings, \$30,000; for one year's interest on the sum of \$3,000,000, \$150,000; to pay for ponies taken by the militia, \$2,000,000; to pay the Crow Creek Indians for deficiencies in the allotments, \$187,039; for extra beef rations, \$1,000,000; to purchase land for the Santee Sioux, \$32,000.

The opening of the Sioux reservation to settlement is an important landmark in the development of that country. Some of the Sioux land is suited only for grazing but a great deal of it is excellent farm land. This country was from time immemorial the winter home of vast herds of buffalo, which tells the story of the soil and its natural productiveness.

It is fair that Indians have retained the best part of the reservation, but the amount actually added to the public domain is at least 8,000,000 acres or considerably larger than the entire State of Vermont.

It is estimated that fully 100,000 people will settle on the newly opened lands of the reservation during the present year. According to the law regulating settlement the ordinary timber culture and pre-emption laws do not apply to these lands. They must be taken up under the homestead act, with the additional proviso that besides the usual residence and fees the settler must pay for the land, before he can make his title complete, \$1.25 per acre, the fund thus raised to be used to reimburse the Sioux for parting with the land. The report of the Sioux Commission gives the Indian population of Dakota as 31,000, of whom 25,000 wear citizens clothes, 10,000 undertake manual labor in civilized pursuits, and 6,000 are engaged in agriculture. The Sioux may become good citizens and merge in the general population.

### CROOKED FACE.

The ability of the Crow to turn an honest penny was illustrated recently, when troop K of the first cavalry was crossing Pryor creek on the way to Livingston. Quartermaster Edwards was ahead of the command some distance, looking for the best roads and acting as pilot. He came to a place where the water had spread out over the road making it almost impassable. What made matters worse the road was fenced in. Old Crooked Face, a Crow, had his ranch at this point. He made his appearance as the quartermaster was speculating how to get around the slough. It was evident that the horses would mire if the troop attempted to cross. At length Old Crooked Face pointed to the fence, and suggested that he take it down and let the soldiers go through his field. He concluded his proposition by saying it would cost the soldiers only twenty-five cents apiece. The quartermaster declined without thanks and set about plans to fix the road. It wasn't but a few moments until the discovery was made that the whole trouble was caused by the damming of a spring near by. That had been done with the evident purpose of making the water overflow and ruin the road. Old Crooked Face looked on until he saw the jig was up, and then an intensely disgusted expression came over his intelligent countenance.—[Exchange.

The San Blas Indians who live in Columbia are emphatically loyal to our flag. The tribe numbers about 30,000 persons, and commands the coast line for a distance of about 140 miles. They have recently raised the Stars and Stripes.

If Indians are to become fellow citizens the best preparation that they can receive is that offered to them in the public school.—[COMMISSIONER MORGAN.

There is a law proposed in Congress permitting brevets to be conferred in the United States Army for gallantry in hostilities with Indians.



Whenever an Indian becomes subject to the laws of Statehood, or is willing to pay his taxes with common citizens, he shall be entitled to citizenship. The Chicago *Herald* comes out against the proposed admission of Indian Territory as a State. General Porter and other representatives of the five civilized tribes wish to make the Territory a State. They represent that the tribes are ready to make the change, that they have fully considered all its bearings, and are ready to become at once "fully fledged citizens of the United States". In answer to this the *Herald* says "If it be true that any such measure is in contemplation, it is certain there is a swindle in it."

The five tribes are but little better prepared for citizenship than the Sioux or any other blanket Indians. Probably not ten per cent. of the tribes either speak or read the English language. The proceedings of the council, which is the legislature of the five tribes, are carried on in the Indian dialect. The idea of jumping this region from a community of half tamed Indians to a State, is preposterous? They have not a single essential for Statehood except population. It would be but little more absurd to enact that the Sioux reservation be constituted a State. The Indians are not ready for the ballot as citizens of the United States. The Creeks are among the most degraded communities of the human race, and the other tribes while intelligent and law abiding, are much better as they are until at least another generation."

The people of this portion of the Indian Territory comprise every degree of color and blood, and many are so intermixed that it is not possible to describe their extraction. By denying the ballot to these tribes we deny it to whites, negroes and intelligent Indians alike. They have railway and mining corporations, courts and good schools and yet the *Herald* says they "have not a single essential to Statehood." Have we a right to exact an essential except a willingness to come under our jurisdiction? A willingness to be taxed for the support of a mutual government? They have their educational advantages. The Cherokees have 110 primary schools, an orphan asylum, and male and female seminary for the more advanced pupils. There are 17 common schools, 1 seminary, 1 academy and 2 orphan asylums. There are 36 day schools and several larger institutions in the Creek and Seminole nations. The Chickasaws support 15 common schools and 4 advanced institutions. This statement only gives the number of schools which they maintain and does not include a large number of missionary and denominational schools. As regards church membership the Methodists have 144 preachers, and a membership of 4,955 Indians, the Baptists have 3,140 members, the Presbyterians 34 ministers and 1,668 members. The Roman Catholics have eight churches.

How long will it take the Sioux to see such an advance as this? And if it is decided that the five civilized tribes are not yet prepared for citizenship, what hope is left for those who have only just made a strike for franchise? When are we likely to see our "nations wards" our "fellow citizens?" HWEN.

#### THE INDIAN AS A SOLDIER.

Major W. H. Powell, U. S. A., recommends that Indians be utilized as soldiers and that they have a permanent place for them in regiments, where they can enlist and re-enlist. He suggests that Congress authorize the President to organize two or four regiments of Indian troops, to be used as infantry, and mounted when needed, as part of the regular army; such regiments to be assigned to officers with increased rank who may have proved peculiarly fitted for the development of the Indian character. These regiments, after thorough training, could be transferred to Eastern stations, in the midst of civilization, where they would soon acquire the habits and customs of those with whom they would be brought in contact.

#### IN SEVERALTY.

The legislature has been bothered for a long number of years with an Indian question which should have been settled without discussion. There are, in this state, the remnants of several tribes of Indians, who have inherited lands from their ancestors, which are located in Onondaga, Cattaraugus and other counties. They have been allowed to not only own and occupy these lands, but also to maintain, to a certain degree, an Indian Government, protected by the State—a sort of wheel within a wheel. At the same time these Indians are wards of the State. Of course this has been thoroughly wrong, and efforts have been made to get the Indians, who own the lands in common, to come to some agreement, and divide among themselves. But it would appear these efforts have failed. The representatives of the Indians are expected here again to-day, when a hearing on Assemblyman Whipple's bill, aimed at solving the vexed question, will be had. It is understood that the opposition to this measure has always proceeded from the agents of the State on the reservations, who would find their occupations gone should it be adopted. If this is really the case the agents should be brushed aside. They should not be allowed to stand in the way of the thorough civilization of these Indians. For over a century these tribes have been surrounded by civilization and Christian influences, and yet they observe, at least in some instances, their heathenish practices, religious and otherwise. It is no credit to the State that this is so, especially as it would be more humane to place them on the plane of citizenship fully, and give up the folly of treating them as wards.—[*Knickerbocker, Albany, N. Y. Feb. 26.*]

#### CONTRACT SCHOOLS.

In behalf of the schools for the Indians carried on by various missionary societies which receive from the government a certain sum for each pupil, as per contract, with specified conditions, a correspondent of the *Church at Home and Abroad*, writes as follows: "The object of the Christian people in undertaking and carrying on these schools is primarily to convert these heathen people to Christ. The teachers are selected with this end in view, and only those accepted who are members of the Church and who are duly and officially endorsed by responsible men and women, their pastors and church officers being of the number. Even the helpers in the inferior positions are almost always members of the Church, and chosen because of their good moral character. Not only must they be members of the Church, but they must have a missionary spirit and must have given evidence of it before they are chosen. Very many who meet all these conditions are not sent, but only the very best of those who apply."

"When we remember that the salaries of these missionary teachers are put at the lowest possible figure upon which they can live and do their work, it will be understood that it is not worldly gain they seek. In many instances they have given up honorable and lucrative places to take a mere pittance and go among surroundings that would appall any but a genuine missionary. If we will contrast this work with that of the government, whose aim is first to give them literary and industrial education and to make American citizens of them, and secondly and incidentally to give them moral instruction; then if we carry the contrast on as to the employees and teachers, we find these are usually appointed by the government upon the endorsement and request and influence of members of congress or other political friends. Many of them go, not from choice or because of desire to elevate these people, but from circumstances of necessity which compel them to do something for a living, no matter how much they may dislike the work or the Indians. In the very nature of the work and workers, we repeat, the religious schools must be the best."

#### SENATOR DAWES' VIEWS ON HIS OWN BILL.

In answer to a letter of invitation from Supt. Meserve of the Haskell Institute, Lawrence, Kansas, to Senator Dawes, to attend the Franchise celebration held at that institution on February, 8th, Mr. Dawes writes:

UNITED STATES SENATE,  
WASHINGTON, D. C., Feb. 3, 1890.  
CHARLES FRANCIS MESERVE,  
SUPERINTENDENT HASKELL INSTITUTE,  
LAWRENCE, KANSAS.

DEAR SIR:—I should be very glad were it in my power to attend your celebration of the 8th of February. I take special interest in the prosperity of Haskell Institute for many reasons. It was founded on the appropriations which I had the pleasure of pushing through Congress. It bears the name of an intimate friend of mine, whose rare qualities, whose big heart, and whose ability to work for the good of his fellow men, almost without an equal in Congress, render the association of his name with the Institute, highly proper.

The Severalty Bill, whose passage you propose to celebrate, marks an era in the many and changing policies of the government toward the Indian. It is a greater departure from the general idea in reference to the Indian than had ever been taken before, for the purpose and foundation of it is to treat with the individual Indian, and no longer with chiefs and tribes, and it undertakes to treat with the individual Indian upon the supposition that he is both capable and willing when the opportunity is offered him to make himself a self-supporting citizen of the United States, useful, and commanding the esteem and respect of his fellow citizens. It cannot, however, be impressed too much upon the young Indian that the enactment of this law is only the opening of the gate of opportunity to him. It will not make him a self-supporting citizen. It only gives him the opportunity to make himself such a citizen. It removes all barriers except those which are found within himself. The government furnishes him with every facility and by this law removes from him every obstacle in the way of attaining the level of the highest usefulness among his fellow-men. It does nothing more. It does not lift him at all from the degradation in which he and his fellow Indians are found. Nobody can lift them out of that unfortunate condition but themselves. They may be taken up in the arms of benevolence and charity and put upon high ground, but they will not stay there. They will either go back to their original condition, or go forward in the path that this act has opened up to them. It not only imposes new and greater obligations upon those who have the Indians in charge to see to it that nothing is left undone to impress upon the Indian that now is his opportunity, but it also tests the Indian's disposition and capacity to make something of himself. If he shall fail in this or show by indifference, or in any other way a lack of will and purpose of improving the opportunities that are opened to him it will be of little, if any, use to him. He must bear in mind that when he takes advantage of the privilege offered him by this law he is stripped of everything pertaining to an Indian, except his character and habits.

He comes a citizen like the white man with all rights and responsibilities that a white man has. He can no longer appeal to the government to take care of him, but he stands forth like every other citizen, compelled to provide for himself. He cannot, therefore, too highly esteem his opportunities.

I am glad to say to those Indians under your care, of whom I hear constantly such good accounts, that the future is full of encouragement for them. On all sides their brethren are more and more taking courage and going forward in the work of making themselves men and living in the ways of white men. The government has every inducement and every disposition to increase its bounties and its efforts, and if the Indian will do his part he may be assured that the government will do its part towards hastening the day when the Indian as an Indian will disappear from the land, and in his place will stand a body of citizens strong in everything that makes good citizenship.

I send greetings to the scholars, one and all, in Haskell Institute, and am with kind regards.

Very truly yours,  
H. L. DAWES.

#### THE DAWES BILL DISCUSSED BY OUR PUPILS.

"Resolved, That the Signing of the Dawes Bill, February 8th, 1887, was the Emancipation of the Indians."

(A considerable amount has been cut out of each speech to make the discussion come within the limit of our space.)

Rosa Bourassa, Chippewa, opened the discussion:

Mr. President, ladies and gentlemen: The Indian is at present the ward of the

nation. Until he is an independent man, self-supporting we cannot look for any general improvement in his condition. This bill gives freedom to each individual. Before this bill was passed the land was in the tribes. The individuals themselves had no ambition to work their lands because it really did not belong to them. The white people are the same way. If they do not own the land they live on you will not see many improvements. On the other hand if a man owns his land you will see many improvements to make the place look as nice as possible for it is his interest to make it valuable. It will perhaps be said that if the Indians intend to make progress it would have been done long ago, but how long after the Declaration of Independence was signed before it was complete in its operations? Remember that it takes time to consider such business.

This Bill also protects the Indians from being cheated out of their lands by other wily men that are educated. Within the short time that the Dawes Bill has been passed the papers state that many acres of land have been fenced in and houses built and the Indians have become more civilized within the last two or three years. All this is due to the passing of the Dawes Bill. How is it that the most prominent men of this day have reached the places that they now hold? Was it by being kept back like the Indians have been? The part of this Bill for protecting the Indians lands for twenty-five years is very reasonable, because some of the Indians that are not educated would sell their lands for little or nothing. But you boys and girls would know better than to let anybody cheat you out of your land. This Bill makes the Indians citizens and the law protects them now the same as it does the white people. Therefore the signing of the Dawes Bill is freedom for the Indians.

#### First Speaker on the Negative.

Hefty Standing Bear, Sioux, said:

First, I want to thank Mr. Dawes for his intention to do good to my people. Second, I want to give warning against the Bill because of the wrong construction of its purpose.

If we want to travel through the Rocky Mountains we must have a path to ascend by. Without a path we would have to spend much time and trouble to find a way up. Now, ladies and gentlemen, the Dawes Bill is just such a mountain on which there is no path for our people to follow.

We students may be sure of Emancipation under this Bill because we are much younger than our grandfathers and have more time to climb up to it, and because we are better sighted to see the best way to reach it, and because we have a Carlisle School to lead us to it. But we want it to mean freedom for our grandfathers just as well as for ourselves. We want freedom, now, this day.

There is no emancipation for the Indians in this present century. In the Twentieth something else will emancipate us, while the Dawes Bill offers freedom to the dead Indians. Look at the condition of our people and the countries wherein they are kept and the local administration under which they are held, and see that they are to be made citizens without protection and without the advantages that other citizens have. That they are to be citizens without education, because the Dawes Bill does not provide for it.

The idea of putting Indians under the Dawes Bill is simply starvation to many tribes, for much of their land is so poor either for agriculture or grazing purposes that an industrious white man could hardly make a living from it.

Something more must be done for the Indians than to give them a Franchise day as proposed by the Dawes Bill.

#### Stacy Matlack, Pawnee, on the Affirmative.

About three years ago this great question aroused the minds of our law-makers at Washington and Senator Dawes, or the Indian Senator as he is sometimes called, originated the Dawes Bill, knowing that the time had come when the Indian must work out his own salvation, and must stand up abreast with his white brother, using his own arms, his own feet, his own muscles, his own brains to support himself and become a prosperous citizen by following in the same road of his white friends.

Mr. President, I am strongly in favor of the resolution because it gives me and my race citizenship, independence, and greatest of all FREEDOM, and I say emphatically that the Dawes Bill is an emancipation Bill for the Indians.

People say that the Indian requires no emancipation, that he is not a slave like the colored people were. Mr. President, the red man of to-day is suffering from a worse state of slavery than ever was experienced by any race. The Indian is a slave to ignorance, superstition and vice, chained to his reservation and fed daily and fed like any prisoner, by the Government.

Will you tell me he requires no freedom? No liberty? His present system of living is ruining him bodily and mentally, his body a wreck in this world and



his soul lost forever. It was certainly time that such Christian men as Senator Dawes came to the rescue and formed such a law for the Indians, who do not yet know the full benefits in store for them. This Bill is a great stepping-stone out of darkness into light. Without it the Indians remain savages, totally blind; with it they are lifted up and placed along side of their enlightened brothers, the whites, with whose help and example they will be helped along.

Without this Bill is in force, if I went to John Grass and said "Is this your land?" He could not say "Yes, this is my own land." He would have to say, "This land belongs to the Sioux tribe, and I am a Sioux." With this Bill a law he can say if asked the same question, "Yes, this is my own land, and here is the deed for it, to be mine and my children's as long as we want to keep it."

The Dawes Bill frees the individual from his tribal relations and makes him an independent man, to do as he pleases and go where he chooses. Freedom! Yes, why, I see it cropping out from every standpoint. This law was not formed by robbers to steal the Indians' land. The Indians are allowed all the land they can work and are paid for what remains. This money is placed in a safe bank and Uncle Sam will not skip to Canada with it, I am sure.

Talk about the Indians starving if the Bill is enforced! The idea is ridiculous. He could then board at the best hotel in the country, and have pot-pie seven times a week, if he desired. But, of course, I would not advocate his living at hotels. He had better save his interest and make his bread and butter off of his farm and buy implements and stock.

Again, I hear my opponent say, "Hold on! Wait till the Indian is educated, then give him the Dawes Bill. I am afraid we would have to wait till Gabriel blows his horn. We all know the present plan of educating the Indians by keeping them as prisoners on their reservation is entirely wrong and unwise. We must either bring them out where there is light or else take the light to them. Here the Dawes Bill comes to our help, for it gives the Indians first their choice of the lands and then allows the whites to go in among them and live. It infuses civilization among them. Any Indian who does not know how to plow would soon learn and he would soon be capable of competing with his white neighbors. Along with the whites would go their schools and churches and towns, and I hear some one say their whiskey. Well, gentlemen, when this Dawes Bill is enforced you and I and every Indian can vote, and if we have women's rights all the Indian maidens can vote too, and we can stand together and vote for prohibition.

The Dawes Bill gives the Indian the chance to become president of this Republic. There will be Indians in Congress in the near future, and young men of Carlisle school, look what a chance is opened to you! Think of the freedom and liberty given you through the provision of this Bill. You will live to see the day when Senator Dawes' name will be adored and beloved by the Indians, even more so than Abraham Lincoln's name is worshipped by the colored race.

Mr. President, I think we students of Carlisle should give three cheers for Senator Dawes for the freedom and benefit we will all receive from the Dawes Bill, which was given to us three years ago today.

**Nellie Robertson, Sioux, on the Negative.**

That the day on which President Cleveland signed the Dawes Land in Severalty Bill was Emancipation Day for the Indians is believed by many people who profess to be the Indians' friend, but those who know him best do not think so.

It is not freedom for the Indian to be compelled to stay on the reservations. He is still kept amidst all the influences which tend to keep him down to his old ways and habits. As long as Indians are kept together on these reservations, there is but little hope for their civilization. This Bill provides that an Indian take up his claim of 160, 80, or 40 acres and remain there twenty-five years. He can work his farm if he is able, but there are many old men who are not able to work and many who are too young to manage a farm. They cannot sell or rent them. They cannot even sell a cord of wood and how can they get money to buy food and clothing? Their land is useless to them. Then let me speak on behalf of the Indian woman, she who for so many years has been the one to care and provide for the family. Is she emancipated? I should like to know General Morgan's reason for sending orders to all Indian children to celebrate emancipation Day when he himself makes a statement which implies that the signing of this Bill is not emancipation for all Indians. This is what he says about the married women among the Indians, "The looseness of the marriage relation among many tribes 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 left landless, while their husbands having the maximum quantity of land will take as wives other women who own land." In this way many women who have been faithful wives for years will be left homeless. This I am pretty sure will be the case with many women of my own tribe, the Sioux. If an ambitious farmer sees there is a fine farm of 80 acres joining his land and he knows he can get it easily, he will, and the poor woman who perhaps toiled for him many years will become an outcast and a beggar. Can we then call this our emancipation, and a day of jubilee, when on this day three years ago a paper was signed which will be the means of ruining the happiness of many of our relatives and friends? Can we truly celebrate and call ourselves a free people?

**Percy Zadoka, Kechi, on the Affirmative.**

Mr. President, ladies and gentlemen: I am in favor of land in severalty because it will give every Indian a home which he may call his own. The Indian will then feel that he must work like a man in order to support his family, instead of depending like a child upon the Government for his support. The Indian has as much muscle and brain power as any other nation on the face of the globe. They have depended upon the Government entirely too long. People may say that the majority of the Indians are not ready to take up their lands in severalty and support themselves. Mr. President, we must bear in mind that our first parents, Adam and Eve when they were first turned into the world had not even a knife, shovel or a spade with which to till the soil and thereby gain self-support. They got along the best they could and why cannot the Indians make an effort to start. I have no doubt the Indians will say, we do not have to work. Uncle Sam is rich enough to support us and give us everything we need, but Mr. President this is not a world for the idle classes of people. My dear dusky brethren and sisters, the Dawes Bill entitles us to all the rights and privileges of free men, the rights of protection of property and of life and liberty to go and be free men, and surely it can be said to be the means of our emancipation. Our grandchildren shall enjoy the anniversary of the 8th day of February 1887. I feel this with all my heart. Come let us join and celebrate this day as we should. All that is necessary for us to do is to work, and liberty and freedom are ours.

**George Means, Sioux, on the Negative.**

Indian Emancipation means freedom for the Indian. Can the signing of the Dawes Bill be called an Emancipation Act. I want to know if Indians cannot be freed from their ignorance without a Dawes Bill or any such Bill? Look at the Cherokee Indians with their fine large farms, fine houses numerous schools and churches and advanced colleges. They are a rich, educated and civilized people governing themselves. They never had a Dawes Bill or took their land in severalty and yet you see they freed themselves from ignorance without any such a law. Now if the Cherokee Indians did so well why can't all the other Indians do likewise?

The idea of forcing the Indians into something that they cannot grasp in their present state of intelligence is absurd, cruel, and un-Christian. You might as well throw them into the sea and tell them to navigate for themselves. The Indians must first be educated and brought up to the point where they can stand equal with their competitors, then set your land-grabbing trap, well baited with citizenship and free rides to Washington and then spring it on Mr. Indian, then but not now. Why, I believe that several of those Sioux chiefs who favored the severalty Bill did so to get a free ride to Washington. If the Indians owned no land do you suppose the whites would want them to become citizens? Five rich men in Chicago own 3,000,000 acres of land in Texas. Does Congress tell them, "Here, you must keep 160 acres each and sell the rest at so much an acre?" No. Why? Just because those men who own that land have intelligence and backing enough to resent any such a thing. Why doesn't Congress tell Jay Gould he must dispose of four-fifths of his property? But the poor ignorant Indians must sell or give away the most of their land. Is that right? It seems wrong to me. It is a case of the strong against the weak. I heard some one say that if you don't force the Indians to take land in severalty they will always remain as they are, poor, lazy, drawing rations from the Government. This is all bosh. If the Government would allow the Indians to rent their land as the five civilized tribes are allowed to do they would not need to send another pound of beef, sugar, coffee or flour to any reservation, because the Indians would soon become independent and the landlords of their own land. But the Government will not allow the privileges granted the five civilized tribes and is all the time harping about having to support the Indian. Could you expect a man to chop down a tree if you tied his hands behind

him? The Dawes Bill makes poor provision for the Indian children and very little for the older ones, therefore, I am not in favor of the Bill and am quite willing to remain a citizen of the Sioux nation, the same as the Cerokees are all citizens of the Cherokee nation. I certainly fail to see even through the strongest telescope where one sign of emancipation is visible in the Dawes Bill.

**Jennie Dubray, Sioux, on the Affirmative.**

One of the reasons why the Indians will be helped by the operation of the Dawes Bill is that it will bring white people to them. Some people say that the class of whites that settle on Indian lands are no good to the Indians, but that must mean the low whites that crowd in on the borders of Indian lands. Would you say that the eastern farmers who go out to settle on public lands in Nebraska and Kansas would be no help to the Indians? When the Sioux land is thrown open to settlement you will find that some of our Pennsylvania farmers will go out there. We come here, Mr. President, to put ourselves in contact with Eastern civilization and Eastern white people, but in this Bill Eastern civilization and Eastern people come to us. Won't the Pennsylvania farmer want schools for his children out there in Dakota? And if there are schools will not the children of the Indians who are made citizens by this Bill attend them? Will not the Eastern men build churches and will we not help to support them? I see nothing in this Bill that makes an Indian take up his allotment beside an Indian, he can just as well take it up beside an old Bucks County farmer. I for one shall be glad when we shall have no more talk about wards of the Government. This Bill makes us "come of age."

We are citizens with equal rights with the whites. If this Bill gave us no land at all and stopped with making us citizens, I should say it was enough.

John Tyler, Cheyenne, was the next speaker on the negative but his utterance was so indistinct that most of his words were lost.

Levi Levering, Omaha, who spoke on the Affirmative, thought "The Indians are not slaves, but they are prisoners, and this Bill frees them."

Julia Bent, Cheyenne, wished to know, "Does giving a man his 160 acres give him education? Does it help him out of his ignorance? No, it holds him down to one place and there he has to stay for 25 years without seeing the world. Seeing is education and by holding the Indians in one place is not giving him education. What right has the white man to say we shall have only so much land? Does it not all really belong to us? The land is useless after it is allotted if we cannot have our way about it. The Dawes Bill provides that we cannot sell our land for 25 years."

Dennison Wheelock, Oneida, who was president of the meeting, called Levi Levering to the chair, and said as follows:

"I think the point which the negative speakers have been trying to reach is that the Dawes Bill is not broad enough to cover all the grounds for which it was intended; that instead of liberating the Indian it places him in a worse position from which we cannot easily get out. We find that the Declaration of Independence with all its importance and greatness was not broad enough to accomplish its purposes without the aid of other laws and details, and the same thing can be said of the Constitution of the United States. Other legislation besides itself was required to make it work. The Dawes Bill by itself is not complete, therefore other laws must work and co-operate with it. While admitting that the liberation of the Indian race is not, and should not be wholly dependent on this Bill alone, we hold that it is the first and is responsible for all the work of emancipation. It stands first and is to be the leader and superintendent, just as Capt. Pratt is superintendent of our school. He does not do any teaching or instructing himself, and I doubt whether this school would have been as far advanced if in the beginning he had been left to do all the work alone, and the same thing is true of the Dawes Bill. The necessities must be supplied and the grounds which the Bill is not able to cover must be covered by other laws many of which are already in existence. By the Dawes Bill the Indian is made a part of this Republic. He is admitted into it to enjoy the freedom of its power and to be protected by its laws. The Roman citizen at his best never enjoyed a broader and more protected freedom. Is the freedom of a free country fought for by the American people and won for the Government which was to be 'for the people, of the people and by the people?' Is the freedom which declares that 'all men are created equal, and endowed by their Creator with certain inalienable rights, falling below the conception of the liberty as viewed by the negative? Under the protection of this great nation and with every means afforded to make the Indian what he ought to be, I hold that the red man has been emancipated in the fullest sense of the term."

**Carl Leider, Crow on the Negative.**

"While visiting my home in Montana, I found a special agent in the field allotting lands in severalty to the Indians. From what I have experienced leads me to speak against the Bill. What the Government wants is our land, the land held by the Indians in common and theirs by right of treaty made with them by the Government. We are a people who were the happy owners of large tracts of land which has been reduced year after year, until, to-day by the passage of this act there is left a small tract of land for the Indian to survive or perish on. In all the history of the Indian race they are looked upon as a mere mass of good-for-nothing people not worth the soil on which they lived and unable to protect themselves in their rights and privileges endowed by the Great Spirit. By this Bill the President 'whenever in his opinion any reservation or any part thereof of such reservation is advantageous for agricultural or grazing purposes to cause said reservation or any part thereof to be surveyed or resurveyed if necessary and to allot the lands on said reservation in severalty.' There we see the capability of the Indian is not taken into consideration. The Indian may not be prepared to take up his land in severalty and by forcing it upon him will make him worse off than he is now. The Indians now have thousands of acres well adapted for agricultural and grazing pursuits and have just as much encouragement to follow these pursuits as they will under the Dawes Bill. In fact we might say he has more encouragement. Under the Dawes Bill you receive your allotment, you are assured of a little piece of land, accepted as a citizen and placed under the laws of this country, and when you say this you are saying all that can be said in favor of the Dawes Bill and all this the Indian can have now.

Let us suppose that a reservation has been allotted and that the Indians are doing well. Now we see that the Bill is not complete. We can see where it is weak. In the first place nothing is said in regard to free inter-trading with the Indians. Under this bill this is the same as it is now. It is necessary to get authority from Washington, and the man who has the largest number of friends, Congressmen or Senators will get this authority. Free inter-trading should be encouraged between the whites and the Indians with the exception of the sale of intoxicating liquors. Let the Indian go and buy from whom or where he pleases. Another weakness is that it don't provide for a town site. Every agricultural district must have a centre. Under this Bill it is impossible. Thus it compels the Indians to carry their products too great a distance to reach a town and in this way robs them of the largest part of the profits that they would make if there were a town near them. Another weakness is this: Here we have a lot of very old men and women who are utterly unable to work their allotments. We have a lot of children who are too young or have not the knowledge to work their allotments. Here is a lot of land lying idle, allotments of young men and women who are away seeking an education. Must all this land remain idle? Under this Bill it certainly must. A system of renting should have been established and the Indian allowed to rent to the whites. The Indian would not necessarily have to rent all his allotment. Say one-half of it. Probably for the first two years he would have to give the rent free but the knowledge the Indian would get would amply repay him, and the white man on the other hand if he did not make anything would be looking around with the intention of locating on a desirable section when the surplus land is open to homesteading. In this case the Indian holds the whip, the white man is the dependent. This places them on nearer an equal footing than they can get in any other way and encourages what will more quickly put an end to the Indian problem—free inter-marriage. The Dawes Bill is all right as far as it goes but in its present state it is incomplete. We do not mean to say that no good will result from it to the Indians but we do say that the signing of it by the President does not mean the emancipation of the Indians."

#### 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 Navajo as he arrived in native dress, and as he now looks, worth 20 cents apiece.

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

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

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

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