

# The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. X.

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As we go to press Capt. and Mrs. Pratt arrive from Japan.

Our terms for subscription are cash in advance, hence do not hesitate to take the RED MAN from the office, for it is paid for by some friend, or we are sending it gratis.

We are glad to note elsewhere that everything in the nature of a lottery is condemned by law in the new Territory of Oklahoma and "the strip." The Devil, in the shape of the Louisiana Lottery Co., has made some attempts to "erect his chapel there" but fails. Wherever just law lays its foundation stone, its rivals or its enemies seek in vain to occupy the place. In this case the camel was anticipated and he is not allowed to get even the tip of his dastardly nose in.

## THE INDIAN APPROPRIATION BILL.

The Indian appropriation bill which has just been passed by the House of Representatives, as usual evoked considerable discussion, particularly on the educational items. The friends of Indian education, however, have every reason to be satisfied and gratified with the position their work now occupies in the estimation of the gentlemen of the Committee on Indian Affairs.

The bill as presented was ably championed on behalf of the Committee by Messrs. Perkins and Peel, who are both thoroughly familiar with Indian Affairs, by reason of their long service on this Committee. Mr. Cutcheon gave evidence of continued interest, but the whole argument entirely aside from humanitarian considerations was correctly represented in the remarks of Mr. Morse, as to the relative cost of killing an Indian compared with educating him.

The whole debate was interesting, but we consider some portions particularly important, as showing the considerations which governed the Committee in their action, and which we reprint for the benefit of our readers, who do not take the *Congressional Record* as a daily paper.

A. J. S.

Mr. CANNON. I speak with reference to appropriations for the necessities of the public service. I understand that there has been a growth in the Indian schools to the amount of three or four hundred thousand dollars, and an increase in some other items. So, Mr. Chairman, we have here a bill which they say is less than the bill of 1890 and less than the bill of 1889, and of course it is. It is somewhat less now than when it was reported to the House, but possibly and probably it ought to be still less, because the bill of 1889 and the bill of 1890 were swollen by the extraordinary items I have spoken of.

Mr. PERKINS. Mr. Chairman, the fact is, as the gentleman from Illinois has suggested, that for two or three years at

least the annual appropriations for the Indian service have been growing, and I think rightly growing. All who are at all familiar with the efforts which have been made by the Government to educate the Indians and improve their condition know that these efforts are, comparatively speaking, of recent origin. We know that this system of building up Indian industrial schools, of encouraging the adult Indians to send their little ones to school that they may be qualified for the duties and responsibilities of citizenship, is of quite recent growth. Hence, naturally, and as I think properly, the expenditures on the part of the Government for this service have increased.

The Carlisle school, which was organized nine years ago, was the first school of its character in the United States. That was the inception of this system of Indian education. The results there proving satisfactory, Congress was encouraged to make appropriations to sustain that institution, the success of which prompted the organization of other schools. Thus the Indian educational system has grown—grown upon the country, grown upon Congress; and in my judgment it is growing in the confidence and good-will of the people of the United States every day.

As I suggested in my introductory remarks on this bill, we receive petitions constantly from all sections of the country urging us to sustain the Commissioner of Indian Affairs in his work and in the recommendations he has made to Congress for more liberal appropriations than have heretofore been made for this service. Responding to these petitions—responding to the supplications of the good people of the country, who believe it is proper to educate and Christianize the Indians, rather than to maintain armies to fight them, we reported this bill. Because of the extension of this policy it may be that the bill carries more than did the annual appropriation bill of last year or the bills of previous years. But the increase involved is in the right direction. It is in the interest of humanity, in the interest of the wards of the nation; and I believe that our action has the approval of the good people of this land, irrespective of party and without denominational distinctions.

While it may be true that this Indian appropriation bill carries more than previous bills of this character, yet, if we examine carefully and find how much has been appropriated by the Government in the past to maintain armies for the purpose of fighting the Indians, we shall find that in the aggregate there is a great saving to the Government; that it costs less to maintain these schools, to employ these teachers to educate these red children, and to qualify them for the duties and responsibilities of good citizens than it does to send battalions to the Rocky Mountains and to the lava beds of the West to carry on Indian wars. If we are actuated by no higher motives than those of economy—if we divest ourselves of all sentiment in this matter and look at this simply as an economical proposition, in that view alone the policy we are now pursuing is cheaper and better than that adopted in the past.

Mr. MORSE. Will my friend from Kansas [Mr Perkins] allow me to interject a remark?

Mr. PERKINS. With pleasure.

Mr. MORSE. It has been estimated by competent authority that it costs the Government of the United States and the tax-payers a million dollars to shoot an

Indian. Had we not better spend a far less sum in educating and civilizing these people?

Mr. PERKINS. The suggestion of the gentleman is in harmony with the views I have endeavored to submit.

It was not until 1887 that Congress passed the act providing for the allotment of lands to Indians in severalty. All this legislation looking to the education and moral elevation of the Indian is of recent origin. The system of building industrial schools, of erecting reservation day-schools and boarding schools, of qualifying the Indians to discharge the duties and responsibilities of citizenship, of allotting lands to them in severalty, of encouraging them to build up homes and cultivate individuality of character, breaking up the tribal organizations—everything of this kind is of recent origin. And the work of the Government in allotting lands to the Indians in severalty and inducing them to establish homes distinct and apart from the tribal organizations goes hand in hand with this work of Indian education; and this policy is accomplishing much in the direction that the people like to see work accomplished.

It is seldom now that you hear of an Indian outbreak. It is seldom you hear of the military forces of the Government being called upon to put down an Indian insurrection. As we progress in our work these Indian depredations and outbreaks gradually disappear, and in my judgment the time is near when every Indian tribe in the country will be prepared to take its land in severalty and the members ready to establish and maintain their individual homes, and their little ones will thus be trained for the duties and responsibilities of citizenship. And as a matter of economy, as I suggested a moment ago, if we are not to be governed by higher considerations, it is better and cheaper; and so while this bill may swell in the aggregate the expenditures of the Government in this direction, there is a decrease of appropriation and there is economy in it. That is all I desire to say in answer to the suggestion of the gentleman from Illinois.

So many of the apprentices are putting in their summer's work in Bucks County farms that it really makes one feel lonesome to go through the shops now-a-days. The good of it is though, they are learning to be good farmers—an occupation that will never fail them. They are also making money and we hope laying up a stock of good health that will carry them through a year's hard study, and a stock of experience that will carry them through life successfully.

Ambrose, aged eight years, was writing to his friend, one of the ex-teachers at Carlisle, and as she had directed a letter to him, "Master Ambrose," he thought that was the correct method and returned his answer to her with "Master Miss P." in plain characters on the envelope.

The red men are not extinct in Cambridge, and they acted like savages when they celebrated the recent Harvard victory.—*Ex.*

The appointment of Robert S. Gardner, of West Virginia, to be Indian inspector has been confirmed by the Senate.

The young apple-trees planted at the Parker Farm last fall are doing well, but we need a lot more yet.

MRS. PRATT WRITES AGAIN FROM JAPAN.

To her Daughter.

Three weeks since I finished my last letter to you. I then expected I would begin another at once, and write a little each day or as often as I could. Sight-seeing, headaches and visiting have upset all my plans.

Instead of getting away from malaria we seemed to have plunged right into the very heart of it in Tokio, and both of us have suffered in consequence.

Saturday we fled to this lovely retreat in the mountains where the air is pure and bracing. Hot springs abound; the hot water is brought to our hotel in bamboo pipes, and our hot bath is always ready for us.

After two days of rest and looking about I recall to mind that a homeward bound steamer sails in a few days and the second edition of my descriptive letter not begun. I am afraid I have "lost the thread of my discourse" and must trust to memory so it may be as well for me to begin with this past week's experience and think back.

Japanese do things contrariwise. Their "up" is our "down," their "right" our "left." In building a house they build the roof first. We look into a cabinet shop and see the men and boys at work. They pull the plane towards them and all sit down at their work, and we have seen them hold a little board with their toes as they chisel out the grooves.

After giving you these instances which are characteristic of this strange people you must excuse me if I am somewhat affected by the "environment."

We left Tokio Saturday morning, stopped at Yokohama for "tiffin" as the noon meal here in the East is called, after which a ride of two hours by rail takes us through a picturesque farming country. And such farming would make our Cumberland farmers smile—we see patches of wheat and barley, no large fields of waving grain; but as we look from our car window we are impressed with the idea that children have been at play,—a sort of kindergarten farming, as it were. Some of these little patches are shaped like an open fan; others with one straight and three rounded sides, all bordered and many ditched for irrigation. That not a weed is to be seen all around, is the mark of watchful industry.

After leaving the railroad we travel in horse-cars for an hour and a half, through a succession of little villages in which I could take no interest, for I was so pained by the treatment of the poor panting horses which drew our car. I am inclined to believe that it is true what I have been told regarding the feed of these horses—that it is rice and bean soup.

I have taken much more kindly to the custom of riding in a little carriage pulled by a man since I have seen how the horses are treated, so I gladly left the horse-cars for the more comfortable Jinriksha, as we had still before us a four-miles' ride, a mountain climb all the way.

Our party of three requires ten men. I have two men, one to pull, the other to push my Jinriksha. Papa has three; our guide two, and two men carry our bags.

The ride up the mountains was delightful, waterfalls, precipices and towering peaks, all grand and beautiful, but best of all delightful pure air, and we were grateful.

Our hotel, the Naaya, is a charming Japanese hotel furnished in foreign style and the meals are excellent. I am sure our little cook has been well trained under an

accomplished French cook, and he even gives us our bill of fare written in French.

I had grown so accustomed to little Japanese men for chamber-maids and waiters that now it seems odd to have the pretty maidens waiting upon us, but be it man or maiden they all have such a matter of fact way of entering our room at any time even though we be in dishabille, it is a matter of no consequence to them.

The laboring class in the country are so accustomed to work and travel about untrammelled by clothing that they are never shocked by the absence of it.

As our hotel nestles in a nook almost at the top of a mountain I can look out of my window into the clouds, and many times upon them, as they seem to roll down the mountain sides.

Monday morning we made a little trip over the mountains to another retreat called Hakone, distance seven miles.

Papa walked in company with Mr. Nyte, the Minister Plenipotentiary from Belgium. Miss Nyte, a young lady sixteen years old, and myself, were each carried in Kagos—a wooden hammock swung on bamboo poles which rest upon the shoulders of our coolies. I felt somewhat cramped in my little hammock, but I could enjoy the scenery with no thought of the rough path beneath, after having evidences of the sure footedness of my men.

As we shall bring home views of this mountainous region I can with them describe the attractions of this special journey of one day.

Papa being unaccustomed to walk four-teen miles in one day felt that he must subject himself to the manipulations of a Japanese Doctor who rubbed him for an hour and a half, which together with a hot bath took away all the soreness and tired feeling which one suffers after so long a walk.

Mr. and Mrs. Morris and Miss Haines remained in Tokio to carry out some special plan of Mrs. Morris, but they will join us to-day, and we anticipate their coming with much pleasure. We feel so alone being the only Americans here.

We meet many tourists from every land, but our own home land, although among the missionaries America outnumbers all those from other countries.

While in Tokio we met many of our missionaries and had enjoyable visits with them. They all live nicely and are doing faithful earnest work, in which they take the deepest enjoyment.

The results at times seem slow as they do sometimes to all missionaries, but there is a solid foundation being laid which will stand firm for all time. These steady effects to destroy Buddhism are broadening and strengthening all good work. Benevolent work is being aided by Christian intelligence.

We visited the charity hospital one morning just before leaving Tokio and were greatly pleased to find it so large, clean and well managed. One hundred and twenty patients can easily be cared for, and it was pleasing to know that this hospital was under the special patronage of the Empress of Japan, who visits it in person once each year and then appoints ten ladies as visiting committee to make reports upon its condition.

The nurses are specially trained in England.

We are told by the Doctor in charge that any one who wished to talk to the patients upon religion were cheerfully permitted to do so. Mrs. Morris took advantage of this opportunity before leaving Tokio by going to the hospital one morning, laden with Scriptural texts printed in Japanese characters upon very pretty cards, and gave one to each patient.

Our Christian workers both foreign and native visit and send flowers to the suffering ones, so do the Roman Catholics and Buddhists.

In my former letter I told you of my visit to a Buddhist Temple which was one of the handsomest in the city. Temples are very numerous and very old, but all are not handsome neither are they all Buddhist; many are Shinto.

The Japanese have two religions—

Shinto and Buddhism, but are not divided into two distinct sections exclusively.

Every Japanese from his birth, (that is, those of pagan parentage) is placed by his parents under the protection of some Shinto deity whose foster child he becomes, while the funeral rites are according to the ceremony of the Buddhist sect to which his family belongs.

Shinto is a Chinese word meaning "Way of the gods," and seems to be an ancestral worship, for the sacrifices made to the gods, no matter what their character, always includes such articles as swords, mirrors, horses and clothing besides foods of various sorts.

This religion demands little more from its followers than a visit to the local temple at the time of its annual festivals, and as far as I can understand it does not teach any theory of the destiny of man or of moral duty, but the principle ingredient is ancestral worship which has infected Buddhism, for I am told that in every home where Buddha is worshiped there is by the side of the domestic altar Shinto gods, and the shrines of the favorite Buddhist deity, and the memorial tablets of dead members of the family who immediately upon their death became Buddhists to whom prayers are offered.

Shinto has scarcely any regular service in which the people take part, but we have always seen and met the worshippers at their temples whenever we have stopped to look at one.

It has been said that it must be a singularly pure form of Paganism since its Temples contain no images. There is a bundle of white paper cuttings attached to an upright wand, or a mirror which is in the centre of the back part of a plain room. The interior of these Temples are of white wood and the Priests are dressed entirely in white while at prayer in the Temple.

Although the Shinto religion is somewhat insignificant when compared with Buddhism, it is still in a certain sense a State religion as the Temples are maintained out of the imperial and local revenues, and the attendance of the principal officials is required by court etiquette at certain annual festivals.

Near each Pagan Temple, be it Buddhist or Shinto, there is always a large stone trough of clean water. Dippers of bamboo or gourd are there with which the worshipper pours water over his hands, washes his face and rinses his mouth several times, then approaches the place of prayer, throws a few coins into a huge box, and bows very low before kneeling. One cannot help respecting such apparent devotion as the thought comes to you what splendid Christians these people might be could they know the teachings of our Saviour.

Many young Japanese men and maidens, too, who have been in America for its educational advantages have received a cordial welcome by our friends Mr. and Mrs. Morris in their pleasant home at Overbrook. While in Tokio we met several of these people who have given us much information and helped us in our sightseeing.

Among Mrs. True's first pupils and graduates was a young lady who married a wealthy Japanese gentleman and lives very handsomely. Part of their house is furnished in Japanese and part in foreign style. We met this lady many times. When she came to call upon us she wore a foreign dress, but at other times a Japanese dress, and frequently placed her carriage at our disposal. And to give us a special treat as I considered it, she invited us to a real Japanese dinner to be given in the native style at her home.

Unfortunately, your Father was not well that day, so did not feel able to go out in the dampness. Mr. and Mrs. Morris, Miss Haines, Mrs. True and myself went in the pouring rain, but each of us was snugly stored away in a Jinriksha so that we arrived at the home of Mrs. Tenades as warm and dry as possible. We stepped out of our little carriage under the shelter of a low roofed porch. We sat down on the doorstep, removed our shoes, put

on our knit-slippers and entered the house.

In the hall-way we were met by Mrs. Tenada, and there we made our first mistake—we shook hands. The greeting should have been a succession of low bows.

After removing our wraps we were ushered into the parlors that were elegant in their simplicity. The floors were covered with padded matting, no chairs, but there were lovely blue silk cushions arranged in rows on the floor to sit on. In front of each was a Hibache (fire bowl) about fourteen inches high and twelve across. It was round, and of bronze with beautiful carvings on the sides. These fire-bowls were filled to within two inches of the top with what looked to be beautiful fine white ashes, but was in reality a fine powder made from pulverized shells. In the centre was a handful of live coals from the burning of little charcoal sticks the size of your finger. The whole arrangement was very pretty, but the heat not scorching.

The parlor was a corner room with two sides opening out upon a veranda by sliding doors of glass. We went out on this veranda at once to see the lovely lawn or ornamental garden. The grass was in its velvety smoothness. There were several huge rocks—just enough, not one too many—that had been placed in such positions as to give the most charming effect.

Willow maples of which there are many kinds in Japan, one in particular, bent gracefully over a rock with its long swaying branches. The foliage has autumnal tints in the spring which gradually turn to green as hot weather advances, and in late Fall, to flaming red. Over another rock bent a huge evergreen pine-tree most grotesquely trained. It might have been under treatment for a century in some nobleman's domains as it takes a succession of gardeners to accomplish such wonders. And then the Japanese are most successful in transplanting trees of any age, kind or shape. Mrs. T. laughingly told us as we were exclaiming upon the beauty of their grounds "I used to feel sorry for these poor trees, they were moved so often before my husband was satisfied with the effect."

The ever present cherry tree was there with its double blossoms looking like roses. Bordering the grounds were tall bamboo trees—seemingly a dense forest of them—yet I know that not far beyond, perhaps a rod or two, was a crowded street full of busy people. Not the faintest sound of such turmoil, however, was permitted to reach this elegant retreat.

This is ideal refinement to the Japanese. You might ride for days through the streets of Tokio and never know when you are passing the homes of wealth and refinement, unless a friendly guide was near to tell you that those long rows of gloomy looking buildings that you had thought to be storehouses were the servant's quarters of the wealthy aristocrat whose home was within the enclosure that these outer houses bordered.

The entrances to these mysterious domains are huge wooden gates, tall and ponderous. I did not notice at first that there was a special difference in them, but I have learned to know that these gates are in a measure outward tokens of the wealthy owners.

But I must return to the dinner party. Just as we turn to enter the parlor we notice a servant placing lighted lamps in the tall stone lanterns that adorn the ground.

A string of lighted paper lanterns are hung along the veranda and we find the parlor lighted with real American lamps, which are placed upon the prettiest ornamental lacquered stand.

Mrs. Morris is given the place of honor which is near the Tokonoma—a recess at one end of the room which is found in every parlor and sleeping room of the Japanese.

In this little recess of little more than a foot and a half deep, three feet wide, is hung a choice picture.

These people avoid covering their walls with pictures as we do, but there will be one or two very valuable ones. A vase of

flowers is placed upon a raised platform three inches from the floor in this recess, and the honored guest is always invited to sit near.

Between Mr. and Mrs. Morris is seated Mr. Kuki who is a court counsellor and President General of the Imperial Museum, and next to myself was a gentleman of equal importance as Mr. Kuki, but whose card I have not, so cannot give you his full title. He was in France for some years controlling some of Japan's interests, but what, I cannot tell. I regretted I could not converse in French, as he feared his English was too poor for a very extended conversation, but we managed to talk of cherry blossoms and the mysteries of Japanese food.

Mrs. True and Miss Haines were on the opposite side of the room with our host and hostess. After seating ourselves in true Japanese style on the cushions, three little maidens in silk robes and one elderly woman, all servants, began to bring in the dinner.

First came very pale but strong tea in tiny blue cups, then cake. (Notice, the dessert came first.)

The cake was very pretty to look at but tasteless. They think it vulgar to flavor cake and confectionery as we do. The confectionery seems to be only a substance of eggs or starch and sugar shaped and colored to represent different flowers and foliage. Next came lovely lacquered trays on which were lacquered bowls of soup. The bowls and trays were very choice and were three hundred years old, our hostess informed us.

The soup proved to be quite modern, as Mrs. Tenada feared we would not relish any of their native soups as well as oyster soup prepared in a foreign way.

Dainty chop-sticks lay upon the tray. Eating oyster soup with chop sticks! How could that be accomplished? Simply by picking out the oysters with the sticks, and drinking the soup.

Following were meats and vegetables curiously but very prettily and daintily prepared; raw fish thinly sliced and arranged in a very neat manner. The salad was excellent, and the pickles quite to my liking excepting the pickled radishes, one bite of those was enough. Warm saki their native wine made from rice was also given us, but as we were a white ribbon party we could not drink the thimble full of intoxicant which was placed before us.

During the meal as it slowly lengthened out, the gentlemen left their places and visited us ladies. The host who is a fine looking man looked quite oriental in his long flowing robe of silk. There is more fullness in the skirt of a gentleman's dress than a ladies' but both have large long and square sleeves.

The servants in entering the room always bowed low to their mistress, then to us. And while still partaking of this ceremonial feast, two large rugs were brought in by the servants, spread upon the floor, and upon them musical instruments were laid.

I am sorry I cannot recall the names, but I have miniature instruments in my trunk at Yokohama with the proper names attached, with which I can give you object lessons.

The instruments were four in number, two somewhat resembling harps, which lay flat upon the floor, more on the plan of our pianos. The others were like our banjo and guitar. After these were arranged, the maids led in four blind men who, after taking their places, bowed several times with their faces on their hands, to the floor. After thumping to get their instruments in tune the fun began. I had great difficulty to keep a straight face. There seemed to be about three notes to their scale of music and their voices were pitched at a high key.

I could close my eyes and well imagine myself in an Indian village among our own native Americans. We had solos, and some that were not so low, but the music (?) went on and on and the contortions of their faces were ludicrous enough. But these were professionals, which you know even in our own land are given to extremes in that line.

I have heard Japanese maidens singing with sweet voices, their songs, and upon

asking a Japanese lady what they were singing about she answered with a sweet smile, "O, it is just a poem about the plum blossoms, the peacock bird and the cockatoo among the pines".

Just as I was beginning to feel as though I should have some difficulty in getting upon my feet, or in standing upon my feet again, our laughing hostess gave the signal to rise, saying she thought "we would welcome the change to the other parlor".

I must say I never welcomed the offer of a gentleman's arm at any party more than the help of one on this occasion; and, oh, how good it did seem to sink into an easy chair as we entered a very homelike parlor with pictures upon the wall, a piano, carpet, tables and chairs. Mr. Tenada delights in collecting old curios, such as ancient swords, steel arrow-heads that are curiously shaped and carved, steel dirks inlaid with gold, copies of very ancient paintings, all very choice and interesting.

Mrs. Tenada gave us enjoyable music from the piano, playing "Consolation" to my great delight, only somehow the tears came to my eyes as I recalled the picture of a fair-haired maiden over in home land giving me the same music.

As Mr. Morris was not feeling very well, we felt it best not to prolong this very interesting evening, as we might otherwise have done, taking our departure at ten o'clock.

We have been able to visit a number of schools, both Japanese and foreign, but I will leave the accounts and impressions we received for Papa to give in his talks to our pupils.

I have in my mind much more to tell you, but think this letter quite long enough for this time, besides the mail goes in half an hour, and I would like to write a few lines to some one else.

But I must not close without telling you of a very special experience we had on the 16th, which in my haste I came near forgetting.

The day had been an unusually hot one, and as I had been out all day sightseeing I retired at nine o'clock.

Papa, was sitting up writing, when at ten we had a reeling, rocking earthquake, which lasted several minutes. The house shook so much as to make us feel like rushing out, yet I did not leave my bed.

Papa, who stood in the door of our room looking down the hall way at the other guests who had rushed into the hall, said that to maintain his equilibrium, found his head sometimes in the room and sometimes in the hall.

Our electric light hanging six feet below the ceiling swung to and fro, while the hanging articles of all kinds plainly showed the motion of the earth, and I really had sensations of sea sickness. We had two more shakes during the night and others the next day, but not as violent; ten shakes in twenty-four hours have made us feel as though we were really introduced to Japan.

If it be true that many of the Indians educated at Carlisle and Hampton resume the blanket when they return to the reservation life, and do this from choice and not from necessity, because they find a sentiment which they are not able to stand against, and not because the Carlisle uniform wears out, and, having no money with which to replace it, they accept the blanket which our benignant Congress votes them, then why not try the experiment of putting the three-fourths of the boys who have not been in school, but who laugh at the boy who has, also into school, and educate them to the point where they will stand with and help those who otherwise are under great temptations to go back to the old life?

A man who has ten sons of school age to educate, and is able to do it, will find it cheaper and better to put them all in school at once, and, if there is any value in education, these boys will all help to lift each other up. If he puts one in school and gives the others encouragement to live in ignorance and idleness, the nine will do much to destroy what is done for the one.

C. C. PAINTER,  
Agent of the Indian Rights Association.

#### THE CHILDREN OF THE PLAINS.

The Rev. Joseph Cook is reported to have said at one of the prominent Indian Schools: "I see that the children of the plains are doing better than the children of the slums."

The children of the plain, the red, wild children  
Are Nature's own, the impress she has wrought,  
The "mother's mark" lies fresh upon her offspring—  
Their very love of Nature, Nature taught.

Not so, the children of the slums; these children  
Were mothered long ago by sin and crime,  
For generations past, the very infants  
Were "bottle fed" on city waste and slime  
And muddy ooze of evil things. The sewer gas  
Of vile surroundings, make the page  
On which Time leaves his mark, all blurred and blotted.  
So that the babe is found mature of age.

If you would write on these, the sheet so blackened  
Must be made white, the scrolls of sin erased  
The pictures torn, it may be, from the pages,  
Scars of ancestral eras, be effaced.

The children of the plains, nursed at the bosom  
And nurtured long by Mother Nature, in  
The boundless playgrounds of her woods and prairies  
Where ignorance is innocent of sin,

Have breathed no tainted atmosphere of passion,  
They have not sucked the milk of vice, with greed,  
Nor lived beneath the roof, where sin and squalor  
Unnumbered progeny of evils breed.

Their mind is no foul tablet, marred and blotted,  
But like a page unwritten; may be dull  
To comprehend our alphabet of wisdom,  
And slow, the truth from higher minds to cull.

We do not find their intellect is darkened  
By film of past offence. The things that shame  
With tinge of wickedness, the city children  
Have left on these, no attribute of blame.

They have not learned to doubt and scorn the Father;  
To them, the One Great Spirit is divine;  
They find no word in all their soft old language  
Which speaks dishonor to your God and mine.

Therefore, Oh, friend, the two are far asunder,  
The children of the slums, and of the plain;  
Brothers, they were, perchance, like Cain and Abel,  
In the far past, that brotherhood was slain.

ELIZABETH GRINNELL.

CARLISLE PA.

#### EX-STUDENTS OF CARLISLE.

##### WHAT THEY HAVE BEEN DOING SINCE LEAVING OUR SCHOOL.

Nettie Hansel, Cheyenne tribe, writes that she is going to school at the Lincoln Institution, Philadelphia, and that she is paying special attention to music.

Harlow Miller, Osage, has been attending school ever since he went back to his home, at the Osage Agency. He is improving in his studies, and occupies a seat of honor in the school. Harlow is now only about fifteen, he having been home three years. He has four horses and one ox.

Louis Tinker, Osage, writes, "I am 23 years of age, and attended Carlisle school but one year. While at Carlisle I studied a little of everything. I have been a wild boy but am getting over it now. I am working at farming and am earning \$20 a month. I live in a nice house and it belongs to my mother. I do not wear Indian clothes and am not married. I go to the Catholic Church. I have four head of horses and three cows.

Ellis Childers, a Creek, who was at Carlisle three years and a half, writes, that he is living in a hewed log house of his own. He is farming fifty acres of land, married an educated girl and they have one son. He has 23 head of cattle of his own, and is manager of one of the companies and receives a salary of fifteen hundred dollars a year. Upon his arrival at home he worked first at one thing and then at another and fell into bad company. Not stopping to think he went on and on until he got into a shooting scrape and had serious trouble in getting straight again, after which he resolved to settle down and try to be of some benefit to his nation. He served as clerk of the District Court for two years, and two years ago was elected to the lower house in the Creek Council, which position he holds at present. He has an orchard of two hundred bearing trees and has just purchased a hundred apple trees, twenty-five peach trees and six cherry trees more. Ellis attends the Methodist Church.

Kias Williams, Cheyenne, has been go-

ing to Haskell since he left Carlisle two years ago after a five years' course here. He worked at the harness trade here but is now at tailoring. Immediately after going home to Cheyenne Agency he did nothing special but visit around and fell in with whiskey associates. He has ten ponies and eighteen head of cattle, and owns a house of his own. He did not put on Indian dress. He attended the Presbyterian church.

Jennie Lawrence, of the Sisseton Agency, who was with us four years when she was a very small girl is now sixteen, and has been going to the Agency Mission or Government school ever since she left us. Jennie is now assistant teacher at \$12:50 a month.

Henry C. Roman Nose, one of the Florida prisoners, from Cheyenne Agency, who came to Carlisle when the school first opened in 1879, and remained two years, says he lives in a square tent covered with duck. It is his own. He has never worn Indian dress since he went back, and is now serving the Government as tinner, the trade he learned at Carlisle. He receives \$20 a month.

Arnold Woolworth, Arapahoe, spent the years between '81 and '87, at Carlisle and is now a Government Scout at Ft. Reno, receiving \$25 a month. He lives in his sister's tepee. He has four horses in the way of stock.

Charles Ohetoint, Kiowa, one of the Florida prisoners who stayed east, at Carlisle, two years for more education, is now at work at the agency at 10 dollars a month. He lives in a tepee. He has been suffering with sore eyes for years and has not been able to do much. He has 23 acres of land under cultivation, but has seen pretty hard times. He has four children, two of whom are at school. The others are too small. In the way of stock, he has six horses, one mule, four head of cattle, and three pigs.

Samuel Checote, Creek, three and a half years at Carlisle writes that he is just starting to farm, is married and lives in a log house. "It is my own, sir," he proudly answers this question. He is glad to say that their people don't draw any provisions from the Government. He is a collector and receives \$1.50 a day when on duty. He owns two horses, four head of cattle and twenty pigs. Attends Methodist church.

Foster Strike Ax, Osage, four years at Carlisle, is now eighteen years old and works on his father's farm. He dresses in Indian clothes sometimes. They live in a frame house.

Richard Davis, Cheyenne, who is working for himself in the east on an independent basis, writes, "When I went to Carlisle I began with the chart and then went through with the First, Second, Third, Fourth and Fifth Readers, Arithmetic, Geography, U. S. History, Physiology, Philosophy and Geometry. I knew the English alphabet and could read a little before I went to Carlisle. Had no knowledge of the English language and had no work to do before going there, but when I went there I learned how to talk English." He is now dairying in Chester county, and receiving \$30 a month wages and he also has charge of Guernsey calves. He married an educated Pawnee girl at our school and they have a tenant house, paying \$5.00 a month rent to their employer. He owns 37 head of cattle which are on the Cheyenne reservation.

John Bull is interpreting for the Poncas at \$25 a month. Married a camp girl and they are living in a large frame house. He does not attend church. Owns four mules, two cattle, 2 pigs.

Thomas Tall Chief, Osage, is at Haskell, in a position as guard man where he receives \$7 a month. At home has 27 horses, 2 mules, 48 head of cattle, and about 100 pigs.

Charles Martin, Chippewa, is living with his father in Minnesota. He is not

well.

Edward Hears Fire was at Carlisle only a year, and a beginner when he came. He says he never wears Indian clothes, is married to a good wife. He is working for himself on his own farm of 160 acres, and living in a house he made himself.

Eleazer Osage, eleven months at Carlisle is now at Haskell.

Charles Chickenny, Menomonee, at Carlisle 3 years, a beginner. Learned his English at Carlisle; is now clerking in a store at \$35 a month. Is not married, goes to Catholic Church.

Guernsey Miller, at Carlisle four years, is now going to school at Chillico, I. T.

Moses Culbertson, Sioux, was at Carlisle three years. Is now on the police force at \$10 a month. Could read a little before coming. He attends Episcopal Church. Does not wear Indian clothes. Married an educated girl and they have one child. He has 8 horses and 7 head of cattle.

Luther Kuhn, Pawnee, married a Carlisle girl. He has a farm of his own, but is not able to work it. Has worked as much as he was able at carpentering.

Doty Seward, Cheyenne, three years with us, is now living on his own farm in a frame house of his own, and works his farm and freights when he can. He married a seamstress at the Cheyenne school. He has 2 mules which he paid a hundred dollars each for by freighting. He does not wear Indian dress and is doing the best he can.

Charlie Bird, a Pine Ridge Sioux, spent three years and a half at Carlisle, says he could say, "a man" "a dog" before he came. Learned his English here. Worked in the Agent's office three months and then found employment at the agency saw-mill for two years. This he was obliged to stop on account of sickness. Since then he has been helping his father, who is old and has a large number of cattle. He does not wear Indian clothes.

Henry Bonga, at Carlisle three and a half years is now attending school at the Leach Lake Agency.

Joek Bull Bear, Arapahoe, was at Carlisle three years. Since his return to the agency, has worked at scouting, farming, carpentering, fence-building, and is now on the police. He lives in a tepee but wears citizen's dress. Married an agency school girl and they have two children. In regard to money matters he says, "I have so many Arapahoe friends that it is almost impossible for me to try to get ahead enough to even buy a team."

Ernest Left Hand, Arapahoe, was with us a year. To the question, Do you wear Indian clothes? he says "O, yes, indeed." Is not married. Does not attend any church. He says if he had a chance to work he would not "do any Indian way."

Michael Burns, Apache, spent nearly two years at Carlisle, but had lived in the family of an officer of the Army, and could speak fair English, and could read and write. He is now commissary clerk at San Carlos Agency, Arizona, earning \$40 a month.

Josiah Wolf, Quapaw Agency, could read before going to Carlisle, and knew English. Is now working his own farm and occasionally finds work to do for others. He is living in a log house built by himself since he returned. Josiah says he wears the "best citizen's clothes that he can afford. I never wore Indian clothes except when I was working for Dr. J. E. F., Specialist in Indian Remedies. I put on leggings, buckskin shirt, feathers and painted my face. Worked for him two months, then I wanted to quit. I used to prepare the medicine. Boiled it and bottled it, and sold it on the streets."

Carrie Yellow Horse, Cheyenne, was with us one year; had been to school before coming a little, and could speak some English. She married a man about as much educated as herself and he is employed at the Agency. She has two boys and one girl. One of her sons attends

the Mennonite Mission school. She wears Indian clothes, and her work is keeping house and caring for her children. She is known now as Mrs. Wash Robinson.

William Little Chief, Cheyenne, one of the original Florida prisoners, was here for a year and a half, and is now scouting.

Edgar Fire Thunder, Sioux, was five years with us and learned the blacksmith trade, at which he has been working at the Agency for four years since his return. Is married and has a daughter. Owns 27 horses, and 15 head of cattle.

Luther Standing Bear, Sioux, spent six years at Carlisle, and knew no English before. He learned the tinner's trade, but has been teaching ever since he returned, and is earning \$25 a month. He married a girl educated at the Hope School, Springfield, Dakota. They have two children and are living in a frame house of their own. Has never smoked, drank liquor, or sworn since he went home in 1885. Does not farm but has a garden. Had one trouble, but has since done well, attends the Episcopal Church.

Jaah Seger, two years at Carlisle, is supporting himself on his own farm the best he can, at Seger Colony, I. T. He dresses in citizens' clothes, married a camp girl, but one of intelligence and usefulness. Lives in a frame house of his own. He claims to be doing better than camp Indians but not as well as he would like to be doing.

Joel Cotter, three years at Carlisle, could read and speak English before coming. Is now working on a farm near Grand River, Indian Territory, and earning \$15 a month. He has never regretted going to school, but is sorry that he is now out of school. He has generally been able to find work.

Frank Engler, six years at Carlisle, is now at Cantonment, I. T., on the police force. Married a camp girl and lives in a tent. He receives \$10 a month.

Percy Kable, at Carlisle five years, is now working at the Cheyenne School, at Tailoring, and receiving \$25 a month.

Mack Kutepi, four years with us, who knew no English when he came, is now working at the Pine Ridge Agency, at the trade learned at Carlisle, and is receiving \$15 a month. He claims to have gotten along very well since he left school.

Harriet E. Stewart, Nez Perce, at Carlisle six years; knew no English when she came. She writes: "It seems to me like a century since I left Carlisle, but at the same time I do not forget that I am a Carlisle student. \* \* \* Before going, my ears were filled with nothing but Indian, my eyes, my brains were shut with ignorance. I breathed with the sound of the native language until I went to Carlisle to learn the English language, which I now speak. While there I learned how to sew, cut and fit dresses, wash, iron, cook and teach. Now I am housekeeping and have been boarding our Principal teacher. I do not know how to wear Indian clothes. I dress as a Carlisle student should. I am married to a graduate of the Salem Indian School who is now assisting in the allotment with Miss Fletcher. I attend the Presbyterian Church. We have 160 acres of land just allotted on which we will have our frame house built pretty soon, and give up the old one to my mother. We have horses and cattle. You will find that this letter was written without any help."

Emily P. Jackson, three years at Carlisle tells of her life in the camp at the Kiowa Agency, I. T. Although in camp for four years she claims that her Carlisle training helped her to live better. "Sometimes I wish I do stay in a good house. Sometimes made me cry, because I think I never never will turn back to in old way. I will try again and take a place in somewhere and work. I do like to stay in the white man house and learn something and I want my children be in

school and learn something. I don't like to keep me in old bad Indian camp. I am married and my husband is a school-boy. He know somethings. I made him work. He don't do like the Indian do. He is not a lazy man.

John Elm, Oneida, four years at Carlisle, could read and speak English before coming. Is now working his father's farm at home. Thinks of starting a grocery store.

Jock Bull Bear, three years at Carlisle is now on the police force at Cheyenne Agency, I. T. at \$10 a month.

Lives in a tepee, but dresses in citizen's dress. Married an Agency school girl. Has a farm of 20 acres under cultivation and is doing the best he can surrounded as he is by his Arapahoe friends who he says are ever ready to assist him in spending his money.

Maria Annallo, Pueblo, spent five years at Carlisle. Could not read or speak English before coming to Carlisle. Lives with her father in a very comfortable adobe house. She has a sewing machine which cost \$27 and is kept very busy making clothing for herself and sisters. She is now crocheting a fancy bed spread which will be exhibited at the State Fair. She is doing well and gets along well with everybody.

Susie Young, Winnebago, at Carlisle five years writes that some of the Carlisle and Hampton students there can find no paying work, and she among others. She is well and living with her father. She has had a little trouble about her allotment but in the main has done as well as she could since she went home.

Hubbell Big Horse, Cheyenne, says: I have been working a good deal since I came back, served one year and six months as Indian scout. I did not get ahead any while I was a scout, several of the boys they join the scouts.

I worked on a farm in New Jersey I saw how white man lived way to. I know that is a better way than the Indian live now. Had I the chance to do so. I would open up a farm and live on it, and make my own living.

About all I want is a title to my land, so I will know that no white man or Indian can take it away from me.

#### An Honest Pull.

SEGER COLONY, June 9th. 1890.

DEAR CAPT. PRATT: Your printed letter of recent date was received, and I will now try and answer your queries as well as I can. We returned students have a great deal to contend with, and I am glad to know that the Honorable Commissioner is interested in us, and we are glad to tell him how we are situated.

When we came back, while it is true, we had a better education and understood work better than the Indians on the reservations, we had no teams to begin farming with, and no place to make our home while engaged in farming, except with the Indians, and when we live with them we must live like them, to a great extent. If we worked for wages the camp Indians begged from us until we let them have it, until we found we might as well spend it ourselves.

I married a returned school girl who could keep house, cook, and sew, but she could not prevent her mother and sisters and their families from living with us. I opened up a farm although I had no team. The Agent paid for the breaking of two acres, and furnished oxen for me to break about five acres.

I chopped the posts and fenced twenty-two acres. The Government furnished the wire. I borrowed the team and hauled the wire fifty miles to my farm, and completed my fence. I then went to the canons and camped twenty miles from my place and cut cedar logs for my house. I borrowed a team to haul them to my farm. The Government furnished the shingles and floor, doors, windows, and nails, the Indian carpenter and I built the house. When I was married the

Agent gave me a cow and calf; these I kept with her calves, I have now eight head of cattle. I have also earned two heads of ponies.

I have now six acres of wheat and a garden growing, my wheat will do to harvest in a few days. I find I have more laid up, or a better start than many of the Carlisle boys, who have had a steady job.

My two uncles who had nothing when I came home have followed my example and started a farm, one of them has a house, and the other has a team and a farm opened up.

If I had a team wagon and harness when I first came back, I could now have a good farm opened up instead of the seven acres, I have now. Sometimes I feel like giving up, it seems so slow getting along.

Now from what I can learn from reading the treaties these Indians have made with the Government, had we our just dues we would have land enough to furnish us all a good farm and enough to sell to give us a start in farming and could I get this the Government would soon be relieved of furnishing rations for my family.

I will state the help I would like to have to enable me to support myself and family in a civilized way:

1st. I want my land given to me with a clear title.

2nd. I would like the old Chiefs and their dog soldiers and medicine men to be sent to Carlisle for about ten years training.

3rd. I would like a good span of mules or American mares to farm with.

4th. I would like a wagon and necessary farm implements, seed, and rations from the Government for one year.

5th. Would like a little more lumber to build another room on my house, and a few cows to start me in stock raising, ten or twelve cows would do with what I have.

Respectfully,

HENRY NORTH.

#### WHAT MAKES THE DIFFERENCE?

In looking over a morning paper lately I noticed in bold faced heavy type on the first page an announcement of a "Cheyenne Outbreak," Settlers abandoning their homes, etc.

The actual news of it was that a company of mounted Indians were said to have passed a ranch, and fired into the house, but did not stop to see if they had hurt anyone, or commit any further violence.

This of course was wrong. I have no word in defence of it, but in the same issue we are informed that a boy shoots his father; cowboys in New Mexico have a regular shooting match; bandits rob a bank in Texas; somebody else is a defaulter for \$30,000, and somewhere in the south are found the irons of a wagon and the charred remains of four human beings, who surely did not burn themselves to death.

Such is the record of one day in the most civilized nation on earth, where legal punishments for crime are in force; but it excites no particular comment. We read and pass on looking for some other exciting piece of news. But when an Indian commits a fault it is terrible, he must be punished, confined to his reservation if he has any, hung if possible. Bloodthirsty savage!

In the light of this and many other similar announcements, that are made the subject of appeals to the Governors of States and Territories, the following figures from the report of Commissioner of Indian Affairs for 1889, (page 514) are suggestive, viz.: "Indians killed by Indians 36, Indians killed by whites 13, whites killed by Indians 7;"—and the whites have the education and apparently furnish all the whiskey, as there were 168 whiskey sellers prosecuted during the year; and it is fair to assume that the majority were not prosecuted. It is more than probable that there is a close connection between the whiskey sold and the murders committed.

Doubtless the Cheyennes are savage

and probably troublesome, but the day is past when Indians shoot at whites without some special cause. Let us have all the facts before the Jury.

A. J. S.

#### LATER NEWS.

WASHINGTON, June 18,—The Secretary of War has received the following telegram, from Brigadier Gen. Ruger, dated St. Paul Minn., June 17.

"In reply to telegram this date, the facts, as reported by Captain Wells, 8th Cavalry, who is at Oelrichs Station, are that some 600 or 700 Indians on ration day, on the 11th inst, gathered on White River for dancing. Some settlers in the vicinity of the reservation on White River and the Black Tail and Beaver Creeks, West and East tributaries of same, became alarmed and left homes. Capt. Wells, in report dated yesterday, says that three prominent Sioux had come to see him to find out what the matter was, and who had started rumors of their outbreak: that they had intended to continue their dancing and horse racing for three or four days longer. When they heard the settlers had left their homes and gone into town they, the Indians, at once broke up and all went home.

"Captain Wells had a telegram dated the 15th from Agent Gallagher at Pine Ridge, in the following words: Everything here is all quiet and right. 'These Indians know nothing of the excitement outside.'

"It does not appear any troops are needed. It would be best to make detachment from Fort Robinson, as Beaver Creek settlers are in that department, and almost as near the command of Captain Wells at Oelrichs who has the special duty to watch the whole country to West of Pine Ridge reservation and prevent any Indians, Cheyennes in particular, from going to Tongue River reservation in Montana."

The Secretary also received a telegram from Brigadier General Brooke, dated at Omaha, Neb., June 18, as follows:

"Your telegram of yesterday, regarding excitement among the settlers near Pine Ridge Agency, received. I have been keeping myself informed since the beginning of the excitement and believe there was no foundation for it. Am informed that the settlers have all returned to their homes. I would have sent troops at once but for my belief that their presence would have increased the excitement and given color to the gossip which caused it. I have communicated with General Ruger and have sent a troop of cavalry to the place where the excitement was; expected to gather all information and reassure the settlers. Beaver Creek settlements are all in Nebraska."

#### BAD TREATMENT OF INDIANS.

##### Complaints About Buffalo Bill's Care of His Red Men.

Gen. O'Beirne was at one time Indian Agent at Pine Ridge Agency, and will do a great service to his former wards if he is able to break up a business that works only injury to the Indians.

The Washington *Star* of the 20th, says: Buffalo Bill's consumptive Indian, Kill-His-Pony, who was sent to the hospital upon his arrival in this country, is dead at New York. His body will be sent west, and there will probably be some investigation as to the treatment of the Indians. Cody was under agreement to treat all the red men with him in the best manner possible. But it is said the Indians who were shipped back from Germany came without an interpreter, and received less attention than they should have received on the trip. Besides being a consumptive, Kill-His-Pony had a broken arm, and this had been so badly reset that the slightest movement gave him great pain. Naturally, he underwent considerable torture on the trip to this country and was weakened by the experience.

Gen. O'Beirne has sent to Washington a complaint in the case relating how the poor Indian was cared for, despite the agreement between Cody and Uncle Sam. The other Indians who came over have gone back to their western homes among the Sioux, carrying with them each about \$100, the money they had saved while with the show. Gen. O'Beirne is an old plainsman, and speaks the language of the Ogala tribe. The Indians told him that

Cody had treated them well, but on ship-board they had met with many hardships, owing to their inability to communicate their wants to the other passengers. This, Gen. O'Beirne declares is a violation of Cody's contract. The general was in Washington when Buffalo Bill first ventured into the Indian show business, and interceded in Cody's behalf when the Indian commissioner objected to this use of the nation's wards.

**LARGE BOYS' QUARTERS.**

**Our Reporter Makes a Visit.**

Did you ever hear of a Bachelor's Hall? Well, here is one about three hundred feet long, and three stories high? Two or three hundred bachelors live in it.

They are not "old bachelors" however. They are mostly very young, though they have outgrown knee-pants, and sailor-waists.

You might find a few marbles in their pockets, possibly some string. For the most part they take base ball and gymnasium exercises.

We called at the office and asked permission to penetrate what we supposed would be the "wilds of the interior."

We were given the freedom of the city, but were requested to excuse the state of affairs, as it was not "Inspection day" and we had not sent in our cards.

We promised to "excuse the state of affairs," but though we looked sharp we failed to find the "state" mentioned.

The stairs had been freshly scrubbed, and the windows had received a high state of polish. By the way, there is a difference between polishing a window and polishing a shoe.

Did you ever notice? In polishing a window you cannot cover up any dirt. You are obliged to wash off all the dust and specks there are, or your window is not polished. With a shoe it is different. Some people do not stop to brush off the mud, but allow it to accumulate week after week between the sole and the upper and around the heel.

"What is the use" they say, "the blacking will cover it up, and the work is quickly done." And then they wonder that their shoes do not look as well as their neighbors' shoes.

A man may suppose that he can polish up a bad character, in much the same way that he makes his shoes shine for Sunday. And he may succeed in giving it a superficial gloss, but like a soiled shoe the effects of companionship with what is low and vile, remain. To receive a true polish, a man's character, like his shoe, must be clean. But we are moralizing away from our subject and our remarks do not hit the boys either.

Where were we? On the stairs.

Well, we went up and up peeping in at the open doors. The rooms were a surprise to us. We expected to see a bachelor's hall look something as it is represented in books, but were disappointed.

There were no clothes outside of closets, there were no old boots under the beds, no clay pipes on the mantle, and no torn hats stuffed into broken windows.

There is a washstand with all its convenience in every room for morning toilets.

They are taught to be gentlemen in this, as in other respects. The pitchers and bowls were clean, the towels folded and the walls not spattered.

There were books and writing materials on the tables. We had hoped to catch a glimpse of photographs, as we had seen them in the girls' rooms, but they were nowhere to be seen. We are told that on Sunday mornings one can see a pleasing array of them. We thought this quite a novel and pretty idea, to keep a Sunday dress for one's room, and to lay it away out of sight and dust on week days. The pictures of friends are no less appreciated and the boys must find real pleasure in bringing them out and arranging them on the tables—a sort of "Sunday service" is it not?

We had half expected to find flowers here, but on second thought were not surprised, for more than once we have seen a boy with his hands full of beautiful ones, and not long after the same bouquet was in a girl's belt, or on her window sill.

Let this suggestion account for the fact that we found so many flowers in the girls' quarters, and none in those of the boys. We know the boys love flowers, however, a buttonhole bouquet is not a rare circumstance with them.

In some of the rooms there was a copy of the last RED MAN lying on the bed or on a chair where it had been thrown after a hasty glance just before the bell rang. There is a good library of books in this building and the best journals may be found here. If you want an opinion as to the merit of any article in the *Harper* or *Scribner* ask one of those boys. The daily papers are eagerly looked for and you stand a poor chance to see one if you are not on the spot at the right minute. We have tried it and found them whisked away to the northeast corner of the room. You must wait for your turn unless through the courtesy of the boys. It is from these quarters that the splendid music proceeds every evening between four and five o'clock. We have a habit of sauntering over into just the right spot to catch the best effect of it. Common people must content themselves with hearing a band once or twice a year, on fourth of July and circus days, but at Carlisle we have it any day.

If any one supposes that the boys at these quarters are prisoners, he is mistaken. They are trusted to go to any place of proper entertainment (that is as many as are trustworthy) to attend lectures, concerts and so on. You can scarcely go to an entertainment yourself without seeing some of "our boys" there. And they are respected, too. We have heard it whispered in an undertone from more than one quarter that "those Indians behave a great deal better than the town boys." It is only whispered low, for you see the "town boys" would naturally feel a little hurt if they knew that their own respected citizens were of such an opinion.

Now you must not suppose that these young men have fallen into these orderly ways without a struggle on their part, or on the part of some one. They have a "father" and an elder brother to whom we are largely indebted for what we have found of these acquired habits of neatness and order.

E. G.

**LOOK ON THIS PICTURE AND THEN ON THAT.**

(From the Los Angeles Star.)

EDITOR STAR: Will you please invite all your readers to call at Stuesserott's book store to see some pictures in his front window. I have placed on exhibition there photographs of eleven of the children of the much hated Geronimo's band of hostile Apaches.

When the band was captured about two years ago they were taken as prisoners to Fort Madison, Florida. The children of the band were sent to Capt. Pratt's Indian school at Carlisle, Pa. Immediately upon their arrival they were photographed and their photographs I invite all to call and examine. Bear in mind that these children were put in school by people who believe that we as people and as individuals owe all Indian children at least a common school education and a piece of land. We well know that many Indians are bad, but this is largely the fault of bad white men who have only taught them vice and who are pleased to say that "only dead Indians are good." After the children had been at school for just four months they were photographed again and these pictures are also shown. Please call and examine them and see how much civilization can do for them and how much of your prejudice comes from dress and appearance.

H. N. RUST,  
U. S. Indian Agent.

We have the following private letter from Major Rust:

"I am much pleased to acknowledge the receipt of the photographs of the children. Enclosed find postal order for \$3.00, amount due.

I hope to make these pictures very useful by showing them everywhere I go. I was pleased to show them to Mrs. General J. C. Fremont, of Los Angeles, as I called there last week. Mrs. Fremont was astonished, and said that it was the most impressive lecture that could be given. Neither tongue nor pen can equal it."

The crop prospects on both farms are excellent for everything but oats.

**THE INDIAN TERRITORY DISMEMBERED.**

The long-familiar parallelogram of the Indian Territory has disappeared from the map of the United States. The Indian Territory of to-day is a right-angled triangle. The Eastern boundary of the Territory, unchanged, forms, its perpendicular side; the southern boundary, shortened to about the same length as the eastern, is its horizontal side, and uniting them is a zigzag hypotenuse resembling four sections of a worm fence.

The rest of the parallelogram, with the public land strip attached like a long handle to its northwest corner, is the newly created Territory of Oklahoma.

The Indian Territory now contains only the "Five Civilized Tribes" and the small bands in the northeast corner belonging to the Quapaw Agency, numbering in all about 65,000 persons. Its area has been reduced from about 41,000,000 to 20,000,000 acres.

The 13,000 Cheyennes, Arapahoes, Kiowas, Comanches, Wichitas, Osages, Pawnees, Poncas, Otoes, Saes and Foxes, Shawnees and Pottawatomies probably will not for some time realize that last week they became part of a duly constituted Territory of the United States, with (potentially, at least) its officers, courts, machinery and equipments. They passed unknowingly from the Indian camp into the white man's household, and now are residents of Oklahoma Territory.

The Conference Committee on the Oklahoma Bill have been unusually skillful in reaching a long-desired end without invading Indian rights. Into Oklahoma from the northwest penetrates an ugly gash known as the Cherokee Outlet. This tract, containing six million acres, was ceded to the United States in 1866 by the Cherokees for the settlement of friendly Indian tribes. As friendly Indian tribes, as a rule, have been averse to removal—and removals by force are happily becoming obsolete—this Outlet can only be "claimed" not used. The Cherokees cannot occupy it, for they have ceded it. It cannot be opened to settlement, for the Government owns only the right to put Indians there. The only course left is for the Government to "induce" the Cherokees to cede the lands unconditionally. The inducement of \$1.25 per acre, offered them by a Commission appointed under the last Congress, was not yielded to. But, now that cattle syndicates—which have been paying the Cherokee nation considerable sums of money for the grazing in the Outlet—have been ordered to drive their cattle therefrom, the Cherokees may be more ready to negotiate with the Government for the surrender, on equitable terms, of their title to that which they cannot use. Meantime, the Oklahoma Bill leaves the Outlet in its anomalous and unfortunate status with this wise provision:

"Whenever the interest of the Cherokee Indians in the land known as the Cherokee Outlet shall have been extinguished and the President shall make proclamation thereof, said Outlet shall thereupon, and without further legislation, become a part of the Territory of Oklahoma."

The reservations of the various tribes which surround what has hitherto been known as Oklahoma are also left undisturbed with a provision that any lands owned by a tribe shall assent thereto.

Meantime the territorial courts have civil and criminal jurisdiction over the outlet and over controversies arising between members of different Indian tribes; and any person of Indian blood residing in the Territory may invoke the aid of the courts for the protection of persons and property "as though he were a citizen of the United States."

The rights of missionary societies laboring among Indians are recognized by a provision granting to them the lands heretofore set apart to them for such missionary use.

Thus the white settlers on the Public Land Strip, and those who settled Oklahoma are given the legal protection, the organization and the privileges which should be accorded United States citizens,

and the Indians are invited to share them. Through the teachings of courts, railroads and allotments it is believed that in a comparatively short time the Indians will come to appreciate the invitation and accept it. Some forbearance must be exercised, and the Western land-owner must not be too hasty in pursuing his favorite occupation of "straightening lines."

While the autonomy and prejudices of the Five Civilized Tribes are respected, substantial benefits are conferred upon them, *molens volens*, through the Oklahoma bill. The U. S. court, organized at Muscogee last year, has its jurisdiction restricted to the diminished Indian Territory, and its usefulness trebled by the provision for holding terms of court at McAlester among the Choctaws, and at Ardmore among the Chickasaws, as well as at Muscogee for the Creeks and Cherokees.

The Act also provides that any member of an Indian tribe residing in the Indian Territory may, without forfeiting tribal rights and privileges, "apply to the United States Court therein to become a citizen of the United States, and such court shall have jurisdiction thereof, and shall hear and determine such application as provided in the statutes of the United States."

Finally, everything in the nature of a lottery is prohibited under penalty of fine and imprisonment. This completely frustrates the attempt of the Louisiana Lottery Company to obtain a foothold in the Choctaw country, which has already been blocked by an energetic prohibition from Indian Commissioner Morgan.—[N. Y. Independent.

**INDIAN SCHOOL.**

We fully agree with the *River Press* in regard to the inadequate educational facilities afforded to the Indians, not only at the Blackfeet agency school, but at all the Indian agencies in the west that we have ever heard of. If reports are not true, and we have no reason to doubt them, the government under the efficient management of Commissioner Morgan has adopted a new policy in regard to the education of the Indian children.

Forty-five have already been sent to the Carlisle Indian Training School from the Blackfeet Indian agency and several were sent from the Belknap Indian agency, all within the past year. From what we can learn in regard to the Carlisle Indian Training School it is one of the best, if not the best, conducted Indian training school now in existence. As regards the religious training of the pupils at that school it is not by any means sectarian. The pupils are allowed to attend any church in Carlisle when Sabbath comes, accompanied by one of the teachers. Those having no choice are then marched to the chapel adjoining the school buildings. We say, do away with the so-called schools at the different agencies for the present and send the children to the different Indian industrial schools throughout the States. Let Montana also have an Indian industrial school, and when the children graduate they will know more than if they attended an agency school all their lives, and it will be but a few years before the different tribes of Indians will be self-sustaining and all through the efforts put forth by the different Indian training schools.

—[The Montanian.

Mrs. Bennett reports about one-hundred and fifty chickens and twenty-eight young turkeys as the result of her poultry efforts so far. We are thankful for this prospect of thanksgiving at some other time.

The fences at the Middlesex farm have been overhauled this spring; new fences around house, garden and chicken-house built, and Mrs. Harlan says it looks quite like another place.

In the absence of any regular store-keeper since Mr. Potter left, Carl Leider has been doing the duty, and doing it well so far.

**WHAT MRS. DORCHESTER RECOMMENDS FOR INDIAN GIRLS AND WOMEN.**

Mrs. Dorchester, as special Agent in the Indian school service, while travelling in this official capacity with her husband, who is Superintendent of Indian Schools, is in the best possible position to bring to light what has long been known and felt by old Indian workers—the true need and situation of the Indian woman and girl. The following report is a most interesting recital, and should be read by every thoughtful person interested in the Indian cause:

NAVAJO AGENCY, NEW MEXICO,  
May 11th, 1890.

TO THE HONORABLE COMMISSIONER  
OF INDIAN AFFAIRS.

SIR:—

After spending many months among the Indian tribes of the West, studying especially the condition and needs of the women and girls, I desire to send to the Department a special report, calling attention to some points which, while not new to the Indian Bureau, seem to me to demand of all people interested in this great work, frequent and earnest thought.

In all these tribes, the abject condition of the women is especially noticeable, and both the women and girls seem duller than the men and boys; but none of them are so dull as not to be touched by kindness and won by love.

It is a truism, that in order to reach any heathen people, the mothers and homes must be interested first. It is also just as much a truism among western people, that the Indians as a whole are still pagans and the women most conservatively pagan of all.

Among all people, ridicule is a powerful weapon; but its power is multiplied and intensified when used in Indian society, and the squaws understand best when and how to use this weapon most successfully.

It is the mothers who keep up the old superstitions, and laugh down modern ideas and customs. The Pueblo mothers hoot at the returned Carlisle boys as they pass the adobe homes. Apache mothers form most of the opposition to the San Carlos police who are sent out for pupils; and Apache mothers cry "Man take children off," thus stirring up the bucks to resistance. Therefore great efforts should be put forth to break down the prejudice against schools among the women; and this result can and will be reached, if from the same white race who wish to educate the children, there shall also come the means for bettering the physical condition of the homes, and for broadening the scope of intellectual ideas among the women.

In my opinion the best way for the Government to reach and elevate the condition of the women, is by the appointment of field matrons—Christian women who are willing to consecrate their time to the elevation of humanity as seen in their Indian sisters. These matrons should be middle aged women of common sense and physical vigor; should be able to ride horse-back and endure hardships uncomplainingly; should have nerves so strong that the filth and odors of a wick-up will have no terrors, and motherly hearts so warm and big that every red sister who wished, or ought to wish, for a better life, would find in them the needy ready helper. These matrons should also be able to speak correct English, have some knowledge of medicine and the care of sick people, and possess all housewifely wisdom with tact and patience to teach the same. In short they should be embryo angels, but entertained unawares.

If the returning Carlisle or Hampton girl as she meets her mother, could only find the upward tendency begun in her home, could only learn of the presence of our good angel in the form of this womanly matron, it would prevent discouragement, ease many heart aches, and be just the protection and help needed to counteract some downward tendencies in a reservation life. No one person or effort could

begin to counteract all such downward tendencies.

For an elevation in the condition of our women and girls among the Indians, there is no one thing so much needed among them as the life of a good discreet womanly helper.

It is often said that an Indian tribe is very much benefited by taking some of the Chiefs or principal men to Washington. Did the Government ever try this broadening influence upon the women of any tribe? I believe Miss Alice Fletcher or Miss Virginia Dox can chaperon a company of Indian ladies to and from Washington with very great and increasing good results. The same is true of other women, friends of the Indians.

If, instead of ordering an Agent to Washington with six Indian men the Government would order the Agent *and his wife* to bring three Indian men *with their wives*, I believe more than twice the good would result. At least the plan is worth trying if I may be allowed to express a judgment.

So much in regard to the homes and mothers. They come under my department of work, because the women are the mothers of our girls, and because the tepees, wickiups, ques or hogans are the homes from which our girls come and to which they must return after their school days are over.

It is just as true among Indians as among any other race, that the presiding genius in the home has a great influence over all the inmates of that home, often unconscious but usually weighty. Nearly every one believes that the most important work for civilization among the Indians, is the education of the young, and those who have studied the question more closely know that the vital part of this important work is the education of the girls.

At present there is great difficulty in securing the attendance of the girls at any school. On an average in all the schools we have visited, there are three or four times as many boys as girls. Superintendents say, "We can get as many boys as we wish, but it is very hard to persuade the parents to let the girls come."

There are several reasons for this:—

1st—The old time prejudice against woman's development, except physically for abject service, is still entrenched in many tribes. And nowhere among all the wild tribes I have seen, is this idea more tenaciously held than among those Indians nurtured on the borders of the old Mexican civilization; and where the influence of Mormonism has penetrated a tribe, this idea is much more intensified.

2d—In some areas, particularly among the Yumas and San Carlos Apaches, the sentiment of chastity as known to civilized women, is utterly wanting during the period from arrival at womanhood to marriage. This keeps many girls of twelve to fourteen years of age away from the schools.

3d—But perhaps the most formidable obstacle to the education of these girls, is the practice of early marriage. The practice is held in all Indian tribes, but more especially in the southern tribes. While all life, animal as well as vegetable, matures more rapidly here, still maturity of life among the Indian girls is forced to the extreme. Marriages often occur at twelve or fourteen years of age. All the traditions and usages of the Indians favor early marriages, and if a girl is not married before fifteen it is a noticeable circumstance.

Each of these reasons is a strong cord to bind the girls in the home, and together they form a cable of sufficient power to resist Governmental force.

One would expect, in view of the importance of education for the girls, not only to see especial pains taken to secure the girls for the schools, but also to see as much pains taken to make their lives in the schools very pleasant and attractive. According as the present girls come to believe or not believe in schools, so will the difficulties of securing pupils five or ten years from now when these girls are the young mothers, be decreased or augmented.

What are the facts in regard to the attractiveness of our schools for the girls? There are very few schools which I have visited, where the girls have an equal chance with the boys out of school hours, and in some places the girls are neglected even in the school room.

The suits of the boys in most schools, are well made, prettily trimmed, crowned with a neat cap and very becoming. The suits of the girls, when they have any, are usually untrimmed, and too often worn with an old shawl over the head. If hats are given, said hats are quite likely the cheapest possible, which is not the case with the boys' caps.

The size of the sitting room and dormitories often indicate that more boys than girls are expected, perhaps desired. Besides the boys have the range of the premises, while the girls are restricted to a high-fenced pen. I believe in proper restrictions over the intercourse of the pupils, but why not put the boys in the pen half the time?

In some of our large schools, few girls receive any compensation for labor performed; this would be all right if the boys were not paid for the same labor. For instance, in one school there are seven companies of pupils, five companies of boys and two of girls. The only difference in the work of the Captains is that the boys drill their companies and the girls do not; but the girls would enjoy a drill and it is just as necessary for them as for the boys, in fact I believe it is to be introduced into those two girl companies. The five boy Captains receive \$5.00 each per month, while the girl companies generously work for nothing. Under these circumstances, it is not hard for Indian parents to see good reasons for sending to school boys who may receive \$5.00 rather than girls who will probably receive nothing. Some white parents might be so influenced.

The boys have Brass Bands, Base Ball Clubs, etc., but I have yet to see the first arrangement at a Government school, for any game or diversion for girls, not even a swing, until my present visit to the Navajo school, where there is an excellent swing for the girls. All honor to Agent Vandever.

Of course, I understand that the Government can not well make provision for games, but friends of the Indians can do it, and the same effort to procure a Brass Band for the boys, would obtain calisthenic rings and croquet sets for the girls. Let me state a case. Fifteen minutes time spent in writing a letter, and a postage stamp, materialized into four sets of croquet for the girls of three Indian schools. The reason why these things are not oftener done for the girls, is simply because attention has not been called to the matter.

If the Government would more sharply urge upon the attention of Indian School Superintendents and Matrons, the paramount importance to the future of the Indian race, of interesting and developing these girls in all noble ways, it would be a long step in a revolution of thought and action vastly helping on the grand work we seek to accomplish.

In the school room, some teachers give more attention to the boys, quite likely because it is easier work and brings quicker returns. The girls are diffident, requiring more tact and patience to win their confidence. All their previous education and ancestral inheritance tend to keep these dusky maidens quietly in the back ground; and the schools unconsciously foster this feeling.

Many Indian girls, especially the older, will never acquire sufficient English to make the reading of the simplest book a pleasure, and the same may be said of many boys; but if in the various rooms of our Government schools, there are papers suited to the capacity of the pupils, and if the girls have been accustomed to reading the short stories in large print, so attractive in such papers, will they not be likely by and by to have those little papers in their own homes, and thus keep a touch with the outside world a little, and help the next generation very much?

The Indian Bureau may not think it

wise to furnish papers, but if a reading room is provided with tables and lights, friend will furnish papers. Governments cannot afford not to have sitting rooms and reading rooms in every school.

If the Indian girls have learned to knit and crochet, if they can fashion pretty socks for babies and becoming hoods for themselves, if they know how to put simple frames around their pictures and add lace to the window curtains, if they have taken these rudimental steps in the art of home adorning, it will make their homes better and more permanent, besides preventing much gadding and gossip by keeping the young mothers at home and industrially employed. Therefore every school should have material and instructions in crocheting, knitting and other simple home adorning.

The culture of fruit is becoming one of the great industries in many western regions, and wherever practicable, Indian schools should be supplied with means for teaching canning, preserving, jellying, pickling, &c., to its girls. Keeping such products for the children's table on special occasions, will add much interest and enthusiasm to the work.

The school most successful in securing and maintaining the attendance of girls is one where these womanly industries are taught. It is a great inducement to the mothers to give up the girls for a time, if the girls are taught some knowledge whose results tangibly appeal to the intelligence of the mothers. What is learned in geography, grammar and history does not so appeal to the ignorance of an Indian camp. All upward movements must necessarily begin on the plane of intelligence where the people are found, and from that plane teachers and taught will rise together.

Indian families who have been taught fruit canning, have amply repaid the trouble by the purchase of fruit trees for their own farms,—a traffic with citizens of the United States. I have seen quite considerable areas of fruit trees cultivated by Indians on their own lands. Every fruit tree thus planted by an Indian gives his land increased value and permanence for the family, adds to the attraction and enjoyment of the home and promotes the civilization the Government so much desires to hasten.

In sections where the right species of willow grows, girls should be taught basket making, as one of the means for a future livelihood.

Some of these suggestions may appear very simple, but I am sure if carried out they will add much to the attractiveness of the schools; they will greatly increase the attendance of girls and bring the schools nearer the hearts and homes of the people. This is an important point everywhere, but especially among the Pueblos where according to New Mexican legal opinion, no law Territorial or United States, can compel attendance upon school. Such teaching will also broaden the scope of industries among Indian women, a matter of sufficient importance for Government attention.

Many girls are too stupid to care much for book lessons, but in the sewing room, kitchen and laundry they learn quickly. There are few Indian school girls who do not desire a practical education, and with them such an education means a knowledge of English and the industries. A knowledge of the industries is of primary importance.

Here is a suggestion in regard to teaching English to Indians. The place to commence teaching an Indian girl is not with the alphabet or with printed words, but just where our mothers commenced teaching us to talk. What were the successful methods our mothers used with their girls? They gave the names of familiar objects and helped us to form simple sentences about those objects. In those young days we took long lessons in the conversational method before we were put to books. Would not the same methods work well now with the Indian girls, and far better than the methods often employed?

The matter of early marriages is so important, I desire to refer to it again. It is

very discouraging, almost useless, to try to educate Indian girls, so long as they are compelled to marry so early in life. What white girls are sufficiently educated to leave school at twelve or fifteen years of age? With the Indian girl there are these added hindrances—lack of educational inheritance, little sympathetic aid from family or friends, often persecution and being compelled to learn a new language before the great thresholds of knowledge can be crossed.

Many girls would prefer remaining in school but the unwritten laws of the race, so potential, are against such conduct. Some prefer an early marriage because an unmarried woman has no power, while the old woman has a very strong influence; and girls who are mothers at twelve or fourteen are old at thirty.

There is one tribe where a feast is made when the girl reaches the period of womanhood, hoping she will find a husband during the festivities; if not married at the end of the first month or the second month, another feast is made with the same intention. How little can be done where such customs are allowed to prevail? They stand directly in the way of the education of Indian girls, and the elevation of their homes.

If the Department, by suitable instruction of its Indian Agents, could prevent such early marriages and also plural marriages, a great advance would be made towards the education of these girls. Some Agents are already effectively using their influence against these barbarous practices. But before these early marriages can be wholly prevented, the buying and selling of intended girl wives for ponies, must be stopped: for any lazy old Indian who has a salable girl, will eke out a miserable subsistence by such sale rather than by work. Polygamy which has disappeared from among many tribes, must be driven from the last remaining tribe, ere the day of educational freedom for our bright Indian girls can fully arrive.

Respectfully submitted,  
(Signed) Mrs. MERIAL A. DORCHESTER,  
Special Agent in Indian School Service.

### ALCOHOL AND ITS EFFECTS.

An Essay Delivered by George Means, Sioux, of class '90, at the Graduating Exercises on the 14th of May.

Alcohol as we all know is a vile and destructive liquid, which acts upon the nervous system of man, leaving the user of it in such a state that he is not respected by any body any where; nor is he able to do the work for which he was made. It so deadens the nerves that they cannot do their work as accurately as they did before they had any touch of the poison.

Alcohol fails to act as food since it is incapable of giving material to build up the tissues. It gives no new material, but it so acts on the body that the material given by food is soon burnt up and thus it leaves no nourishment for the body.

The nervous system requires nourishment as well as any other part of our body and cannot be kept going so long as it should be by the effects that alcohol leaves on it. By urging it to activity without any supply of food we give it too much work and finally we exhaust its forces more quickly than by any other way.

Liquor in all its forms is the most poisonous drink known. Doctors prefer it only when they use it as a medicine. Some have abandoned its use as a medicine and in course of time it is hoped all will abandon it. It is mostly on account of liquor that our jails, poor houses, houses of correction and asylums are always full. If it were not for it we would need no poor houses, jails nor penitentiaries, for the reason that there would be no criminals or thieves; there would be no homeless women and children. Crimes are not always committed by drunkards, but sometimes by sober men whose anger or temper has been aroused by the drunkard's insulting words.

Liquor and its effects have left thousands of women and children homeless without food or clothing and many homes desolate, and brings the user of it him-

self to a drunkard's grave which is a shameful one. In 1873 a band of women met in the State of Ohio for the purpose of organizing a society. For seventeen long and wearisome years that society and many others that have since been organized have worked hard for the reformation of drunkards. At first the women were laughed at but they did not care for that, as they were doing an act that men would not do, and so far they have met with success. They have had and seen hard times in their work, and how glad they will be when their work is finished. The head of the W. C. T. U., Miss Willard, has honored us with a visit. May success crown her efforts.

The effects of liquor are numerous, such as inflamed eyes, red noses and faces, dropsy, epilepsy, palsy, apoplexy, and last of all death.

From the use of liquor a man is always in debt and finally he finds himself in prison, states prison, for life, or on the gallows. It puts his mind or will-power in such a condition that he wants to be idle, to gamble, have a quarrel or fight, that he must kill somebody, and of course for doing such a thing he is sure to be sent to prison where he awaits the day of trial. No matter how mild and gentle, kind and polite a man is, after liquor or alcohol mingles with his blood he becomes cross, impolite, silly and ugly.

The Liquor problem has been discussed by many of our eminent men who have tried to put it down, but have met with very little success, but let us hope that in the near future it will be wiped out of this great republic of ours.

Liquor has killed many men, sent many men to jails, has sent many women, and children to poor-houses for support and to the streets to be beggars by its effects on the husbands and it has left many once happy homes to be sold to pay up the debts of the deceased or imprisoned drunkards. It is necessary that no liquor should be made in this country for the purpose of intoxicating. In the West I saw a saloon keeper intoxicate men with his strongest drinks then rob them of all the money they had in their pockets. The day will come sooner or later when there will be no liquor in any form made or sold within the boundaries of the United States. It may prove a great loss to sellers and makers but it will leave many prisons and poor-houses vacant and make many happy homes still happier.

If men would only stop to think before they begin the use of liquor they would not fall out of society, but the trouble is they do not, and before they know it they belong to the unhappy regiment of drunkards.

As early as 1666 liquor was used by our people, the Indians, and since then they have kept it up. At the present date men in some tribes in order to get a few pints of the vile stuff will give their own daughters in exchange, which is a very cruel act for any father to do.

It is a crime for any civilized man to sell anything like liquor to Indians who are ignorant of its effects.

I hope our boys and girls will form a temperance society and go among our people, and tell them of their mistake and the effects of liquor or fire-water as it is called.

A modest request comes from a boy in the country whose name is Job Hunter-boy; "I don't want to be a hunter in this part of the country where the most of the people are educated, and so I want to be one of these education people in the East like an Invincible and so I say that I want to change my name, because it sounds like Indian name any how and also that keeps me back from work."

Compulsory education for Indian children will give the rising generation of red men a chance to prove the truth of Commissioner Morgan's saying, "The best Indian is an educated Indian." With compulsory education among them, sufficient appropriations and wise superintendence, there is a good deal of hope for the future "Indian American."—[Boston Transcript.

### OUR FARM RECORD.

Every month each patron having a student of Carlisle in his family makes a report in answer to a full list of printed questions in regard to student's conduct, health, habits, wages paid, ability, industry and other things considered by the school as important. In addition to the questions, there is a space left for remarks by the patron. In looking over the first 100 reports for May we have taken as they came, what is said under "Remarks:"

"His temper is much against his being very pleasant to live with, but it is really worse for him than for anybody else. He is a good worker."

"Strong and robust. A little tricky. Industrious."

"The little paper received every week seems to do him lots of good, and he looks forward to its coming. He learns and takes an interest in things. He says 'tell them I like my home and am learning how to farm.'"

"He attends Sunday school and spends his evenings reading; industrious but not swift."

"I cannot pay him eight dollars a month till he understands better for it requires a great deal of my time to teach him."

"He appears willing to do anything required of him but not in a very efficient manner, but will doubtless do better in time. I think he is industrious but can not say much in that respect until he becomes more efficient."

"He is a good boy to work, but would like to run every night if we would let him. He will not go to Sunday School; says his clothes are not fit. He does not want us to buy him black ones. He wants blue. When he first came he used tobacco, but has stopped."

"He works well but does not eat right. A little bread and butter and cup of coffee without meat. I am afraid he will run down. He does not spare himself when it comes to work."

"Says he cannot stand the hot sun. I don't think anything ails him but laziness. He will not work without you are with him."

"He is doing right well at work he has learned to do, but has not learned the names of things yet. He makes mistakes sometimes. He does not know what doors are made for."

"He is very satisfactory and I am glad to have him back with us again."

"I am very well pleased with him. He is able and industrious."

"We have no fault to find with him, only that he seems inclined to run about with other boys on Sunday instead of going to Sunday School."

"He is giving very good satisfaction at work, so far. He seems to be inclined to like to go away at nights pretty well."

"He can do very well and has improved since I wrote you. Takes no care of his things. Puts his best shoes on to haul manure, etc."

"All satisfactory, so far."

"Would do pretty well if he were not so careless."

"Very industrious, ability moderate."

"He is always able and willing."

"Is able and industrious when he sees what is wished done."

"Able but sometimes a little slow."

"Both able and willing."

"Ordinary ability and generally industrious."

"Eben is a good boy."

"He is very very slow to learn, but what he does learn I can trust him. He is good about doing the chores."

"Is industrious, but lacks ability. He knows very little about work."

"Is cheerful and pleasant at all times. Always ready and willing to respond."

"I am disappointed in him. He does not work as well as he did last Fall."

"He is trying to do well, as he studies more of evenings than he did last summer. He seems desirous to do as I want him to and he seems altogether satisfactory."

"Improves and seems to try to do better. You can do as you please about removing him."

"I like him very much, but he don't seem to understand as well as I would like him to."

"He seems like a conscientious, well-behaved boy, and has ordinary ability and industry."

"He attends the Presbyterian Sabbath School and is a very studious pupil. Ability and industry very good."

"Leaves home about the time that the rest of the family do for Sunday School but does not get there or in, but loafs around the church. Could go to Sunday School every Sunday if he would, but he

prefers spending the day in scouting or loafing, and is away from home many evenings in spite of our pleading with him."

"His ability and industry are fair. I have cautioned him about spending his money for trifles, as he will need summer clothing."

"I like him very much. He is civil and clean, but not the ambition that some of the boys that I have had."

"He shows willingness equal to strength. There is room for improvement in his habits."

"He is industrious and able when he understands."

"He has ability for out-door work and is moderately industrious."

"He is doing well. He has smoked a few cigarettes but promises no more."

"Have no fault to find."

"He is all right. Takes a little while to understand what is told him but is doing well."

"He has ability and industry and uses it."

"He gives pretty good satisfaction. Understands how to work and does his work well, but is very slow. Should do his work in a great deal less time and do it quite as well."

"He is industrious but slow."

"Since April 1st has done very well. I have taught him to plow and manage horses in several ways, and he is much pleased"

"He is very slow, and does not understand very well, but I think he does the best he can"

"Has ability and is industrious."

"Has been doing better but needs a great deal of watching."

"Seems active and willing. Is very satisfactory in every way. I like him very well so far."

"Has done very well this month, begins to take an interest in getting work done."

"He is a very good boy. Does not ask for spending money and I do not offer it to him, as he seems very well satisfied without it. Has \$15.25."

"He is a great boy to read. Likes to learn his lessons. Very quiet and does what is told. Had a cough when he came but is well now. He is clear of all bad habits as far as I know."

"His conduct is good except that he took a week off without permission. He came back, went to work as usual and is now doing very well."

### The Girls.

"She does very well in most respects. She is a little slow and inane and needs training. She is very willing."

"She is both able and willing. Her conduct is not quite as satisfactory as usual owing to the fact of our having a younger girl which has aroused a jealous feeling, but we hope time will overcome that."

"She appears able and is industrious."

"She is industrious and ability is fair."

"She is much more cheerful and pleasant than formerly, and does her very best."

"She is a good girl and does her best."

"Ability good, not very industrious."

"She is industrious and does as well as she can."

"Has ability but lacks industry."

"Have all been very much pleased with her. She is so refined and kind to every one that she makes friends wherever she goes. Does very nicely."

"She is trying in one respect. She will not near always answer when spoken to. What she knows how to do she does well, but she does not take hold of any thing new."

"She has the ability and if looked after will be industrious. I have tried to study her peculiar disposition and work for her future."

"Her stupidity if that is the name, has prevented her from making as much progress at school as M— did, but I think she has learned a good deal. She is able and slow at work, but I think perhaps she has improved."

"Tolerably industrious, but takes no interest in her work."

"She is industrious."

"She is able and willing."

"She has only been with me one month and I do not feel that we understand each other as well as I hope we will later. When I tell her what I want done and how to do it, she mostly says 'Yes ma'am' and I find later she did not know what I meant, but I trust with patience we will overcome that. This is my seventh year with Indian help, so that I know it requires patience."

"I think her ability is good and she seems industrious."

"She is diligent, teachable and pleasant in every way."

"She is very able and quite industrious."

"I take pleasure in saying she will make

an excellent girl. She takes quite a fancy to baking and we encourage her in it."

"She is all that I would expect."

"We find no fault with her this far. She has given entire satisfaction."

"She is doing finely. Studies well. Is ambitious. Takes an interest in what is going on in the world and seems to have an aim in life."

"She is still doing well. We are getting along very satisfactory, so far."

"She is a bright, winsome little thing, winning her way to all our hearts, but evincing a very strong will of her own which will require a firm hand to control. She is industrious."

"She is most willing, and is quite contented we think."

"She has several books with her and inclines to read, and study when not busy with her work."

"She is very good girl, and willing and does her work very careful and good, whatever I give her to do, and she seems to be very happy."

"She is a bright little girl, and makes herself very useful, she is full of fun, but I think tries to be good."

"She is doing well, and learning to work as well as taking much interest in all she does."

"She seems very happy and contented. We all love her very much as she is so very cheerful and pleasant. Once she learns to cook will be good help."

"She is a happy little girl she seems to feel very much at home with us, and we are much attached to her."

"She is very satisfactory so far, think she will soon learn my ways, we are quite attached to her."

"She seems to be satisfied, is doing very well is willing and learns easily."

"She is very well and appears to be happy, and at home. She is fond of the children and they of her."

"She seems contented and has a pleasant disposition."

"Our dear little D—is every thing we could ask, and always has been, but not strong enough to do heavy work. If strength were equal to her willingness, she would command the highest remuneration."

"We are very much pleased with her, and she seems contented and happy, she is by far the best dispositioned girl we have had, and so refined in her manner, hope we shall be able to keep her for a long time."

"She is very happy and contented."

"She does very nicely with her work and I will pay her more wages in the summer. She is worth more than I—because she can put so much more work through in a give time."

"She is just the same, a good plodding worker about the house. Not very quick to see, but faithful at what she is told to do."

"She is doing well. Is happy and contented and takes great pains to learn all she can."

"She is a happy and contented little girl."

"She is very good natured but at times has to be told several times about what you want her to do, before she does it. Still I believe we can get along with her very nicely."

#### WHAT OUR PUPILS THEMSELVES HAVE TO SAY.

Not having room for many extracts we print a few which show the general feeling upon the "outing system" by our pupils themselves:

##### From Girls' Letters.

"I like my place very much. We are busy every day. It makes the days go fast when we are busy."

"I like her very much, and her husband is a very nice old gentleman, and the place I like it very much, it is a beautiful place. In the morning she wake me, then I come down to help her get the breakfast. I wash the dishes, peel the potatoes, and after dinner when I get the dishes washed then I go up stairs in my room and take a nap. Sometimes I take a walk."

"I like my country home very much. The first thing I learn to fry ham."

"I am very well and happy."

"It has been a month since I left Carlisle, and it seems a year to me when I come to think of it, but I am getting more reconciled to the place. I have certain hours to myself which of course I devote to reading."

"I am very well and getting along nice indeed, and I like my place very well."

"I am in good health and happy as usual."

"On Sunday we went to church. There were four Apache girls and I, only one Sioux. Although we were two different tribes, we could understand each other very well, that is in speaking English. Oh, I just wondered how wonderful it is to speak only English and make each other understand. If these Apache girls should speak only Indian and don't know how to talk English, what then? Suppose they speak to me in their own language that morning, I am sure I won't know what they are talking about; but, oh, it is a good thing that we all can talk English. We ought always to be thankful for the dear Carlisle. We are all well and happy."

"I am lonesome and would like to be at Carlisle. The folks are kind enough to me."

"I like my place very much. The people who we stay with are very kind to us. Every Sundays we read the Bible and sing."

"Mrs. H. is very kind. I often think of Carlisle, what the girls are doing. I look at the clock and I find out what they are doing. Oh, the cherries are nearly all gone. I have been enjoying them."

"I am getting along first rate with my work and like my place very much indeed."

From a small girl: "I am well and I like this place very much. I am getting along nicely and I hunt eggs and make fire, and we clean our kitchen last week and A—and I whitewash and Friday we got 40 eggs and Mr. M—has little pigs. I send my love to the girls from your little girl please Write soon."

I like my place very much. It is a nice place, and the people are very kind to us."

"I went to Sunday School, Firstday School they call it, and I saw all the girls. They are all looking very well indeed. I never saw such smart lady as Mrs. J. is, she could carry a wash tub and feed the horses when her husband is away, and when we have company, she always after come out and help me about the dishes. I told her so many times I could do it myself, but she would just go on, so I never say any thing to her any more."

"They are very nice people in this place. I like it very much. I will tell you, I bake 10 loaves yesterday and this morning, I bake a ginger cake. I suppose I could keep house now. I make a butter, too."

"I thank you for getting me such a nice home."

"I like it here very much. I go to school every afternoon an am learning to read. I have such a nice teacher. I am learning to cook, too. Mrs. B. says she will teach me to bake bread and I will send you a loaf."

"I am getting along very nicely and happy. I want to learn to talk English before I go back to Carlisle. I like to work all the time. Because I want to learn every thing."

"I go's to school but nobody else go to school Indian girl but me. I am going set the bread and buckquit cakes for to-morrow morning."

"I know how to milk now every morning and evening I milk I like very much. I get summer hat and shoes. We have good time to-day. Please dont forget to I go back Carlisle if you please. I make bread every weeks."

#### The Boys.

"I have a good place. Mr. S. a good man indeed and kind man and his wife also."

"I am glad to hear from you not to spend my money for tobacco. I think I will mine what you say to me now, and not to using tobacco any more."

"I like this place. They are all so kind to me. I am glad that you sent me out. It will make me a man when I am free from Carlisle."

"I am not satisfied with the place, but I will try the best I know how. It is a benefit to me to stick to the ship as I say once before in chapel at Carlisle. This man think that the best hay pitcher he ever have that is I. He said that to me he makes me feel like a man."

"This is a very nice place for me to live and I like it very much."

"I very much thank you which is you gave me a very good place. I think they are very good folks."

"I like to go back to Carlisle. I don't like my place very good."

"I must write a few lines to you now and thank you for being sent over here. This is a fine country home and the people are fine minded ones, too."

"I have been cultivating corn and oth-

er things that I need to learn. I have pretty good place to work. My wages suit me first rate, \$15.00 a month."

"He say teacher I whistle in school but I dont whistle, but another boy, he whistle, but teacher she think about I am, and she send me home. I don't like to work on a farmer."

"I just tell you that you sent me in good home and I like it. If I should go home and when I return I would like to return to this farm again."

"I trying always, and this tullytown school I had and more I learn now I am very glad, and robert I help him and he help me too and we have learn very nice all. Mr. — said to me he like very much my working and I like to stay here."

"I dont like this place because I have a small wages, and I was working hard for him."

"This man very nice and kind. I like him very much and his son."

"My dear very a good boss because I know him about it but he didn't much pay to me, but I like so much do for him all the time."

"In regards to our home, it is just as pleasaut as it can be and we are treated like gentlemen, and we will try to be in our work and in our behavior. There are three bee-hives here and I looked around them and could not find any dead drones outside of the hives. We will try to keep the human drones away from the premises of Mr. W—."

#### An Original Scheme.

Leonard Tyler, Cheyenne, writes from the Indian Territory:

"Last year I gather 40 return pupils to plant a "Coloney" for ourselves. After talked over and encourage by each young men about the Coloney we start to select our farms. After looked over where to made a Coloney we return at Agency and ask the Agent for assistance but never pay attention. It was then change of Administration. I believe my good friend a seperation of return pupils from old Indians is good plan. If the Government wanted enable us once more in our exertion. Let the return pupils place in coloney. Let the Government furnished houses furniture, team implements and other necessary things. If the Government cannot afford to furnish these things, then perhaps he can lend us money to start with. I have figured, if the Government can let us have at least \$400, (each young man) to start with for two years we return the same amount. You might say how can you return the money in two years, now the Gov't pays \$3.00 per acre for breaking farms, if we going to work break our own farms for the first years we would break at least 40 acres, next year the same, and 80 acres is sufficient to farm on, the rest of the \$160.00 we would earn among the Indian farms, instead white men getting all money from Indians in breaking their farms. I can but feel this in my heart, that it will be a refuge for the returned pupils, if you push the matter. Hoping to see the day when we shall stand on the same ground with our white brothers."

#### AN AFFECTIONATE INDIAN BOY WRITES TO HIS SISTER IN MONTANA.

We are permitted to print the following extracts:

Our grandfather is going to return from Japan to Carlisle, Pa., last of June. Do you know where I get hold of this news? From a piece of paper not much larger than a piece of writing paper. The Man-on-the-band-stand calls it Darling *Indian Helper*. It is a small paper but at the same time it gives a man great pleasure and curiosity of story, only ten cents a year.

Quite a number of Carlisle students are out in the country and perspiration is rolling out of their checks for a little cash, for next Christmas. I ought to be out, too, but I guess I am sluggish, that's why. I want to get a little more acquainted with this peculiar Penna. State. I don't want to get lost like those out west, when the snow attack them.

All the school teachers and employees here are very good to the mixed up tribe.

Do you expect to see me inside of five years? I think not. I will try to stay more than five years. If Capt. R. H.

Pratt tells my time is up, I tell him that I wanted stayed a little while longer, If he is going to force me about sending me home I will hang on that old tree which stands east of his office. I like it here at education place but I dont know whether I can say I am good behavior, but at the same time I don't see any disturbance I've made here ever since I came here. Do you think I'll make a good use of my education? I think it is a good idea to write each other and we will keep each other busy answering them, in that way it gives us good chance to practice and exercise our little cocoa-nut brain.

O, yes, I almost forgot one news when we had the examination here last few weeks ago. We had a great time. What a delightful brass-band played at drill, but you remember this is not white men, all pure Indians, and what a beautiful decoration in the chapel and what beautiful looking girls and boys were upon the stage, and spoke, and the Commissioner of Indian Affairs, and four or five other high officers were here. Well, I hope this letter will interest you and I think also that it counts two, dear E—. I wish your picture and Gracie's very much, please. That is all I request you to do for me. I send my best wishes and love to you all. Hoping to hear from you very soon.

Your affectionate brother.

#### HOW THE MEDICINE MAN KILLS.

In an Exchange we note from the pen of Miss M. C. Collins, missionary at Ft. Yates, N. Dakota, what is undoubtedly a true picture of a poor suffering child, and the deadly medicine man's manœvers:

During the recent measles epidemic a large number of children died on the Agency. At this village, a little child had been conjured until they thought it was dying, and then they sent for me. I found the poor little child all bruised with the hands of the conjurer. I showed the mother how to bathe it, and I poulticed the throat and sent Josephine over again to change the poultice, and she reported it as breathing quietly. The next morning the swelling had gone down and the baby seemed much better; all day it continued to improve, and the next day sat up and ate rice soup which I carried it.

The mother said, "She is well now!"

I said, "O, no, she is not; keep her in the house three days and I will visit her, then she will be well perhaps."

If an Indian is not in a dying condition they do not consider anything the matter. So, after I left, she took the child out and wrked about two miles. The child caught cold, and that afternoon grew worse. They had an Indian to conjure it, and it died immediately. They sent for me to come and pray with them. Josephine went for Elias, and we went to the desolate home. The baby had been dead an hour and was closed up in a box, the grandfather singing a mourning song, the mother, "O my daughter, my daughter. I loved her and she has left me!"

Over and over again she cried out in her sorrow. The grandmother had cut her flesh, and the streams of blood running down from her hair over her face only made all seem more desolate, and more weird and terrible. They were trying to be Indians, and yet they asked for me to come. I suppose it was to give the child the full benefit of both religions, so that there should be no mistake in the future world.

#### STANDING OFFER.

For ONE new subscriber to THE RED MAN, we will give the person sending it a photographic group of the 15 Carlisle Indian Printer boys, on a card 4½x6½ inches, worth 20 cents when sold by itself. Name and tribe of each boy given.

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

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

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

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

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

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