

# The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES."

VOL. X.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., NOVEMBER, 1890.

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The *Catholic News* now charges us with attacking the Catholic Church. Nothing could be more erroneous. We only stood on our own ground and repelled the attack made on us by the Catholic Church, through the *Catholic News* and other papers.

We reprinted every word and punctuation of the *Catholic News'* attack on us and answered it fully and in detail. In a long, evasive and somewhat virulent editorial in its issue of October 22nd, it pretends to respond, but does not give, in any instance, the full text of our answers. By garbling paragraphs and even sentences it tries to bolster up its former false statements, which statements are fully shown to be false by the full sentences and paragraphs it garbles.

The charge of proselyting now made against us by the *Catholic News* was probably not well considered. Catholic students at this school, have always had more freedom to attend their Church ministrations than those of any other denomination, simply because we have always known the character of Catholic supervision, and meant to give no just cause for complaint. We inquire in vain for any such freedom being granted to Protestant youth attending Catholic schools, even though such schools are supported by public funds.

The *Washington Critic* which started the attack on Carlisle which was utilized by the *Catholic News* in its attack on us, and which we answered in our last number, calls us bigoted because we repelled that attack. Neither the *Washington Critic*, the *Catholic News* or any of the other papers printing their attacks, nor the bureau manipulating them, can be more ready than we are to have the fullest inquiry and exposure of our every method, purpose, transaction and result here, including the bigotry which the *Critic* now alleges of us, and the proselyting which the *Catholic News* now alleges. If such inquiry and exposure will bring, (and it will) investigation into, and exposure of, the methods, purposes, transactions and results of the party attacking us, including bigotry and proselytism, it cannot come too soon.

The *Critic* also alleges that the RED MAN is an official organ of the Government, edited by General Morgan and Capt. Pratt. This is quite in line with statements made in its first attack, which were absolutely false. Capt. Pratt is wholly and personally responsible for the RED MAN, and Gen. Morgan has had nothing to do with its editing any more than Mr. Oberly, now editor of the *Critic*, had anything to do with editing the RED MAN when he was Indian Commissioner.

"The Common Schools are the stomachs of the country in which all people that come to us are assimilated within a generation. When a lion eats an ox, the lion does not become an ox but the ox becomes lion."

HENRY WARD BEECHER.

## A CATHOLIC PRIEST'S OATH.

Two weeks ago we gave the confession and pledge to be made by one becoming a member of the Catholic church. Here we give the oath to be taken by the candidate for priest's order. It will be seen how entirely the priest puts himself outside of the authority of governments other than that of the church, and how little a citizen he is:

"I,—Peter Alphonsus Seguin, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and the Saints and Sacred Host of Heaven, and to you, my Lord, I do declare from my heart, without mental reservation that the Pope is Christ's Vicar-General and is the true and only Head of the Universal Church throughout the earth, and that, by virtue of the Keys of binding and loosing given to his holiness by J. Christ he has the power to depose Heretical Kings, Princes, States, Commonwealths and Governments, all being illegal without his sacred Confirmation, and that THEY MAY SAFELY BE DESTROYED. Therefore, to the utmost of my power, I will defend this doctrine and His Holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and Church in England and all adherents, in regard that they be usurped and heretical, opposing the Sacred Mother, the Church of Rome.

I DO RENOUNCE and DISOWN ANY ALLEGIANCE as due to any Protestant King, Prince or State or obedience to any of their inferior Officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants, to be damnable and those to be damned who will not forsake the same.

I do further declare that I will help, assist and advise all or any of his Holiness' agents, in any place wherever I shall be, and to do my utmost to extirpate the Protestant doctrine and to destroy all their pretended power, regal or otherwise. I do further promise and declare that, notwithstanding I may be permitted by dispensation to assume any heretical religion (Protestant denominations) for the propagation of the Mother church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my most Reverend Lord and Bishop.

All which I,—Peter Alphonsus Seguin—do swear by the blessed Trinity and blessed Sacrament which I am about to receive, to perform, on my part to keep inviolably, and do call on all the Heavenly and Glorious Host of Heaven to witness my real intentions to KEEP THIS MY OATH.

In testimony whereof, I take this most holy and Blessed Sacrament of the Eucharist, and witness the same further with my consecrated hand, in the presence of my Holy Bishop and all the Priests who assist him in my Ordination to the Priesthood."—[*Herald and Presbyterian*.

## ELEVENTH ANNUAL REPORT.

—OF THE—  
INDIAN INDUSTRIAL SCHOOL,  
CARLISLE, PA.

TO THE HONORABLE,  
THE COMMISSIONER OF INDIAN AFFAIRS,  
WASHINGTON, D. C.

SIR:—

I have the honor to forward herewith my eleventh annual report of this school:

### Historical Sketch.

Complying with that part of your instructions requiring an historical sketch of the school, I have to report that the Carlisle school had its origin in convictions that grew out of eight years' cavalry service (1867 to 1875) against the Indians in the Indian Territory.

My Regiment, the 10th, is one of the two regiments of colored cavalry. I found many of the men of the command most capable. Williams, since, the able historian of the colored race and American Minister to Hayti, was a 1st. Sergeant in one of the companies. I often commanded Indian scouts, took charge of Indian prisoners and performed other Indian duty which led me to consider the relative conditions of the two races. The negro, I argued, is from as low a state of savagery as the Indian, and in 200 years' association with Anglo-Saxons he has lost his languages and gained theirs; has laid aside the characteristics of his former savage life, and, to a great extent, adopted those of the most advanced and highest civilized nation in the world, and has thus become fitted and accepted as a fellow citizen among them. This miracle of change came from association with the higher civilization. Then, I argued, it is not fair to denounce the Indian as an incorrigible savage until he has had at least equal privilege of association. If millions of black savages can become so transformed and assimilated, and if, annually, hundreds of thousands of foreign emigrants from all lands can also become Anglicised, Americanized, assimilated and absorbed through association, there is but

### One Plain Duty Resting Upon us

with regard to the Indians, and that is to relieve them of their savagery and other alien qualities by the same methods used to relieve the others. Assist them, too, to die as helpless tribes, and to rise up among us as strong and capable individual men and American citizens.

These views led me to recommend to General Sheridan in 1875, when sending to Florida the Indian prisoners then under my care at Fort Sill, that they should, while in such banishment, be educated and trained in civilized pursuits, and so far as practicable be brought into relations with our own people. Being detailed to conduct the prisoners to Florida and to remain in care of them, I established schools among them, and through letting them go out as laborers, which they very willingly did, and every other means that offered or I could contrive, I pressed upon them American life and civilization.

### Unwilling That They Should Escape Tribal Thralldom.

The three years of their stay in Florida wrought wonderful changes among them. At one time they pleaded to have their wives and children sent to them and to be allowed to remain East; but the inexorable supervision and management at the Agencies was unwilling that any more should escape tribal thralldom and even demanded the return of those who

were away and had gained a desire to throw off its power.

### How the Eastern Move Began.

In the spring of 1878 when these prisoners were released 22 of the young men were led to ask for more education and said they would stay East three years longer if they could go to school. Through the interest and sympathy for them which had grown up during their stay in Florida, the money was provided by friends, and these twenty-two were placed in school—seventeen at Hampton Institute, Va., four near Utica, N. Y., and one at Tarrytown, N. Y. In the Fall of 1878 I was sent to Dakota and brought to Hampton 49 youth from the Fort Berthold, Standing Rock, Cheyenne River, Crow Creek, Lower Brule and Yankton Agencies, and was detailed by the War Department to stay at Hampton until the new pupils "were accustomed to their new mode of life and interested in educational pursuits." After three months I reported to the Secretary of War that these conditions had been reached and that I might be sent to my regiment. I was advised by the Secretary, Mr. McCrary, that action would be taken later, and, as I found afterwards, a clause was placed in the Army Appropriation Bill for 1879 as follows:—

"Sect. 7. That the Secretary of War shall be authorized to detail an officer of the Army, not above the rank of Captain for special duty with reference to Indian education."

I was then informed by the Secretary that this law was made upon his request and that of Mr. Schurz, Secretary of the Interior, and was intended to cover my detail at Hampton.

### Not Best to Unite the Problems.

The few months I had served at Hampton convinced me that there was no need, and that it was not for the best interests of the Indian, to unite his problem with that of the negro. That, hurtful to both, principles of raceism and exclusivism as against the whites were thus fostered. That while, in order to reach success, both needed the best of opportunities and the environment, not of each other, but of the dominant race into which they are to become incorporated, their entry into full possession of American intelligence and fellowship would be from such radically different present conditions as to make the uniting of their cases in the public mind an unnecessary hindrance to the Indian's cause.

### Carlisle Suggested.

I, therefore, said to my superiors that I was not content to remain at Hampton, but that I would gladly undertake a separate work, and suggested an industrial school of 250 to 300 Indian youth in the old military Barracks at Carlisle, Pennsylvania, which being in the midst of an industrious and intelligent community, would afford the best examples and be an excellent point from which to forward pupils into the public school and labor lines of the country. The suggestion was laid before Congress and secured at once the attention of the Indian Committees of both the House of Representatives and Senate; a bill was drawn and a very favorable report to Congress made by the House Indian Committee, but the bill was so far back on the Calendar it was not reached that session and did not become a law until July 31st, 1882. In the meantime, the favorable attitude of Congress led the Secretary of War to submit the project to General Sherman, Commanding the Army, and General Hancock, Commanding the Department of the Atlantic, in which the Barracks are. They both

approved, and on the 6th of September, 1879, an order was issued turning over the Barracks to the Department of the Interior for an Indian school, pending the action of Congress on the Bill.

The Site for Carlisle Barracks.

as a military station was given free of rental to the Province and the Commonwealth of Pennsylvania by the Penn proprietors from 1755 to 1801, when it was purchased from the Penns by the United States.

The Barracks were first a rude block-house, as an out-post against Indians and a refuge for the neighboring settlers.

During the Revolutionary War, being remote from active operations, they were used by the colonist authorities as a recruiting station and a place for the detention of prisoners of war. Substantial buildings were erected by Hessian prisoners captured at Trenton, of which buildings only the present guard-house remains. In the wars with England in 1812, with the Seminoles in Florida, 1836 to 1842, with Mexico 1846 and '47, the Barracks became important rendezvous and a point of departure for the troops sent from this section. The buildings erected during the Revolution and subsequently, having become dilapidated were repaired and rebuilt in 1836. These buildings remained until 1863 when they were burned by the Confederates under Fitz. Hugh Lee, on the night of July 1st, just before the battle of Gettysburg. Rebuilt in 1865-'66 the Barracks were occupied as a cavalry school and depot until 1872, at which time the depot was transferred to St. Louis and the place was practically unoccupied until it was turned over to the Interior Department for this school.

Located in one of the best agricultural regions in the country, surrounded by a thrifty, industrious people, Carlisle Barracks merited the

Endorsement Given by General Hancock who in approving its transfer to the Interior Department for an Indian School said, "I know of no better place for the establishment of such an institution."

On September 6th, 1879, I was ordered by the War Department to report to the Secretary of the Interior for Indian educational duty. On the same date I was ordered by the Secretary of the Interior to establish this school, and to proceed to Dakota and the Indian Territory for pupils. By the end of October I had gathered 136 pupils from Rosebud and Pine Ridge Agencies in Dakota, and from the Cheyenne, Kiowa, Pawnee and Ponca Agencies in the Indian Territory. Hampton gave eleven of the former Florida prisoners and the school opened November 1st, 1879, with 147 pupils.

THE CONTACT OF PEOPLES IS THE BEST OF ALL EDUCATION.

The aim of the school from the start has been to teach English and give a primary education and a knowledge of some common and practical industry and means of self-support among civilized people. To this end regular shops and a farm were provided where the principal mechanic arts and farming are taught the boys, and suitable rooms and appliances arranged and the girls taught cooking, sewing, laundry and house work.

During vacation, each year, all pupils of both sexes sufficiently advanced and who could be spared from necessary school work have been sent out into families and on farms as laborers, and thus they have

Learned to Apply Practically

the lessons, more or less theoretical, taught at the school, besides earning large pocket money. The first vacation (1880) we placed out six girls and eighteen boys, and the number has steadily increased to 520 the past year as shown in the table herewith. At the close of vacation, if satisfactory conditions existed, arrangements have been made and students encouraged to remain out through the winter and attend the public schools. Last winter an average of 190 were so out. Each out pupil when not attending school receives such pay as his or her ability is entitled to.

Their Aggregate Earnings

during the year were \$15,252.89, of which the boys earned \$12,556.15, and saved

\$6,508.01, and the girls earned \$2,696.24, and saved \$1,096.81, a total savings of \$7,604.82. This added to the savings of previous years, gave them a total of \$13,131.24, to their credit, June 30th. One hundred and seventeen pupils returning home in July, 1889, carried with them \$2,115, that they had earned and saved.

More than 200 good places offered for them last year had to be refused because all the pupils sufficiently advanced and prepared were taken. These two facts show how they are appreciated as a labor element, and suggest that, through labor and public school lines, the whole young Indian population can be brought into civilization and self-support.

Features Not Usually Found.

The Carlisle system of Industrial education presents some features not usually found in the Trade School. Our pupils generally have, as beginners, an imperfect knowledge of the English language and instruction by any course of lessons with explanation of process or methods is well nigh out of the question. Of necessity, therefore, they must acquire knowledge and skill by observation and practice. Education thus obtained is wholly practical. Shoe-making is taught by making shoes, tin-smithing by making tin-ware, carpentering by working with carpenters at whatever building operations are in progress, and so on through all the departments.

The lowest intellect derives satisfaction and encouragement from being able to produce a tin-cup, a pair of shoes, a horse-shoe or a table, etc., etc.

As a consequence, the pupil becomes at once productive. We make the shoes needed for the school; do the repairing; make our own clothing;—and for the Government quantities of tin-ware, harness and wagons; print two papers—a weekly with a circulation of 10,000, and a monthly of about 2,000 and a large quantity of miscellaneous school printing; do all the steam fitting, and pipe work of the premises; care for the steam boilers, and farm three hundred acres of land.

Half Day System the Best.

In carrying on this industrial training in connection with the school-room education we find that a half-day at school and a half-day at labor, with an evening study hour, give the best results. All school and work departments are organized with two sets of pupils,—alternating the sets between school and shop each half-day. By this plan, the instructors in all departments have smaller numbers under care at any one time and are better able to give individual attention.

Pupils Receive Pay.

As the students advance in industrial lines a small sum per diem is paid them. These payments are in a graduated scale. For the first four months there is no pay, then at the rate of four cents per each half day for the first year, six cents for the second and twelve cents for the third year and after; and in the heavy work of the farm in summer twenty four cents per day. This in the aggregate is not a large amount, but it wonderfully increases the desire of the students to learn a trade, and enables us to practically teach the value of money and economy in its uses, and also constitutes an important element of control.

All the boys have instruction in the work of a farm and vegetable garden either at the school or at country homes.

The Educational Department

of the school was enlarged at the beginning of the school year by the organization of two additional sections, making twelve, exclusive of the Normal Department. There arrived during the year new pupils as follows: In August, 127 Chippewas, Onedias and Pueblos from Michigan, Wisconsin and New Mexico. In September, 56 Chippewas, Cheyennes, Arapaho and Sioux, from Minn., Mich. Indian Territory and Dak. In Oct. 17 Cad-does, Apaches and Kiowas from Kiowa and Comanche Agency, I. T. In November, 14 Pie-gans, Cheyennes, Arapaho and Creeks from Montana and Indian Territory. In December, 5 Chippewas from Michigan. In January and February, 13 Mandans and Rees from Fort Berthold, Dakota

and Pie-gans from Montana. In March, 61 Pie-gans and Crows from Montana. In April, 65 Pie-gans and Blackfeet from Montana. In June, 1 Cherokee from Indian Territory. Total number 359. Approximately of these, one-half entered in and below the first reader grade. Two-thirds of the remainder, the second and third reader grades. The remaining one-third, the fourth and fifth reader grades, and two of the girls the graduating class.

The placing of these pupils caused unavoidable interruptions in the school routine. In order to do the most regular and best work, it is very desirable that parties should come in between the first of June and the last of August each year. The system of grading which I introduced March 1st, 1889, has been tested and has proved, in the main, to be satisfactory. Now that a uniform course and plan of grading is established in all the schools, the work will be greatly facilitated here.

The prospect of promotion to a higher grade, and the diploma on completion of course, have proved a valuable incentive to the pupils.

A post graduate course was begun and will be put into more thorough operation during the coming year.

The Normal Department has been organized on a better basis than heretofore. There has been an average attendance of fifty of the smallest children, belonging to first and second grades. These were taught by eight pupil-teachers, six young women and two young men, under the superintendence of the teacher in charge. Five were members of the graduating class, and three from lower grades. In addition to their practice-work in teaching, these have received special normal instruction. The normal work is now an important factor in the school, and it is intended that pupils of proper degrees of advancement, who show aptitude, shall be taken as practice teachers elected as much as possible from different Agencies.

The annual examinations and second graduating exercises took place on May

14th. We were favored with the presence of many prominent officials of the Government, among them the Assistant Secretary of the Interior, the Honorable Commissioner of Indian Affairs, the Chairman of the House Committee, and members of the Indian Committees from both Houses of Congress, besides other friends of the Indian from Washington and elsewhere. The forenoon was given to the inspection of school and industrial departments and drills in gymnasium. In the afternoon, the invited guests assembled in the chapel to listen to essays and declamations by the graduating class. The diplomas were presented by the Honorable Commissioner, General Morgan, accompanied by words of good counsel and encouragement.

The graduation limit was fixed at the end of the Grammar School grade, because this point might be reached by an average pupil at the expiration of two terms of five years each. While we arrange to go beyond this with a post-graduate course, we urge that all should go out into the schools of the land and measure themselves with their white brothers and sisters, thus making ready to compete with them for the prizes in life. To this end, through the kindly co-operation of friends and the officers of the following schools, Carlisle has had as representatives during the last year, two girls in the Carlisle High School, and two at the Millersville Normal School, Penn. Two also at the Alma Michigan College and Normal Training School. Two young men have been at Marietta College, Ohio, and one at Rutgers College. The expenses of these, in part, and many other wants of the school have been met by the continued liberality of friends to the school who have given us without solicitation \$5,768.77 during the year

One hundred and ninety-two of our pupils are members of the various Churches in the town of Carlisle.

The following table gives the population of the school during the year by tribes:

Table with 15 columns: Tribes, Connected with school at date of last report, New pupils received, Total During Year, Returned to Agencies, Died, Remaining at school, On farms during year for longer or shorter periods. Rows list 47 tribes including Alaskan, Apache, Arapahoe, etc., and a Total row.

Pandering to the Tribe

and its socialisms, as most of our Government and Mission plans do, is the principal reason why the Indians have not ad-

vanced more and are not now advancing as rapidly as they ought. We easily inculcate principles of American citizenship and self-support into the individual

in the schools located where such examples and principles prevail. The misfortune is that the only future to which such youth are invited is that of the reservation where their new principles are not only most unpopular, but in many cases interdicted. It is a common experience of our returned students to have not only their savings carried home from the school taken from them at once, but to be unable to realize much of anything for themselves from any earnings they may make at the agencies. Their relations and friends come upon them with demands for a share of their earnings, and often before they receive their pay it is all promised in small sums to such relations and friends, who do not and will not work. In but few of the tribes have allotments been made, and markets are remote. There is, therefore, on the agricultural line at the agencies very little encouragement to the individual. No manufactories of any kind nor commercial interests, except the few Indian traderships, are allowed upon the reservations, and there is no opportunity, outside the very limited Agency needs, for them to obtain employment. They are consequently at a great disadvantage. The more these oppressive conditions become apparent to students somewhat advanced in education, and who have experienced the better conditions of civilized life, the more there is of

#### A Growing Disposition to Break Away

from the reservation and to strike out into the world where occupation and opportunity invite. In my judgment, it should be the duty of every Indian School, whether Governmental or Mission, Agency or remote from the Agency, as well as the duty of the Indian Agent, and other Indian service employes, to forward Indian youth and worthy Indians of any age into civilized communities and the honorable employments of civilized life, and to constantly direct the attention of all Indians that way.

It has been urged against industrial training of this and other schools that the trades taught are of no practical value to them on their return to their Agencies. This presupposes that the Indians are to always remain as they are in an ignorant tribal condition. If we ever get the Indians to break up their tribal relations, and venture out into the world as successful individuals it must be done through training them to various industries, so that in different capacities they may individually feel able to cope with the whites. When the Government and the Indians' friends

#### Give up the Notion of Continued Herding

on reservations and offer opportunities and encourage their venturing into the industries of the country, the Indians will begin in earnest to become men and individuals and not before. By far the largest number of Indians who in this generation will be self-supporting will be so not by reason of their knowledge of fractions but by

#### Their Ability to do a Good Day's Work

in the office or field or at the bench.

Among those who have been at Carlisle and are now or have been successfully working among the whites, I can successively name several blacksmiths in car shops, having one or two white men, as helpers and strikers; another in a machine shop; others as regular jour carpenters; another a painter in a coach factory for several years; others as printers working regularly at the trade successfully; and many valued farmer helps, among them a Comanche who pays his taxes in New England, and a Cheyenne, who also pays his taxes in Pennsylvania, and has become an expert in dairy work and caring for fine stock cattle. After preparation in our school hospital three of our girls have gone into nurse schools and one of them has graduated and now earns \$15.00 per week nursing in white families; and all of these in competition with whites. Very few of those who have returned to the reservations after three or more years with us but are able to support themselves by labor in any civilized community. If they do not do so on the reservations it is the

#### Fault of the Conditions

existing there. My inquiries show that

our pupils returned to their reservations average quite as many successes as the pupils of any other school. But this is not an encouraging fact as bearing upon the progress of the tribes towards citizenship, for the reason that, even though all were successful, we reinforce the tribal plan by remanding them to the reservations, and so build up a separate class and race of people more out of harmony with the Government and general interest of the country because of the strength gained by education. No duty rests upon either the Government or charitable people to create so-called nations like the Cherokees, Creeks and others, where the freedom and rights of the individual are

#### Chained to Socialism and Crushed by Oligarchy.

Schools and training along tribal lines on tribal ground, aided by remote schools ministering to the tribal idea, have done that for these tribes and can be and are being made to do it for the Sioux and other tribes. Schools can be made the most powerful instruments to continue the Indians as Indians and tribes, or they can be made the most powerful instruments to speedily break up tribal slavery and bring about the freedom and American citizenship of the individual Indian. A special school system for each tribe, whether arranged for our State public school systems or along Church and Mission school lines, or both, will segregate and weld the tribes into separate and petty nations, as surely in the future as it has done in the past. On the contrary, if the youth of the tribes are sent into our already organized public school systems, and from these encouraged to associate and to join in their interests with the nation at large, tribal socialisms, with all their perplexing clogs and expense to the Government will soon

#### Merge Into and Disappear

in the body politic of the country.

Citizenship will be learned only by experience. Nearly as well expect to get the spirit of American citizenship into the Negro in mass in Africa as to try to get it into the Indians in mass on the reservations under the influence of tribal surroundings. Government money, at least, ought to be used only to build Indians into the United States, not to build them out of it. The result of education ought to be citizenship and not be to remand citizenship to the future and render its consummation more difficult. One course of treatment leads 7,000,000 of the black race to universal demand American citizenship, and another course of treatment leads 260,000 of the red race to universal reject American citizenship. History will record that the driving back and reserving course pursued towards the red race far exceeded the other in gross inhumanity.

The argument used by some self-constituted friends of the Indians, which has been so potent in recalling Indian youth from the many opportunities of busy civilized surroundings to their homes and the tribes so barren of opportunities, that we are separating and breaking up families is in the light of conditions in America

#### Most Weak and Absurd.

No American family feels divided with its members scattered from the Atlantic to the Pacific, and very few really progressive families but are so scattered.

If educated Indian youth must be continually returned to their tribes it would seem reasonable that the Government should open a way and apply such pressure upon them as shall cause the newly acquired ability to be used for their own support. Within the history of this school a vigorous Indian Agent did this successfully, and with the limited means at his command compelled the returned youth to earn their living. That they can become self-supporting here, and in large numbers, we have most fully demonstrated and repeatedly reported. To fail in self-support destroys manhood.

In order to educate successfully the youth should enter school to remain until discharged by reason of graduation or other good causes. Five years at school, half of which is spent in literary training, the other half in industrial training, gives

only two and a half years to each, which is too short a time to gain any proficiency in either the one or the other. In my report of last year I invited attention to the fact that our highest grade is two years below the ordinary high school grade of the public schools, and stated that we ought at least to carry our pupils to the High School grade. I also urged that there should be more stringent regulations in regard to holding Indian youth in school and stated that our period of five years, established with the consent of the Department, was antagonized by the fact that the Department consented to three years' course, and even less, at all the other schools. I also stated that the Government has from year to year entered into agreement with different Churches and institutions for the education of Indian youth without any system as to the length of time they should remain in school; that these Churches and institutions competing for pupils with the Government's own industrial and other schools used arguments and resorted to methods to fill their schools, calculated to confuse the Indians and render them averse to sending their children to the Government schools. These evils, though somewhat modified,

#### Still Exist.

If the duty of educating the Indians rests upon the Government, the duty also rests upon the Government to hold them to its systems of education until they are educated and equipped with sufficient ability to meet and compete with the average citizen. Unless this is done the very education given becomes weakness, for the opponents of Indian education will point at their inefficiency, and yell,—"Graduates of Carlisle University," and it is again established that a "little learning is a dangerous thing." Ample evidence is provided in the official testimony of special allotment agents, inspectors, and of commissioners negotiating with the Indians, that even the partly educated youth and especially those who have enjoyed eastern advantages, are in favor of the progress of the tribes and the aims of the Government in its allotment and other-civilizing purposes.

The question of expense to the Government becomes more and more in favor of our system. We received an appropriation for the year of \$80,000 to be disbursed at a per capita cost of not exceeding \$167. On this appropriation we carried an average of 664 pupils, being a

#### Per Capita Cost

to the Government of a little more than \$120. During the sessions of the school we had present at the school an average of 474, which was six short of our appropriation. But at no expense to our Government, the remaining 190 were out in families and in the public and other schools of the country, getting their lessons in civilization by every-day practical experience and observation, and at the same time testing their mental and physical powers in competition with the youth of the land, and receiving, as I have so often stated in former reports, more benefit than they could derive from any purely Indian school. Properly managed, there is no reason why, in the near future, thousands of Indian youth should not be so placed throughout the country, and thus the law of Congress providing for this system, which outside of Carlisle has been practically a dead letter for the last eight years, would become the most powerful, because the most common sense influence for civilizing and absorbing the Indian tribes. In order to do this successfully, influences that now insidiously oppose Indian youth going into the public schools, and antagonizing to the development of their independence and self-help will need to be removed or restrained.

Very respectfully,  
Your Obedient Servant,  
R. H. PRATT,  
Capt. 10th Cav'y., Supt.

Any man who attempts to set up any sort of a standard against the dignity of labor of any kind by any such cry as that of "menial servants" made by the *Catholic News* against our "outing," assassinate the best interest of labor and laborers and is an incendiary of the public welfare of the most pernicious sort.

## CARLISLE INDIAN SCHOOL.

### ITS FOUNDATION PRINCIPLES, As Expounded in Its Annual Reports From 1881 to '90:

#### NO STEPS BACKWARD.

We deem it advisable at this time in connection with our Annual Report to gather into one place and present to our interested friends

#### The Purposes Which Have Guided us

through all the years, as explained to the Government in our Annual Reports. It will be seen that from first to last we have been governed by a well-defined purpose, and all the success we have had is on a line with and in the execution of that purpose.

#### FROM THE REPORT OF 1881.

"Carlisle school has in its keeping children from twenty-four different tribes. If the treaties of the United States Government with most of these tribes are in any degree binding their educational claims and neglects are matters of no little moment. The treaty clauses in favor of education, framed by the large and important commission of which General W. T. Sherman was chairman, and which are a part of each of the treaties ratified in 1868 with the Sioux, Navajos, Apaches, Utes, Kiowas, Comanches, Cheyennes, Arapahoes, Crows, Shoshones, Bannocks, and Pawnees, now our most troublesome tribes, are in words almost identical in each case, as follows: 'In order to insure the civilization of the tribes entering into this treaty the necessity of education is admitted, especially by such of them as are or may be settled on said agricultural reservation, and they therefore pledge themselves to compel their children, male and female, between the ages of six and sixteen years to attend school; and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians, and faithfully discharge his or her duties as a teacher. The provisions of this article to continue for not less than twenty years.'

These tribes aggregate a population of about 70,000, of which 15,000 are children of school age. The complete fulfillment of these treaties would render necessary 500 school-houses, which at an average cost of say \$800 each—probably half the real cost at that remote points—would aggregate \$400,000; 500 teachers at \$600 per annum each for thirteen years would make \$3,900,000. Books and school material for 15,000 children at \$10 per year each for thirteen years would make \$1,950,000. Of course these children could not attend school without being clothed and fed; \$100 per year each would be a small sum for this purpose. This amount for 15,000 children for thirteen years would reach the sum of \$19,500,000. The grand total would be \$25,750,000. This is a small estimate of the sum actually due these Indians on account of failure to carry out the educational treaty agreements, which are the one thing the commission, the Congress, and the President declared would 'insure their civilization.' From this amount might be deducted the moiety that has been expended in this direction. Ten per cent. would be a large estimate of this, leaving an actual balance due the Indians for educational purposes of \$23,175,000. The tribes named have had as shown by the report of the Commissioner of Indian Affairs for 1880, an average attendance in school of 1,400 children, or 9½ per cent. of the whole. The 1,300 children of the Utes, Shoshones, Bannocks, and Northern Arapahoes have had no school whatever, while the Navajos, with 3,000 children, have had an average attendance in school of ten children. The injury done by the United States Government to this large number of Indian boys and girls who have grown up during this period, by withholding

this promised and valuable intelligence, and the actual injury and loss to the country, from their having been an ignorant, pauper, peace-disturbing, life-destroying, impoverishing, instead of an intelligent, producing element, could not be stated in figures.

Whether it is good public policy to place upon them the grave duties of citizenship before the civilization, intelligence and ability of citizenship is educated and trained into them is very questionable.

No educational work for the Indians will be successful in any considerable degree until the numbers educated shall form a majority of the whole. A small minority will always occupy a forlorn position. Public opinion controls, and the majority controls that. A veneering of training and education which may be accomplished in a three years' course equally breeds failure. Theory must be ground in with practice. It is not the fear that we may educate the children away from sympathy with their former savagery that should prevail, but rather the fear that we may fall short of getting enough of education and training into the particular subject to enable him to stand and to compete in civilized life. If the one city of Philadelphia supports schools and gives education to 103,000 children, as it does, to maintain its civilization, it seems a criminality for the United States to promise and then neglect to give to its 50,000 Indian children the education which the government itself says will "insure their civilization." The great need is education for the whole. Whenever that shall be determined upon, the best where and how will be easily developed. If freedom and citizenship are to be their lot, then the surroundings of freedom and good citizenship during education would seem the best to equip them for that lot."

#### FROM REPORT OF 1882.

"Three years in school is not education, and judgments based upon the success or failure of those who have made this mere beginning can only be imperfect." \* "Ignorance of our language is the greatest obstacle to the assimilation of the Indian with our population. It will be better for all when tribal names, distinctions and languages are obliterated. The plan of exclusive schools for Germans was tried in the State of Pennsylvania and found to be foreign to the interests of the commonwealth in that it banded together a large mass of people to peculiar and special interests in each other rather than in the general welfare. Exclusively Indian schools will keep the Indians a separate and peculiar people forever by educating them entirely to race sympathies and limiting their ambitions and aspirations to mere tribal affairs. Without experience outside of the tribe they will never gain courage for other than tribal life. Theory fails, but experience does the work."

"We impress upon our students the importance of such labor knowledge as will enable them to earn a living among and in competition with white people. If they cannot succeed here where everything helps how can they succeed among their own people where everything hinders? But why should they be remanded to such trial and failure? Evidence is not wanting that if the avenues to civilized life are opened they will enter and take no mean part. Treated like other folks they act like them. In contact with civilized life they speedily become civilized. The Indian question is broad as the country. Each State is to blame. Why should there be east or west in its settlement? Why should not every State have schools and these schools be made introductory to civilized contact and so in time all Indian children grow into a knowledge of and a desire for American citizenship."

#### FROM REPORT OF 1883.

"During the winter we had out in families, attending the public schools, 33 boys and 19 girls. At the end of June, 1883, we had placed out 99 boys and 43 girls. Our pupils come to us now for 5 years, 2 years

of which we shall endeavor to place them under this family training. My reports for 1881 and 1882 give a fair expression of the continued esteem these placed-out students receive, and my remarks in those two reports in regard to its advantages are reaffirmed. In my judgment it opens up a practicable course to accomplish the destruction of race prejudices and to bring our Indian population into useful, productive life. Two years in our school will generally give to previously uneducated and untrained Indian boys and girls a sufficient knowledge of English and enough skill and industry to make them acceptable helps in farm and other industrial civilized pursuits. After three years' trial I can see nothing to prevent a very great expansion of this system, so that it may be made to bear upon thousands instead of a few score. But some encouragement and influence should grow up looking to the enlargement of their sphere of life and usefulness beyond reservation confines after the expiration of their school periods."

#### FROM REPORT OF 1884.

"Of this number I placed out on farms and in families during the year, for longer or shorter periods, 44 girls and 173 boys, and have arranged for keeping out about 110 the ensuing winter, to attend the public schools where they are located, or to receive private instruction in the families. This is by far the most important feature of our work, and, to my mind, points the way to a practical solution of the difficulties and antagonisms separating our Indian from our other peoples convincing both races of the true character and capacity of the other. Of the 217 placed out last year, 90 were reported as excellent in conduct, 63 as good, 46 as fair, and only 18 as bad; 84 are reported as excellent workers, 83 as good, 41 as fair, and 9 as lazy.

I established a regulation that all who went out from the school should do so entirely at the expense of their patrons, and should receive pay according to their ability. The results have been most satisfactory. The absence from the school has been in nearly every case a clear saving to the Government of their support during such period of absence, and many of the boys and girls, besides supplying themselves with clothing, have earned and saved considerable sums of money which, I find, has a most excellent influence. An Indian boy who has earned and saved \$25 or \$50 is, in every way, more manly and more to be relied upon than one who has nothing; whereas, had he received the same sum as a gratuity the reverse would be the case. Necessarily we have to send out the most advanced and best students. Those returned to their homes, added to the accessions made to the school during the year, unfortunately limited the number competent to be placed out. Two years of school training and discipline are necessary to fit a new pupil for this outing. The rapid progress in English speaking, the skill in hand and head work, the independence in thought and action pupils so placed gain, all prove that this method of preparing and dispersing Indian youth is an invaluable means of giving them the courage and capacity for civilized self-support. An Indian boy, placed in a family remote from his home (and it is better distant from the school), surrounded on all sides by hard-working, industrious people, feels at once a stronger desire to do something for himself than he can be made to feel under any collective system, or in the best Indian training school that can be established. His self-respect asserts itself; he goes to work, behaves himself, and tries in every way to compete with those about him. For the time he in a measure forgets the things that are behind and pushes on towards a better life.

There is, however, one drawback to the success of this or any other method that may be established which applies to those belonging to ration and annuity tribes. We find from the course of thought among those belonging to such tribes that there is constantly before them the inevitable future of a return to their homes, and to food without labor. So long as they return to their tribes to be fed, or are forced to fall back into homes of filth and degradation to be ruled by blind, ignorant, and

superstitious parents, the Government by such methods, to some extent destroys that which it builds. It is to be hoped that the day is not far distant when the reservation for every Indian within the United States shall only be bounded by the Atlantic and Pacific Oceans, British America, and Gulf of Mexico, and when the system of maintaining tribes and separate peoples will be abandoned, and the Indian, no less than the negro, shall be an unrestricted citizen. The boy learns to swim by going into the water; the Indian will become civilized by mixing with civilization. There can, certainly, be no duty resting on the General Government to educate these people to tribal life and perpetuate petty nationalities. It seems plain to me, that every educational effort of the Government should urge these people into association and competition with the other people of the country, and teach them that it is more honorable to be an American citizen than to remain a Comanche or a Sioux. From our experience there is no great difficulty in preparing young Indians to live among and become a part of civilized people; but the system of educating in tribes and tribal schools leaves the Onondagas, Onondagas still, notwithstanding their reservation has been for more than a century in the heart of our greatest State."

#### FROM REPORT OF 1885.

"From the beginning of America until this present the example overshadowing all other examples of ours to the Indian has been that of murder and murderous intent.

For every man of us the Indian sees quietly following the pursuits of industry and peace we place before him ten armed men. We spasmodically dole out to him homœopathic doses of the peaceful and industrious elements of our civilization, but keep him continuously saturated with Thompsonian doses of our savage elements. That the homœopathic doses have little effect, or that the patient sickens and dies under the irritating process is a natural sequence.

If example has any force the Indian is instigated and inspired by us to be and continue just what he is. His inherent qualities and his heredity are not near as potent as the ever-present, grinding, debasing systems and examples to which we subject him.

Instead of receiving recognition as a man and a brother, and being surely placed under some continuous uplifting policy, he has always been and is still the shuttlecock for every community, territory and State organization within whose limits he falls.

The driving out policy has been the only popular one since the landing of the pilgrim fathers; and thus driven away from every substance and shadow even, of encouragement to escape from his old savage life, we hold him to-day under far more degrading influences than those in which he was held by his untutored savage state before we came and assumed moral, physical and intellectual responsibility over him.

Many thousands of the failures, discontents, paupers and criminals of all nations under God's bright sun annually arrive among us on invitation and find open doors, open arms and the rights and homes of freedom and freemen any where and everywhere. In two hundred and fifty years, black, exotic savages are transplanted and increase to seven millions in this land. They grow out of barbarism and barbaric languages into the knowledge, benefits and abilities we possess because of and through no other reason than that they were forced into the open doors of experience.

The Indian, only two hundred and sixty thousand strong, constantly driven away from experience and back upon himself remains his old self or grows worse under the aggravations and losses of the helps to his old active life.

Any policy which invites the Indian to become an individual and brings him into the honest activities of civilization and especially into the atmosphere of our agricultural, commercial, industrial exam-

ples, assures to him mental, moral and physical development into independent manhood.

Any policy which prolongs the massing, inactive herding systems continues to lead to destruction and death. It is folly to hope for substantial cure except there be radical change in the treatment.

#### FROM REPORT OF 1886.

"An average of about ninety of our students were out in families attending public school with white children during the winter—one, two, or three in a place. No evidences came to me but that the utmost harmony and good feeling prevailed between our Indian pupils thus placed and their fellow pupils, and most of their teachers spoke in praise of their Indian pupils.

With these facts in view, I again, and for the seventh time, make use of my annual report to urge that the lines of Indian civilization and progress are to be found in opening the ways into civilization, and in encouraging the Indian to enter; and are not to be found in continuing the systems which segregate them from civilizing principles and opportunities. As slavery could only be possible and a success through keeping the negro ignorant and denying him all experiences and knowledge outside of the system of slavery, so Indian life, with its ignorance, degradation, and savagery, together with its engrafted pauperizing reservation life and systems, is only possible by continuing the Indian in that life or remanding him inexorably to it. The Indian is not to be blamed for remaining an Indian when all the systems and practices, not only of his tribe, but of the Government, persist in Indianizing him in his education and experiences, any more than the young Anglo-Saxon deserves blame for growing to be a drunkard and gambler if he is born of drunken and gambling parents and raised only in such atmosphere; nor would the State and society relieve itself of responsibility by taking the young Anglo-Saxon from his drunken and gambling surroundings for a period of three or five years and placing him in an elevating, educating, and moral atmosphere until he had imbibed desires and capacity for a better and useful life, and then, through any sentiment whatsoever, consign him without recourse or escape back to the atmosphere of drunkards and gamblers. So far as I can see there is no good reason why the Indians should remain Indians and tribes, pensioners and disturbers of the public peace, blocking the way of civilization and commerce, any longer. No other people in the United States, nor who come to it, are driven back upon themselves or are compelled to remain foreigners and aliens in the land. Why should the Indians continue an exception?

General Sherman said, "The Indians are the enemies of civilization." General Sherman, and every other general, would seek to overcome an enemy by making him prolong his lines, scatter his forces, and then take him in detail. The poor generalship of civilization, in its attacks upon savagery, is shown in its methods of forcing its enemy to concentrate, and that prolongs the fight.

*I have little hope of much success in elevating the Indians until the Indian is made an individual and worked upon as such with a view of incorporating him on our side.* Nothing is more important in the work just now than a general system which shall bring into school, for education in English and civilized industries, every young Indian. But the school system will not be a success in Americanizing the young Indian, except it quickly brings the Indian youth out into the school systems of the country; and even this last, if accomplished fully, would fail if the Indian is not made a citizen and encouraged to be an independent individual man among us."

#### FROM REPORT OF 1887.

"The clause in the Indian Appropriation Bill of 1885-'86 and renewed in that of 1886-'87, virtually prohibiting any pressure upon Indian parents to send their children to school, is directly at war with the sev-

eral school clauses in the treaties of 1868 with the Sioux, Kiowa, Comanche, Cheyenne, Navajo and other large nomadic tribes. These treaty clauses emphatically provide for compulsory education, and, so far as these particular tribes are concerned, consistency would seem to require that the clause in the Appropriation Bill antagonizing the treaties should be omitted. Indian parents are not, by any means, as competent judges of what is best for their children, as the lowest classes of white parents. The State determines that white parents must educate their children and provides the ways and means. If Indian education is to be accomplished at all, why should the State take any weaker position with reference to them?

I have this year been at some pains to discover the condition of our returned pupils, and while I can find much to commend, I find very much more to deplore. Many returned students are doing well under circumstances and surroundings that would swamp Anglo-Saxon youth of the same ages and of far greater attainments and experience. The prominence of our school has made our returned pupils conspicuous. It would be well that equal range of observation and criticism reached all systems of Indian schools. The Government is not attempting by means of its schools to prepare Indian youth to live in the midst of barbarism. Attempts in that direction have never been a success and probably never will be. The various recent enactments of Congress in reference to Indians, together with the course of the Department management, indicate an intention to close out barbarism in this country, and substitute civilization, therefore, the direction of all Indian educational work should be towards preparing Indians to live in civilization. To this end an apprenticeship to civilization is absolutely requisite, and only a full and thorough apprenticeship will bring success.

The action of Congress in giving lands in severalty to Indians has occupied the attention of our older students not a little, and gives them encouragement to hope for the fruits of independent life and labor in the near future. Many inquiries have been made directly, and some letters written by them to the Department on the subject."

#### FROM REPORT OF 1888.

"It is fortunate that this school is so situated, that its capacity for agricultural instruction is not limited to the three hundred acres of school land. Its facilities in this direction might at once be extended to cover the best of training for one thousand boys. The system of placing pupils in families and on farms during vacation, and leaving a limited number of these remain through the winter to attend the public schools, has widened and its results have been more satisfactory. Three hundred and four boys and one hundred and forty-three girls have had these privileges for longer or shorter periods during the year.

Out-pupils are visited and careful inquiry made covering the homes in which they live and their treatment while there, also their own personal conduct and habits, and the schools they attend are examined, and reports covering all these points become a part of our permanent record. Teachers having the care of our Indian pupils in the district schools universally speak well of them. It is a gratifying feature of this out-experience, that those patrons, who were the first to take hold of the system, have been so well suited, that they still continue to employ our students and prefer them to any other help. Their general testimony is: "They are pleasant to have about the house;" "Are good to my children;" "So respectful to the ladies;" etc. etc. Of the whole number out during the year, only four failed to give satisfaction, and no case of criminal viciousness occurred.

In regard to the conduct of students returned to Agencies reports are conflicting; in many cases they are creditable, but in others quite the reverse. In order to measure success by these apparent rules, a very thorough knowledge of the adverse circumstances to which they re-

turn and in which they are compelled to live is needed. Enough comes to us to satisfy that the work of Carlisle is an ever increasing factor for good in Indian matters, and that by means of this and other schools of like character, the great body of Indians may yet be brought into thought and touch with the outer world more rapidly than by any other means so far inaugurated. The government can only hope to do away with our distinct Indian population and assimilate it through some organized plan having that purpose in view. The massing and herding on reservations separated from the intelligence and industry of the country, is the reverse of every such purpose."

#### FROM REPORT OF 1889.

"We make it a point to give every capable student who desires it, and most of them do, the advantage of an outing. During the year four hundred and sixty two have enjoyed this privilege; a number of them during vacation only. The demand for our students steadily increases. We made no effort whatever to secure places for them, yet we had requests for double the number we could spare. If we had the pupils, and this feature of our work were pushed there would be no trouble in placing five hundred in families, on farms, and in the public schools. We would thus accomplish for them far more than any Indian school could.

I again invite special attention to the advantages of this system and trust it may receive from the Government the notice it deserves. The pupils are thus brought into daily contact with the best of our self-supporting citizens and placed in a position to acquire such a knowledge of our civilized life and institutions as will fit them to become part of our body politic. This knowledge they can acquire in no other way. Could every one of our two hundred and fifty thousand Indians be placed from three to five years in such surroundings, tribal and reservation life would be entirely destroyed. Indian languages would cease to exist, the Indians themselves would become English speaking and capable of performing the duties and assuming the responsibilities of citizenship. To an Indian so placed every individual of the family and neighborhood becomes a teacher.

The reports from our out-students are almost invariably good and their standing in the schools ranks favorably with that of white children."

#### AFTER SCHOOL DAYS.

Out on the Oneida reservation I sat one evening talking with Gilbert,—never mind about the other name since it is an actual one; Gilbert is not his real name either, but what of that? It is real that I sat talking with him, and that he talked well, that his manners were gentlemanly and that he had some knowledge and wanted more. It was about this very thing that we were talking, how the wider knowledge should come. But however this had to be reached, it must go side by side with the daily bread which, he grown to man's estate with the ambitions and the outreachings into the future that belongs to his age, held before himself continually.

But, poor fellow, he was fast entangled in a part of the Indian problem. Had he been a white boy, matters would have been simple enough with him. If, then, he had come home, and, as New England people would have put it, "hung round" for want of work, friends and neighbors and townspeople would have united in saying to him, and very emphatically, too: "If there's nothing to do here, why don't you go where there is something?" And in all probability his own family would have joined in the suggestion.

But this young fellow was an Indian. He had been through his course in an Eastern training school, and had had what in the Colleges we call "Commencement", and rightly, since to the graduates it is the opening out into life. But it had not proved this to him, and nobody had tried to make it so. There had been no-

body to say to his father: "Has your son a taste for mathematics? Why not give him a chance in my counting room?" or; "I see that your son is an excellent draughtsman; let him try his hand at designing for me." Or perhaps the offer might have been made to Gilbert himself in view of his industry and success, he might have had another year at some college, or perhaps a chance in some good place of business with the prospect of rising if he did well. And even if he had had no friends but had had to open his own way, the way is not always the worse for this. Then his graduation would have been a commencement to him. But he had come back to the reservation, and being here, it was well to employ himself.

We laugh at the Irishman's description of the Yankee as a man who if he were thrown upon a desert island one night would go around the next morning selling maps to the inhabitants. Yet it is not an untruthful picture of that energy which has done so much towards subduing a continent. Such energy in every direction is the result of centuries of education, of knowledge inherited and constantly added to, it is the best illustration of heredity. The wilderness may be made to blossom like the rose, but it takes a good gardener to do it.

Nature had not made this young man a farmer. There are men in the world who are fully conscious that if they undertake to dig in the earth the only result will be that there they will bury their talent, and some Indians are included in this class in spite of universal settlement of the future of all these wards of the Government, young and old, as farmers; for nature will not make exceptions to suit our theories. It may be that if the Rothschilds had undertaken to be husbandmen, the world would never have heard of them.

Gilbert was a printer by trade. But on the reservation there is no printing. He was mechanical enough to have worked at some trade. On the reservation was a mason, a Canadian Oneida; there was also a carpenter or two with his men putting up two frame houses this summer, but not being a carpenter's apprentice, there was nothing else for him. To be sure, there was a blacksmith's shop which I had driven past several times and had been assured that the man there was doing well, but I had not been fortunate enough to see any blacksmithing going on. If there had been any industries, Gilbert could have worked in some capacity in a factory; but on the reservation there are no factories. He would have driven a wagon in any business, but on the reservation nobody's business requires this. The stores with each its barrel of flour to be dealt out in bags, its molasses barrel and pork barrel, its box of biscuit, its inevitable cigars, its minute bottle of assorted candy on the shelf behind the counter do not call for labor arduous enough to require assistance. If Gilbert had capital and could have begun business,—and yet this requires skill and some experience for success, and Gilbert who has not the capital, has not either the skill which comes from experience, he is seeking that thing which he can transmute into gold,—work. With this will come greater skill, experience,—knowledge.

And, so, that evening in a little room on an Indian reservation this young Indian, the representative of so many others, faced the problem of how to get a livelihood. A problem easy for the white man from the very frequency of its solution, it had for the Indian all the difficulties of a new departure and all the fascinating interest. Looking at Gilbert and listening to his desire for a life like other men's in the chance to measure himself against them and see if he had not the ability to make his way with the example and stimulus of those about him who were making theirs and the spur of constant competition to keep him up to the proper speed, I could not for my life see why the color of his skin should make any difference. In the face of public opinion I could not see why George in New England, or New York, or anywhere else

out of a reservation would be disgracing his parents by idleness in staying in his own home if he could find nothing to do there, and why Gilbert on an Indian reservation would be helping his parents and his people by staying in his own home where he could find nothing to do? It seemed to me that the gospel of work would be the best one that he could preach to old and young and that when we help white boys by giving them the surroundings of labor and the stimulus of public opinion, we should do no less for the Indian. And we do very much less.

Some day Gilbert would marry. And if he wanted his wife to have as free and refined a life as a white woman, and his children to be brought up in the midst of American opportunities, was this desire if it existed, one that an American would condemn? Was it not the beginning of the end of the Indian Problem? Or, rather, was it not itself the solution? What are we educating the young Indians for, anyway, if not for this?

Gilbert had travelled in the West the winter before, and, as he talked with me, showing his eagerness to do something for himself but with no unmanly unreserve as to his disappointments and hardships, we spoke of this journey that he had taken, I thought probably in the way of prospecting. He turned to me with a pathetic quietness, and said that every set of people had seemed to be engrossed in itself and its own interests and that there had seemed to be no place for an Indian.

We know that this is true of the West, and will be until the East shall give the new Indian a chance outside the reservation lines to show himself a man.

FRANCES C. SPARHAWK.

#### A CORRECTION.

##### THE RED MAN:

In an article in the October RED MAN I made this statement, "The low moral condition of the Indians and even of the mixed-bloods is almost beyond expression."

This statement as it is read gives a wrong impression, and does injustice to the mixed bloods as a class. This is far from what I meant to imply, and therefore I wish to correct any impression that may come from this.

I should be far from saying that the mixed-bloods as a whole or as a class are immoral in their family relations. I meant that there have been and are notorious irregularities in the marriage relation in a class from which we expect better things, and also, that there is no law that will protect any one in proper marriage relations or punish one who violates this relation.

JAMES F. CROSS.

ROSEBUD AGENCY, Dak. Missionary.  
October 31, '90.

#### Indians as Printers.

On a recent visit to the Carlisle Indian School a representative of the *Register* was shown through the many departments of the school and was particularly pleased with the printing department. Cleanliness is a word supposed to be foreign within the walls of a newspaper office but upon entering the door of the Indian boys' printing room we were led to believe that here the word "Cleanliness" had been studied and strictly adhered to in every sense of its meaning. Not only did its floor, composing stone, presses, &c., convey such an idea but the boys themselves seemed neat and particular in the discharge of their many duties. Before leaving the department, THE RED MAN and *The Indian Helper*, two newsy papers printed by the Indians were given us for criticism. The former paper is an eight page quarto, published monthly, and the mechanical work of which is done by the Indian boys. The paper contains a summary of information on Indian matters and writings by Indian pupils. The *Indian Helper* is a small local paper published weekly and gives the current news of the week transpiring at the school. The papers are both neat in appearance and do credit to the school. —*The People's Register*, Chambersburg.

**MR. STANDING ON A VISIT TO IDAHO,  
MEETS WITH MISS FLETCHER AND  
TELLS OF HER SUCCESS IN ALLOT-  
TING THE NEZ PERCE LANDS.**

(Concluded from Last Number.)

In acres and square miles the Nez Perce reservation is a large one, but there are no roads. The Indians are isolated from each other and as a whole merely exist. They do not live in the sense of enjoying life, it is compassed with so many hardships.

In the Kamiah settlement there is no threshing machine. The grain is trodden out by horses, winnowed as in Bible times and marketed by pack trains, one Indian selling in this way his crop of four hundred bushels.

The Government has a good saw and grist-mill at this point representing an investment, I suppose, of six to eight thousand dollars, but there is no miller and the machinery is idle nearly all the time. Why it is so I do not know, but one thing surprised me and speaks well for the Nez Perce residents of Kamiah—Government property seemed perfectly safe, although not watched. There were no broken windows or any evidence of attempt to damage. I have seen very different conditions at other points and appreciated the difference. In the new era opening to this people the mill will be invaluable, if means can be found to operate it.

Observation leads me to place a high value on the association that is brought about among Indians by being members of an organized Church where they have some responsibility in connection with the conduct of its affairs. It is a great step forward and is a foundation upon which to build.

Almost always the Protestant Christian part of a tribe will be the most progressive, and among the Nez Perces this association means much, for the following reasons:

In some conditions of Indian life "to separate" is the necessity; with the Nez Perces to congregat and act in unison would in my judgment be the greatest forward step.

No means seems so well calculated to produce this end, as their Church organizations, the Christian part of the population being exemplary Church goers.

It is, therefore, an exceedingly hopeful sign for the future, that under the leadership of the two ladies mentioned, the Church at Kamiah has been put in good condition and new life infused in the people.

This they feel and appreciate. One venerable old Indian, the one, by the way, who had marketed the four hundred bushels of wheat, expressed this feeling when he said "I can now die happy; God has a good house of worship again."

This Christian party of the tribe, whether rightly or wrongly, I am not able to say, feel that they are not duly recognized according to their numbers; that the Pagans being more aggressive and possibly more unscrupulous, exercise a controlling influence in the affairs of the tribe and make an unfair use of it, using their power as Police, Judges, etc., to the intimidation of their less aggressive Christian brethren.

It is true these Christians are not all models by any means, any more than is the case among civilized whites. They have their factions, disagreements, and differences, but they go to Church; they have a common object, make an attempt to put on a Sunday suit, observe the Sabbath, favor education, and, in short, stand for all that is foremost and best among the Indians; and with a little more judicious guiding and encouragement would get along very well.

Our horses having had the needed rest, and all being done that seemed practicable in the line of our immediate business, we bade good bye to our kind entertainers hoping to meet them again amid more comfortable surroundings, but at the same time, we were full of admiration for their zeal and interest in their work, and in some measure realizing the value of the new life and hope they have been able to bring into the lives of a dependent

and almost despairing people, a service whose value cannot be computed in dollars and cents.

After a very pleasant day's ride varied with the usual experience of cooking dinner, we were glad to see from the hill tops by the light of the moon the outline of the school buildings in the valley below.

Resting in the hospitable home of Dr. Gibson, a review of all I had seen and learned forced me to the conclusion that I had over estimated the status of the Nez Perce tribe as a whole, my acquaintance having only been with the Joseph band in the Indian Territory, who, though regarded as hostiles and prisoners, were yet even as they were in the Territory, as comfortably situated as any Nez Perces it was my fortune to see on this trip.

I was also informed that such members of Joseph's band as had returned to Lapwai, were among the best workers and most reliable Indians of the tribe, all of which I could readily believe, as their experience of travel had enlarged their range, and in a measure educated them.

The Nez Perces appeal strongly to our sympathies. They are a people with an interesting history, exceedingly loyal at heart to the Government, and while they have shown their ability as soldiers, opposed to the forces of the United States, they are as a tribe as peacefully disposed as can be.

When, in the future, I see paragraphs going the rounds of the papers, of what this or that frontiersman has said about the danger of a Nez Perce outbreak, it will always be with this added thought, "Well, the Nez Perce may possibly be angered to the fighting point, and return in measure what they receive, but without extreme provocation, there is no more danger from them than from the wooden Indians we are so familiar with, in the East, in connection with tobacco stores."

The Christian element of the tribe are mostly affiliated with the Presbyterian Church, and notwithstanding the fact that there are two well-known missionaries working with the tribe in connection with that Church, the general appearance and condition of affairs would lead to the supposition that they were neglected by that Church, also.

**MORE INDIAN CANARDS.**

In our last issue we exposed lying John Selenx and Captain Trimbleton. The following from Miss Fletcher shows that other or the same liars are at work on other lines:

"Not long since two Indians came riding up to my tent on the South Fork of the Clear Water, saying they were in trouble, as a rumor had reached them that some white people had made a talk against the Nez Perces, and the Agent had sent out the police to call back the Indians from the mountains, for fear there would be another war.

"We are just starting with our pack-horses to sell some of our grain in the mines. We are out of supplies and our children getting hungry, and we don't know what to do to get money, if this all be true."

They were two as honest and law-abiding Christian men as one could find anywhere in Idaho; but they were Indians and knew by experience how cruel the white men can be when prejudiced by race. They had come to me thinking that as a Government officer I would know the truth.

"I do not think the rumor can be true," I replied. "Perhaps it has grown out of some recent outrages that have been committed on the Indians by bad men, who thus seek to cover their own acts by rousing the public against the Nez Perces.

This is the case of Paul Corbett, who went to the mountains to sell oats a few weeks ago, and while camped near one of the mining towns his horses strayed to a squatter, and this man shot one of Paul's best horses, dead, and wounded another. He said he didn't mean to have Indian ponies around.

There is Kentuck's case: He had three fine horses stolen from him in the moun-

tains, last season. This summer a letter came to Kentuck from a white settler, saying that he knew where the stolen horses were, and asking Kentuck to come to the settlement when the court met and try and recover his property, and Kentuck has gone armed with evidence. I think that it is these cases and others like them that may have given rise to the rumor, for it can't be true that any sensible people would try and raise the cry that the Nez Perces are taking the war-path."

Thus I talked in my camp among the Indians, many and many a mile away from any white people or touch of so-called civilization, while the following paragraphs were being served up by responsible papers over the country to be read by strangers, friends and foes of the Indians—paragraphs foundationless in truth and as cruel as they were false:

**From the Philadelphia Press**

Nez Perces Indians Arming.

BOISE CITY, Idaho, Sept. 11.—Mr. White, an old frontiersman and Indian fighter of the Meadows, the upper end of the Long Valley, near Salmon River, has sent a dispatch to Governor Shoup informing him that the condition of affairs among the Nez Perces Indians of that place is alarming. The tribe is very much discontented at the treatment received, death of braves, and loss of stock, and have been heard to vow vengeance on the whites. Over 200 Indians are now camped at Meadows and a number of warriors are in war paint. Squaws tell the settlers to be careful. Settlers are arming and ready to defend themselves against the attempts of the savages to murder their families and to burn and pillage their homes.

**From the Boston Journal.**

Indian Troubles in Idaho.

DENVER, Col., Sept. 27. Reports have been received from Mullen, Idaho, to the effect that settlers within a radius of 50 miles had organized for the purpose of wiping out the Nez Perces Indians, who for months past have amused themselves by burning towns, scalping the innocent and other atrocious crimes. A few days ago over 200 were camped near Mullen. The band was composed of those who took part in the Nez Perces massacre of 1877 and were camped near the scene of the first outrage of that year. They had 400 ponies many squaws and papposes and several, painted warriors. They claim that the whites have no right to that country and they requested them to leave, as this was their camping ground before they were removed to the reservation at La Pivai. The settlers in Camas Prairie in North Idaho, where in 1877 the great depredations were committed, fearing that another uprising might occur, have now organized and the first unfavorable report that reaches them will put an end to any further depredations on the part of the Indians.

As I passed through Camas Prairie the other day, the only signs of organizing were those preparations which have greatly occupied the people of two great political parties to meet and beat each other at the first battle at the polls under the new State law. The rugged nature of the Nez Perce reservation, particularly the eastern part, where a large portion of the tribe resides renders it impossible to travel except on horse back and by pack trains, and the same is true of the country all about there, no rail-road seen within a hundred miles or more, and there is no market for the wheat, oats, vegetables, chickens and pigs, the Indians raise except in the mining towns, to none of which a wagon-road is yet built.

The Indians furnish a considerable part of the supplies consumed by the miners and are also employed as freighters, that is, running pack-trains, using their own ponies from Lewiston to the mines.

A pack-train often consists of thirty or forty horses, and several persons are needed to manage so many animals and packs. The Indian always travels with his family, and sometimes more than one family go along, so that besides the numerous pack-horses there will be ten or fifteen persons and their ponies, making quite a company. These horses subsist solely on the grass that is picked up at the camping places.

Moreover, these Indians are granted by their treaties the privilege of hunting in the mountains and streams on the same terms as the white citizens, and every Fall after harvest off they go, taking their ponies out laden with produce to the mines; and after selling their stock,

many go on still further into the mountains to hunt elk and deer, and bring back their horses loaded with dried meat for winter use. This yearly search for food has been heretofore more or less needful, but of these economic conditions I will not now speak. The exodus this year has been as great as ever and as quiet as ever.

As the country settles up, the white people more and more grudge the grass that the Indian ponies and pack-horses consume, and this is the bottom fact in their talk of an "out-break". The intention of it is if possible to drive the Indian off the public land and crowd him back upon a marketless reservation, appealing by the way to the old-time notion that he was born with an insatiable desire for blood, and is unfit to be anything but a dead Indian.

While not all the Nez Perces are saints there is fully as large a share of orderly people among them as any white community possesses and a less number of desperadoes than haunt our civilized settlements. It is difficult for most people to discriminate concerning Indians. One rebellious spirit destroys the good name of the tribe. One tipsy man proves the race to be drunkards. Such judgment is as unjust to the Indian people as it is to charge all border settlers with the sentiments which have actuated and floated these merciless paragraphs.

Out in the mountains and in remote settlements I have found as warm friends and earnest well-wishes for the Indians as I have met in the more favored East. Many an Indian boy and girl is being brought up in frontier homes by white men and women rough-handed and queer of speech but bearing within, hearts that tenderly recognize God as the Father of all mankind. ALICE C. FLETCHER.

The Indian Conference in session last week at Lake Mohank, New York, discussed the subject "of the relation of the churches to the federal government in the work of educating the Indians." Experience, sound judgment and the precepts of political economy generally unite in support of the position taken by Dr. Lyman Abbott, Rev. Dr. Foster, of Boston, and others that a speedy separation of Church and State in this matter is necessary for the best interests of the Indians. People generally who have a personal knowledge of the condition and character of the Indian races of the Northwest will heartily concur in this view. What these Indians need to be taught is in the line of thrift and industry, not in that of creeds; an intelligent knowledge of how to take care of themselves decently and comfortably in this world, not speculative theories of what will become of them in the next; honesty, morality and kindness, not the doctrines of theology; the creed of personal responsibility, not that of vicarious atonement: to plow, to sow, to gather into barns, to put flour in the bin, meat in the barrel, potatoes in the cellar and wood in the shed for winter; to make individual homes and surround them with at least the common comforts of civilization; to wash, to cook, to sew, to handle tools usefully, and to clothe themselves and their children decently—these are things in the direct line of what education should mean to Indians. What the schoolmen teach in relation to the plan of salvation will be well enough later on, but the material things of life and how to make the most of them are of pressing present concern to the Indian races.—[*Lawcaster Examiner*].

No man or woman lives long anywhere; and mingles with the people, who is not, in the long-run, fairly "sized up." What farming neighborhood does not know to a dot the real value, not only of the hired men and girls, but of the business and professional men, and of one another? Men are judged in this world as in the next, "out of the books of lives," and it is given to them "according as their work" shall be. There is no escaping this judgment. It is as inevitable as it is righteous.—*Pipe of Peace*.

## JAPAN EXPERIENCES.

Mrs. Pratt's Last Letter.

STEAMER OCEANICA, PACIFIC OCEAN,  
June 10, 1890.

MY DEAR NANA:

Homeward bound. More than half across this great body of water and after having crossed it twice I am sure I shall be fully impressed that it is immense.

We are now sailing on our side of the globe, and it is a great comfort to think of home in its wide-awake hours. I take the greatest satisfaction in setting my watch forward a half-hour each day, and can scarce restrain an inward chuckle as I go through the process.

This voyage has been much less tempestuous than the one we experienced in March. Our steamer runs steadily on with as little motion as we could possibly expect. I have not been sea-sick, in a demonstrative way but I must admit I have felt very stupid. The weather although not windy has been dismal, since the second day out, and we have been running so far north, in order to shorten the route that the thermometer has been near to the freezing point for several days. To-day we turn southward and we who shiver anticipate less discomfort the remainder of the voyage.

Your father declares that he feels splendidly, and he takes great delight in walking his five miles on deck daily. This steamer being so much smaller than the China, its 85 passengers make it quite crowded and our opportunities for writing at the table in the dining hall are of short duration. It is too cold to write in our cabin so I must catch the chances I can get between meals to sit at one of the dining-tables and endeavor in spite of a perfect hubbub of voices to give you a continuation of our journeying in Japan. My last letter which perhaps you are just now through reading has told you at its close we were on the eve of a trip to Nikko.

Our start for Nikko although a damp one did not dampen our ardor or lessen our desire to travel to that remarkable section of country which we were told by our Japanese friends that before seeing we must not use the word "magnificent." To make this much-thought-of journey more enlivening we had invited others to join us, and our party numbered eleven.

The rain poured in torrents. I can think of nothing at present more dreary than the streets of Tokio upon a rainy morning. The houses low and painted black, and this morning it seemed to me they looked lower and blacker than usual. Tucked away in my little carriage I peeped out at my little man in front who, with legs bare, close fitting jacket and basin-like hat looked like a flying toadstool. I was filled with gloomy forebodings regarding the consequences, should he be so unfortunate as to fall, or, worse, should we collide with some one or more of the many Jinrikshas that we were constantly dodging. My apprehensions were not without some foundation as the wheels of my carriage did just graze those of another one passing, but on we rode and rode; while it poured and poured until we came to the station, and regardless of slippery roads our men with wonderful agility and grand flourish brought us up to the entrance. In all our Jinriksha rides I have noticed that it is an established rule with these men that no matter how long the ride, or hard the pull or how poky they have been, just before reaching the end they increase their speed to their greatest ability and bring us to a stop with a grand flourish, and bow us out in their most obsequious manner and politely relieve us of our umbrellas and extra wraps. The perspiration may be running from their faces and bodies like rain and they even seem to be enveloped in a cloud of steam, yet there would never be any disagreeable order, for these Jinriksha men are very cleanly, bathing several times a day and changing their clothing often. They are never repulsive.

But to resume. After we were snugly seated in a railway car it seemed as if each one of us was possessed with a desire to make the others think they at least delighted in this early and rainy start? Our

efforts at cheerfulness were rewarded before we reached the end of our two hours' railway ride by clearing skies and a prospect of more cheerful weather, so that when we again exchanged steam for man-power we were able to have our carriage tops down.

After leaving Utsonomiya, the little city where we made this change, we wheeled away over a smooth road, bordered on both sides by tall cedar trees that increased in grandeur as we advanced. Some of these trees I am sure were over 200 feet high and many as much as 15 feet in circumference, standing so closely together that they cast a dense shade over the road. Charming as we found the ride to be through this grand avenue of trees noted for several hundred years I thought how infinitely more delightful one might find it leaving Tokio on a hot summer day. This avenue continued for twenty-six miles with, at intervals of about every five or six miles little villages. At one of these we stopped at a tea-house to eat our "tiffin," and at another to rest our men. Although the road was a continuous ascent, it was so gradual we did not notice it, but upon our return three days later the same men ran the whole distance, only stopping once to rest ten minutes making the run of twenty-eight miles to the station in four hours. We were six going. This includes the time they took for rest and refreshments.

I should have told you before this that this delightful country through which we were journeying is situated in the mountains or more properly on the side of the mountains. The entrance to the village where we were to stop is very picturesque—a rushing turbulent river forty feet wide divides the village from the temple grounds and retired portion where our hotel was situated. This river was crossed by two bridges, one lacquered red like the temple. Its color formed a picturesque contrast with the deep green of the Cryptogamia grove on the opposite bank, and it is supported on stone piers of great solidity fixed on the rocks below. The bridge is 84 feet long, 18 feet wide, was built in 1638, and is said not to have since required any repairs of any importance, but this is explained in part by its being so rarely used. At each end there are gates which are kept constantly closed except the Mikado passes over, and many years may intervene between such important events. Pilgrims have been allowed to walk over this sacred bridge, when they have made themselves worthy by long fasting and prayer upon the mountain. The temple grounds situated on the mountain-side, are very beautiful. The tall old cedar and Cryptogamia trees were exceedingly interesting, and I love to linger in their remembrance of their grandeur, while imagination reaches backward to the centuries before the inquisitive American walked beneath their shade. Being in this frame of mind the morning we made our visit to these historical grounds I several times found myself separated from our little party and had unconsciously joined a crowd of worshippers, but I would soon be made to feel by their glances that I was out of place. The men would pass with a lofty disdainful look, implying that they scorned foreigners. Young girls giggled, while the old women seemed utterly indifferent when I looked at them, but I caught them when they thought themselves unobserved showing interest in my dress and movements. The dear little children when not afraid were friendly and gave me the nicest bows, but immediately scampered off to the side of their grandmothers. Being thus treated I felt it safer and more pleasant to be in the company of our party and turned again to the temples.

To describe these I must defer until I can do so with our photographs, for with their help you will get a clearer idea than I could possibly give you on paper. Their ancient construction and peculiar form of architecture is so interesting as an exhibition of the skill of these people hundreds of years ago. Many of the paintings gilt and bronze images within these temples are more than a thousand years old. After climbing many steps and going from one temple to another we went

on the long winding and very steep stone steps that led up to the tomb of the great warrior and Shogun Iyeyasu, the one of whom I have written you that knotted the cords of his helmet after victory. This he did by building most expensive and handsomely decorated palaces, great fortifications and in most ingenious ways usurping the Mikado's power.

Iyeyasu still holds an honored place in the hearts of the Japanese something like that we accord to our Washington, and yet unlike it, but as a brave and successful warrior and powerful leader he commanded their loving respect, and as such his memory is honored.

We climbed the two hundred stone steps which made an interesting picture, built so solidly and massive, in keeping with the giant trees that cover the mountain each side of the steps that lead us to the tomb on the hill behind and beyond the temple, which are here completely hidden from sight by the thick foliage. The tomb is a single bronze casting of a light color, produced, it is said, by the admixture of forty per cent. gold. In front stands a low stone table, and on it an immense bronze stork with a brass candle in its mouth, an incense burner of bronze and a vase with lotus flowers and leaves in brass. The whole was surrounded by a stone wall, the entrance being through a large bronze gate, covered by a roof which as well as the gate itself is a solid casting.

As the gate was not open to the public we climbed the stone wall by some narrow steps and clung to the stone balustrade while we looked upon the fitting tomb of so famous a warrior.

Another very interesting object some little distance from, and within, the entrance of the temple grounds, and just before one of the most prominent temples, is a holy-water cistern, as it is called. It is a solid piece of granite and protected by a roof supported on square pillars of granite, and it is so carefully adjusted on its bed that the water conducted through long series of pipes from a water-fall behind the mountain bubbles up and pours over each side in exactly equal volumes, so that it seems to be a solid block of water instead of one of stone. This cistern is eight and a half feet long, four feet wide, three and a half feet high, and was presented by a Prince in 1618.

Travelling in this land of Japan we have followed the advice of friends to avoid drinking water, but standing this warm day by the side of this block of clear water that had been flowing so steadily on for nearly 300 years, we felt we might safely imbibe, so it was with much satisfaction that we lifted the little and quaint bamboo dipper running over with the clear sparkling water, to our thirsty lips.

While we were in the handsomest and most ancient of these temples and were still under the spell of a semi-solemn feeling that mingled with our admiration, as we gazed upon the elaborate decorations, we were suddenly startled by a loud creaking and crushing noise. The stone floor beneath us trembled. Instantly we rushed to the door realizing we were being treated to an earthquake. Possibly it was the place we were in that combined to give me the cold shivers, but I feel sure that an earthquake is something to which I could never become accustomed. The first one experienced, although quite a lively one, did not greatly frighten me; but the next made me apprehensive; and the several little tremblings that we felt at different times gave me a feeling of uneasiness; and the two last struck terror to my heart.

While at Nikko we gave one whole day to an excursion up the mountain to Chiuzenji Lake, which is four thousand three hundred and thirty-five feet above the sea. If the day had been a clear one we should have seen some charming views. The atmosphere was misty when we made our start, in the early morning, but with the hope that the weather would soon clear we decided to go.

That day we ladies each had a chair. Two extra ones were taken in case any of the gentlemen should become tired

during the ten miles' walk. Each chair was carried by four coolies.

Instead of clearing weather the mists gathered thicker and were almost as wet as fine rain, but as we were a people who believed not in turning back we proceeded on into the clouds. Well for us that we had lively imaginations as that was a good time to exercise the gift when we were being carried up the steep winding paths enveloped in a vapor.

Occasionally there would be a rolling away of the clouds, just enough to give our imaginations a jog as we caught sight of a picturesque water-fall, or had a peep down a precipice in the depths of which we could hear the rushing of water. But these glimpses were few and there is a sameness to clouded surrounding, and I found myself dozing, lulled to such a condition by the continued monotonous words of my men. Coolies give utterance to some sort of responsive words when carrying burdens by twos or fours. On this occasion as I snuggled down into the depths of my big bamboo chair my men in front seemed to be saying.

"Earthquakes! Earthquakes!"

And the hind men would respond with, "Maybe so! Maybe so!"

We ate our luncheon at a tea-house that overhung the banks of the lake, and enjoyed the well-cooked golden trout that had just been taken from the water.

The next day, the weather being all one could desire for mountain excursions, we ventured on another one not so long as the day previous, but much more enjoyable. We had given the morning from eight to one o'clock to temples, and soon after two o'clock we were again in the comfortable chairs giving ourselves up to the enjoyment of the lovely mountain scenery, which was interspersed with charming water-falls. The wild azaleas were still in bloom, and we saw them in a variety of colors. I admired most those of a pink salmon shade. The clear air, brightness of scenery, and the singing of birds, all combined to rest and refresh us, after the fatigue of our somewhat heavy sight-seeing in the morning.

Our return to Tokio, on the third day was enjoyable, but without any special incident. Saturday afternoon, the 24th of May, we attended a garden party given by a number of Japanese gentlemen in honor of Mr. and Mrs. Morris. The wealthiest lady in Tokio gave her beautiful grounds for the occasion and assisted in receiving. The party was very select, and no effort was spared to make it enjoyable.

After walking about the grounds, admiring their many attractions, we were given chairs and upon the green grass in front of us were spread a few mats. Soon there appeared a number of professional actors, dressed in the style of the old Feudal Lords. Two beat upon a drum in a most lusty manner, while two others, with assistants, went through some most ludicrous and very skilful juggling, which kept us in a continuous state of merriment and admiration for over an hour.

One of the performers was masked as a lion and in his manoeuvres was true to life, as he roamed about under the trees nibbling the grass or reaching up to take a taste of the maple branches over his head, and when he lay down to scratch his ears or lift his paws our inclination to clap was with difficulty restrained, but we kept in mind that the Japanese do not indulge in such inelegant demonstrations.

While one of the most skilful jugglers was going through some very intricate performances another one with clownish propensities would try to confuse him by talking or getting in his way, but the performer had learned his lesson too well to be in the least disturbed. After this entertainment was over we walked to another part of the grounds to partake of a most bountiful spread of both European and Japanese food.

In the twilight hour we drove back to our hotel. Notice, I say "drove" for we were out in style—English carriage and

prancing steeds. (There are some horses in Japan!)

Riding in such style we could almost imagine ourselves to be notable personages—there is so much fuss about it all. Besides a driver there are two men called bettos, who flit back and forth from their footholds on the back of the carriage to the horses heads, and as we descend a hill or round a corner, they are on the alert to give warning yells to any other vehicles or persons in the way.

In the evening we all went to a Bible meeting in a Japanese Christian Church, the pastor of which, Mr. Tamarah, and his pleasant little wife had added so much to the pleasure of our stay in Tokio. Mr. and Mrs. Morris and your father responded to an urgent invitation to give a talk. After your father had given his, he and I left to take the train for Yokohama, as we wished to be there a Sunday before leaving Japan, and intended to return to Tokio Monday morning for another garden party. The rain which greeted us as we awoke Monday morning seemed most too pronounced to hope of clearing sufficiently to make a garden party a thing to be desired; and as I was very tired and felt I must rest, I did not go. We both went over to Tokio in the evening, to a reception given at the Friends' School to which nearly all the missionaries in Tokio were invited to meet Mr. and Mrs. Morris and our party again before our departure for home.

After the reception we returned to Yokohama, and on the way over, we read our letters from home which had come that day. You had received our first letters, and told us the amusement they had given, and now, although we are nearing you every hour, I feel that I must make the little scheme complete by giving you the "last chapter" on the same lengthy Japan paper—literally writing you by the yard.

Wednesday was our farewell excursion day. We were a little behind time in making the proper start from our hotel, but our men were good-natured and exerted themselves to their full strength. "Charlie horse" could not have done better, and the excitement made me feel quite home like. We caught the train. A railway ride of an hour and another hour by Jinriksha brought us to the seacoast, south of Yokohama. The tide was low, so that we were able to cross the long strip of sandy beach to the island of Enoshima, which rises like a little mountain out of the sea, lovely in its perpetual green. We left our Jinrikshas and walked up the steep winding paths that most of the way were paved by large flat stones, that were laid centuries ago.

Shrines, small temples, tea-houses and little open shops where shells, sponges and "spoils of the sea" were for sale. These we found at almost every turn.

At the summit we rested at a tea-house and enjoyed the views. Directly in front is the lordly mountain, Fugi, in full magnificent proportions. All the party except myself descended the steep inclined way on the seaward side to look into a cave. I was content to rest while I recalled to mind what I had read of great historical events that had transpired on this very coast, and on this little island that is said to have risen in a night.

After luncheon we left this island and proceeded on our way to Kamakura, five or six miles distant by way of the coast. The breakers rolled at our side and the sea-air was just breezy enough to enjoy, but our pleasure was somewhat marred by the sight of some most pitiable beggars by the way-side, victims of the loathsome leprosy. At Kamakura we climbed up more steep stone steps, sixty in all, to look at a temple. Like many others, it had once been a Buddhist, but had been changed to a Shinto temple. We did not enter the temple proper, but walked in the court-yard-like enclosure, through compartments resembling cloisters, where were kept some very valuable relics, among them ancient swords, handsomely inlaid with gold and silver, but we did not stop to look at them as we had lingered too long after mounting the steps to view the surrounding country which was once a

mighty city, but is now rice swamps and millet fields.

War, fire, and a great tidal wave were the destroying forces that so changed this little section of historical ground, almost every spot of which is classic to Japanese.

Many historical romances have their chief scenes laid in and near Kamakura.

On another hill opposite, and about one and one-half miles distant, in a beautiful grove of large trees and surrounded by ornamental shrubbery, is the great bronze image Dia Butsu, mate to the one we saw at Nara, a few feet less in height, but it looks much higher standing in the open air. The temple which once covered it was destroyed many hundred years ago. Some say by a great tidal wave, others declare it to have been by fire. Be it by fire, or water, or both, I felt glad it was gone. The image was much more impressive to me in its present condition. I had no need to try my Nara experiment on this one to discover if it was hollow as we were invited to enter it. The inside is fitted up as a temple.

Near by was a home for the priests in charge. They have set up a camera and carry on a thriving business, taking photographs of the visitors, who according to fancy may arrange themselves anywhere on this great image for that purpose. Among the two hundred magic-lantern slides we are bringing home you will be shown one representing our party in the arms of this seven-hundred-years-old Dia Butsu.

On our way to the railway station we stopped at another large temple in which was a wooden image quite as tall as the Dia Butsu. This was covered with gold-leaf and nearly as ancient as the one in bronze, and held much more sacred. The accommodating priests took us through, and in front of the various shrines, we saw evidence that they were often visited by devotees, from the numerous small coins covering the floor. Each day's contributions are allowed to remain until evening when they are then gathered up by the priests. Not more than one out of fifty of these coins were above the value of a Rin (one-tenth of a cent.)

The surroundings of this temple and the inside of it like all others we have seen in Japan, were of the gloomy, solemn, devotional sort, but from the infinitely small contributions and decay we saw hopeful signs that Buddhism is falling away. The Mikado is a devotee of Shintoism, which has a strong hold and is being made stronger by the many new and large Shinto temples, and the old Buddhist ones changed to suit the Shinto worshippers.

Just before leaving Yokohama, our party spent a pleasant evening at Dr. Hepburn's and heard many interesting details of early missionary struggles. Dr. Hepburn, although a man of many years, is still engaged in valuable literary work about and for Japan. No foreigners in Japan are better known or occupy a higher place in the esteem of all people, than Dr. and Mrs. Hepburn.

Another evening and our last in Yokohama was spent at the home of a wealthy Japanese banker whose home is most picturesquely built upon a side-hill. We entered the grounds by a heavy gate, and climbed a steep path to the house. Our visit was at night, so I am unable to describe the curious and I am sure artistic arrangement of plants, trees and waterfalls. The glimpses I did get by the flickering lights of lanterns were tantalizing, for I could see enough to know there was much to admire.

Several servants met us at the door, and relieved us of our wraps. Inside the entrance hall our host was ready to greet us. We followed him as he led the way to the parlor which was up and far away. We went up and up several flights of stairs. The little halls leading from one stairway to another were irregular in their turns but the stairs went straight up. We knew we were still climbing the hill which began at the gate, and our host told us that from each story he could step into his grounds. The wood-work of the halls and stairs was of the white satiny

kind used so much by the Japanese, unpainted, neither oiled or varnished, but beautiful in its spotless purity.

Along the halls were panels of carved wood in a dark rich hue taken, we were informed, from an old temple whose age was unknown. At last, we reached the parlor and were cordially welcomed by the lovely wife and sweet sister, also their father and mother, who were visiting their married daughter, their home being beyond Nara.

This parlor was furnished handsomely in European style. We had been invited to dinner and were soon asked to go up another flight of stairs to the dining-room, which was in the top story, a most charming room, and closed on two sides by sliding glass doors. Even at night the view from this outlook was magnificent. We could look down over the city, and up and down Yokohama Bay. The lights from the city and those from the big ocean steamers and the many of lesser boats sparkled over land and water. "Almost as good as being up in a balloon," we ejaculated, we were so far above it all. After admiring the distant views we let our eyes drop to the nearer attractions. A hand pushed a glass door one side and we stepped out upon large flat stones that bordered a lovely miniature lake, whose outlet makes a charming water-fall to be viewed from the parlor windows in the story below us. In this little lake were gold fish, great pets we were told, by the ladies who take great delight in feeding them the crumbs from their breakfast tables.

The dinner was elegantly served in courses, costly silver, China, snowy damasks all the appointments of a wealthy and refined home. The ceiling of this dining-room was artistically laid in squares and diamonds with bamboo poles; carved panels were over the door like those we saw in the hall. Our host is a man who has traveled extensively, and with his excellent taste has combined the styles of his own land with the foreign, that blend most harmoniously together.

When we returned to the parlor we were shown a large and interesting collection of ancient coins, some gold ones the size of my hand, old swords of the finest steel, so valuable that the price of one blade was several thousand dollars; but the evening had slipped away to a late hour and we were reminded it was time to say good-night.

The young lady sister of our hostess is a fellow passenger with us on our homeward voyage. She comes to America to complete her education. We feel more than usually interested in these new friends and grateful to them for a delightful evening in their charming home and hope some day to have the pleasure of entertaining them in our dear America. Although we said our adieus before leaving the parlor we were pleased to have them follow us down to the door where again we said good-bye.

We had expected to come aboard our vessel Saturday, but stormy wind and rain had made the sea too rough for embarkation of either passengers or freight. By this delay we were enabled to have the pleasant evening of which I have just told you.

Sunday morning we went with Rev. Mr. Loomis, who has charge of the American Bible Society work, in Japan, to the jail of the American consulate. This has been a regular mission work of his every Sunday morning for years, and it was pleasant to hear him relate some of the remarkable results.

On our way to the jail we stepped into the Union Church building and saw it filled with Christian Japanese, partaking of the Holy Communion. In an hour we were back to the same church where we found a company of missionaries, residents and tourists singing,

"Blest be the tie that binds  
Our hearts in Christian love."

In the afternoon we took our last Jinriksha ride which was from the Grand hotel down to the dock, over the road that we had our first.

We exchanged our sayonaras (good-byes) with our little men and stepped in

to the close, hot steam launch. As it went puffing off toward our big sea-vessel we noticed the sampans and inwardly condemned our want of forethought, in not having treated ourselves to the novel experience of being a passenger in one of those famous boats which are so skillfully sculled by Japanese boys.

Well, it is all over now, and we shall soon be in our own home land. Already it seems like a dream, our wanderings in the land of cherry-blossoms and little people.

#### LAKE MOHONK PLATFORM FOR 1890.

The members of this eighth annual Lake Mohonk conference, looking back upon the past and forward to the future thank God and take courage. The workers in the missionary schools who have been the pioneers in this movement have, by the inspiring results of their labor, pursued with inadequate means and against great discouragements, demonstrated the capacity of the Indian for civilization and created a public sentiment which demands his civilization. This growing sentiment has been demonstrated in the inauguration of the peace policy, the creation of the board of Indian commissioners, the gradual improvement in the personnel of the Indian bureau, the organization and work of the Mohonk conference, the abandonment of the pernicious reservation system and the allotment of lands in severalty, the improved, though still inadequate, provisions for the administration of justice, the gradual discontinuance of the policy of feeding the Indian and making him a mendicant, the steady development of the policy of teaching him and making him a citizen, witnessed in the increased governmental appropriations for Indian education from \$20,000 in 1870 to \$1,800,000 in 1890, and it reaches a fitting culmination in the admirable plan of the present Indian commissioner for providing all children of school age with a common school education at governmental expense and in schools under governmental control.

Turning towards the future, this conference first urges Congress to make such liberal and increasing appropriations as may be necessary to perfect this plan and carry it into full operation.

Second, it calls for further extension of education in all the industrial arts as essential to preparation for self-support.

Third, it protests against the removal of capable officials for party reasons and emphasizes the necessity of a permanent tenure and non-partisan administration in the Indian bureau.

Fourth, it recommends improvement in the provisions for the regular and legal administration of justice, both toward and among the Indians, and indorses the specific recommendations for this purpose laid before the conference at this session by its committee on law.

Fifth, it urges the churches to larger gifts and greater zeal in their distinctive Christian work, among the Indians, without which all the efforts of the government for their civilization will be in vain.

Sixth, it reaffirms as the fundamental principle which should control all friends of the Indians that all work for them, whether by private benevolence or by the government, should be done in anticipation of and in preparation for the time when the Indian races of this country will be absorbed into the body of our citizens and the specific Indian problem will be merged into the great problem of building up a human brotherhood which the providence of God has laid upon the American people.

#### STANDING OFFER.

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

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

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

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

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

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

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